



Holistic Science of **Life & Living**

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HOLISTIC SCIENCE RESEARCH CENTER



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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Dear Readers,
Seasons greetings!

Amidst negativity filled clouds of unrest, poverty, anger, terror and hatred intensifying all over the World, we join the countervailing forces of creating and diffusing positive energy on this Diwali, the festival of Lights of Knowledge. The New Year may bring us blessings to float above the turbulence of all these difficult malaise and problems. Let's come forward to pull our inner energies to be and enable everyone to become a wiser human being first and foremost irrespective of plethora of belief systems pervading across different cultures and faiths.

In continuation of our moto of working for disseminating the message of Holistic way of Life and Living, we are organising an International Seminar at our Headquarters on 23-24 & 25 December 2016. More than thirty eminent scholars of India and abroad are expected to be present on this occasion. We are very much glad to have confirmations from Prof. Godabarish Mishra (Head, Dept. of Philosophy, Madras University), Dr. K. K. Chakraborty, (Former Director General, National Museum of India), Prof. Hampana Nagarajaih, Prof. J. M. Dave (Director, Akshardham Research Institute), Brig. Chitaranjan Sawant, VSM, Dr. P. Radha Krishnan (US Scientist), Dr. Anindita Balslev, Dr. Dharam Singh, Dr. Baldevanand Sagar, Dr. J. B. Shah, Dr. Dilip Charan etc. The Theme of the proposed Seminar is published in this issue for your information.

In this issue, Dr. P. Radhakrishnan, a Scientist from USA writes Religious teachings and beliefs, have been overlaid with so much extraneous matter that their spiritual essence has become almost obscured and a person of

Dr. Balaji Ganorkar

reason finds it difficult to get a uniformly consistent idea of faith as may be generally required to enrich spiritual thirst of people. Mr. L. D. Patel, a former Sr. Executive & Faculty from State Bank of India, describes the different kinds of Gurus in the form of guides needed while treading the journey in human life step by step. Late G. A. Shah who was one of the founding members of our Institute has narrated about mindfulness "vigilant natural efforts should be directed towards meditation all through daily living and in all the activities. He said right understanding has to be at the root of meditation. At this juncture we remember him and pay tribute on his 7th Death anniversary (21-10-2010). VVCRF & HSRC cannot forget his yeoman contributions for spreading the true knowledge of Holistic Science.

In this issue our veteran man of wisdom, Late Mr. Jayantilal Shah, who lived an active life of over ninety years as an industrialist in Mumbai has compiled the essence of his spiritual experiences on various facets of inner life to help the readers on 'Applied Spirituality'. One such facet of his wisdom on the 'Opinion' appears in the Gems of wisdom series. We pay our heartfelt tributes to Shri Jayantilal Shah, who expired on 1st July, 2016 and convey our thanks to his family members, who have permitted HSRC to publish such precious Gems of Wisdom compiled by him.

Mrs. Shaila Mulji has written the tips for maintaining peace at home. Dr. Rajveer Singh Shekhawat has described the role of Yoga in World Peace. Since in the world there is a dearth of a live source for deeper experiential knowledge, Kaviraj Navaneet Sanghavi's wonderful poem sung by himself '*Juganoo ki zarur nahi suraj ki zarur hai*' is interesting and we hope readers may cherish listening this hymn through swiping the given e-link. I hope you will enjoy this issue and send your feedback to me.





2 FAITH AND REASON

Dr. Radha Krishnan

We live in a society today where it is acceptable to say that faith in a higher power or religious identity is not important in day-to-day living. A significant number of people either want nothing to do with God, Religion, and Scriptures or question the efficacy of faith. Personal experience and self-reliance matter most to this group of people.

Faith in the authority of God has been the common theme in all religions and one that has prevailed throughout human history. It appears to be snapping in the present time and is becoming a matter of concern to modern day religious leaders. At almost any point in human history, this would have been unacceptable.

The importance of faith and spirituality at both the societal and individual level is not felt and appreciated as much as it was in the past. It is not a desirable trend because the whole purpose of Faith and Spirituality is to be a source of guidance and strength to us during difficult times. It gives us the

inner strength to live life with meaning, grace, peace and beauty.

Religious teachings and beliefs have been overlaid with so much extraneous matter that their spiritual essence has become almost obscured. The deeper meanings within the spiritual traditions are no longer recognized and their transformative powers are not experienced. Yet, there is still a growing appreciation for the hidden truths and the mysterious power of Nature. A wisdom of the highest order which is beyond the limits of our mental and intellectual capacity. In this context many of the non-believers of authority behave spiritually even if they skip the label.

The word Faith, while predominantly associated with religion and spirituality, is not limited to them by any means. Faith also applies to confidence, trust, loyalty, allegiance and self-reliance. Little do we realize that it is faith that sustains much of life. Life, as we know, is full of uncertainties – the unknown and the unknowable. So much of what is happening in our



lifetime is beyond our control and it is faith that lights up our human heart like a ray of sunshine day in and day out, knowingly or unknowingly.

Our True or Inner SELF, the deepest core of human personality within us also referred to as SOUL, ATMAN, BEING in the religious scriptures is the one source that we rely upon under adverse circumstances. The powerhouse within us propels our physical, mental and intellectual faculties. In the absence of faith, we live in “power failure” even though we have this powerhouse within us!

It has been said that faith sees the invisible, believes the incredible and receives the invisible. In the words of Khalil Gibran “Faith is a knowledge within the heart beyond the reach of proof”. St Thomas Aquinas observed that “to one who has faith, no explanation is necessary and to one without, no explanation is possible”.

True faith is the narrow path that leads us to the

powerhouse within. By staying connected internally with this positive force, we do not succumb to the negative forces that derail our physical, mental and emotional balance.

A man of true faith is one who has complete trust in his inner Self and stays connected within at all times with the full understanding that external events are beyond his or her control and are governed by Natural laws.

Faith is more than belief; it is wisdom grounded in understanding that the same Divine power that is manifested in the external world is within us and within our human experience. The secret to unlock the spark of divinity within lies in our firm resolve to experience it in our lifetime. The process is to cultivate the art, to dive deep within from time to time in our busy life.

We must catch and feel the silence and tranquility of the Soul which at some time or other in



our lifetime we may have experienced. For example during life threatening moments a shift in consciousness takes place naturally within us and we are momentarily cut off from the time bound, mundane consciousness of our individual mind-body-speech personality. The same experience is also true in moments of joy.

Our response is spontaneous --- free of thinking, free of time and free of problems. Since ancient times, the spiritual masters of all traditions have pointed to this spiritual dimension in the human psyche and its power. They declared that deep within us and beyond our ego dominated existence, the “lowercase” self, there is an oasis of calm and source of strength, our inner Self. It is waiting to be discovered and within everyone's reach. Faith is only the starting point. Realization is the goal.

Reason is a natural gift endowed only to humans. It is a way of knowing that depends not on supernatural revelations but upon what the human

mind-intellect faculties can discern through their own intrinsic power. Through reason, one can gain knowledge of the external world and the power to discriminate true from false, right from wrong and to avoid erring in our judgement. However, reason has its limitations –it can only rationalize and judge based on what we know and accept as facts from our sensory and mental perceptions. Beyond the sense and mental perceptions, we can only imagine the other things in the universe albeit without a clear understanding at the level of the mind. Yet, the desire to know and understand the unknowable keeps us intellectually engaged but indifferent to the other silent power within us, which is ever “willing” to reveal the unknowable.

The power to will is faith. Faith and reason have unique powers and compliment rather than conflict each other. An anonymous saying goes “True faith can move mountains, but do not be surprised if God hands you a shovel.”

Many beliefs are accepted without even being



understood. They are accepted on the authority of others—parents, teachers, social and religious groups. Much of it has been ingrained in us and encoded in our minds and to which we have not given any serious thought.

We often assert claims without reasoning simply based on trust. These beliefs are what Neil Van Leeuwen calls “credences” and notes they have a moral component. We believe that we should accept them and that others, at least those who are close to us such as family and friends, should accept them as well. Such credences are not special to religion but also common to political issues, scientific views and other fields. Accepting them requires a leap of faith—not based on reason but faith in the mundane sense that we trust the people who are testifying to their truth.

In the past, it appears that people's hearts had a larger voice than their heads and consequently faith dominated over reason. Previous generations had complete trust in the wisdom of the seers and saints of

their times. As the ability to discover hidden truths through scientific methods (e.g. observation and experiment, falsifiable hypotheses, relentless questioning of established views) proved to be effective in learning and understanding the underlying structure of the world.

People became skeptical of any beliefs or truths that had no scientific reasoning to back them. Religion has no equivalent record of discovering hidden truths and therefore Reason and Logic were given more importance than Faith. Nowhere has it played out so definitively than in Western Civilization and the Greco-Roman era. However, what the intellectuals in those times failed to understand is that the problems of life—mortality, grief, fear, insecurity, failure, negativity etc. are not amenable to once-and-for-all solutions based on logic and reasoning.

Everyone reasons in their own way when it comes to these internal conflicts. These are internal imbalances where our mind and intellect are



ineffective. Absent “feeling”, which is subtle and internal, much of what we understand in the external world through our normal sensory, mental and intellectual perceptions are learned and mentally encoded. They do not include all human experience. The compulsive thinker who tries to reason and rationalize everything that comes to his mind can never “feel” that underneath all these labels, beliefs, images, opinions and judgments there is a Reality that is pristine and pure which only direct human experience can reveal.

The harmony of natural law reveals an intelligence of such high superiority that in comparison all systematic thinking, opinions and beliefs are utterly insignificant reflections. In the words of Marcus Aurelius :

“It is in our power to refrain from opinions about things and not be disturbed in our souls for things in themselves have no natural power to force our judgements”.

Faith and reason have been a matter of much interest to philosophers, theologians, scientists and people who have a genuine interest and desire to understand the purpose and meaning of life. The changing face of the world has necessarily changed the importance of religion in our life.

Today we live in a society of scientific and technological advancements in which myths, beliefs and faith in authority have fallen into disrepute. It is considered unwise to mix Faith and Reason. Some have argued in favor of reason and that all beliefs should be subjected to rational examination and logic and that we should rely on the intrinsic power of our mind and intellect. Others have argued in favor of Faith making the case that there is so much that we are incapable of knowing and can be known only by a deliberate attempt to understand the real insights that have been revealed in the religious scriptures.

It is in our power to build a faith that speaks to the needs of the modern day. In case of apparent



conflict, the domain of knowledge that is in question should be considered and all viewpoints should be accepted as only relative viewpoints rather than true or false. Reason properly employed, and faith properly understood and practiced should not lead to contradictory or competing claims. Like art, understanding the truths of religion requires a different mode of consciousness quite different from our normal mind set. It requires a disciplined cultivation of faith and deep reflection on the wisdom and insights of the spiritual teachings.

One of the conditions of enlightenment, as we have seen in the life of the spiritual seekers, is a willingness to let go of what we think we know in order to appreciate the truths that we never dreamt of.



Maya (Fascination)

Holistic Scientist A. M. Patel

Maya is ignorance itself. The ignorance of one's real self is *Maya* and this *Maya* gives us such a beating that you are not able to see the wound! There is no superior above you in the world. It is only because of *Maya* that you feel oppressed in the world. What is *Maya*? The relative form of God is *Maya*. People say that *Maya* traps you.

Not knowing who runs everything, people believe that they themselves do run all affairs. It is only on account of that ignorance (called *Maya*) that we accept some one above us, someone who is dominating all of us. That, indeed, is *Maya* and in it that people are entrapped in it.

In this world, if there is any one absolved in the matter of *Maya*, it is God. Those who are immature or non-adept, suffer the blows and punches of *Maya* (of course, seemingly that of God!). Whether the beating by *Maya* is soft or severe, none can say; but it would surely inspire one to attain liberation!

3 Gurus: Primary to the Ultimate Guides

L. D. Patel

Guru

The word 'Guru' which was confined so far to spirituality especially in Hinduism has become so prevalent across the world that it has been accepted in dictionary of English and other foreign languages to mean: spiritual teacher, teacher, tutor, master, sage, counsellor, mentor, guiding light etc. In its expanded meaning the word 'guru' is also used to denote an expert, authority, professional master etc.

True, the term 'Guru' implies all these meanings. The life is complex and always in flux hence everyone needs guidance from the experienced ones at all junctures through the journey of life.

Mother and Father: The First Guru Duo

The first Guru is one's Mother. They say a Mother is more than a hundred teachers! Just observe a mother (even a bird-mother), how she nurses and trains her child right from day one. Rather the nursing of a child starts from the conception onwards.

Recently, I had an occasion to visit a Children University where I was informed that they work for helping the children right from the age of - 09 months i.e. minus nine-months ! The foetus starts receiving the impressions and learning right from its inception in the mother's womb.

Mother and Father are the first who train us with all caressing towards imparting the basic values, right habits and manners for a humane Life & Living. Truly they are our primary Gurus and it is for this reason that we remain lifelong indebted to them.

It is said, "The Mother is like a Moon while Father is like a Sun." A child needs both for his/her overall growth and development. As with a seedling, its nursing right from planting, watering, protecting it from vagaries of environment etc. has a lasting effect on the plant; the nursing in the childhood shapes our mind with righteous knowledge and the resultant behaviour through the life to follow in adult years. Since the child grasps much more during its formative



years he/she has in front of him/her the parent's life as a model; hence parenting is a highly responsible duty.

Teachers

Then comes our Teachers at different levels of formal education who during our school and college years impart the basic and applied Knowledge for a graceful vocation for living our life and making contribution to the society and world.

Mentors

After completing formal education when we join a career or vocation, we find that what we read and learnt during our formal education is not just sufficient and it is crucial to have the applied skills essential to perform our role as a professional. Here we need a role model as a mentor who can guide us at different stages how to be a successful professional. The modern management science greatly value the concept of mentoring.

As we grow in our profession we find that the pool of knowledge in the world is incessantly growing and expanding faster, deeper and wider and we need to keep pace with it through continuous learning otherwise we are at a risk of being rendered irrelevant and obsolete. We therefore need successive Guides who may directly in person or indirectly through their writings keep guiding us to sustain our professional excellence matching with contemporary times.

Quest for Spiritual Guru

As we grow old and pass through the career advancement phase, a natural urge comes to us to peep through the secret of the impermanence of life, people, relationships and circumstances surrounding us. A quest begins for knowing true purpose of life and what is our true self. Here again we need an appropriate Guru.

We find number of gurus claiming to be apt but we need to be discerning and need not take every



claimant at their face value. Say, if a Guru himself is stuffed with incorrect knowledge, and he himself mistakes 'south' for 'north', what can be expected from him?

Different kinds of Spiritual Gurus

Let us try to understand through similes for different kinds of gurus.

Boat (!) made of Stone:

Some Gurus seem like a boat made of stone; it is bound to drown along with those riding in the fake hope of sailing this river of turbulent life. Having abandoned their family and belongings to become an ascetic, these Gurus get attached to amassing wealth and other sensual pleasures through attracting by dubious means more and more devotees to develop a kind of a vast empire. You will find a great deal of verbosity in them but inquiring deeper, one will find that they do not have congruence in their preaching and their own living.

It is similar to a tree that gives flowers but bears no fruits. Nowadays, we find such purely theoretical knowledge (adopted from ancient scriptures) multiplying and amplifying everywhere with the help of information technology and social media. One is at dismay while trying to adapt it as such since there is a dearth of applied spiritual knowledge appropriate to contemporary life and living.

Boat made of Cardboard

A few of the Gurus are like a boat made of cardboard. They are on path of their development and may sail their own spiritual journey themselves practicing in solo but if they risk taking others on their boat, all the passengers along with the guru too are heading for a risky journey as the loaded boat is capsizing for sure some time during the journey. They might be sincere in pursuing their goal in solo but may not have attained required competence to impart the enlightenment to others. They lack the experiential knowledge of the nitty-gritty of the spiritual journey till



the final destination.

Strong Wooden Boat

Rarely one finds a guru who is like a strong wooden boat which floats itself and also helps others stay afloat while heading for a safe journey towards the penultimate goal of becoming a fully virtuous humane entity in its true meaning and leading a worthy life accordingly.

The Great Guru is the one on seeing whom your Mind, Body and Speech all in confluence have a natural urge to bow unto Him. Great Guru shall impart you the sense of discrimination what is righteous and what is otherwise, in consonance with the revered scriptures and holy books. His own life and dealings are pure, selfless, righteous, simple and transparent. He is not attached to the glitters of sensual pleasures or pursue accumulation of wealth in any form. That one will enable you to decide the true purpose of a meaningful life and inculcate a feeling of friendliness

free of vengeance with anybody so that you could become a member of global family. Indeed this is a Virtue what the great Guru bestows upon us!

An Ultimate Guru

And seeking still further, we come across an ultimate Guru who has a first-hand experience of his True Self and is competent to impart to us the same experience of enlightenment one on one in person. Just looking at his unique eyes one will find those full of choicest lustre of the universe and radiating with love, which even the celestial beings aspire to see.

Since he has a first-hand experience of enlightenment he need not refer or quote references from scriptures. His own words, life & living are authentic. Having achieved his goal his only compassionate desire is to impart his state of bliss to others. And glanced at Him, there emanates from our soul, a flow of reverence on its own. Rather we, feeling unprecedented sense of bliss in his avowed presence



look to him as if we have found our own Self in front of us! Indeed, He can be called a Prime Guru. Albeit, he has in him not left even a trace of feeling of being a Guru; he is always in a state as if not separate from us.

Having arrived at the final destination, He is the ultimate Guide to our destination of liberation from the ongoing cycles of birth and demise!

This is a step by step upward journey of life wherein if coupled with our resolve the Mother Nature helps us progressing further by directing us to a kind of Guru appropriate to our stage in life and spiritual advancement while keeping a sense of discernment amidst the enchantments in the turbulent sea sailing the journey of human life and living.



It's boggling of what truly we are.

Ramtirth S. Patel

It's through day to day meddling, we can't see what purely we are.

It's astonishing, we have yet to understand how deeply we are;

As we'd rather be too caught up in what not surely we are.

Lord, dwell in me, Thine humble yet glorious shrine.

Grace me to forever chant Thy name, for all script and sci in front of Thee is benign.

What marvel Thy true strength and beauty, dwell within me, so that I may golden radiantly yet silver soothingly shine.

Grace me oh Divine, drive Your majestic chariot within me to live forever.

Make me as you so connive yet chival, to carry on every determined endeavor.

Make me as you so lovely, to love You and all, the same whatsoever.

Make me as you so pure, so that I can live within You, ying-yang, forever.

4 Concentration and meditation

G. A. Shah

Greatly glorified and admired with a regiment of words are concentration and meditation. Various modes are adopted for them and no words are spared to describe their ultimate utility and salutary effects on mind and body. It is true that they serve the purpose for the time being.

During concentration and meditation, one becomes oblivious of the world around and enjoys mental peace and bliss. It is a sort of soothing, psychic exercise. But this attainment is not long-lasting. It is just folding up all the files and pinning the attention exclusively on the particular object, inner slogan, magic spell, physical organ, some idea or ideal. One blocks all other thoughts coming and dwells upon the object of meditation. So the frittered and scattered mind and

intellect gets a sort of release which provides delight to the practitioners. In fact the meditation or concentration has to go on round the clock in all the wakeful moments.

A man who is agitated or confused or perplexed does concentration for freedom from his mental fickleness. In meditation, man's consciousness is fixed on a particular object, organ, 'Mantra' or 'Guru.' The doors of all thinking are closed. This results in a sort of tranquility. But it is short-lived. Unless and until the motto for meditation is well ingrained, it will not be fruitful. If it is done in a proper manner under the expert's guidance, it will work wonders. But they are on a physical and mental level.



G. A. Shah (28-5-1934 to 21-10-2010)
Founder Trustee, VVCRF

In fact vigilant natural efforts



should be directed towards meditation all through daily living and in all the activities. Is it possible? Yes, the right understanding has to be at the root of meditation. That right understanding will all the time keep the individual alert. If I know what is good for me and what is harmful to me, if I have a goal-oriented living. If my goal is well determined and well fixed within, I will live accordingly. Goal-prompted living every moment is meditation.

In the world there are different modes and methods of meditation. But some Enlightened Persons classify meditation which is the wakeful state in four types:

(1) Oppressive Reflection: Causing suffering or pain to someone else is oppressive reflection. It results in exploitation and misuse of taking the undue advantage of others through higher intellect. Those having less intellect or inferiority are subjected to anger, exploitation, ill-treatment, unauthorised use of other's belongings, adulteration, jocking and mocking

at the dull-witted, encroachment upon others' possession or properties by crooked means, dishonesty in business, violence, obstinacy - All these are the actions of oppressive reflection.

(2) Self-tormenting Reflection: Mind and inner psyche dwell on unborn future fear and apprehension. Undue worry is cherished through this sort of apprehension. Man gives pain to himself. He does not harm anyone else but invites suffering on himself. This is self-tormenting reflection. There is a feeling of agony & anguish. There is lamenting, beating the head or weeping. 'Baby girl is only 10 years old. Will she get a proper life-mate or not? Recently the business has been started. Will it run or not? What will happen, if the manager of my activities suddenly retires? What will be the result of surgery? All these things are going to happen in future, but man worries about them and sees the negative dark picture of all the things that are going to happen in future. This is self-tormenting vision.



(3) Humanitarian-spiritual Reflection: When a man is a victim to oppressive or self-tormenting reflection, he turns it into a positive approach with the support of his religious faith or conviction. He is engaged in humanitarian, religious and spiritual act activities. He neither causes suffering to others nor to himself. He is full of optimism. He is engrossed in religious, spiritual and social services. He is patient, fearless and firm in his opinion. He lives in the present.

(4) Pure Soul Reflection: Man is vigilant about the preservation of purity and real identity in the light of wisdom and pure self. His life is sublime and: sacred. He keeps away from the sinful activities of mind, speech and body. His prompting spirit is to realise “Who am I?” He is very careful and wakeful about his internal and spiritual development. All he does is liberation-oriented. This is Divine and Humanitarian Reflection.

These four types of meditative reflections are in ascending order. Right understanding will make a

compulsive urge to rise higher and higher and attain divine reflection for liberation. Emotionalism will eclipse. His good-will will prevail under the sway of spiritualism. If I know that there is poison in the bottle, I will handle it carefully. The poison by itself can not harm me. But I am aware of the fatality due to poison, I will be cautious. Nobody or nothing has an independent power of inflicting any pain or punishment on us.

It is our action or reaction of our activities that brings favourable or unfavourable results. Human life is precious and through proper understanding, it should be made meaningful. The taste of total freedom is here and now. This requires the deep-rooted conviction of the utilisation of our life for sublimity and divinity.



5 GEMS OF WISDOM SERIES: 3

Jayantilal Shah

OPINION

1. Habit of dividing the outside situation in Good and Bad - actually divides the inner psychological energy and slowly reduces it. Acceptance multiplies and opinion divides the energy. Opinion lowers down the level of inner psychological energy.
2. A human system under the effect of 'Opinion' loses the ability to see the fact, especially subtle facts underlying the events.
3. The loss of psychological energy under the effect of opinion makes a man/woman a daydreamer, a wishful thinker, continuously planning (defensively) instead of observing the plans.
4. Low energy level of the mind opens the gate of negativity. One tends to become faultfinding, pessimistic and restless.
5. Observation becomes weak and weaker and steadiness is lost. All this happens in psychological part of the Human System.
6. Opinion results in loss of creativity. There is constant bubbling of the mind with attendant loss of inner silence.
7. Opinion results in weakening of Nervous system leading to Fear Psychosis. There is excessive clinging to one's own living.
8. Stronger the opinion, weaker the mental faculty. It leads to Hypersensitivity or Loss of Sensitivity.
9. Effort to come out of Opinion is equivalent to Psychological '*Pranayama*'. It helps in purifying and controlling the mind.
10. Example:
 - ◉ *A man may be Arrogant but charitable with high degree of Organizational Skill, steadfast determination, able to withstand usual temptations of money. If we judge him by an*



Opinion we will call him bad if he speaks plainly in a way, which we do not like, and overlook or take a marginal note of his good qualities.

- ◉ *A politician working under the stress of Heavy Negative Pressures will be judged by his lack of straight forwardness or his acquisition of wealth, which he requires for various purposes to maintain his Political Career.*

Only if we come out of "Opinion", we will be able to evaluate a man by taking stock of both his negative and positive parameters, without unduly exaggerating his negativities or turning a blind eye towards his positive attributes. Meditation helps to come out of Opinion.

11. Nature keeps on producing Dualities of Birth and Death, Growth and Decay, Ebb and Tide, Day and Night, Health and Sickness, Happiness and Misery, Male and Female. Innumerable dualities

create opinion –A Love and Hate Relationship and one gets trapped.

Of all the dualities, the one of pleasure and pain is the most dangerous. In our process of getting rid of a Painful experience, the benevolent work of Mother Nature to take us out of duality is destroyed. Instinct to avoid a Painful experience comes from Opinion and hence the necessity of the Divine knowledge to accept the dualities we come across in the course of Life and Living.



6 Maintaining Peace at Home: Some Tips

Shaila Bharat Mulji

It is up to us to make our home a "Home Sweet Home". "Charity begins at Home" as 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!
- Peace & relationships with each other are 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!
- Practicing active listening from the heart center rather than from the 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.
- 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; let avoiding conflict be 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.
- 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.
- Do not be afraid to admit mistakes to smooth-out



strained relations in the home. Just simply admitting to our 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.

- A positive attitude from within helps lift everyone in the home. Let us actively cultivate a positive attitude of gratitude, giving and humility from within through introspective affirmations and cleansing.
- 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 altogether.

- 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.
- 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 material wealth.



7 विश्व-शांति में योग की भूमिका

डॉ. राजवीरसिंह शेखावत

“फरीदा मैं जानिआ दुखु मुझ कू दुखु सबाइये जगि ।”

उंचे चड़ि के देखिआ तां धरि-धरि एहा अगि ॥

वही, १३८२

“तन घर सुखिया कोई न देखा, जो देखा सो दुखिया हो ।

उदय अस्त की बात कहतु है, सबका किया विवेका हो ।

घाटे बाढे सब जग दुखिया । क्या गिरही बैरागी हो ।

शुकदेव अचरज दुख के डर से । गर्भ से माया त्यागी हो ।

जोगी दुखिया । जंगम दुखिया । तपसी को दुख दूना हो ।

आसा तृष्णा सबको व्यापे । कोई महल न सूना हो ।

साँच कहौ तो कोई न माने । झूठ कहा नहि जाई हो ।

बृह्मा विष्णु महेसर दुखिया । जिन यह राह चलाई हो ।

अबधू दुखिया । भूपति दुखिया । रंक दुखी विपरीती हो ।

कहे कबीर सकल जग दुखिया । संत सुखी मन जीती हो ।

कबीर शब्दावली, भाग १, ३४

दो व्यक्तियों, परिवारों, समाजों, समुदायों, सम्प्रदायों, राष्ट्रों और धर्मों के

बीच प्रत्येक युग में तनाव, टकराव और झगड़े रहे हैं और रहेंगे। दो के बीच टकराव एवं तनाव के तीन मुख्य कारण (अन्य कारण भी हैं) – शक्ति, श्रेष्ठता और भोग – रहे हैं। शक्ति विस्तार चाहती है, श्रेष्ठता प्रभुत्व और भोग परिग्रह। इन तीनों के कारण व्यक्ति से लेकर सम्पूर्ण विश्व में अन्याय और अशान्ति फैलती रहती है।

ध्यातव्य है शक्ति, श्रेष्ठता और भोग के भाव अधोगामी चेतना का विस्तार/परिणाम है जो नकारात्मक एवं क्रियाओं की विपरीतता है, अनैतिक एवं सत् के प्रतिकूल हैं। इनके कारण व्यक्ति स्वयं अशान्त तथा दुःखी रहता है और समाज के अन्य व्यक्तियों को भी नकारात्मक रूप से प्रभावित करता है। परिणामस्वरूप समाज में अन्याय, अव्यवस्था, अशान्ति और असामंजस्य फैल जाता है तथा व्यक्ति की सामाजिक प्रगति रुक जाती है। आज विश्व में आतंकवाद, आर्थिक असंतुलन, युद्ध, हिंसा, चोरी, महिला अत्याचार आदि अधोगामी चेतना के परिणाम हैं।

उल्लेखनीय है अशान्ति दो प्रकार की होती है – वैयक्तिक और सामाजिक। पुनः दोनों के दो-दो रूप हैं – आन्तरिक और बाह्य। बाह्य अशान्ति आन्तरिक अशान्ति का ही परिणाम होता है। इसी प्रकार सामाजिक अशान्ति व्यक्तिगत अशान्ति का परिणाम है।

उल्लेखनीय है अशान्ति दो प्रकार की होती है – वैयक्तिक और सामाजिक। पुनः दोनों के दो-दो रूप हैं – आन्तरिक और बाह्य। बाह्य अशान्ति आन्तरिक अशान्ति का ही परिणाम होता है। इसी प्रकार सामाजिक अशान्ति व्यक्तिगत अशान्ति का ही परिणाम होता है जब वस्तु या विषय अथवा संगठन की इकाई/अवयव/व्यष्टि ठीक

होती है तब वस्तु या विषय या संगठन भी ठीक होती है और जब इकाई अथवा अवयव ठीक नहीं होगा तब समष्टि भी ठीक नहीं होगी. ठीक इसी प्रकार विश्व-शांति की पहली अनिवार्य शर्त है उसके अवयव रूप प्रत्येक व्यक्ति का ठीक होना. व्यक्ति ठीक हो जाएगा तब विश्व में शान्ति हो जाएगी. और व्यक्ति ठीक होगा 'योग' के आचरण से.

'योग' शब्द को विभिन्न अर्थों में प्रयुक्त किया गया है किन्तु यहाँ 'योग' शब्द से अभिप्राय है पातञ्जल योग-दर्शन में वर्णित योग के आठ अंगों का आचरण. योग के आठ अंग हैं - यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि. जैसा कि योगसूत्र, सूत्र २.२९ में लिखा है—

“यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधोऽष्टावंगानि”

'यम' से अभिप्राय है, जैसा कि योगसूत्र (२.३०) में लिखा है, “अहिंसासत्यास्तेय-ब्रह्मचर्यापरिग्रह यमा”, अर्थात् अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह ये यम हैं. मन, वाणी तथा शरीर से किसी प्राणी को किसी भी प्रकार का दुःख न देना 'अहिंसा' है. इन्द्रिय और मन से प्रत्यक्ष देखकर या अनुमान कर जैसा अनुभव किया हो, ठीक वैसा ही भाव प्रकट करने के लिए प्रिय एवं हितकर वचन बोलना 'सत्य' है. चोरी न करना 'अस्तेय' है अर्थात् जिस वस्तु पर किसी दूसरे का अधिकार हो उसको अवैधानिक रूप से कभी ग्रहण न करना और न ग्रहण करने की इच्छा करना 'अस्तेय' है. मन, वाणी और शरीर से होने वाले सभी प्रकार के मैथुनों का त्याग कर वीर्य की रक्षा करना 'ब्रह्मचर्य' है. अपने स्वार्थ के लिए ममतापूर्वक धन, सम्पत्ति और भोग सामग्री का संग्रह नहीं करना 'अपरिग्रह' है. इन पाँच नियमों का

सदैव पालन करना 'यम' है.

“शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः” (योगसूत्र, सूत्र २.३२) अर्थात् शौच, संतोष, तप, स्वाध्याय और ईश्वर-शरणागति ये 'नियम' हैं. 'शौच' का अर्थ है शुद्धि. इसके दो भेद हैं — बाह्य और आभ्यन्तर. जल आदि से शरीर, वस्त्र, निवास स्थान आदि को शुद्ध करना तथा न्यायपूर्वक अर्जित धन से निर्वाह हेतु शुद्ध आहार आदि का सेवन करना 'बाह्य शौच' या शुद्धि है. अन्तःकरण के राग-द्वेष आदि मलों का नाश करना 'आभ्यन्तर शुद्धि' है. जीवन-निर्वाह तथा कर्तव्य कर्म का पालन करते हुए उसका जो कुछ परिणाम हो तथा जो कुछ प्राप्त हो एवं जिस अवस्था और परिस्थिति में रहने का संयोग प्राप्त हो उसमें संतुष्ट रहना 'संतोष' है. योग्यतानुसार कर्तव्य-पालन करना और उसके पालन में जो कष्ट प्राप्त हों उन्हें सहर्ष सहन करना 'तप' है. जिनसे अपने कर्तव्य-अकर्तव्य का बोध हो ऐसे शास्त्र तथा अध्यात्म सम्बन्धी शास्त्रों का अध्ययन करना 'स्वाध्याय' है. ईश्वर के शरणापन्न हो जाना अर्थात् अपने को तथा अपने कर्मों को ईश्वरको अर्पण कर देना 'ईश्वर-प्रणिधान' है.

'आसन' से अभिप्राय है, “स्थिरसुखमासनम्” (योगसूत्र, सूत्र २.४६) अर्थात् शरीर का स्थिर/निश्चल एवं सुखपूर्वक अवस्था का नाम 'आसन' है. श्वास और प्रश्वास की गति का रुक जाना 'प्राणायाम' है जैसा कि योगसूत्र (सूत्र २.४९) में लिखा है, “...श्वास-प्रश्वासयोगीतिविच्छेदः प्राणायामः”. यहाँ श्वास से अभिप्राय है प्राणवायु का शरीर में प्रविष्ट होना और 'प्रश्वास' से अभिप्राय है प्राणवायु का शरीर से बाहर निकलना. इन दोनों का रुक जाना 'प्राणायाम' है. यह तीन प्रकार की होती है —

बाह्यवृत्ति, आभ्यन्तरवृत्ति और स्तम्भवृत्ति. प्राणवायु को शरीर से बाहर निकाल कर बाहर ही जितने काल तक सुखपूर्वक रुक सके, रोके रखना. यह 'बाह्यवृत्ति' प्राणायाम है इसे 'रेचक' भी कहते हैं. प्राणवायु को भीतर तक ले जाकर जितने समय तक सुखपूर्वक रुक सके, रोके रहना 'आभ्यन्तरवृत्ति' है इसे 'पूरक' भी कहते हैं. स्वाभाविक प्राणवायु को प्रयत्नपूर्वक बाहर या भीतर नहीं लेकर जहाँ हो वहीं उसकी गति को रोक देना 'स्तम्भवृत्ति' है.

अपने विषयों के सम्बन्ध से रहित होने पर इन्द्रियों के चित्त के स्वरूप में तदाकार हो जाना 'प्रत्याहार' है. "स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।" (योगसूत्र, सूत्र २.५४)

"देशबन्धश्चित्तस्य धारणा". (योगसूत्र, सूत्र ३.१) अर्थात् किसी एक देश में चित्त को ठहराना 'धारणा' है. और जहाँ चित्त को लगाया जाए उसी में वृत्ति का एकतार चलना 'ध्यान' है, जैसा कि योगसूत्र (सूत्र ३.२) में लिखा है, "तत्र प्रत्ययैकतानता ध्यानम्". ध्यान करते-करते जब केवल ध्येयमात्र की ही प्रतीति होती है और चित्त का निजस्वरूप शून्य-सा हो जाता है तब वह 'समाधि' कहलाता है. "तदेवार्थमात्रनिर्मासंस्वरूपशून्यमिव समाधिः." (योगसूत्र, सूत्र ३.३)

ध्यातव्य है योग के इन अंगों का आचरण क्रियाओं की अनुकूलता है जो चेतना को ऊर्ध्वगामी बनाता है और विश्व में शान्ति एवं



सामंजस्य स्थापित करता है. किन्तु इनका आचरण इतना आसान नहीं है. इनके आचरण के लिए लगातार व्यक्तिगत रूप से प्रयास, निरन्तर अभ्यास तथा बड़े त्याग की आवश्यकता है.

अन्त में; मैं गालिब तथा दिनकर की कुछ पंक्तियों का उल्लेख करना चाहूँगा-

इंसानियत की रोशनी गुम हो गई कहाँ?
साये हैं आदमी के मगर आदमी कहाँ?

- गालिब

झर गये पंख, हेमंत झरे,
पशुता का झरना बाकी है.
ऊपर-ऊपर तन संवर गये,
मन का सँवरना बाकी है.

- दिनकर

योग के उपर्युक्त अंगों (यम और नियम) का आचरण ही आदमी के साये को आदमी बनाएगा और मन को सवारेगा.



8 जुगनू की जरूर नहीं

कविराज नवनीत संघवी

जुगनू की जरूर नहीं
सूरज की जरूर है;
बोलने की जरूर नहीं,
बतला दे मंजूर है।--- जुगनू की...
अनाचारी, दुराचारी गद्दारी शैतानी है;
मातृभूमि शरमाये वो राक्षसी हैवानी है।
अनुकंपा चाहती है,
क्रांति की जरूर है;
भारतीय संस्कृति,
इन्सानी पे मगरूर है।--- जुगनू की...
चलते-फिरते इन्सानों में छोटा-बड़ा कोई नहीं;
सबको रोटी, कपड़ा मिले, घर में एक नारा सही।
गरीब या अमीर को ,
सहूलियत की जरूर है;
भाईचारा बढे वहाँ,
आर्य आत्मनूर है।--- जुगनू की...

हमारे ये आंदोलन में आवाज है अहिंसक;
भ्रष्टाचार के खिलाफ, इन्किलाबे स्व-धर्मक.
उधारी का ख्वाब नहीं,
नकद ही मंजूर है;
शास्त्रों की जरूर नहीं;
'दादाजी' कबूल हैं।--- जुगनू की...
द्रष्टिमान जीवात्मा में आत्मा बड़ा-छोटा नहीं;
'सबको मोक्षसुख मिले वो ही शुद्ध नारा सही.'
'जय सच्चिदानंद',
मोक्षमार्गी सूर है;
'अैब्सोल्यूट' परमात्मा,
'दादा' मूर्तामूर्त है।--- जुगनू की...

★★★



Please click any where to listen this musical poem

9 Dialogues with Dadaji Series 1,2/143

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Religion (*Dharma*) is manifesting the Innate Nature

Seeker: What is Religion?

Dadaji: Religion is known as *Dharma*. Dharma is the innate nature of elements or substances that depicts their true identity. The Substances are known by their innate nature. It is in this sense that the term 'Dharma' is being used in philosophy or scriptures. For example, when can gold be called the gold? Only when it exhibits the qualities or attributes of gold. What will you say if these grapes are bitter? Grapes are not in their own nature. If brass is placed before us after buffing, it may appear exactly like gold but if we take it to a goldsmith and get it tested, we come to know that it possesses no attributes of gold; so it is golden but not the gold.

Two different kinds of mangoes are placed before you. One smells like a mango; it dries,

withers a little and starts decaying; the other is made of wood. The second mango will have everything except the smell of a real mango; it will neither wither nor emit foul smell later. And yet both of them are called mangoes. The wooden mango is a name-sake mango only as it does not possess the innate nature of a real mango. The real mango is in its own innate nature. Similarly, when a substance is in its own nature then it is truly called the substance; and we can say that it is in its own innate nature. When non-self matter (*pudgal*) is mistaken for Pure Soul (*shuddhatma*), it is not pure substance; it is not in its innate nature but something alien to 'Pure Soul.' When Pure Soul (*shuddhatma*) is taken as soul, it is pure substance- that is true and innate nature of soul.

Dadaji: Who are you?

Seeker: I am Amit.



Dadaji: What's your name?

Seeker: My name is Amit.

Dadaji: '*I am Amit*' and '*my name is Amit*'. Do you find any contradiction in these two statements? How can the name holder and the name be one and the same? You lose your name the day you are carried to the crematorium. Your name is stricken off the municipal register.

Now, tell me whose hand is this? Whose leg is this?

Seeker: Mine.

Dadaji: These are the parts of your body. What is yours in them? Whose mind is within you?

Seeker: It is mine.

Dadaji: And whose speech is this?

Seeker: It is mine, too.

Dadaji: And whose is this watch?

Seeker: Sir, it is mine.

Dadaji: Whose is this body?

Seeker: It is my body.

Dadaji: The moment you say it is mine; do you ever think that the possessor must be separate from the thing possessed?

Seeker: Yes, Sir.

Dadaji: Then who is that possessor? Have you ever thought about him?

Seeker: No, not as yet.

Dadaji: You bought this watch only after you realized that it was a good watch; you bought this cloth after minute observation and you married your wife after realizing that she was a good lady.

Seeker: Yes, Master.

Dadaji: Then my dear Amit, why didn't you realize your 'Self'? Tell me; are all these things temporary or permanent? Actually, all these are temporary adjustments... Only the 'Self'



(*shuddhatma*) is permanent; but if you multiply (identify) the permanent ‘Self’ with temporary things, do you ever get the correct answer (alignment)? In mathematics too, if your supposition is wrong, how can you expect the correct answer? You did not realize your ‘Self’. Now tell me, is it a minor mistake or a big blunder?

Seeker: It is a blunder, a very big blunder, Sir!

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Creation of the World

Dadaji: Who has made this World?

Seeker:???...!!!....

Dadaji: Tell me whatever you think about it, please don’t worry, no one is seated here to judge you!

Seeker: God might have created it, perhaps.

Dadaji: Why? Would the sons of God have remained bachelor had he not created the world? What do you think of God, is He married or a bachelor? And what’s His address? Do you think there may be liberation (*moksha*)?

Seeker: Liberation is certainly there.

Dadaji: But if God is the ‘maker’ of this world and there is ultimate liberation too, then it is a contradiction in itself.

Seeker: Contradiction? How?

Dadaji: If God is our Head (commander) and He is to lead us to liberation, then it means that when He orders you to get out, you have to get up and leave your liberation too. How can you call it perfect liberation (*moksha*)? Liberation means *complete freedom*; no boss; not even God. And no subordinate too!

Seeker: Yes, Sir. It ought to be like that only.

[To be contd. in next Issues)





10 Organizing International Seminar on Holistic way of Life & Living on 23, 24 & 25 Dec. 2016

Theme of the Seminar

The modern world has attained unprecedented material gains and means of convenience thanks to accelerated innovations in science and technology. Albeit, the World is suffering from upheavals and unrest due to various causes like widening disparities, poverty, regional problems, increasing natural calamities, spreading violence, terror and war etc. The sporadic solutions of such problems tend to generate newer maladies and the grief and unrest exacerbate. Everyone even in the prosperous strata of society seems to be tired, fed up with transient pleasures and at times there is a desire for lasting happiness to come out of the feeling of melancholy and emptiness coupled with intricate puzzles unsolvable through any amount of material wealth.

Truth is sought in two ways: by studying the facts of the external world and by seeking to understand the deeper truths of the inner world. World should be accepted in totality, not only in its external

aspects but also in all pervading inner spiritual life. It is to be understood that the external world will not be able to provide the total solution, since many of the problems are only partially related to the external world situations. This is the reason why we need to look into the inner world which is as important as the outer and try to seek if there is a way to find out lasting solution from within.

Such a multi-dimensional approach of solving problems is the need of the modern times characterised with compartmentalised in-depth knowledge in innumerable specialities but creating confusion on account of a marked absence of a central connecting link or an established system of *inter se* dialogue amongst various faculties of knowledge.

The changing face of the world has necessarily changed the importance of religion in our life. Today we live in a society of scientific and technological advancements in which religious beliefs and faith in authority are genuinely questioned especially by the



new generation. Reason properly employed, and faith properly understood and practiced should not lead to contradictory or competing claims. Like art, understanding the truths of philosophy and religion requires a different mode of consciousness quite different from our normal mind set. It requires a disciplined cultivation of faith and deep reflection on the wisdom and insights of the spiritual teachings.

Spiritual values are genuine human values. A scientist cannot be altruistic if he does not use his knowledge and technology for the good of humankind. A saint cannot be a true visionary if he does not give up all prejudices and partialities with regard to different ideologies, and is devoted to the serving of all people in general.

There is possibility of interplay and interaction between both and we can think of a spiritualistic science or scientific spirituality combining both scientific search and spiritual enquiry. Rational approach saves mankind from blind faith while

spirituality takes us into deeper levels of truth, the source of love, compassion, harmony and peace within. The Life to be worthwhile can be lived with a sense of fulfillment when it is understood comprehensively in respect of one's mutually rewarding relationship with the society and such a thing is possible when one gains self-knowledge in true sense that connects oneself to the surroundings.

In the above background, the proposed seminar may provide a platform to explore various dimensions to the issues faced by the humankind at various levels viz. Individual, Family, Community, Society, State, Nation as well as the World. We invite the scholars to do careful study and present their views, understandings, explanations and research papers on the following topics or any other relevant explorations from their side:

1. The pursuit of knowledge of Self and Happiness.
2. The application of Moral, Ethical and Spiritual values for a Holistic life.

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3. Human suffering and spiritual guidance
 4. Holistic Science of Inner Living
 5. Non-violence and Peace
 6. Environment and Holistic way of Living
 7. Reason and Spirituality
 8. Holistic way of Living and Swaraj in Ideas
 9. Holistic way of Living as a positive philosophy of Life
 10. Holistic understanding of Consciousness for overall Well-being
 11. Creativity and Aesthetics in Holistic perspective
 12. Holistic Human Resources Development
 13. Holistic Corporate Governance
 14. Modern Predicaments and Holistic Spirituality
 15. Liberty through scientific Spirituality - A Holistic Approach
 16. Scientific Disposition and Objective Spirituality

Information for the Delegates:

1. **Submission of Research Papers:** First of all please intimate us about topic on which you want to present your learned paper and after confirmation from us we shall request to send abstract of your paper before 30th August and complete paper on or before 15 September, 2016 through only email in Unicode Fonts. Your short resume with photograph will be welcomed well in advance.
2. **Contact:** For confirmation of your participation, topic and any other information please write to : Dr. Balaji Ganorkar, Director, HSRC On hsrcsurat@gmail.com Tel. 02621-250750
3. **Accommodation:** Boarding & Lodging facilities are available in campus.
4. **Location:** Kamrej in Surat is only 18 Kms. from Surat Railway station and located on the midway on National Highway no. 8 between Ahmedabad & Mumbai (250kms from each place).

5. **Weather:** In the month of December, Surat will not be chilling like North but pleasant.
6. **Booking of Tickets:** Prefer to book your tickets well in advance. Surat City is conveniently connected for the travellers from all major cities in India with frequent trains from Mumbai, Delhi, and Ahmedabad. You may prefer Train journey to avoid wastage of time by travelling by Air as there is no direct flight except from New Delhi.
7. **Registration Fees:**
- **With Accommodation Facility:** Rs. 1500/- up to 30 Nov 2016 & Rs. 2000/- After 30 Nov 2016.
 - **Without Accommodation Facility:** Rs. 1000/-
 - **Spot registration** may be available (if there is vacancy) @ Rs. 750/- per day.

As we are inviting only 150 scholars/delegates, please register yourself soon.



Significance of Human-Form

Holistic Scientist A. M. Patel

Who, in the world, knows the real purpose of attaining the human form? There is ignorance regarding the purpose of attaining a human form. People think they are here to enjoy, worship God, practice yoga, perform penance or renounce the world. In fact we are given the human form to realize the pure Self and purge our past mistakes and misdeeds. This human body has been given to us to resolve all circumstances and past accounts with equanimity and realize one's Pure-Self.



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