



# Holistic Science of Life & Living

Vol. VI Aug. 2015

HOLISTIC SCIENCE RESEARCH CENTER



# Holistic Scientist

## A. M. Patel (Dada Bhagawan)

(1908 - 1988)

**H**olistic 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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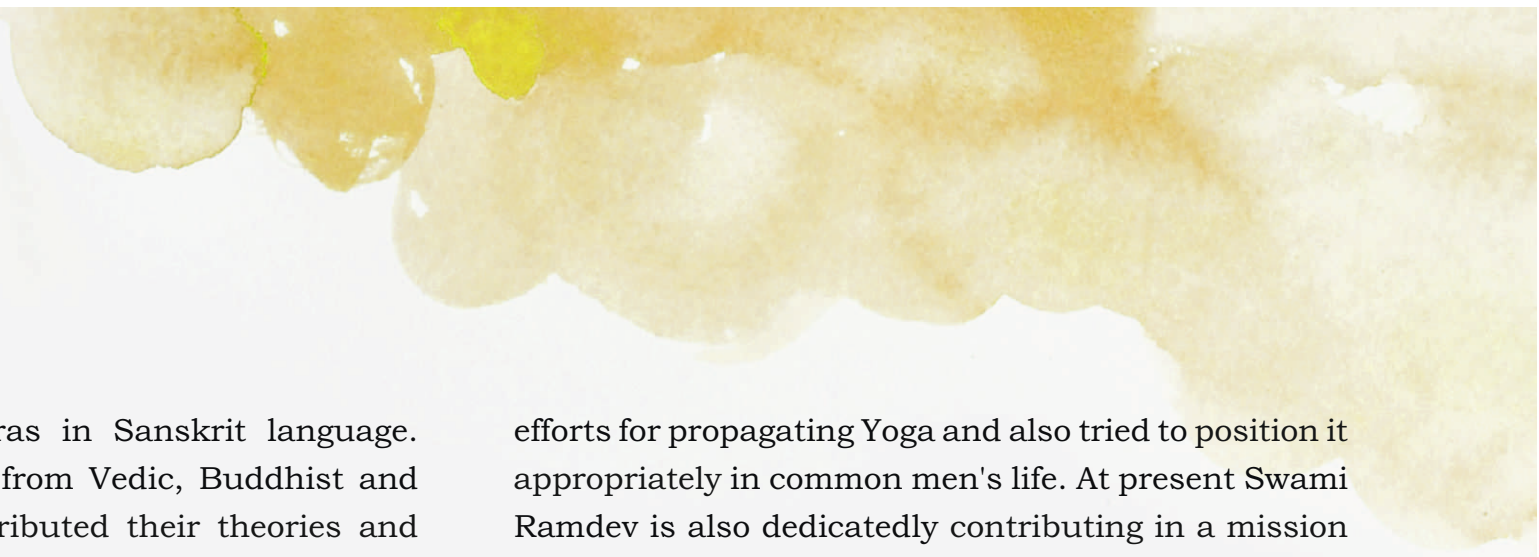
## Editorial

Our Honourable Prime Minister Mr. Narendra Modi expressed his views on Yoga on 27th September 2014 in United Nations Assembly:

*"Yoga is an invaluable gift of India's ancient tradition. This tradition is 5000 years old. It embodies unity of mind and body; thought and action; restraint and fulfilment; harmony between man and nature; a holistic approach to health and well-being. It is not about exercise but to discover the sense of oneness with yourself, the world and the nature. By changing our lifestyle and creating consciousness, it can help us deal with climate change. Let us work towards adopting an International Yoga Day."*

His proposal received overwhelming support and the United Nations have declared **21<sup>st</sup> June** as an **International Yoga Day**. It is a great achievement at world level.

Yoga has its own wonderful and unique tradition in India since our known history of Harappa and Mohenjo-Daro. First of all Maharshi Patanjali had



contributed 195 Yogasutras in Sanskrit language. Many seers and scholars from Vedic, Buddhist and Jain traditions have contributed their theories and commentaries on this work and established various practices.

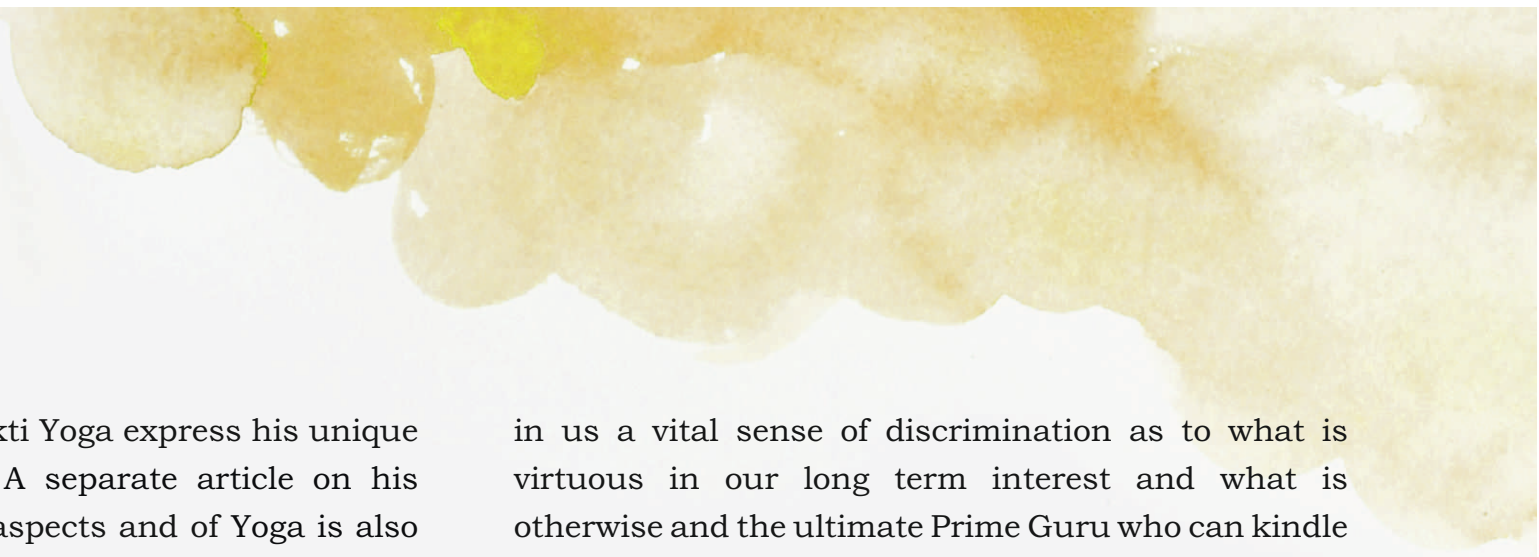
We may say, Yoga in one form or the other has become an integral part of life in India to the extent that many of the daily chores (like sitting postures etc.), rituals and styles carry the principles of Yoga even without a conscious effort, knowledge of benefits and nomenclature of systematically performing Yoga.

The traditions of systematic studies and practice of Yoga was fading, in last two centuries. Swami Vivekananda, Maharshi Aurobindo, Swami Vishuddhanandji, Pt. Gopinath Kaviraj, Paramhans Yoganandji, Swami Kuvalayanand, Swami Chidanand Saraswati, Maharshi Mahesh Yogi, A. M. Patel (Dada Bhagwan), Swami Ram, along with other scientists like Prof. K. N. Udappa, B. K. S. Iyenger, Swami Veda Bharati etc. great personalities contributed their

efforts for propagating Yoga and also tried to position it appropriately in common men's life. At present Swami Ramdev is also dedicatedly contributing in a mission mode for the propagation of Yoga and Indian Medicine in the World.

On 1st International Yoga Day our Center for Yoga-HSRC conducted a grand program in J. B. Diamond & K. B. KARP Impex Vidya Sankul in Surat, where about 700 students and teachers participated during Yoga Presentation and Demonstration performed by HSRC Faculties. Few photographs of the occasion are placed in this magazine.

In this issue we are glad to publish few important articles related to Yoga. Swami Vivekananda's commentary on Patanjali Yoga Sutras was lesser known in public. We feel this work should be referred by all the scholars, practitioners and teachers who are related to Yoga, hence we have given a review of the said book. Dialogues with Soul Incarnate A. M. Patel (Dada Bhagawan) on Karma



Yoga, Gyan Yoga and Bhakti Yoga express his unique thinking on the subject. A separate article on his overall views on different aspects and of Yoga is also included. All these three articles are coming to the light by efforts of HSRC academics team led by Mr. L. D. Patel, a leading Academician hailing from SBI.

Readers will surely enjoy the article on a very relevant topic on 'How to keep delicate balance between inner & outer world through Holistic Inner Science' contributed by Mrs. Shaila Mulji. While excellence is being discussed in every field, Dr. Radha Krishnan has presented his deep thinking in the article 'Human Excellence through Holistic approach'.

In this issue we present a melodious lyric sung and composed by Kaviraj Navaneet Sanghavi on Guru wherein the Poet has expressed his adorations for Teachers who shape our life at every stage. On the eve of Guru Day (Guru Poornima), he has revered the Mother, Father, Teachers imparting Education & vocational skills, the spiritual teachers who inculcate

in us a vital sense of discrimination as to what is virtuous in our long term interest and what is otherwise and the ultimate Prime Guru who can kindle and make us realise our True Self.

I hope our readers will enjoy 6th attempt of this publication in electronic format.

Your suggestions are welcome.

***Balaji Ganotkar***

15 August 2015



## 2 A New Vision of A. M. Patel on Yoga...

Compiled by L. D. Patel

### Yoga

**Seeker:** What does yoga truly mean?

**Master:** 'Yoga' means 'to join'. It is a word derived from the verb-root, 'Yuj'. 'Yoga' (joining through meditation) is possible of the Known only. There can be 'Yoga' of body, of speech and even of mind.

In this world, there are people practicing mental discipline (*Mano-yogis*) and some practicing intellectual discipline (*buddhi-yogis*). There may be some with right intellect and some, with wrong. Some have pure intellect and some, perverted. There are different types of Yogi; ascetics are *deha-yogis* (those disciplining body) and lawyers are *Vachan-Yogi* (those disciplining speech).

Such yoga enhances the relevant physical or material powers but it doesn't lead to liberation.

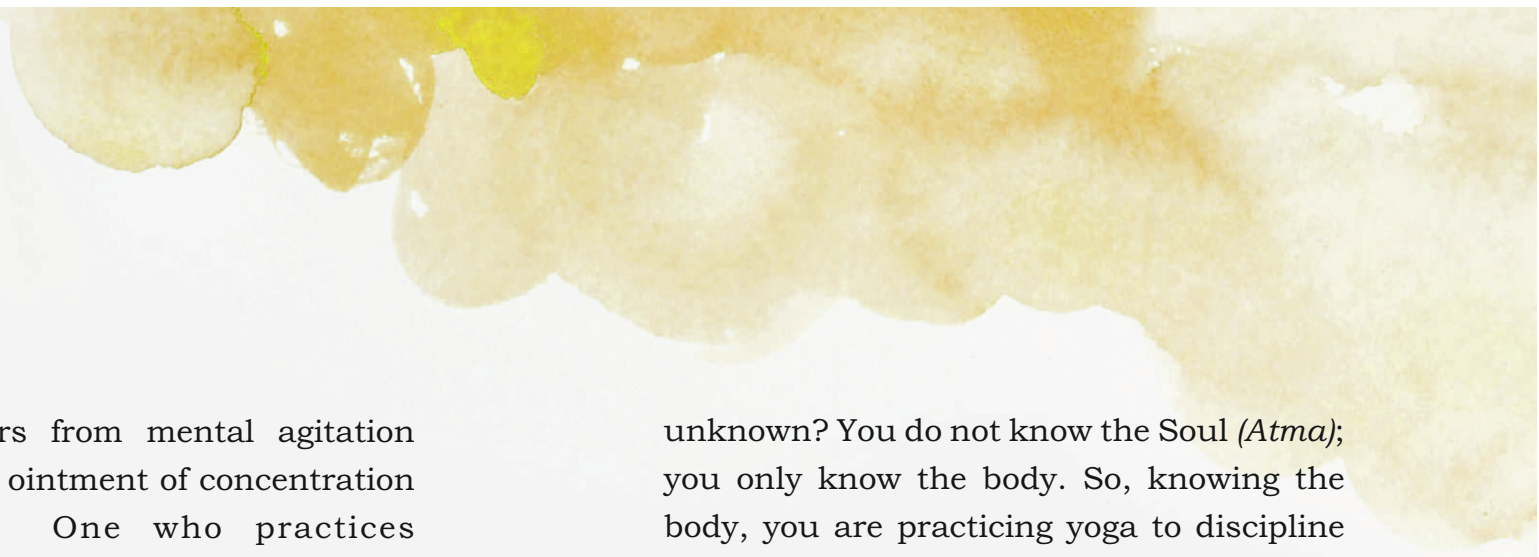
### Yoga and Liberation

**Seeker:** Then, what kind of yoga or meditation will be helpful on the path to liberation?

**Master:** Liberation can be attained by Atma-Yoga (Associating with the Pure Soul) alone whereas physical discipline (*Deha-yoga*) yields the worldly-physical rewards. Among different kinds of yoga, the attunement with the True Self (*atma-yoga*) is the only real yoga; *Atma-Yoga*, i.e. attunement with the Real Self, is in itself the realization of one's own real identity. Jnana-Yoga (being in the Self-realization) is the ultimate doctrine. *Tri-Yoga* (meditational practices of the three: mind, speech, body) is a comma, the beginning of the spiritual pilgrimage.

### Concentration

**Seeker:** Kindly enlighten us on the practice of concentration of the mind.



**Master:** “One who suffers from mental agitation should apply the ointment of concentration to reduce it! One who practices concentration is the person who suffers from mental agitation. Why do these labourers not have to practice concentration? They are not mentally agitated. And I, being a fully enlightened person (Jnani Purush), also do not have to make an effort for concentration because I don't have a trace of mental agitation in me.

When the Self is burning and there is a burning sensation people apply the medicine of concentration. But in doing so, what help did they render to their Real Self? Did any of their worries recede?”

**Seeker:** “Dada, I practice Yoga for four hours every day”.

**Master:** “On what aspect of yoga do you practice? Do you do it for the known object or for the

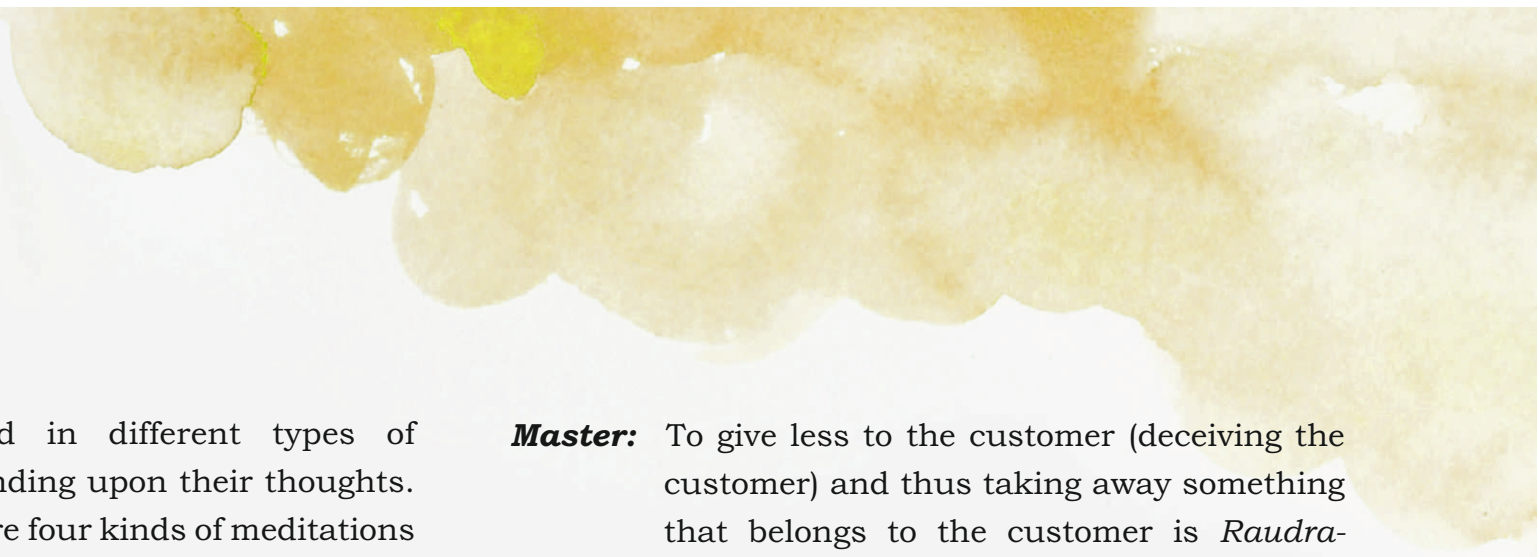
unknown? You do not know the Soul (*Atma*); you only know the body. So, knowing the body, you are practicing yoga to discipline your body. It is a physical discipline.

Can you contemplate upon the face of a totally unknown person? No, you are not able to contemplate; similarly, since you are ignorant of the Soul, how can you meditate upon the Soul (pure Self)? Hence, what you are doing is practicing body-discipline (*deha-sadhana*). What good have you done for your Soul (*atma*)?

### **Meditation**

**Seeker:** Sir, explain what meditation means. People talk a lot about meditation nowadays.

**Master:** To meditate means to focus one's mind for some period. Our mind would be found contemplating in one way or the other every time on its own. One's focus might be either on good things or on bad things. People are



found engrossed in different types of meditation depending upon their thoughts. Basically there are four kinds of meditations and one would always be found engrossed in one type or the other. Lord Mahavir has narrated four kinds of meditations: *Raudra-dhyana*, *Arta-dhyana*, *Dharma-dhyana* and *Shukla-dhyana* and each one is followed by a different resultant effect.

**Seeker:** Sir, it is true that the mind is focused on one way or the other on its own sort of auto-meditation. This seems to me altogether a different explanation!

What is *Raudra-dhyana*?

**Master:** To covet what belongs to another and to think of seizing even an iota of someone else's happiness for one's own sake is called *Raudra-dhyana*.

**Seeker:** Please give an example of *Raudra-dhyana*.

**Master:** To give less to the customer (deceiving the customer) and thus taking away something that belongs to the customer is *Raudra-dhyana*. To usurp by changing measures and weights is nothing else but *Raudra-dhyana* indeed. Adulteration is also *Raudra-dhyana*. What does the law of nature say? You may do your business raising the price by 15 or 20 per cent right from the start. But if you resort to deceptive tricks, in addition, then that's an offence, and a big one... A true religious person will not indulge in *Raudra-dhyana*. It may however happen accidentally.

Getting angry, abusing and quarrelling is also *Raudra-dhyana*. *Raudra-dhyana* should be used, if at all very sparingly but it is used all the time these days. Preceptors and teachers getting angry with their less intelligent disciples also indulge in *Raudra-dhyana*. Even getting angry within, without expressing, is *Raudra-dhyana*.



**Seeker:** What is the result of *Raudra-dhyana*?

**Master:** A miserable and hellish Life in next birth.

**Seeker:** Kindly now explain me *Arta-dhyana*.

**Master:** The contemplation which causes suffering to one's own self is *arta-dhyana*. He, who worries about the future, is lost in *Arta-dhyana*. We may call it comparatively good for it does not affect others.

Anger, pride, deceit and greed do not figure in *Arta-dhyana*. But *Arta-dhyana* happens less now. *Raudra-dhyana* is predominant in these times. In *Satyuga*, *Raudra-dhyana* was only five per cent. Worrying about daughter's marriage even while she is just ten-year old is *Arta-dhyana*. If an unpleasant guest drops in and you feel "I hope they leave soon" this is called *Arta-dhyana*. A lovable person happens to be our guest and we wish he shouldn't leave us – this desire too is also *Arta-dhyana*. If teacher

does not get a good student and if he or she gets agitated within- that's also called *Arta-dhyana*.

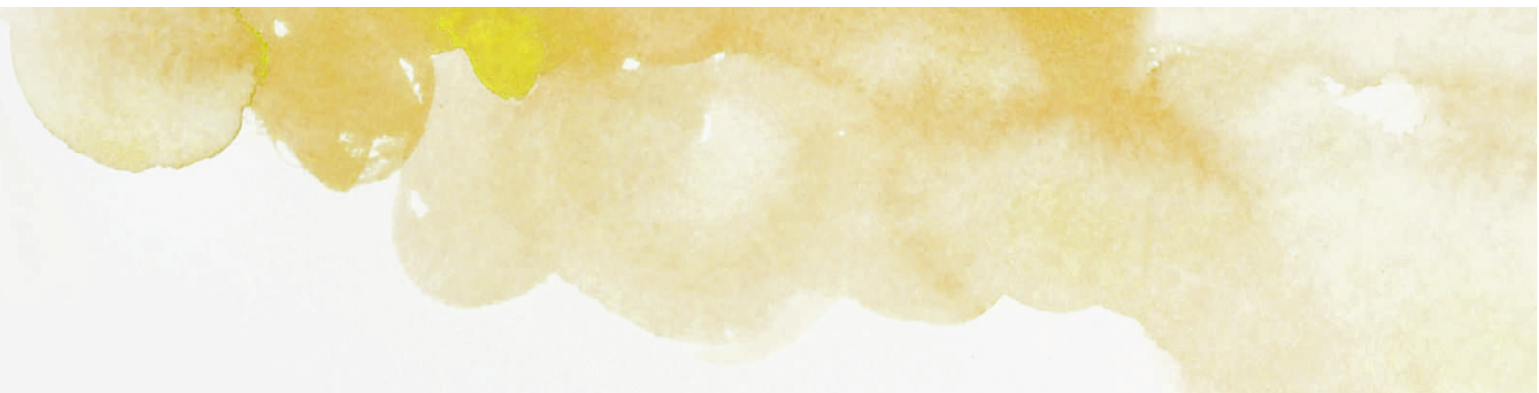
**Seeker:** What is the resultant fruit of *Arta-dhyana*?

**Master:** A Life of bird or insects (*Tiryancha*) in next life.

**Seeker:** And what is *Dharma-dhyana*?

**Master:** That state of *Dharma-dhyana* is where there is no worry anytime and inner conflicts have calmed down. *Dharma-dhyana* means you are neither in *Raudra-dhyana* nor in *Arta-dhyana* but always contemplating doing well. Fearless, perseverance, worry-free and stability are the qualities of *Dharma-dhyana*.

There are very few persons in the state of *Dharma-dhyana* during these times; hardly two or five in a hundred, because in this time of *Kaliyuga*, it is not only the householders who worry and grow miserable



but also the monks, *sadhus*, preceptors and nuns succumb to worries. Even though they don't have any reason to worry, they would get agitated over a poor disciple!

**Seeker:** What is the resultant fruit of the state of *Dharma-dhyana*?

**Master:** Celestial-hood is the result of pure *Dharma-dhyana* but if it's mixed with *Arta-dhyana*, the result is human-life.

**Seeker:** What is *Shukla-dhyana*?

**Master:** *Shukla-dhyana* comprises of four stages or steps. Not a clear but vague and indistinct experience of the Pure Self is the first stage or step. In the second stage there's a distinct experience of the Pure Self. Distinct and clear experience means the Pure Self is completely known or realized but all the knowable objects do not get reflected and known. I am in this second stage. Because of the nature of the present times, I could not

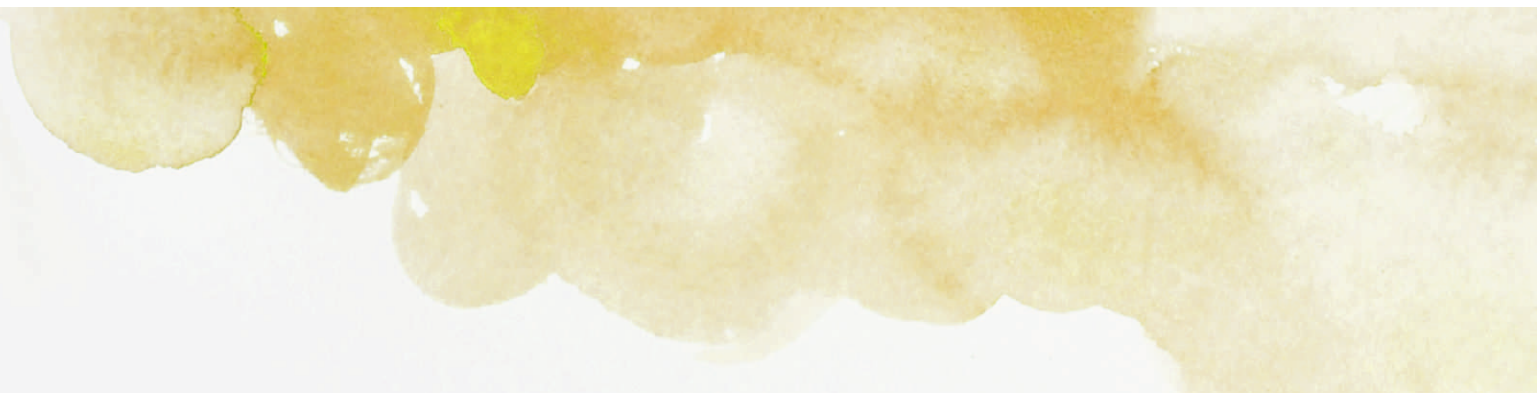
assimilate the last four degrees and so I have perched myself on 356°, four degrees below full enlightenment (*Kevala-Jnana*). Indistinct or vague experience means: There is ice in the dark room. If the wind blows towards you over the ice, naturally you feel cool and you guess that there must be ice here. But a distinctly real experience of the 'Self' is like sitting adjacent to the ice.

*Shukla-dhyana* of the third stage is the state of the Omniscient Self-fully enlightened being (*Kevli Bhagawan*).

The ultimate liberation is at the fourth stage. Thus, the ultimate fruit of *Shukla-dhyana* is liberation.

**Seeker:** So, there are four states of meditation.

**Master:** Yes, usually there are four kinds of meditations as I explained to you. However, there is one more state of contemplation (meditation). The meditation which is not



included among *Raudra*, *Arta* and *Dharma-dhyana* explained earlier is *apa-dhyana*. *Apa-dhyana* is found more prevalent in today's time.

Only a few people had *Apa-dhyana* in the previous times. But nowadays even a peon has it.

*Apa-dhyana* is inferior to even *Dur-dhyana* (evil-meditation)! The meditation (*dhyana*) for liberation, when it is not performed systematically, becomes *Apa-dhyana*. One performs meditation but consciously believes 'I did meditation' and he would keep looking at the watch too! If he is keeping a close track of the time, how can he be in a state of meditation?

**Seeker:** Very true, Sir. This usually happens while meditating! Sir, now I understand the scientific explanation on meditation.

Very rarely anybody in this time has

knowledge of the 'Self'. But if people knew 'Dharma', they would have *Dharma-dhyana*. But these days there are worldly (relative) religions and their foundation is not real as it used to be originally. And so people generally have no *Dharma-dhyana* but only *Arta* and *Raudra-dhyana*.

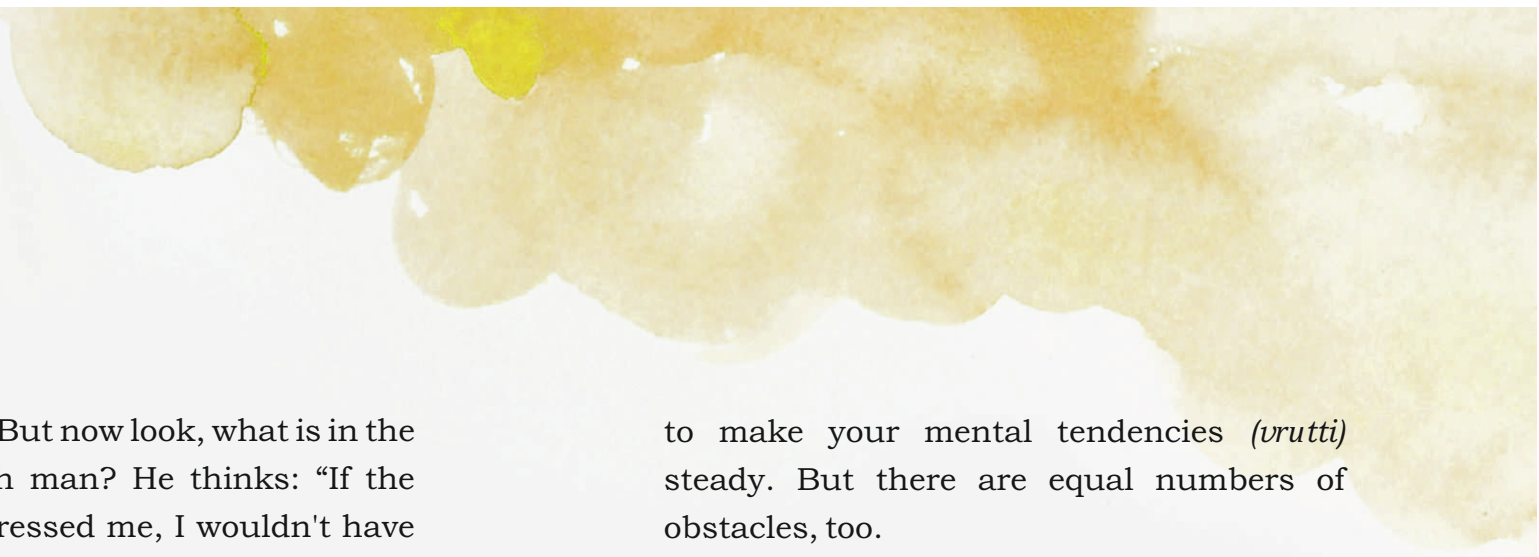
The type of afterlife you'll have depends on the kind of *dhyana* (*contemplation state*).

It is the dynamic functioning of non-self in your body that undergo varied states of contemplations but if you identify yourself with it, then you've endorsed it. But if you don't identify yourself with the dynamics going on within you and remain detached and aware and only know and perceive, then you are free as Pure Soul.

**Seeker:** Kindly give an example, Sir.

**Master:** The people of the world say that the rich man gave fifty thousand rupees in donation. He is





a very good man. But now look, what is in the mind of that rich man? He thinks: “If the Mayor had not pressed me, I wouldn't have given this donation,” He gives because he is forced to, this is *Raudra-dhyana* and he prepares for life in hell hereafter. There's another man who has no money but he contemplates: “Oh! I wish I had money so that I may spend some in doing some meritorious deeds, this is *Dharma-dhyana*. This man without doing any charitable deed prepares for a higher state of being and that rich man in spite of his donation accrues a hellish afterlife for himself.

**Seeker:** What makes one's mental tendencies (*vrutti*) unsteady or wavering?

**Master:** Can you keep sitting steady for long? How, then, can you expect your mental tendencies (*Vrutti*) to be steady? There are quite a number of spiritual practices or disciplines

to make your mental tendencies (*vrutti*) steady. But there are equal numbers of obstacles, too.

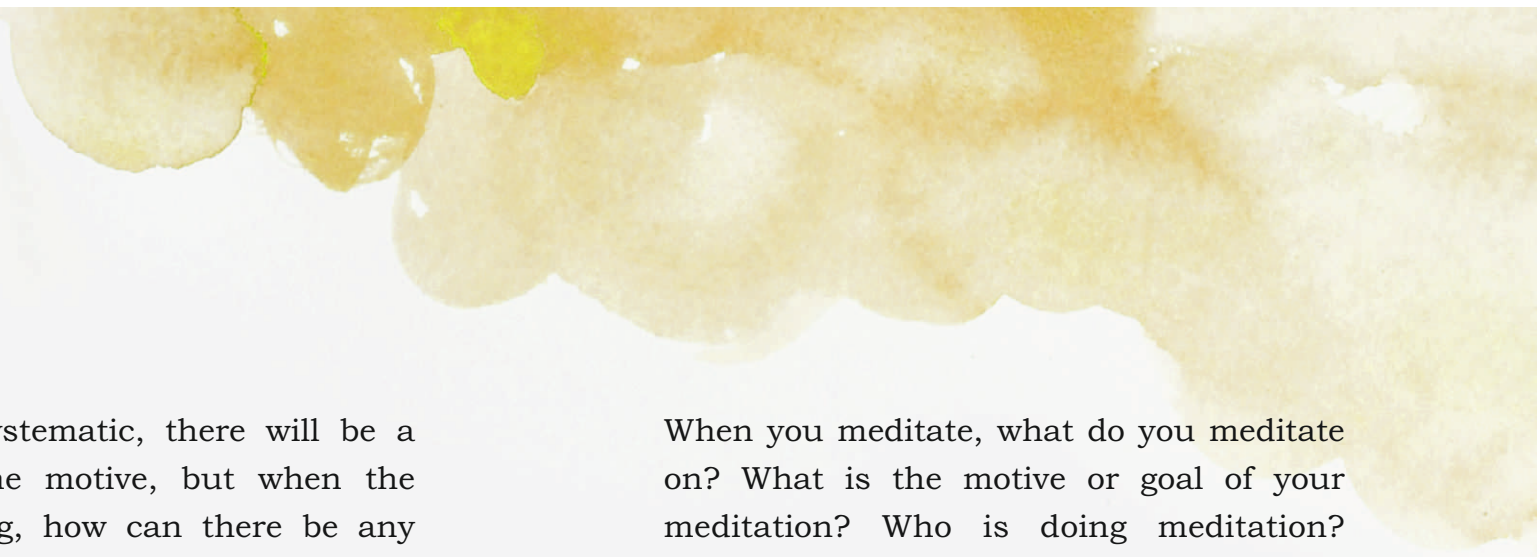
However, it is possible to be self-composed in the midst of triple turmoil of *adhi*, *vyadhi* & *upadhi* (mental agonies, physical ailments, outside disturbances).

When you meditate continuously for eight minutes, it gets credited to your account and accumulating it in this way you can have a total credit of fifty minutes. However meditation of eight minutes gets credited, anything less does not get credited to your account.

### **Meditator-Goal & Meditation**

**Seeker:** I am unable to meditate properly, what should I do?

**Master:** If meditation is done in the right and proper manner, it has amazing power. If the



meditation is systematic, there will be a realization of the motive, but when the process is wrong, how can there be any result? One can even attain God (*paramatma*) through meditation. There is tremendous power in meditation but you have to understand meditation.

Be clear about the definition of the term meditation (*dhyana*). On deciding a motive (*dhyeya*, the object) he becomes a meditator (*dhyata*, subject). The link that joins *dhyeya* and *dhyata*, the subject to the object is *dhyana* (meditation).

Suppose you believe that 'I am Amit' and taking him as the Meditator you fix a motive that your mind or imagination suggests and practice meditation, directed only by your fancy, how can that be beneficial to you? Can anything really worthwhile be accomplished in this way?

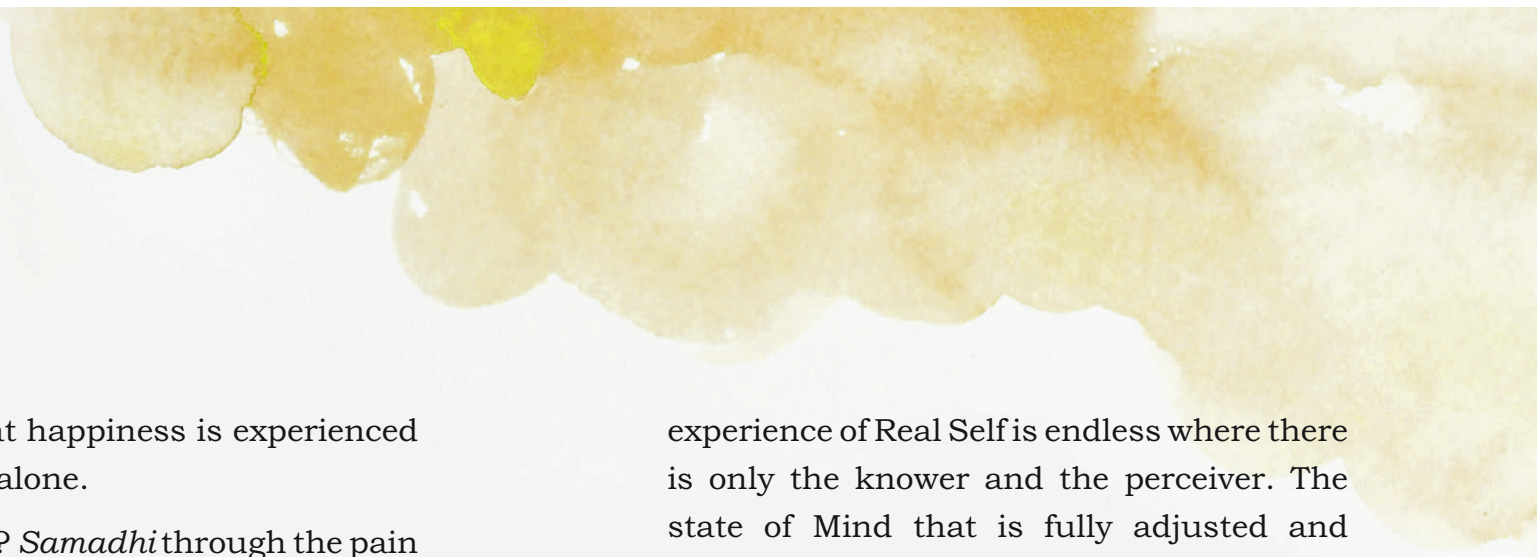
When you meditate, what do you meditate on? What is the motive or goal of your meditation? Who is doing meditation? Without a goal, what will you meditate on? Meditation is a means and mode to attain the goal. Meditation is fruitful only when the Self is the motive and the Self is the meditator.

However, it is possible to be self-composed in the midst of triple turmoil of *adhi*, *vyadhi* & *upadhi* (mental agonies, physical ailments, outside disturbances).

### **Samadhi**

**Seeker:** In the path of Yoga the final destination is *samadhi*- a state of perpetual bliss. Kindly enlighten us in this matter.

**Master:** In the *Yoga-marga* (path), there is a salutary, soothing physical effect experienced through the practice of Yoga. It pacifies the burning pain of mind, speech, body. But there is no experience of the bliss



of liberation. That happiness is experienced by the *atma-yogi* alone.

What is *samadhi*? *Samadhi* through the pain and strain of *deha-yoga* (body-yoga) keeps you 'cool' as long as you go on 'turning the handle' (practicing it). But 'the everlasting cool' spring from *Nirvikalpa Samadhi*, is freedom from I-ness & My-ness. It is a natural, effortless *Samadhi*. It pervades through all your activities; say walking, sitting, eating and even quarrelling. You are liberated only after attaining such a *samadhi*.

Pure Self is beyond contemplation and flawless-untainted forever (*alakh-niranjan*). The natural *samadhi* would never leave even among widespread destruction and annihilation.

'*Dharana*' –concentration is imaginary. The Relative Self has indirect light. The

experience of Real Self is endless where there is only the knower and the perceiver. The state of Mind that is fully adjusted and reconciled in every respect and in every phase is real knowledge (Gyan). The Real *samadhi* is that which remains with full awareness of all the five senses.

Non-attachment in every phase of life is '*purna-samadhi*' (Being in perfect synchronization with the Self).

Absence of *adhi*, *vyadhi* and *upadhi* (mental agonies, physical ailments, outside disturbances) is the real *samadhi*.

### **Nirvikalpa Samadhi**

(Bliss of freedom from Ego)

**Seeker:** What about *Nirvikalpa-Samadhi*?

**Master:** In *Nirvikalpa Samadhi*, the body and the Self are experienced totally different and distinct from each other and the Self never gets



engrossed in any phase of life. See, 'I am so and so' is the *vikalpa*, that is really called ego and it prevails even if you become yogi.

A *vikalpi*, a person with ego can never become *nirvipkalpi* (egoless-Self).

**Seeker:** Then how can one be free of *Sankalpa-Vikalpa* (I-ness & my-ness)?

**Master:** Those who have naturally become *Nirvikalpi* can elevate others to this status. The Self becomes *Nirvikalpa* on the elimination of 'I' and 'My' (*vikalpa* & *sankalpa*). Unless and until one is initiated into the *Nirvikalpa* State, one can't become *Nirvikalpa*.

There are some Yogis who eradicate all your *sankalp-vikalpa* except the tie of 'I am'. One would be raised to an elevated state and gain a spiritual lustre, but not enlightenment and there would be no realisation of true-self (Gyan).

The Self is expressed fully in an enlightened person (Gyani-Purush). As long as you are unaware of the goal of self-realization you cannot achieve that.

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Edited by HSRC Team



ત્રિમુર્તિ મંદિર સંકુલમાં આવીને ખુબ શાંતિ તથા આનંદનો  
અનુભવ થયો. તથા આધ્યાત્મિક તત્ત્વનો વિશેષ અનુભવ  
થયો. રિસર્ચ સેન્ટર ખુબ શાંત સ્થળ છે, ત્યાં વિશેષ ચિંતન-  
મનન કરવાથી આનંદનો અનુભવ થાય એવું સ્થાન છે.  
ભારતીય સાંસ્કૃતિક વીરાસતના સંરક્ષણનો સ્તુત્ય પ્રયાસ છે.

પૂ. આત્માનંદજી

સહ સમગ્ર કોબા પરિવાર

શ્રીમદ્ રાજચંદ્ર આધ્યાત્મિક સાધના કેન્દ્ર

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## Dialogues with A. M. Patel on Karma Yoga, Raj Yoga, Gyan Yoga and Bhakti Yoga

Compiler & Editor: L. D. Patel

**Seeker:** Kindly explain about *Karma Yoga* and *Raj Yoga*.

**Dadaji:** *Karma Yoga* is to live according to *karma*. Here, one is not independent, he acts according to the thoughts coming to his mind.

**Seeker:** Is it a path to self-realization and liberation?

**Dadaji:** No, it is a path that leads one to the cycles of birth and death in the world, because in *karma yoga* one's acts are guided by the thoughts occurring in his mind.

**Seeker:** What about *Raj Yoga*?

**Dadaji:** In *Raj Yoga* one lives keeping focus on his goal. One decides a goal for his life. There are basically two kinds of life-goals; whether I want to attain liberation or whether I want to earn credits-auspicious *Karmas* (*punya*) for happiness in this world.

**Seeker:** Is that a path to liberation?


**Dadaji:** Yes, provided one correctly understands *Raj Yoga*. In *Raj-Yoga* one lives independently with a firm and clear goal for his life, whether it is to attain celestial life or to attain liberation. Then, in the course of living, when your mind guides you to do something, you will do it if it is conducive to attaining your goal otherwise you will not succumb to it.

**Seeker:** This does not seem easy. How can we know if the mind is driving us somewhere else?

**Dadaji:** You come to know since you have clearly decided your goal.

**Seeker:** That happens with the help of intellect.

**Dadaji:** Yes, you can understand with the help of intellect as you have a soul inside. You gradually attain the experience of the soul....1%, 2%, 5%, 10% .....like that. When you experience suffocation under certain difficult circumstances something



shows you 'do this', 'don't do this'. This is the *Gyan*, what do you call it?

**Seeker:** Intuition.

**Dadaji:** That vision gradually opens up....10%, 15%, 25%, 50%....It does not become 100% at a time. It is a development that shows you that this is right or this is not right for you; this is not shown by your intellect but by the development of your Self (soul). One does not become a Pure Soul all of a sudden. When you have attained 50-60% development and you meet a living fully enlightened person (*Gyani Purush*), he helps you to fill the gap and you attain full self-realisation.

**Seeker:** What is *Bhakti Yoga*?

**Dadaji:** *Bhakti* (devotion) develops to the extent of development of your *Gyan* (right knowledge). Both *Gyan* and *Bhakti* proceed side by side but first is *Gyan*- say it is 15%- 25%- 50% .....and that is followed by gradual

development of *Bhakti* to that extent.

**Seeker:** Kindly explain with an example.

**Dadaji:** You want to go to Airport. You first obtain the knowledge about the route to airport and keeping that in mind you start proceeding towards the airport. Isn't it? *Bhakti means to approach closer and closer* (to your goal). If you do not know the route and have not planned accordingly, how will you proceed correctly towards your destination? So, you first need to know whose *Bhakti* you are doing. People do not understand *Bhakti* in its true sense.

Raj Yoga is the planning, the direction about the route towards your goal provided one receives the right knowledge about this from a living fully enlightened person (*Gyani Purush*).

**Seeker:** And what is *Gyan Yoga*?



**Dadaji:** It is *Raj Yoga* only with the right knowledge about the route and planning the journey towards the goal of liberation.

**Seeker:** I think what our soul shows as right is the correct way. Our own Soul is the *Guru*?

**Dadaji:** But what is the level of development of your Self. Say, if it is 40% how can it guide for progress towards the development level of say, 50%? You need someone who is ahead of you in the path of development say, 80%-90%-100%. Do you agree?

**Seeker:** Right, Sir. I am grateful to you for bestowing the right knowledge about *Karma Yoga, Raj Yoga, Gyan Yoga* and *Bhakti Yoga*.

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Compiled & Edited by L. D. Patel from Audio Cassette recorded in June 1984, of the Dialogues of Mrs. & Mr. Radha Krishnan with Soul Incarnate A. M. Patel -Dada Bhagawan at Oak Ridge, Tennessee, USA.



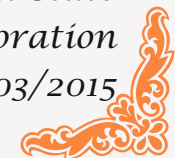
*It is a great experience to be here as a participant of Chintan Shibir organized by State Transport Division of Surat.*

*This spiritual place is indeed a genesis of positive energy & spirituality. Devotees and people visiting this place are benefitted of it with responsible & sensible management staff hospitality.*

*D. D. Kapadia  
Addl. Collectar  
General Manager  
Gujarat State*

*Road Transport Corporation*

*25/03/2015*



## Patanjali Yoga Sutras:

Sanskrit text with Transliteration, Translation & Commentary by Swami Vivekananda



Book Review : L. D. Patel

Patanjali Yoga Sutras is a well known authentic book on Yoga. The Book has four Chapters. There are many commentaries on this work of Patanjali. For introduction to the readers interested in further studies and research some highlights are given in this article about the contents of a Book titled 'Patanjali Yoga Sutras' (Sanskrit Text with English Transliteration and Translation along with Commentary by Swami Vivekananda). The PDF of the full book is available on internet.

The Book begins with an Introduction by Swami Vivekananda; the world famous Yogi & Sanyasi; he has explained in details how human beings can tread the path of development through Yoga. He has examined various views explaining present level of human development as ultimate and he has argued how it leaves a great scope for further development of human beings.

**The Chapter-I: Samadhi Pada:** It has 51 Shlokas (Verses) which includes the famous verse

(no.2) used to define Yoga.

योगश्चित्तवृत्ति निरोधः ॥१/२

*Yogah-chitta-vritti-nirodhah*

Yoga is restraining the mind-stuff (*Chitta*) from taking various forms (*Vrttis*).

The verses following thereafter explain various means of purifying the *Chitta* and restraining Virittis (wandering propensities of *chitta*) leading to the blissful state of *Samadhi*. There are also some verses about chanting *Omkar* and its benefits by way of purifying the *Chitta*.

**Chapter-II: Sadhana Pada:** It has 55 Verses which include the following famous verses. There is a focus on step by step order for purification of *Chitta*. In this Chapter, *Yama*, *Niyama*, *Asana*, *Pranayama* and *Pratyahara* are discussed.

तपः-स्वाध्यायेश्वर-प्रणिधानानि क्रियायोगः॥ १/२

*tapah-svadhyayeshvara-pranidhanani kriya-yogah.*

Mortification, study, and surrendering fruits of work to God are called *Kriya Yoga*.

अविद्यास्मिता-रागद्वेषाभिनिवेशाः क्लेशाः॥ ३/२

***avidyasmita-ragadveshabhiniveshaha  
kleshaaha.***

The pain-bearing obstructions are - ignorance, egoism, attachment, aversion, and clinging to life.

These are the five pains, the fivefold tie that binds us down. Of course ignorance is the mother of all the rest. She is the only cause of all our misery. What else can make us miserable? The nature of the Soul is eternal bliss. What can make it sorrowful except ignorance, hallucination and delusion; all this pain of the soul is simply delusion.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता॥ ६/२

*drig-darshana-shaktyor-ekatmatevaasmita.*

Egoism is the identification of the seer with the instrument of seeing.



सुखानुशयी रागः॥ ७/२

*sukhanushayi raagah.*

Attachment is that which dwells on pleasure.

We find pleasure in certain things, and the mind, like a current, flows towards them, and that, following the pleasure centre, as it were, is attachment. We are never attached to anyone in whom we do not find pleasure. We find pleasure in very queer things sometimes, but the definition is just the same; wherever we find pleasure, there we are attached.

दुःखानुशयी द्वेषः॥ ८/३

*duhkhanushayi dveshah.*

Aversion is that which dwells on pain.

That, which gives us pain we immediately seek to get away from.

परिणामतापसंस्कारदुःखैः गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः॥ १५/२

*parinama-tapa-sanskara-dukhair-gunavritti -  
virodhaccha dukhameva sarvam vivekinah*

To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities.

हेयम् दुःखम् अनागतम्॥ १६/२

*heyam dukkham anaagatam.*

The misery which is not yet come is to be avoided.

Some *Karma* we have worked out already, some we are working out now in the present, and some are waiting to bear fruit in the future. That which we have worked out already is past and gone.

That which we are experiencing now we will have to work out, and it is only that which is waiting to bear fruit in the future that we can conquer and control, so all our forces should be directed towards the control of that *Karma* which has not yet borne fruit. That is meant in the previous aphorism, when *Patanjali* says

that these various *Sanskaras* (impressions of previous births) are to be controlled by counteracting waves.

विवेकख्यातिरविप्लवा हानोपायः। २६/२

*viveka-khyatiraviplava hanopayah.*

The means of destruction of ignorance is unbroken practice of discrimination (*viveka*).

This is the real goal of practice—discrimination between the real and unreal, knowing that the *Purusha* is not nature, that it is neither matter nor mind, and that because it is not nature, it cannot possibly change. It is only nature which changes, combining, and recombining, dissolving continually. When through constant practice we begin to discriminate, ignorance will vanish, and the *Purusha* will begin to shine in its real nature, omniscient, omnipotent, omnipresent.

यम-नियमासनप्राणायामप्रत्याहारध्यानसमाधयोऽष्टावंगानि। २९/२

*Yama-niyamasana-pranayama-pratyahara-dharana*

*dhyana-samadhayoashtaavangani.*

*Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi*, are the eight limbs of *Yoga*.

अहिंसासत्यअस्तेयब्रह्मचर्यापरिग्रहा यमाः॥ ३०/२

*ahinsa-satya-asteya-brahmacharyaparigraha yamah.*

Non-killing, truthfulness, non-stealing, continence, and non-receiving (*aparigraha*), are called *Yama*.

A man who wants to be a perfect *Yogi* must give up the sex idea. The Soul has no sex; why should it degrade itself with sex ideas? Later we shall understand better why these ideas must be given up. Receiving is just as bad as stealing; receiving gifts from others. Whoever receives gifts, his mind is acted on by the mind of the giver, so that the man who receives gifts becomes degenerated. Receiving gifts destroys the independence of the mind, and makes us mere slaves. Therefore, receive nothing.

जातिदेशकालसमयानवच्छिन्नां सार्वभौमाः महाव्रतम्॥ ३१/२

*Jati-desha-kala-samayanavachchinnah  
sarvabhauma mahavratam*

The next verse says: These, unbroken by time, place, purpose, and caste, are (universal) great vows. These practices, non-killing, non-stealing, chastity, and non-receiving, are to be practiced by every man, woman and child, by every soul, irrespective of nation, country or position.

*शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानिनियमाः॥ ३२/२  
shaucha-santosha-tapah-svadhyayeshvara-  
pranidhanani-niyamaha.*

Internal and external purification, contentment, mortification, study, and worship of God, are the *Niyamas*.

*स्थिरसुखम् आसनम्॥ ४६/२  
sthira-sukham aasanam.*

Posture is that which is firm and pleasant.

Now comes *Asana*, posture. Until you can get a firm seat you cannot practice the breathing and other exercises. The seat being firm means that you do not feel the body at all; then alone it has become firm. But, in the ordinary way, you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body; but when you have got beyond the idea of a concrete body you will lose all sense of the body.

*तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥ ४९/२  
tasmin sati shvasa-prashvasayor-gati-  
vichchedah pranayamah.*

Controlling the motion of the exhalation and the inhalation follows after this.

When the posture has been conquered; then this motion is to be broken and controlled, and thus we come to *Pranayama*; the controlling of the vital forces of the body. *Prana* is not breath, though it is usually so translated. It is the sum-total of the cosmic energy. It is the energy that is in each body, and its most apparent



manifestation is the motion of the lungs. This motion is caused by *Prana* drawing in the breath, and is what we seek to control in *Pranayama*. We begin by controlling the breath, as the easiest way of getting control of the *Prana*.

ततः क्षियते प्रकाशावरणम् ॥५२/२

*tatah-kshiyate-prakashavaranam.*

From that, the covering to the light of the *Chitta* is attenuated.

The *Chitta* has, by its own nature, all knowledge. It is made of *Sattva* particles, but is covered by *Rajas* and *Tamas* particles, and by *Pranayama* this covering is removed.

धारणासु च योग्यता मनसः॥ ५३/२

*dharanasu cha योग्यता manasah.*

The mind becomes fit for *Dharana*. After this covering has been removed we are able to concentrate the mind.

स्व-स्व-विषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥ ५४/२

*sva-sva-vishaya-sanprayoge chittasya*

*svaroopanukarivendriyanan pratyaharah.*

The drawing in of the organs (*pratyahara*) is by their giving up their own objects and taking the form of the mind-stuff.

**The Chapter-III: Vibhooti Pada:** It has 56 Verses with a focus on Concentration (*Dharana*), Meditation (*Dhyana*), *Samadhi* and *Samyama* (which covers confluence of all the three). Then various miraculous powers emanating as a result of *Samyama* are narrated with a caution not to halt there as the ultimate goal of *kaivalyam* is yet remains to be attained. The term *Pratibha* has been explained in detail. The Chapter includes the following famous verses:

देशबन्धश्चित्तस्य धारणा॥ १/३

*desha-bandhah-chittasya dharana.*

*Dharana* is holding the mind on to some particular object.

*Dharana* (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

तत्र प्रत्ययैकतानता ध्यानम्॥ २/३

*tatra pratyayaikatanata dhyanam.*

An unbroken flow of knowledge to that object is *Dhyana*.

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be *Dharana*, and when the mind succeeds in keeping itself in that state for some time it is called *Dhyana* (meditation).

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ ३/३

*tad evartha-matra-nirbhasam svaropa-shoonyam iva samadhihi.*

When that, giving up all forms, reflects only the meaning, it is *Samadhi*.

That is, when in meditation all forms are given up. Suppose I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving only the internal sensations, the meaning, unexpressed in any form, that state of *Dhyana* is called *Samadhi*.

त्रयम् एकत्र संयमः॥ ४/३

*trayam ekatra sanyamah.*

(These) three (when practised) in regard to one object is *Sanyama*.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is *Sanyama*; or *Dharana*, *Dhyana*, and *Samadhi*, one following the other, and making one. The form of the thing has vanished, and only its meaning remains in the mind.

तस्य भूमिषु विनियोगः॥ ६/३

*tasya bhoomishu viniyogah.*

That should be employed in stages.

**This is a note of warning not to attempt to go too fast.**

प्रतिभाद् वा सर्वम्। ३४/३

*pratibhad va sarvam.*

Or by the power of *Pratibha* all knowledge.

All these can come without any *Sanyama* to the man who has the power of *Pratibha* (enlightenment from purity). This is when a man has risen to a high state of *Pratibha*; then he has that great light. All things are apparent to him. Everything comes to him naturally, without making *Samyama* on anything.

**Chapter-IV: Kaivalya Pada.** There are 33 Verses. There is focus on mind, desires and discrimination of these with the Soul with a goal to attain self-realisation (*Kaivalyam*).

निमित्तम् अप्रयोजकम् प्रकृतिनां वरणभेदस्तु ततः क्षेत्रिकवत्॥ ३/४

*nimittam aprayojakam prakritinam*

*varana-bhedastu tatah kshetrikavat.*

Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolutions of nature, as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

हेतुफलाश्रयालम्बनैः संगृहितत्वाद् एषाम् अभावे तदभावः॥ ११/४

*hetu-falashraya-alambanaih sangrihitatvad*

*esham abhave tadabhavah.*

Being held together by cause, effect, support, and objects, in the absence of these is its absence.

These desires are held together by cause and effect; if a desire has been raised it does not die without producing its effect. Then again, the mind-stuff is the great storehouse, the support of all past desires, reduced to *Sanskar* form; until they have worked themselves out they will not die. Moreover, so long as the senses receive the external objects fresh desires will arise. If it be possible to get rid of these, then alone



desires will vanish.

पुरुषार्थशून्यानाम् गुणानाम् प्रतिप्रसवः कैवल्यं, स्वरूपप्रतिष्ठा वा चिति  
शक्तिरेति। ३३/४

*purushartha-shoonyanam gunanam prati-prasavah  
kaivalyam, svaroop-pratishtha va chiti-shaktireti.*

The resolution in the inverse order of the qualities, bereft of any motive of action for the *Purusha*, is *Kaivalya*, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done, this unselfish task which our sweet nurse Nature had imposed upon herself. As it were, she gently took the self-forgetting soul by the hand, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his glory came back, and he remembered his own nature. Then the kind mother went back the way she came, for others who have also lost their way in the trackless desert of life. And thus she is working, without beginning and without end. And thus through pleasure and pain,

through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation.

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Book: [Patanjali Yoga Sutras](#) (Sanskrit Text with English Transliteration and Translation along with Commentary by Swami Vivekananda). Pages: 143

To see the book please [click here](#)



Maharshi Patanjali

## Keep delicate balance between Inner & Outer World with Holistic Inner Science

Shaila Bharat Mulji

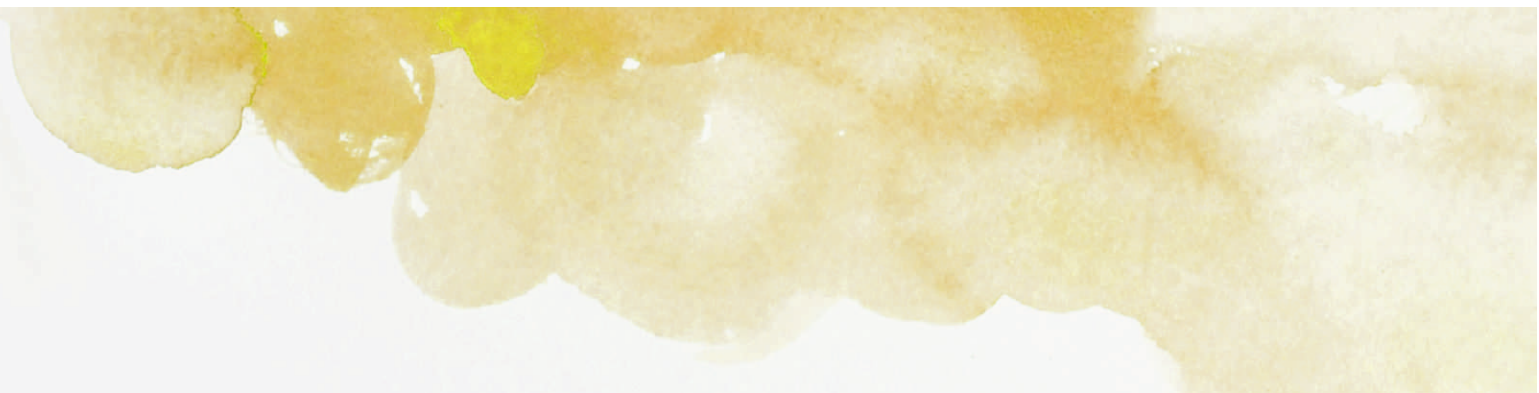
We live in an extremely fast-moving, externally focused world where everything is about hunting and gathering more. 'More' seems to be the quest. The quest for 'more' has led to 'more' anxiety, disease, stress and conflict! So, in a world focused on selfie pictures, fancy cars, shopping, luxurious trips and satisfying the desires of the senses on demand; it becomes a necessity to start discovering the world within. The journey inward is a beautiful, exhilarating, rewarding and satisfying one provided we have a clear understanding of the purpose and method to maintain the delicate balance between our inner and outer world.

In a world where electronics and machines have become rampant to the point that some generations live a 'virtual' existence rather than connecting actively to the world around them; it becomes a conscious choice and effort to remain as a natural and normal human being. The art of interpersonal communication skills has become an anomaly. No wonder no matter the amount of luxuries, fancy cars or

tasty food; many people feel empty inside! The inner world has been sorely neglected, hence, cultivating lasting virtues such as humility, kindness, caring, sharing, compassion, peace and joy have been abandoned in the quest for 'more'.

Understanding our inner world and our outer world involves playing roles in the outer world yet not becoming them. As the forces of Mother Nature plant those delicate seeds that give rise to the amazing human life, there is an intricately woven set of roles that are a large part and parcel of that process for each and every individual as a micro eco-system. At the appropriate time and space the energies come together with matter and spontaneously give rise to those circumstances in which the roles must be played.

Through the various phases of life, there can be myriad of roles one plays in the relative world. They are to be played 'dramatically' in order to be played 'perfectly'! Yet, there must be a genuine spontaneity in the playing of the roles that can only be accomplished



with the essence of being 'dramatic'. Just as performers in a play must act as though they were truly that character, our roles as spouses, parents, children, professionals, teachers, guides and the list goes on must be played 'dramatically' on the stage of the world. We can only be truly 'dramatic' when we are operating from the heart center. The egos of all those surrounding those roles must be satisfied in order to get a passing grade from Mother Nature. The greatest mysteries of life lay in paradoxes. This is definitely one of them!

By practicing holistic inner science, one can become quite adept at this process. There is the relative world experienced through the mind-speech-body and the senses that go with them; and there is the inner world that revolves around the eternal soul, heart and spirit involving developing virtues such as kindness, humility, gratitude, caring, sharing, compassion and elevating our consciousness from within to gain a clearer understanding of ourselves and others. They are two totally separate worlds. The

language, protocols, sounds, energies and experiences are distinctly separate. They run parallel yet have little to do with the other besides the fact that neglecting either one will result in chaos in both! So, by dramatically playing the 'roles' with genuine spontaneity, we are able to still 'actively' be engaged in the realm of the inner world; growing, experiencing, progressing, caring and sharing with spiritual cohorts, friends, guides, ancestors, and contemporaries.

Depression is such an over-used buzz word, yet, what it really means is that the inner world is being neglected and needs careful attention in order to regain balance between the outer and inner world of the mind-speech-body experience. Hence, the need to take priceless 'time-out' for one's inner world becomes a priority as opposed for the race for 'more'. We lose our inner peace, joy and well-being in general when the inner world gets neglected. More often than not, in today's world this is the case for most people. When we seek the solution outwardly for something that needs tending to inwardly; we actually become more



frustrated and go further into a depressed state of being.

The good news is that in today's ever-evolving world; we have so many tools that can help us to take the journey inward and guide us along the way. Yoga, meditation, journaling, understanding the chakras in the body, understanding our bodies, understanding the science of food consumption, understanding our own heart and what drives our behavior are critical to regaining a healthy balance in our lives.

We can start by journaling and noting all the 'triggers' to anxiety, stress and conflict in our lives. By noting down these 'triggers' we are better able to understand ourselves and where there needs to be changes and/or more clarity in understanding. Also, a gratitude journal will help us to know what works for us in helping us maintain a meaningful, harmonious, joyous life as well.

If we never start, how can anything ever be accomplished?! So, by valuing the gift of human life

enough to do this for ourselves is the first step to an exhilarating inner journey to a treasure chest of jewels waiting to be discovered within oneself!

□

*I am able to come here because I was walking the best schooling in my life, walk of Hope Padayathara. The tablet (Mural) in front of entrance attracted me because all religions are represented there. The painting of Dada Bhagwan is also another wonderful attraction for me. I saw Einstein heading in those dots and when I walked away from the painting and looked I saw Dada Bhagwan. The Auditorium is wonderful and I fell in love at first sight. And last thing to mention, as Dada said, first thing to teach in School is about the soul.*

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21/08/2015

## 6 Human Excellence

Dr. Radha Krishnan

Throughout history the spirit of human excellence has been exemplified by men and women from all walks of life. Excellence is a word that we use in our daily life to express our highest appreciation for any human accomplishment that exceeds our expectation. It is almost, always, associated with a skill, performance, achievement, act of humanism and even for the common things—food, recreation, weather that we relish in our daily life.

From a holistic perspective, human excellence goes beyond skills, talents, personal and social preferences. It is the ability to direct the power of physical, mental and spiritual energies within us and put it to the best use in everything we do. Excellence is the highest development that a human being can aspire for and seek in his or her lifetime. It represents the harmony of all human energy.

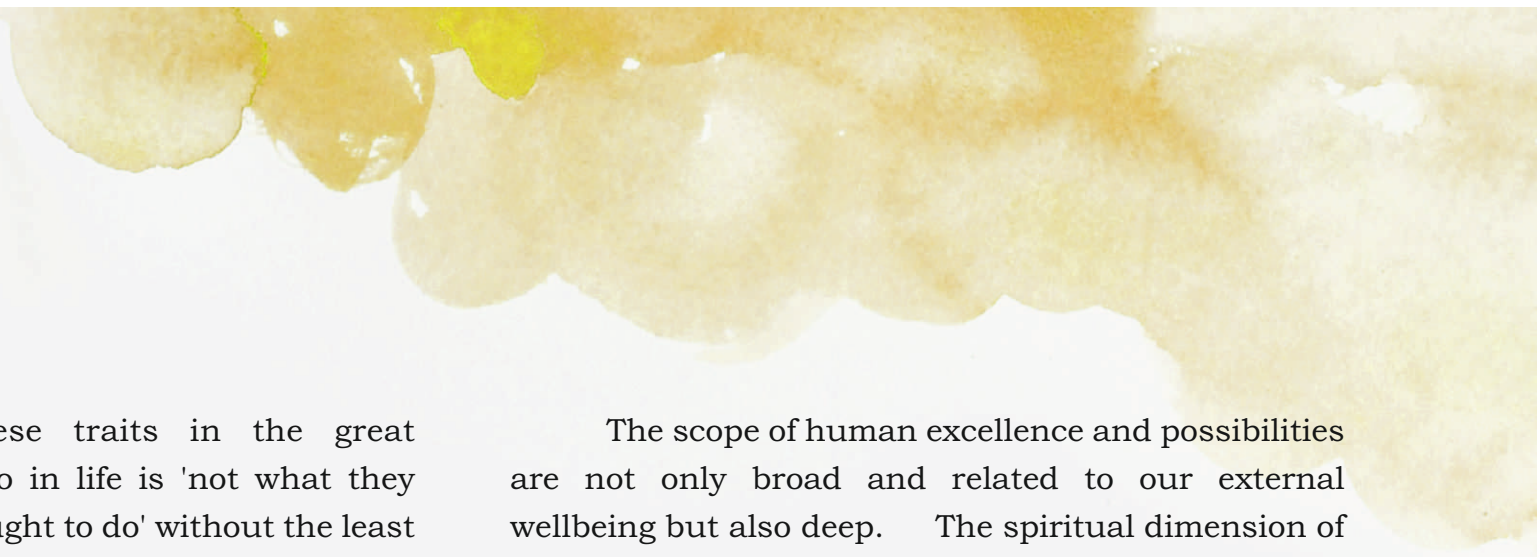
The primary motivating factor for human excellence is an unshakable resolve that nothing is beyond our reach and always do more than what is

expected of us under any circumstance and regardless of the outcome. In the words of Mark Twain “if you think you can, you can, if you think you cannot, you are right.”

Life presents us several opportunities to learn from, and to pursue our ambitions and goal(s). Human life is the greatest gift given to us by Mother Nature and how we use it is our gift back to her.

Knowledge and skill alone are not enough to achieve our purpose in life. They should be complemented by faith in our self and conviction that what we are doing has a Divine purpose and is good for us and the world.

The external environment and circumstances may differ from person to person but the internal resolve and unshakable faith in our inner potential are the bedrock of human excellence. These two powerful forces working inside us combined with persistence, patience, personal integrity, compassion, benevolence, and humility ensure the pathway to



excellence. We find these traits in the great personalities. Their motto in life is 'not what they should do but what they ought to do' without the least concern for the worldly thralldom. The Bhagwad Gita describes such a personality as “from whom the world is not agitated and who cannot be agitated by the world”:

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥

श्रीमद्भगवद्गीता १५/१२

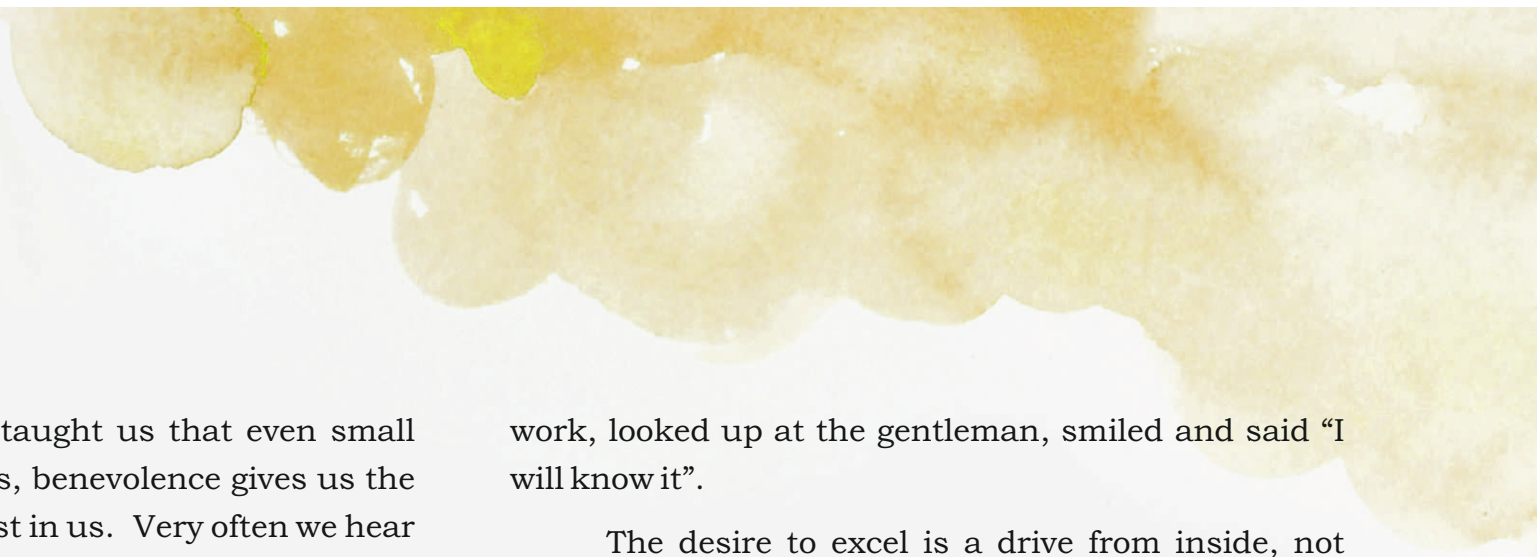
Our human history is full of examples of people of great convictions. Behind every great work we find that there is the tremendous power of conviction. The world is shaped and moved by men and women of conviction of all types--- political, scientific, social and spiritual. All have wonderful world moving powers. They are indisputable powers no doubt but without the spiritual dimension human excellence is elusive and an unfinished symphony.

The scope of human excellence and possibilities are not only broad and related to our external wellbeing but also deep. The spiritual dimension of the human personality brings out the infinite man in the finite man and the immortal man behind the mortal man that is revealed by sensory cognition. Deep within us lays this hidden strength.

The expression 'faith can move mountains' relies on this strength. Swami Vivekananda exemplified in his life that the confluence of the external and internal powers of the human being, the power to act and the power to be, the power to reason and the power to worship constitute true human excellence. What you are is equally important as what you do.

It is not whom we think we are, nor what others think we are but 'what we are' that matters when it comes to excellence. Once we develop this mind set it is a quality that gets ingrained in our personality and finds expression in every act no matter how small or trivial it may appear on the surface.





Our experience has taught us that even small acts of kindness, courtesies, benevolence gives us the impetus to bring out the best in us. Very often we hear of common people do extraordinary acts without any desire for return or reward. Here is an example of excellence for excellence sake:

A tourist once visited a temple under construction where he saw a sculptor making an icon of God. Suddenly he noticed a similar idol lying nearby. Surprised, he asked the sculptor. “Do you need two statues of the same idol?” “No” said the sculptor without looking up. “We need only one, but the other one got damaged at the last stage.” The gentleman examined the idol and found no apparent damage. “Where is the damage?” he asked. “There is a scratch on the nose of the idol.” said the sculptor, still busy with his work. “Where are you going to install the idol?” was the next question to him. The sculptor replied, “on a pillar twenty feet high”. “If the idol is that far, who is going to know there is a scratch on the nose?” the gentleman asked. The sculptor stopped his

work, looked up at the gentleman, smiled and said “I will know it”.

The desire to excel is a drive from inside, not outside. It is exclusive of the fact whether someone else appreciates it or not. It is not an exceptional act but a habit. It is caring more than what others think is wise; risking more than other think is safe; dream more than other think is practical; expect more than other think is possible.

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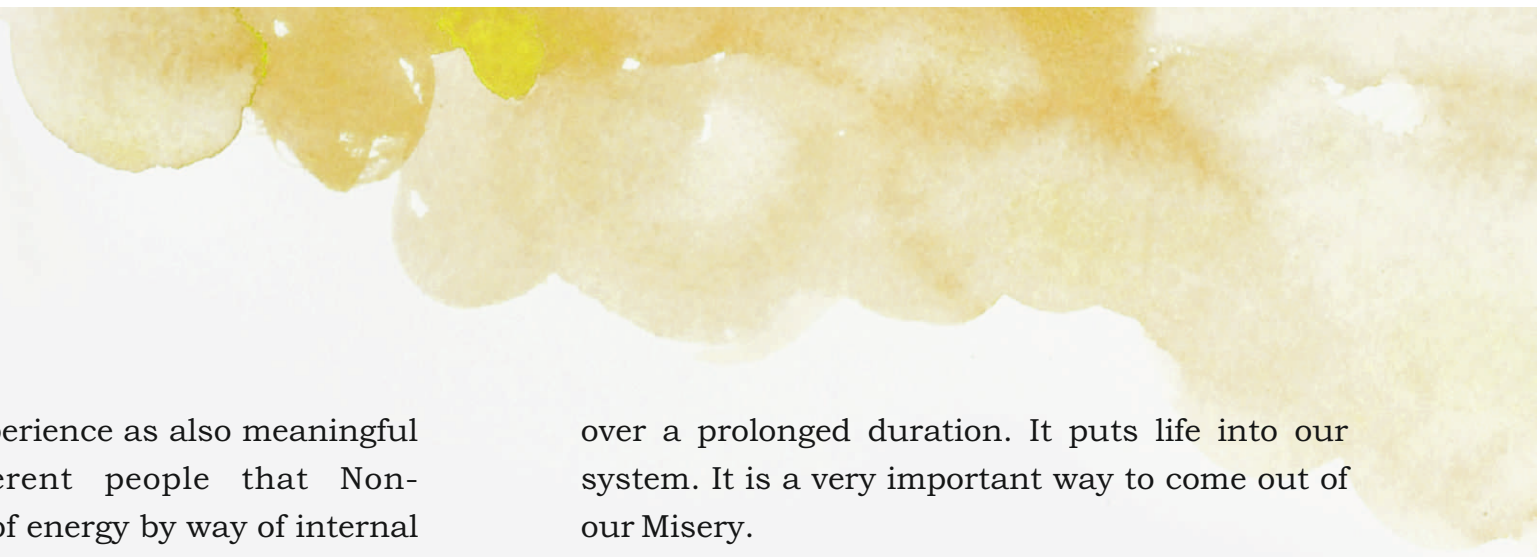
\* Dr. Radha Krishnan, President, Holistic Science Charitable Research Foundation, USA



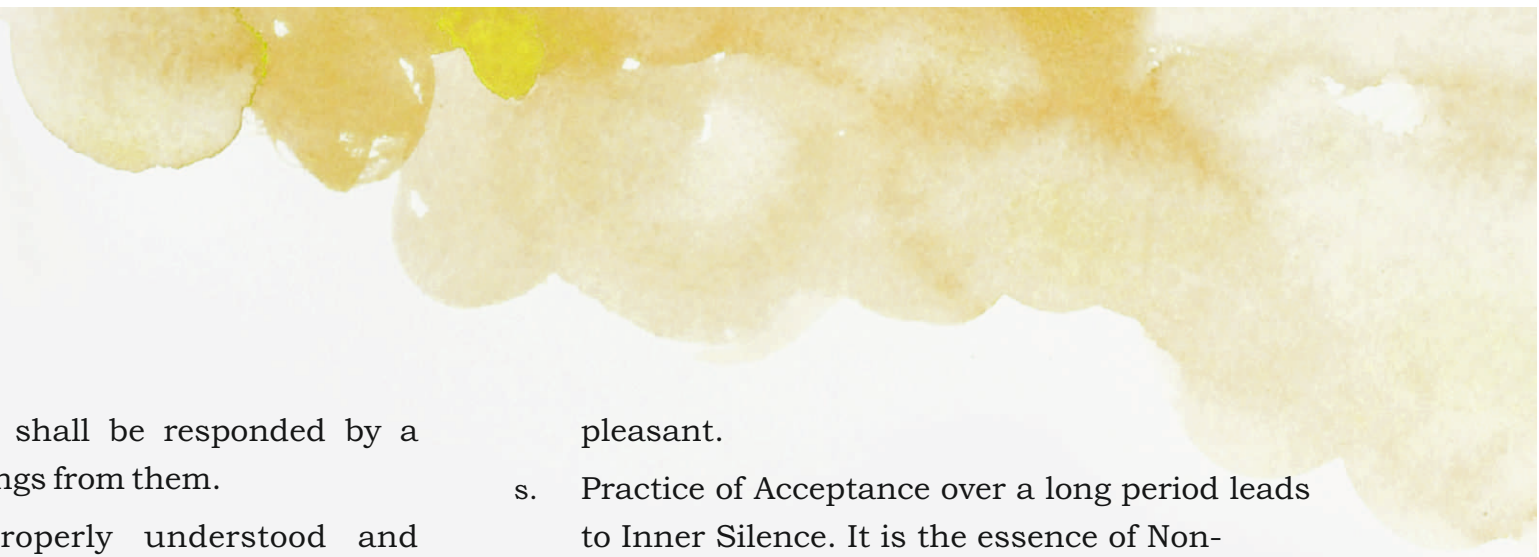
## Experience The Principle of Acceptance

Jayantilal Shah

- a. This aims at accepting all individuals and situations either with equanimity or gracefully. Any pattern of internal change like meditation, introspection leads to Acceptance. In short, Acceptance is a technique of internal change to correct external situation like health, business conditions, family problems etc. in a limited way. It is the, opposite of Reaction.
- b. Response to a situation like sickness by way of treatment is well observed practical pattern. Here again change of life habits; diet etc. that forms the internal change is Acceptance. So also in case of business loss. Change of strategy by introspection to correct the situation is Acceptance. Change of business pattern due to obsolescence is a response, which is the sub-set of Acceptance.
- c. The concept of acceptance is at the center (a middle point of view) of the extreme responses of either Non-acceptance or over-acceptance.
- d. Non-acceptance is the (reactionary) effect of over-acceptance; correction need be first applied to basis of our Non-acceptance by understanding its destructive power.
- e. It is observed that when one does not accept Human beings gracefully, whether one likes them or not, the result is loss of Wealth and Health. This is due to one's failure in managing well his interpersonal relations.
- f. Non-acceptance of things like clothes, furniture and way of living is not as dangerous as Non-acceptance of men & situations.
- g. Non-acceptance of Human being is usually in case of Partners, Government Officers, Family members, Neighbours, Servants, Members of different Regional or Religious groups etc. As long as somebody is not accepted and hence avoided, a man or women worse than those whom we have not accepted is put in our path by Nature till ultimately we learn to accept the uniqueness of Human Beings. So is the case with situations.

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- h. It can be learnt by experience as also meaningful observation of different people that Non-acceptance usurp lot of energy by way of internal and external friction and thereby reduces the Energy level of the human system, may hamper the immunity level and making him open to Disease.
- i. Whenever, we are in difficult situation, by instinct we try to change the situation whereas by Acceptance we overcome our own Hostility to the situation. That is, we ourselves change and the degree of our change is reflected in a change of situation appearing in our favour.
- j. If we cannot change our Non-acceptance, then we should gracefully accept the result of our Non-acceptance to reduce the damage. This is called Secondary Acceptance.
- k. Acceptance is a measure of our grace, culture and creativity. It is cultivated by a strong Auto-suggestion to Accept. It requires a patient effort over a prolonged duration. It puts life into our system. It is a very important way to come out of our Misery.
- l. When practiced under the guidance of a Teacher, it transforms Human System into Serene Divinity enabling intense activity with a calm and steady poise. It cleans the memory lanes by removing "HURT" spread all over. It is the receding of Ego system represented by its manifestations in the form of Arrogance, Obstinacy, Fear, Anxiety and Restlessness.
- m. Acceptance is not Helplessness although usually a situation is accepted when there is no other way. It is the calm Acceptance of the people who appear to be responsible for Uncomfortable Situation by meditating on the Real cause of our predicament.
- n. Acceptance is in the ultimate analysis an inward search for the causes. Taken to an extreme, it is blessing all those responsible for our difficulty - an opening of life within and reducing our hostility





which over sometime shall be responded by a matching positive feelings from them.

- o. Acceptance when properly understood and practiced locates a true Spiritual Center Line, away from all Dualities like Love and Hate, Rigidity and Looseness, Health and Sickness, Poverty and Wealth.
- p. It is the way to come out of Material and Spiritual Bankruptcy.
- q. If one over-accepts one-self, Ego-principle becomes strong and light goes away. If he does not accept himself and starts reducing himself, he becomes worthless man.
- r. We always get what we deserve, Wife, Children, Business Partners, Neighbours, Colleagues, Profit, Loss. Depending upon the extent of Hostility and Love within us, some are favourable some are unfavourable. One can experience that by accepting unfavourable persons gracefully, their number decreases and life becomes more

pleasant.

- s. Practice of Acceptance over a long period leads to Inner Silence. It is the essence of Non-Violence and compassion. It is the aim of all Meditation Practices.
- t. Of all the Non-acceptance, the most powerful one is of Death. Strong Breath currents built by Nature at the time of Birth creates a strong mis-belief in us that we are the body and Death of Body means our own Death. Only slow practice of Meditation can take us out of the fear of death. Accepting Death gracefully is not to ask for Death. It only generates strong life currents within us during our Lifetime. There will not be old age.

*Acceptance is also the basis of Principle of Impermanence (Anitya), which requires experiencing nature of all sensations as arising - passing away and then calls for their Graceful Acceptance, be them pleasant or unpleasant.*



આપણે સંપૂર્ણપણે પોતાની જાત માટે કે આપણા કરેલા કાર્યો માટે જવાબદાર છીએ. જગત સંચાલનની આ વાસ્તવિકતા સમજાય તો પરિણામ એ આવે કે - કોઈની ફરિયાદ નહી, કોઈનો પ્રશ્ન નહી. ઊલટાનું નિષ્ઠાપૂર્વક, પ્રાપ્ત 'ફરજ' બજાવવી ઘટે. કારણ કે વાસ્તવિક રીતે વિચારીએ તો આ બધું 'ફરજિયાત' છે. આપણે લોકપરંપરાએ માનીએ છીએ એમ 'મરજિયાત' નથી. માટે જે 'ફરજ' રૂપે જ્યારે આવે, એને 'ફરજિયાત' ગણીને, એમાં વાંધા-વચકા કાઢ્યા સિવાય, નિષ્ઠા-પૂર્વક 'ફરજ-પાલન' કરવું, જેથી કોઈની પણ ફરિયાદ આવવાને અવકાશ રહે નહિ. 'કોઈ પણ સંયોગ' - જે આપણને પ્રાપ્ત થયો, તેની 'ફરિયાદ' ઊભી ના થાય તે રીતે પ્રેમપૂર્વક 'ઉકેલ' લાવવાનો છે.

'આત્મા'માં આવ્યા પછી ફરિયાદ કરવાની હોય નહિ. જીવમાત્ર સુખને ખોળે છે. ચા બનાવતાં, બે-ચાર દાણા ખાંડના ઢોળાઈ જાય તો કીડી દોડતી આવે છે ને? કારણ? ખાંડ ખાવાથી એને સુખ મળે છે. નાના જીવથી માંડીને મોટા જીવો-માણસ માત્રને સુખ જ ગમે ને? દુઃખ કોઈને કદાપિ પણ ના ગમે ! તો પણ આપણા કુટુંબમાં, જીવનમાં, સમાજમાં-ચારેય બાજુથી આપણને દુઃખ જ મળે છે! તો એનું શું કારણ હશે?

આપણી કંઈક ભૂલ થતી હશે. આપણે આપણી ફરજ બરાબર બજાવીએ છીએ ખરા? પહેલી ફરજ આપણી માતા-પિતા તરફની છે. આ આપણી સંસ્કૃતિ છે કે પ્રથમ ગુરુ આપણા માતા-પિતા છે. એક મા સો શિક્ષકો બરાબર છે; ભલે એણે મોટી મોટી ડિગ્રીઓ હાંસલ ન કરી હોય ! ભગવાન પછી કોઈનું પણ સ્થાન હોય તો તે માતાનું છે. એની અંદર જે 'વાત્સલ્ય', 'સમર્પણ', 'નિઃસ્વાર્થ પ્રેમ' છે, તેની 'કિંમત' થઈ શકે તેમ નથી.

બીજા ગુરુ છે આપણા શિક્ષકો. આપણું જીવન સફળ થાય; આપણું ભવિષ્ય ઉજળું બને તે માટે તેઓ સારામાં સારું શિક્ષણ અને સંસ્કાર આપણને આપે છે. આપણને શિક્ષા પણ કરે તો તે આપણા ભલા માટે જ હોય છે. તેમનો પણ આદર-વિનય કરવો જ જોઈએ ને ?

ત્રીજી ફરજ છે આપણી સમાજ તરફની. આપણે જે સમાજ વચ્ચે રહીએ છીએ તે સમાજ આપણી પ્રગતિમાં ઘણો ઉપયોગી છે. સમાજમાં સારી શાળા-કોલેજો હોય, સારું વાતાવરણ હોય તો આપણને સારા સંસ્કાર મળે, જીવન સુખી બને. માટે આપણે પૈસાની આસક્તિમાં ન આવી જતાં, સમાજમાં ભ્રષ્ટાચાર, અનીતિને પોષણ કદી ન આપીએ. આમ માતા-પિતા, શિક્ષક અને સમાજ-આ ત્રણે વસ્તુ જુદી-જુદી નથી. આપણે જ આપણા સમાજના એક અંગ છીએ. કાલે આપણામાંથી જ કોઈ માતા-પિતા, કોઈ શિક્ષક, કોઈ વડાપ્રધાન થશે. આપણે જ સમાજ છીએ.

આપણને ઘણી વાર થાય છે કે આ સમાજ બરાબર નથી : 'સમાજ કો બદલ ડાલો. ' -પણ આ સમાજ કેવી રીતે બદલાય ? જો આપણે સુધરીશું તો જ સમાજ સુધરશે. આપણે બાળપણમાં સારા સંસ્કારનાં બીજ વાવીશું, વડીલોનો વિનય કરીશું તો જ સમાજ બદલાશે.

સમાજની ફરિયાદ કરવાને બદલે, આપણે જ સુધરી જઈએ. આપણામાં સારા સંસ્કાર, નૈતિક ગુણો ખીલશે તો સમાજનું વાતાવરણ આપોઆપ સુધરશે અને એનો ફાયદો આપણને જ થશે; આ રીતે આપણે સુખી થઈ શકીશું.

નિવૃત્ત પ્રિન્સિપાલ અને ડીન આર.પી. આર્ટસ એન્ડ કે.બી. કોમર્સ કોલેજ, ખંભાત.



## 9 ગુરુ તે કોને કહેવાય?

કવિરાજ નવનીત સંઘવી

ગુરુ તે કોને કહેવાય?

જેને જોવાથી શીશ ઝૂકી જાય.

માતા-પિતા ને લૌકિક ગુરુ પાસ, વહેવારુ શિક્ષણ-શાન;

બાળપણના સંસ્કાર-સિંચન, માનસ-ઘડતર ‘જ્ઞાન’.

જેવાં પાણીડાં છંટાય,

તેવાં અંકુરે વર્તન થાય.

સદ્ગુરુ કોને કહેવાય?

જોઈને ત્રિયોગે વંદન થાય.

આંબો ને લીમડો છૂટાં દશવિ, શાસ્ત્ર-સંમત નિર્દેશ;

મનબાને કાર્યનો હેતુથી સૂઝકો, નિર્વેર-મૈત્રી આદેશ.

વિશ્વે-કુટુંબી થવાય,

જેથી એકત્વ-સ્વાત્મ સંધાય.

સત્ પુરુષ ‘આ’ કહેવાય,

સહેજે આત્મ-સમર્પણ થાય.

આંખ્યુંમાં અઢળક ચૌદ લોકી નૂર, દેવાનાંપ્રિય દેશનાર્થ;

દૈવીકૃપા ને દેવોનું રક્ષણ, અંતિમ હિત પરમાર્થ.

કૃપાયે મુંગી વતયિ,

“જ્ઞાની” આપ્તપુરુષ ગણાય.

સર્વજ્ઞ નિશ્ચે વંદાય,

મોક્ષ જ સુચરણો મેં સોહાય.

જગત્ કલ્યાણી જ્ઞાની-પરિવાર, નિર્ભેદ મૂળ મહાજયોત;

ઓહો ! અજાયબ ! અનંત સિદ્ધિ, સર્વત્ર ઊડ શાંતિ-શ્લોત.

પ્રત્યક્ષ નિજસ્વરૂપાય,

ગુરુતમ સન્મુખ મોક્ષ-ઉપાય.

ગુરુ તે કોને કહેવાય?

જેને જોવાથી શીશ ઝૂકી જાય.





# 10 Publications of Holistic Science Research Center

## BOOKS

1. What is Aim of Life (April 2009)
2. The Holistic Science of Vitrag Vignan (April 2009)
3. TRUTH Relative, Real & Absolute (April 2009)
4. The 9 Divine Code of Conduct...(April 2009)
5. The Holistic Science of Five Precepts (April 2009)
6. Holistic Science of Human Life and Nature (Nov 2009)
7. Vitrag Vignan A Wonder of World (Nov 2009)
8. An Introduction to Holistic Science and Integral Living (January 2011)
9. Home A Heaven On Earth (January 2012)
10. The Portrait of Soul Incarnate (Who is Dada Bhagwan?)
11. An Introduction to Holistic science (Akram Vigyana-Vitarag Vigyana) (July-2013)
12. Holistic Science of Human Line and Nature-Revealed by Kanudadaji - Rev. Ed. (July-2013)

## RESEARCH JOURNAL

1. Holistic Vision (Vol 1 Iss 1, Aug 2010)
2. Holistic Vision (Vol.1 Iss 2, Feb 2011 & Vol 2 Iss. 1 Aug 2011)
3. Holistic Vision (Vol II Iss II Feb 2012 & Vol. II Iss I Aug 2012)
4. Holistic Vision (Vol 3, Iss 2, Feb-2013 & Vol 4 Iss

- 1 Aug-2013)
5. Holistic Vision (Vol 5, Joint Issue Feb & Aug-2014)

## BULLETIN

1. The Portrait of Soul Incarnate (Vol 1 Iss 1 July 2009)
2. The Portrait of Soul Incarnate (Vol 2 Oct 2011)
3. The Portrait of Soul Incarnate (Vol 3 Dec.2012)
4. The Portrait of Soul Incarnate (Vol 4 Dec.2013)

## E-Magazine

1. Holistic Science of Life & Living (Vol. I, April-2014)
2. Holistic Science of Life & Living (Vol. II, August-2014)
3. Holistic Science of Life & Living (Vol. III, September-2014)
4. Holistic Science of Life & Living (Vol. IV, January-2015)
5. Holistic Science of Life & Living (Vol. V, April-2015)
6. Holistic Science of Life & Living (Vol. VI, August-2015)



# 11 Celebration of 1<sup>st</sup> International Yoga Day

by Holistic Science Research Center & J.B. Daimonds KARP Impex Vidya Sankul

















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