

Holistic Science of Life & Living





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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It gives me immense pleasure to bring before you this edition of the e-magazine September 2017 containing the programmes of the HSRC as well as a few articles written by scholars and persons interested in Holistic Science of Life and Living.

On the mandate of the United Nations to observe 21st June as the International Yoga Day as per the suggestion of Honourable Prime Minister Shri Narendra Modi, like earlier years, this year also we celebrated the occasion with our students (admitted for the Certificate and Diploma in Yoga courses) staff of HSRC including the teachers who are actively involved in imparting lessons for the above courses. This issue contains a write up and the photograph of the celebration of Yoga day.

We also had the celebration of Gurupurnima on 9th July 2017 in which we had the occasion to remember the founder teacher of this centre whose thought has been reverberating not only in this campus but also in the places where his teachings has spread by the scholars as well as those who had the good fortune to be in the company of Dadaji. The

Enlightened Soul Shri A.M. Patel (1908-1988) lovingly known as Dada Bhagawan, embodiment of pure love and compassion, explained and imparted a new vision of the Holistic life and living in a very lucid and simple manner to conquer the internal worries of the suffering lot to show them the path for the inner happiness. It is the main objective of this centre to explore the possibilities to enrich the humanity by the simple but profound teachings of Dada Bhagawan. The teachings of Dada Bhagawan have been very successfully carried forward by Shri Kanu Dadaji and we are fortunate to have his blessings for this.

There are a few interesting articles in this volume including that of Dr. Radhakrishnan on the topic "Science of Vitrag Vigyan and Self Realisation". Other illuminating articles in this volume include "Five Mahavratas" by Dr. J.P. Amin and "How to be Happy" by Preeti Jain, a Research Scholar.

The readers of this issue will also enjoy the article "Searching own Faults" under the heading Gems of Wisdom-5 from the book "Applied Spirituality" of late Mr. Jayantilal Shah, an

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industrialist of Mumbai, who has compiled his spiritual experiences. This valuable article is edited by Shri L.D. Patel, the Vice president of HSRC along with another article "The Role of God in Liberation of Human beings" from the Dialogues of Dadaji. These articles emphasise the ways and means of introspection for attainment of liberation.

The readers will be very much happy to know that the Jai Sachchidanand Sangh book entitled "Who Am I" containing Dialogues with Dadaji on Self Realisation is translated into Kannada as "Atmanubhava" by Shri Prem Kumar and published by the HSRC. The book was launched in Bangalore on 2nd April, 2017 in a function organised for that purpose.

This issue also contains a Gujarati article titled "Character Building" by Mr. Bhagirath Patel and it emphasise on good and moral character, which brings harmony in the lives of the house holders besides promoting law and order in the nation and peace in the world. It is followed by another scholarly writing of Shri Aniruddha Pathak "The Holistic and

Solistic way of Life in the Mahabharata". I am sure the readers will enjoy going through the articles and we would always look forward to having your suggestions for the improvement of the contents.

To give indication about our future programmes, I am happy to mention that HSRC is going to host twin academic events of Asian Philosophy Conference and 92nd Indian Philosophical Congress during 3rd - 7th January 2018 and on behalf of Shri Vasantbhai Patel, founder President of HSRC, I invite all of you to register for participation in the above academic events.

I wish that all will benefit out of the teachings of great spiritual personalities like Shri Dada Bhagavan and lead a holistic life of happiness and fulfilment.

Yoashodhara Kar
Director, HSRC
01/09/2017



P.P. Shri Kanu Dadaji

Pursuit of Happiness

In this day and age, people wander aimlessly in search for temporary happiness and money. Men and women slave for countless hours to acquire wealth. Unfortunately, most of these people will never satisfy their hunger for this temporary happiness. As soon as we upgrade, what do we do? We look towards the next upgrade! When will this ladder of worldly desires end? In reality, this ladder has no end. If money and upgrades are the ultimate goal, this ladder is of infinite height in this world. It is without doubt that wealth is of high significance. Money is not the root of evil, the love for money is.

Pursuit of Business

Business however is a very puzzling path. In business, one partakes much of stress. Traditional business requires investment. Monetary investment is not the only form of investment an owner must make, the owner has to also submit in full his time, sweat and

blood. With investment, the owner also faces the fear of the failure. "What if this business doesn't make it? All investment of money and time will be lost!" Finding reliable people is also crucial to running the traditional business. The wrong people can harm the traditional business within the blink of an eye.

Pursuit of freedom

Thus, in order to truly upgrade our lives for once and for all, we must strive for freedom from our worldly thirsts and hungers. Freedom however can only be achieved, when one is completely satisfied and ultimately has no one to answer to. Freedom is a destination of many roads. However, most roads have their length, their curves and hills and their crosses. And so, it can be rather difficult to navigate our path. The ideal path is the shortest and smoothest. This road is none other than being your own boss.

Pursuit of ideal business: the Life

Thus, what is the ideal business? First, the ideal

Pursuing 'Business' of Life

business should be based on dreams. Dreams empower us to become infinite. If our mindset is right, our dreams are bound to come true. The speed and capability of the mind is superior to all, losing only to the potential of one's Pure Soul. The ideal business should be one of virtually no risk. No investment of both time and money should be needed. The ideal business should be a business of compounding and high growth. The fastest growth is exponential and so, the success of the ideal business lies within the ease of its multiplication. We should benefit by helping others succeed. Reward will come to those only who do, not for oneself, but do for the betterment of others.

Pursuit of freedom

It is only by achieving first this 'Relative' freedom from our worldly desires that we can understand 'Real' freedom. Ultimate happiness lies within these freedoms and can only be obtained when truly being free. The ideal business model of life is in essence the one road suitable for all vehicles. It is simply a matter of

defining one's dream, FREEDOM!

Are we blessed to have found such a 'business'?

(Translated from edited excerpts from discourse of Gyani Purush Kanudadaji)



Dr. Radha P. Krishnan

Self-Realization ('Atma Gyan') has been a topic that has received lot of attention in spiritual and philosophical literature. From my personal experience after being initiated by DADA Bhagwan- my spiritual master in 1982, I can say that it is a process that starts out with the right understanding of our True Nature vis-a-vis our long held Beliefs and Perceptions of Soul, God, and the external world. It is the Belief part that prevents us from experiencing our true nature which is simply "Awareness" or Be-Ing. Akram Vignan teaches us how we can reset our Belief and still remain fully engaged in the world. Realization pertains to vision, understanding and the capacity to withdraw from the external world to our inner recess of total Awareness as Knower and Perceiver only. We can at the same time lead a normal life in relative with full awareness of Real that we are not the doer or owner for anything that is happening and it is the Natural phenomena that are being played out through our mind-body-speech. The gift of Akram Vignan or uniqueness is, it allows us to

experience Real or pure being with all activities of relative or mind, speech, body and fulfilling worldly duties. Both Real and relative go parallel and simultaneous. It is an effortless path when it is practiced with utmost conviction and sincerity and becomes a natural way of living as a result of the internal transformation. A word of caution on the word "effortless"-- it is not a passive acceptance of what goes on rather a total awareness and non-self-centered response in the total absence of Individuality. It is by no means an easy task and requires firm determination, commitment and conscious free-will effort with awareness. (Purusharth).

Akram Vignan (step-less path) is not a new spiritual science and one can trace it back to Lord Rishabdev's time. However, in the present age (Kaliyug) it has surfaced again through the Grace of Mother Nature and DADA Bhagwan being the instrument (Nimitha). His Grace and state of being could remove covering veils of ignorance to put thousands like me on

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journey of wonderful experience even amidst worldly living. What is unique is that Dadaji has given it in a way that even those who have no recourse to higher knowledge on spiritual matters can easily understand, integrate the core principles and enjoy worry-free blissful state in their day-to-day life. After three decades of exposure and practice it has slowly gelled in me and with it the search for Self-Realization has ended.

I would like to focus on two key points related to Akram Vignan: Be-Ing and Living. They are not separate entities but distinct and have a much deeper meaning than what we take for granted. Be-Ing again, is not the same as Being (all forms of life species that we commonly associate with Beings). Be-Ing is the Internal State of Pure Awareness (Jagruthi) of ones Presence as 'I' only in all situations without my, mine or other. It is the 'I' that precedes everything we perceive in the external world. Dada Bhagwan put it in simple terms when he said any number of zeros have

no meaning unless preceded by the number '1'. Our true nature is Be-Ing only. It is the core within us which goes by various names Atma, Brahman, Dao, Soul and yet paradoxically it seems beyond. Akram Gynan teaches us to become more conscious of our true nature behind the façade of personality and mind-body-speech functions. It does not dismiss the external world as an illusion but only separates the Real aspect of our nature which is 'Be-Ing' and the Relative aspect the 'living' with all its attributes of mind, body and speech functions. With this separation, from my personal experience I can say life takes a new turn and there is much more internal peace, harmony and contentment.

There are occasions in everyone's life of spontaneous awakenings to a feeling of 'oneness' beyond the myriad forms of life when our mind is totally withdrawn. Such moments are few and far between and not sustaining but it is that state that we refer to as Be-Ing where we are momentarily

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disengaged in any activity. The trigger might be a spectacular scenery or an illuminating Satsang or even Fear and the like or for that matter no apparent reason when the mind goes quiet momentarily where we only feel our presence (Turya). In those special moments of 'Be-Ing' we feel more aware of our Presence and fully engaged in the NOW and no longer lost in thoughts or concerns. It is a self-integrated, holistic state where one ceases to be a self-centered individual and is fully absorbed in the wholeness of Reality. It is as if a mental wall divides the waking consciousness from our intrinsic state of pure awareness albeit momentarily. The majority of such recorded experiences show that they come unbidden accompanied by the all too familiar expression "I did nothing to make it happen." It just came upon me. Here is what Saint Tukaram says about Be-Ing;

I am smaller and subtler than an atom; I am also big as the Sky.

I have overcome the illusion of a separate body

(mind) ego and the self-created world.

I have resolved the differentiation of the Knower, the known and the process of Knowing.

The enlightening lamp of Holistic Self is shining spontaneously within me.

Tuka says "Now I live just to help others!"

(Translated from the original Marathi quotation-- Courtesy: Dr. Vinod Deshmukh, MD, Ph. D.)

Living is relating and responding to the external world. To live life one has to necessarily relate and with it comes challenges. Once we understand that life is nothing more than Role playing and is subject to change at any moment, we have a better chance of overcoming the challenges and obstacles. Holistic Living is all about how to live life without intrinsically undergoing any change in our true state of Be-Ing and yet actively engaged in Role playing. Failure on our part to clearly understand our role(s) in any given situation is the root cause of many of our personal

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problems. At all times we should strive to avoid the problem of the Role becoming our personal problem. Be-Ing in Living implies ensuring that our Real intrinsic nature is not in the least affected by the role or roles we play. This is an amazing fact of life that we can undergo change when we relate without intrinsically undergoing change. It has been said that all the activities of a wise man is only in the eyes of others and not in his own. The wise man knows that all activities take place in his Presence (Be-Ing) and he is only a witness and does nothing. Holistic Living is living with such a vision and fulfilling our roles in life taking utmost care to see that no trace of the role we play remains in us (opinions, judgement, likes, dislikes, attachment). At all costs one should avoid conflicts and clashes and see to it that the problem of the role does not become personal problem.

- Jai Sat Chit Anand!!



21 June International Yoga Day



Dr. J. P. Amin

VRAT

A free willed austerity in outward and inward conduct of an Aspirant, with dedication & sincerity, towards a singular aim for liberation or emancipation, could be termed as Vrat in its true import. Such a practitioner, seeker, Yearner or Vрати voluntarily takes a sacred vow, before a Sat-Guru, for the diligent performance of the austerity or Vrat in total sincerity and follows the commandments, which he might have received from his Guru.

The Aspirant or the Seeker extrinsically and intrinsically conducts the austerities from the bottom of his heart. The austerities are interwoven within the Seeker to such an extent, that the same become part of his being and he is devoid of hypocrisy, mistrust, sensual indulgence and skepticism. The austerities become the natural way of the life of the Yearner so much so that he does not carry a sentience of conducting the Vrat.

In the present day society and popular parlance, austerities are generally practiced outwardly as involuntary rituals. Under the circumstances the intended purpose of austerities, to ignite alertness-alooofness, is generally lost.

TYPES OF AUSTERITIES (VRAT)

There are three types of austerities (Vrat) as under:

- I. Mahavrat (full form) & Anuvrat (diluted-liberalised form)
- II. Sanctified virtues (Guna-Vrat)
- III. Ascetic exercises (Shiksha –Vrat)

Glimpses of the above austerities (Vrat) are presented in the following write-up.

I. FIVE MAHAVRATS AND ANUVRATS

The entire or full form of five Mahavratas are generally meant for sages or saints, who have renounced (Anagari) their homes and/or worldly possessions in search of eternal truth.

Austere Conduct : Five Mahavratas (Avowals)

The diluted-liberalised form of the above five austerities are termed as Anuvrat, which are generally meant for common devotees, who might still have their homes, worldly possessions, families, social obligations etc. (Agari).

i. NON-VIOLENCE (AHIMSA)

In popular parlance non-violence (Ahimsa) may mean not to injure and/or kill any sentient living-being, but to protect them and conduct activities to relieve their pain or miseries.

There are two aspects of Ahimsa:

- (1) Dravya-ahimsa
- (2) Bhav-ahimsa.

Dravya-Ahimsa is visible in outward form.

Those who have desired or willed in their previous births can practice dravya-ahimsa. While this aspect of Ahimsa is commendable, it may so happen that the follower may carry a conviction or inward sentience that 'I am' indeed doing good to other living beings.

In such a case, the conduct may result into meritorious deeds (Punya) for which the follower might have to undergo effects in due course of time.

The other aspect of non-violence is Bhav-Ahimsa, which is predominantly inward conduct not to injure or kill or hurt any living being through mind-speech & body. Normally such a Follower practices a vegetarian way of life and he is always conscious and careful of not hurting the feelings of other living-beings.

What is the true import of non-violence? A Seeker of 'Pure-Self' generally respects with reverence the eternal being (Atman) embodied in all forms of life, without giving undue importance to their outward forms.

A Seeker conducts his activities or faces worldly happenings in such a way that his mind-speech-bodily existence does not hurt inwardly or outwardly any living-being. Such a Seeker is devoid of any sense of

Austere Conduct : Five Mahavratas (Avowals)

doer ship and / or possessions in his intrinsic and extrinsic conduct. Non-violence in this form is commendable and is indeed an act of bravery, which could be termed as true non-violence.

ii. TRUTH (SATYA-VRAT)

In society and popular parlance, what one considers right, as distinct from wrong, is termed as truth. However, opinions may vary as to what is right or wrong, since the same depends upon individual view-point / stand-point, which may not represent a fact at all times.

Even when right or correct is spoken, the same is advisable to be short, sweet, unambiguous, untainted with likes or dislikes and free from ego, as not to be harmful to others or hurt their feelings. Such a conduct in common parlance could be considered nearer to truth.

In reality, the absolute Truth could be heard from the words of a fully Enlightened Being only, who

has welfare of all living-beings at heart and who is devoid of ego and self-identity. Such truthful words emanate from the Omniscient, who indeed has conquered all sensual feelings, ego, attachment, illusion etc. and who has abidance in 'Pure-Self' alone.

iii. NON-STEALING (ASTEYA-VRAT)

It is said by the Sages that people get what they truly deserve as per their destiny, in accordance with the universal Law of Nature. A sentience (Bhaav) to steal from others, springs from desires, wants, cravings to possess and acquire by unfair means without adequate efforts.

The intention not to steal or not to acquire possessions, which are not deservedly due, is a 'Vow' of Asteya or Non-Stealing. A true 'Vow' of Asteya taken in the presence of a Guru has to be with total sincerity and humility, not to have possessions which are not rightfully due and not to snatch from others their belongings by unfair means.

Austere Conduct : Five Mahavratas (Avowals)

The follower or Asteya Vrati conducts himself, as per the vow with diligence and sincerity through his mind-speech and bodily existence. Such a Vrati constantly inquires inwardly, while conducting his worldly activities, so that he does not become a recipient of possessions not truly deserved by him.

iv. NON-POSSESSION OF WORLDLY BELONGINGS

(APARIGRAH-VRAT)

In popular parlance Parigrah may mean material possessions, wealth, property, family and all other belongings. *Aparigraha* may mean in common parlance, the renunciation of all worldly belongings and adoption of a path of austerities as per the discipline of the Sages. The practitioner of such an Aparigrah-Vrat may still carry an inward conviction, that 'I have' indeed renounced worldly belongings, which might result in causations.

The true import of Aprigraha may mean an

abidance in the 'Pure-Self' alone and remain unaffected or untouched by worldly belongings, including, ownership of mind, speech and bodily existence.

The Seeker, who has freely willed to take 'Aparigrah-vow', is not affected despite having formal worldly possessions or without it, because he has abidance in the exalted state of 'Self' alone, where sentience of neither ego nor possession exists.

v. CELIBACY (BRAHMACHARYA-VRAT)

In popular parlance the practice of taking a vow of celibacy is, not to be in intimate contact or live with the opposite sex and avoid sensual pleasures.

Part of the conduct in this 'Vow' may be directly related to the destiny of an individual and as such may not be the result solely of spiritual endeavours or efforts. An individual, sadhu, sadhavi or sanyasi who may be observing celibacy on account of their Uday Karma, are considered to be Brahmacharis by the

Austere Conduct : Five Mahavratas (Avowals)

people. But according to the enlightened one- Gnani, this is not enough.

A man may be unmarried, but if he nurses a feeling that there is pleasure in a female's body and vice versa, then he or she is not celibate in the real sense of the term, according to a Gnani. The opinion that there is no pleasure either in the male or female body, that true joy is only derived from the 'Pure-Soul', and that pleasure does not lie in the enjoyment of sex is called real 'Celibacy'.

'Real celibacy' does not mean renunciation of man or woman only, but constant abidance in the Pure Soul.

The true import of celibacy could mean total abidance in the poise-steadiness, stability of the 'Supreme Self', after the devotee has mastered 'Sacred Vision' (Samyak-Darshan) under the loving care of Enlightened one-Atma Gnani or the Guru. Such a follower of celibacy or Seeker has realized the true

import of 'who am I and what am I not?' The conduct of such a Seeker is mainly centered towards an ultimate aim of liberation by dwelling in the 'Pure-Being' and overcoming all the natural happenings with equanimity and understanding.

II. SANCTIFIED VIRTUES (*GUNA-VRAT*)

The three sanctified virtues or Guna-Vrat are generally meant for Aspirants or Vratists, who may be having their homes, families, belongings etc. (Agari or Grihasthi), but imposing certain restrictions.

a. To conduct worldly activities within limited direction or orientation (either east/west and/or north/south) depending upon the aspirant's capacity of partial renunciation.

b. To fix the area and boundary limits within the orientation (as per para 1 above) from time to time and conduct worldly activities therein.

c. To Carry on worldly activities only for bare necessities and refrain from acquisitions beyond the needful requirements.

Austere Conduct : Five Mahavratas (Avowals)

III. ASCETIC ACTIVITIES (*SHIKSHA-VRAT*)

The four types of ascetic activities (*Shiksha-Vrat*) are generally meant for devotees (Samsari) for experiencing within a limited period, the distinct nature of the “Pure-Self” in comparison with the transient nature of mind-speech-bodily existence.

i. *Samayik*

An exercise for experiencing separation between the 'Self' and the bodily existence for a minimum period of 48 minutes is called '*Samayik*' or abidance in the 'Self' for a limited period. The seeker of Self considers his mind- speech-body-intellect etc. as only a neighbour of one's self during the '*Samayik*' discipline, and thus practices separation by stages. For the success of such an exercise, there may be certain set procedures, which the Seeker has to follow diligently.

ii. *Proshadhopavas* : Same as above while observing a fast for full day every fortnight and/or on

auspicious occasions. During such a separation, the Seeker concentrates on spiritual matters only, leaving worldly activities. He refrain from usage of materials and/or possessions, which are more disadvantageous to living-beings and utilize only the least harmful materials for sustenance. He refrain from causes which ignite or inflame Kashay such as anger-pride-attachment-greed. The causes which inflame kashay are called '*Nokashay*'.

iii. Charity (*Atithi Samvibhag*)

The worldly possessions, which might have been rightfully acquired (beyond the basic necessities), to be distributed on a regular basis with total selfless affection and humility to deserving needy-beings or render other type of help in form of services for the welfare of living-beings. Such distribution includes that of food, medicines, good books (that instil righteous knowledge) and not to frighten other beings but rather dissipate fear from others.



Preeti Jain

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयांतु नाशं, सर्वत्र सुखी भवतु लोकः ॥

The ultimate goal of life, as all Indian Philosophical schools point out, is to attain Absolute Happiness or Bliss or Ananda. We observe in our day to day life dealings that we all seek pleasurable, happy and pain-free life. Our elders in their blessings say “Be Happy! (खुश रहो!)”. We use the word 'happy' in our good wishes on different occasions like happy birthday, happy New Year, happy Diwali etc. Movies, which are reflection of reality, contain such songs which show that one just wants to be happy. Same can be observed through an introspection activity: Ask to yourself this question “what do I want in life?” And then ask “why do I want that?” And keep on asking same question, after each of your answer, “Why do I want that?” There will be a point where you would say “that is it”, “I want everything for the sake of it”. “I just want this”. I cannot ask and answer a why question any more. And I presume your final answer would be “I want happiness

or a good, happy, peaceful life.”

Happiness is thought to be associated with God or highest form of being also. And in impersonal form Absolute is shown to be of the nature of bliss (Brahman is sat-chit-Ananda svarup). So, it can be observed through these examples from day to day life that everybody wants to be happy in one or the other way.

But the desire for happiness has no meaning without understanding the real nature of happiness. It should be clear what really is called happiness?

What is happiness?

Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. Happy mental states may also reflect judgements by a person about their overall well-being. Happiness is multi-layered or of various types. It is multi-layered in terms of quantity and quality. In terms of quantity we talk about happiness for individual, for community, for country

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and for world at large or for whole humanity. In terms of quality a distinction is made between material happiness (pleasures, joys which are transitory) and Spiritual Happiness (Bliss, Absolute Happiness- which is permanent).

1. Material Happiness:

Philosophers have termed the material happiness as hedonism. It's often described as a close relative of instant gratification. Here main focus is on the gratification of pleasures and avoidance of pain by seeking objects of five senses. Material happiness is the one which excites the sensory nerves like taste, smell, touch, hearing, and seeing. Here one believes that power, money, status, and belongings bring happiness. This type of happiness does not last long and depends on ones' mood, environment and level of excitation. This happiness is of limited value on long term basis.

2. Spiritual Happiness

Spiritual Happiness or Absolute Happiness lasts forever. In the pursuit of Absolute Happiness one completely gives up all types of material desires. Spiritual Happiness is above senses and cannot be obtained from their objects. Just as the soul cannot be achieved with the help of the senses; non-sensory happiness, being in the nature of the soul, cannot be obtained with the help of the senses. We have to find a thing, where it is. How can we find it where it is not possible to have it at all? For example, consciousness is an attribute of the soul, and can be found in the sentient soul only, not in inanimate entities. Likewise, Happiness is also an attribute of the soul, not of inanimate beings. Happiness can, therefore, be in the soul only, not in inanimate objects like human bodies. This soul does not know itself and is, therefore, wandering with wrong faith. In the same manner this being attempts to find Happiness in non-self-objects and that is the root cause of his unhappiness.

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Therefore, those in pursuit of Ultimate Happiness turn their efforts towards their inner beings. Since the soul is full of Happiness, experience of the soul is the experience of Happiness. Attainment of Absolute Happiness means one has attained Liberation, Kevalya, Nirvana, Moksha.

There seems to be a clash between these two forms of happiness as one is associated with material pursuits and another with the spiritual. As stated above based on quantity and quality four forms of happiness are possible. Material happiness for individual; material happiness for all; Spiritual Happiness for individual; Spiritual Happiness for all.

Possibilities of Happiness for Different levels:

(i) *Material happiness for world collectively:*

When does one feel happy? One feels happy when all one's basic needs i.e. food, clothes, shelter (रोटी, कपडा, मकान) and all other desires get fulfilled. Now the question is: Is it possible to make all 7.5 billion

people of the world happy in such a way? We have so far not been able to find such solutions where basic needs and desires of all individuals of world population can be satisfied. Moreover, desires of different individuals can be at clash with each other. Think of a situation where basic needs of person 'A' and 'B' are fulfilled but both have desire to have more than what another person has i. e. 'A' wants to be richer than 'B' and 'B' wants to be richer than 'A'. So both cannot be happy at the same time. Again desires are endless; end of one desire does not mean complete satisfaction, a new desire might be borne out in the mind of individual. And this vicious circle of fulfilling one or another desire will go on for whole life. There is another approach through which each individual of world can be Happy i.e. by giving up all their desires, renouncing world and concentrating just on self- knowledge or limiting the desires.

(ii) *Spiritual Happiness for world collectively:*

If one will remain satisfied in whatever one has,

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then one will be happy. But if people will develop this kind of attitude, this will be in opposition to modern economic development theories. Because limiting the desires means less purchase which will lead to lesser demand of products and that will affect the manufacturing of products and industries directly (Country's GDP will go down). On the other side, this possibility that everyone gives up all the desires and turned inward to move on the path of knowledge is also ruled out. Why? Because one can't think of spiritual attainments if one's basic needs are not satisfied (भूखे पेट भजन होत न गोपाला). Again there will be no times when all the people will be happy in absolutistic sense. In Jain scriptures it is said that this universe is everlasting. There is no beginning and no end of the universe. There will always be beings who will be in the world reaping fruits of their past deeds till unknown times.

(iii) *Material Happiness for individual:*

Although one can be materially happy but emptiness in terms of lack of mental satisfaction may

strike in ones' life. We see people who have all the material comforts but still they are disturbed, impatient, unhappy, afraid and worried.

(iv) *Spiritual Happiness for individual:*

Although individuals can follow monastery-spiritualistic life, but they are also dependent on lay man to fulfil their basic needs. They pay back to the society by way of preaching and sermons.

So neither Material happiness nor Spiritual Happiness for world at large is possible because of the problem of fulfilment of basic needs and also from world- economy perspective. On the other hand, at individual level a materially happy person does not live wholesome life and faces anxiety and emptiness and the person who sought only Spiritual Happiness depends on lay man to fulfil one's basic needs.

3. Moderate Happiness

Now, another form of happiness might be talked about, and that might be termed as moderate

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happiness. In this third form of happiness a person living an integrated life finds no clash between material happiness and Spiritual Happiness, but balances both. Both complement each other. Person while fulfilling all the material needs does not forget about the spiritual progress. Here, from the perspective of economy an individual strives to earn enough to meet one's basic needs. From the point of view of religion, one does such deeds so that one gets intellectual and spiritual satisfaction. One tries to harmonise the needs of body, mind and soul; one tries to establish the harmony between individual and all beings. One lives an integrated life. There seem no obstacles and clashes in pursuing this form of happiness at individual level and for humanity at large.

Certain factors that make moderate happiness possible for individual and humanity at large:

a. Aparigrah (non-possession) and Daan (charity)

A problem which was noticed in the earlier

discussion regarding spiritual happiness and material happiness was reliance of person on others for fulfilment of basic needs and endless material desires of a person respectively. These two principles Aparigrah and Daan work as regulatory principles to set a balance between these two.

Modern world has been thinking in two directions at macroeconomic level: Capitalism and Socialism. However, Mahatma Gandhi introduced a third form of economics- trusteeship. People who have resources should utilise them for society at large and they should hold wealth as the trustee of masses. The same concept has been developed as corporate social responsibility. Government in India has also accepted mixed economy as a way of economic development. Whatever name we give to it, it is well accepted that growth should be all inclusive. In old times two concepts- aparigrah (non-possession) and daan (charity) were recommended. Trusteeship is possible only when individual with resources, knowledge and

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capabilities have these two qualities. This principle of non-possession helps in equitable distribution of wealth, comforts, etc., in society. This helps in establishing economic stability, and welfare in the world. At individual level, one can upgrade one's life and standard of living by improving skills. By doing this one gets one's basic needs fulfilled. When one earns more than one's basic needs one should have an inclination to share with others and by sharing one will be connecting with the society.

b. Physical, Mental, Emotional and Spiritual Well-Being: An Integrated Approach

In spiritualistic form of happiness, pursuit of Self is given utmost importance. But it is wrong to consider that it means the abandonment of other aspects of human existence. In Jain Logass Path a person prays for one's complete well-being. One first prays to Siddha Bhagwan for good physical health (Sharir), mental health (buddhi) and emotional health (samadhi) and then for liberation (siddhi). Here by way

of praying to siddha, devotee just stirs one's wishes in that direction.

Three types of diseases are mentioned in Jain literature. They are Vyadhi (physical), Adhi (mental) and Upadhi (disturbances from outside).

For healthy mental and emotional state there is emphasis on meditation like samayik and prekshadhyam. Various postures for meditation are mentioned in Jain literature like Padmasan, ardh-padmasan, vajraasan, Sukhasan, standing, lying down postures through which one acquires the control on body. 24 Tirthankaras are always seen in one or another postures. Bhagwan Mahavir obtained kaivalayagyan while sitting in cow milking posture.

Apart from these, proper dietary habits, and different forms of fasting are other ways to keep body healthy. If food causes energy, fasting causes tremendous energy. In Jainism, there is description of twelve types of penance. Among them first four types of

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penances are formulas of good health. They are anasana– abandoning all kinds of food for a day, two days, three days or unto death, unodari– eat less than hunger, rasaparityaga– not to eat certain items like milk, curd, ghee, oil, sweet etc, vrttisamksepa– conditional acceptance of food. Control over diet or fasting means give rest to digestive system so that it can function smoothly. If digestive system is healthy, it will keep other parts of the body healthy.

Along with healthy body one needs to have a calm mental- emotional state. Passions like attachment, delusion, anger, deceit, fear, grief, hatred etc. are the factors which are obstacles for not only the spiritual health but also harm the body and the mind. So one needs to control the passions. So it is important to bring mind, body, soul in harmony to feel happy. Such integration is also reflected in Jainas' theory of Karmas.

c. Shedding Eight Type of Karmas:

Jainism cites inequalities, sufferings and pain as evidence for existence of karmas. Various types of karmas are classified according to their effects on the potency of the soul. There are eight type of karmas darshanavarniya (perception obscuring), jnanavarniya (knowledge obscuring), antraya (obstacles creating), mohaniya (deluding), ayu (life span determining), gotra, Nama (status determining) and vedaniya (feeling producing). Out of these eight, first two and fourth affect the soul directly; antray, aayu, naam, gotra affect the body while mohaniya and vedaniya deal with emotional aspect.

d. Remove False Identities. Know Your True Nature:

Next factor required to attain happiness is to remove false identities. Know the true nature of the Self. Stop identifying it with the corporeal body, senses or mind. This understanding will save a person from

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distress one faces in daily life while not able to get transitory identifications.

e. Be Free and Responsible, Take Decisions, Take The Charge:

Jain karmic theory attaches great responsibility to individual actions. The Jain doctrine also holds that it is possible for us to modify our karma, and to obtain release from samsara (world) through the austerities and purity of conduct. So it is in our hand to be Happy or not be. Only we can create such state for ourselves.

Abridged from Paper presented at National Seminar on Holistic Living at HSRC, Surat. 23-24-25 December,2016.



National Seminar on 23rd, 24th & 25th December 2016



Jayantilal Shah

1. Instinctively it is easy to exactly locate where someone else is going wrong but very difficult to do a similar exercise with one's own self. However, precisely that is what is required in Applied Spirituality.
2. Whenever we become a victim of an accident, a business loss, cheating, theft at home or at office or any unpleasant incident whatsoever, there is always someone whom we can and do blame. Although appearing real, in fact it is an illusion. Real reason lie within us. Our too much attachment to anything - money, body, wealth, our self-centeredness using unscrupulous means to achieve something to the exclusion of others, results in loss of wealth, cheating, injury and accident either to us or other family assets.
3. There are certain cases like a chronic disease, prolonged ailments, a mental depression, cancer or any other disease, which result in loss of wealth or premature death or both. There is no apparent external reason. In such case usually stress caused by excessive work or desires for earning, too much of hubbub or traveling, knowing too many things for multi-tasking, eating various tasty foods indiscriminately, too many clothes etc.; all these result in restlessness of the mind. Slowly control over body movement, speech etc. is lost; mind gets lost with too many imaginations. At times, this results in loss of sleep, requiring tranquilizers. Ultimately the system becomes vulnerable to Disease. The Evidence once again is lying inside.
4. Aim of a true Spiritual Practice is not to stop people from earning wealth but to keep these desires and resulting stresses within permissible limits; regular meditation helps to achieve this level. In case this limit is crossed, correction can be applied by introspective Meditation so as to resolve to return to normality. Change in lifestyle: change of routine, change of place, good reading, nice company, etc. is also useful to come back to normal from excessive stress.
5. Many times people insult us, have rude behaviour towards us, create obstruction in our working by instigating people against us, Strikes, Lockouts,

GEMS OF WISDOM : 5

Our Own Fault As a Prime Evidence for Our Maladies

Gherao etc.; all this is rooted to our arrogance displayed to subordinates in general. These insults and obstructions are to be sensed in a true spirit as a reaction to the inherent negative cause within us to be mitigated by a positive resolve of taking care of the ego of others in our interactions.

6. Women and men when harbour strong under-currents by way of stored hurts, jealousy or vanity, they come across various difficulties in their marital life because of these negativities and become victims of Health Problems etc. If they can find these underlying evidences and make strong auto-suggestions to counter-act them with positivity, they come out of their difficulty.
7. In short, no punishment comes to us without guilt on our side– no rewards without earning. Coming out of our Negativities bring wealth as a corollary . Searching for the Fault within and correcting the same is called the Effort. All other efforts are in a way merely movements of mind, speech and body; much of those tend to be negative, unwanted and excessive if the underlying faults within us continue

to be preserved as such while keeping busy with attempting redressal of mere symptoms outside.

8. Living in close contact with the enlightened teacher is initially very important. Following and obeying his instructions in our living prove to be of a great help in noticing the grave faults underlying within us. Once we notice and accept our own fault as a crucial evidence to generation of all the maladies we are facing, half the remedy is done as in case of a true diagnosis. The other half battle thereafter becomes easier to win as we experience the life this way, find out the deep rooted fault within and replace it with right knowledge so on and so forth steadily elevating the spirit of life.

-Edited by L.D.Patel from author's book 'Applied Spirituality'.



Seeker: Please explain the role of God in liberation of human beings.

Dadaji: Since I was thirteen, I cherished a desire that I must not have anybody above me, to command me, not even God! This would not suit me. I have come into this world, carrying with me my own 'development' and my longing of infinite births has been fulfilled in this life.

If God is our boss and He is to relieve us from bondage, then He may order us to get up and get out when we might be resting for a while and we would be required to carry out His command! That won't feel good to me! How could this be called liberation (moksha)? Liberation means perfect-freedom! No superior to command and no subordinate to follow!

Dadaji: 'BHAGAWAN', is it a name or an adjective?

Seeker: Well, It is a name!

Dadaji: If it is a name we should call him with due respect 'Mr.Bhagawandas' or 'Mr.Bhagawanbhai'. Actually, 'Bhagawan' is an adjective. Just as the

adjective 'Bhagawan' (lucky) is derived from 'Bhagya' (luck), 'Bhagawan' (God) is derived from 'Bhagwat' (Godly). The one who has the attributes of Bhagwat qualifies for the adjective 'Bhagawan'. People call me 'Bhagawan', but my status is beyond any attribute and comparison. What adjective will you ascribe to it? Will you give it to this body? The body will die one day. That which is manifested within is absolute God (paramatma). There is a divine enlightenment within me, of which no parallel exists!

Pure Gyan is paramatma, The Absolute Self. Atma (Soul) is just a word. It is placed for purpose of association to lead to the real. In fact, absolute knowledge (Gyan) itself is absolute God (paramatma). It is knowledge (Gyan) alone that operates everything, but you have to have realization of pure knowledge-pure perception. Liberation (moksha) can be attained through pure knowledge (shuddha gyan) .You will be happy by right knowledge (sat-gyan) and unhappy by wrong, perverted knowledge (viparita gyan).

Dialogues with Dadaji -5 : God as the Head vis-a-vis Liberation (Moksha)

There is no superior over you in this world.

Seeker: Is there really no overall head of this world? People say God (Bhagawan) is in-charge.

Dadaji: Actually speaking, the one who has liberated himself and who has no superior to him is called Bhagawan. There is no one above or below him. But you do not understand your state of dependency, then how will you understand independence-liberation? The world is full of dependencies and that dependency is the misery. People remain strangers to their own real Self. There are as many paths as there are thoughts. You are free to wander wherever you wish and when you get tired, come to this path of liberation (Akram Vignan).

Come to me when you want liberation. Are you frustrated, feel suffocation and cannot bear it any more, come to me. The worldly life is not wrong. There is nothing wrong in worldly life except your understanding. There is danger every moment,

dependency every moment in the world and that is why you remain anxious all the time.

Seeker: People say there is a God of Death, with a very dreadful looking face.

Dadaji: There are people who frighten other people by repeatedly referring to God of Death (Yamaraja); people also call him 'Jamaraj!' They have painted the frightening figures of Yam Raja, as a demon with very long teeth etc... and scared the people to death! There is no creature called Yamaraja. It is actually 'The rule of Natural Laws (Niyama Raja)'. It is 'Niyama-Raja (the rule of natural laws) that runs everything in this world. Our life as well as death rests with Niyama-Raja. With this right understanding, there shall not remain any fear or apprehension of Yamraja.

Seeker: Can we eliminate our fear through right understanding, really Sir?

Dadaji: Yes. Suppose, one is told that there is no lion or any wild beast in the forest he was going to pass

Dialogues with Dadaji -5 : God as the Head vis-a-vis Liberation (Moksha)

through, but they forgot to tell him that at one place there are tigers and lions but confined in the cages. As he is passing through the forest, quite unexpectedly he hears a tiger's roar and he is deadly scared and he runs back! If he were informed that the tigers and lions were confined in the cages, he would not have feared and fled back. The man fled because he had incomplete information.

In the same way how can you solve the problems of life with incomplete information?

Seeker: Very True, Sir.

You can experience and enjoy perfect freedom and bliss, here itself while you are alive. No worry and no disturbance but a perfect-bliss! Even a summons from the income-tax office would not disturb your blissful state (Samadhi). That is Liberation (moksha). We will enjoy the final liberation later on when we are no more here, but let us first enjoy the taste of it while living this very life! But first of all, you must achieve and

experience liberation here and now. Then and then only can you be assured of the experience of that final liberation.

I got married when I was sixteen. A strange thing happened during the wedding ceremony. The bridegroom-turban on my head got loose and slipped down a little. A thought occurred to me that it was certain that one of us would have to live alone sometime- either I will be a widower or she will be a widow!

Man has been falling in the same rut since infinite lives and he goes on learning the same thing life after life and that learning gets veiled under ignorance again and again. Ignorance is not to be learnt. Ignorance is so natural; but it is true knowledge that has to be learnt. The veil of ignorance in my case was so thin that at the age of thirteen, I could understand this.

One day our teacher of mathematics was teaching us and we were asked to find out the smallest indivisible

Dialogues with Dadaji -5 : God as the Head vis-a-vis Liberation (Moksha)

number which must be common in all numbers. On that hint, I at once found God! He is in us all, common and indivisible and we are all the numbers!

The words I say remove the veil of your ignorance and you are enlightened within, so you can understand what I say; otherwise it's not possible for you to understand what I say. Your intellect is of no use here. All these intelligent people suffer from wrong beliefs. But I am abudha (without intellect). I don't have intellect (buddhi).

Seeker: Sir, I find it difficult to believe!

Dadaji: What is intellect and what is real knowledge?

All subjects - and they are innumerable – belong to the domain of intellect but if one knows 'Who am I?' that is the real knowledge (gyan). All that knowledge of the world that you have gathered is ultimately going to prove futile.

Knowledge derived through ego (I know) is intellect while the egoless knowledge is the real knowledge.

Knowing one's 'Self' is the real knowledge (gyan).

What is the best way to reconcile differences? How do we live this life? You may be highly intelligent and may have millions of rupees and yet internal differences are created leading to plethora of miseries in your life.



प्रो. महेबूब देसाई

अभी मैं पंजाब गया था एक बड़ा सेमीनार था. कई लोगों को मैंने सुना उसके बाद मैंने दो लाईनें कही.

कभी कभी यूँ हमने दिल को बहेलाया है.

जो खूद नहीं जानते, लोगों को समझाया है.

Spirituality इतनी बड़ी चीज है ओर Holistic approach इतना बड़ा फैला हुआ है समंदर की तरह. इस के बारे में बात करना एक छोटेसे टीचर के लिए थोड़ा मुश्किल होता है. लेकिन जब हम आनंद की बात करते हैं, तो आनंद एक बड़ी सापेक्ष चीज है. सिकंदर निकला, जा रहा है, अपने लावा-लश्कर के साथ जा रहा है. एक फकीर समंदर के किनारे बिलकुल अर्धनग्न अवस्था में सोया हुआ है. उस के आस-पास एक कुत्ता घुमता रहेता है. कभी-कभी उस के जिस्म को चाट भी लेता है. सिकंदर के इतने बड़े लश्कर को देखकर उस फकीरने पूछा कि, कहाँ जा रहे हो? सिकंदर ने बताया, विश्वविजेता बनने जा रहा हूँ. और पूरी दुनिया को विजय करके आऊँगा. फकीर ने कहा फिर क्या करोगे? सिकंदर ने कहा, फिर आनंद करूँगा मैं. उस कुत्ते के सामने देख कर फकीर ने कहा कि जो चीज हम अपने आप अभी कर रहे हैं, वह इतनी बड़ी कत्लेआम करने के बाद करने जा रहा है?. जो चीज हमारे मन में पडी हुई है, जो चीज हमारे दिलो-दिमाग में पडी हुई है, उसे पाने के लिए इतनी महेनत करने की जरूरत नहीं है, और हमारे हर एक धर्मग्रंथ में, हर एक मजहबी किताब में यह लिखा हुआ है. जैसे मैं कभी कभी Culture के बारेमें हमारे बच्चों से बात करता हूँ तो कहता हूँ कि, रामायण क्या सिखाती है हमें? तो रामायण हमें यह सिखाती है कि Live like Ram.

राम जैसे बनो, आईडीयल बनो. वह अच्छे पुत्र थे. अच्छे शासक थे और आज्ञाकारी पुत्र थे. कृष्ण भगवानने क्या कहा? कृष्ण के बारे में अगर हम जानना चाहें तो वह एक ही बात है. कृष्ण की तरह सोचो. उनकी फिलोसोफी बहुत बडी थी. उन्होंने गीता का ज्ञान हमें दिया. और वह एक ऐसा ज्ञान है कि उस ज्ञान को हर एक मजहब ने उस वक्त भी accept किया और आज भी accept कर रहे हैं. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन. मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥२.४७ ॥

ऐसा कृष्णभगवानने कहा. वही बात कुरानेशरीफ में कही है, कि सद्विचार मात्र पुण्य है. सोचना कि यह अगर मुझसे हो सका तो, मेरी जेब में ५० रूपिया है मेरे दिमाग में यह बात आई कि 'अगर यह मेरी जरूरत कि चीज न होती तो मैं इस जरूरतमंद को यह ५० रूपिये दे देता.' बस आपका पुण्य आपके अेकाउन्ट में आ चूका. आपको पुण्य मिल चूका. दादाजी की एक बहुत अच्छी किताब पढी. वह किताब पढने से मुझे ऐसा लगा कि दादाजी यह कह रहे हैं कि, Live like a man who love mankind. इस तरह जिओ जैसे आप लोगों से महोब्वत कर कर के जी रहे हो. ऐसे जिओ कि आप का जीना दुस्वार ना हो जाए, लोगों के लिए उपकारक हो जाए. पुरी किताब पढने के बाद मुझे चंद शेर दिमाग में आ गए. बिचारा गालीब बरसों तक अंग्रेजो के पास पेन्शन के लिए घुमता रहा, घुमता रहा, घुमता रहा. फिर उसकी जबान से दो लाईनें निकली. 'उंगलीयाँ यूँ न सब पर उठाया करो. खर्च करने से पहले कमाया करो', पहले लोगों को रोजीरोटी पहुँचाने की कोशिश तो करो. उंगलीयाँ यूँ न सब पर उठाया करो. क्योंकि जब एक उंगली आप किसी पर उठाते है तो तीन उंगलीयाँ आप की ओर होती हैं. 'उंगलीयाँ यूँ न सब पर उठाया करो, खर्च करने से पहले कमाया करो.' 'जिंदगी क्या है खूद

नेशनल सेमीनार दिसम्बर २०१६ के वक्तव्यका सारांश :

बखूद जान जाओगे, बारिशोंमें पतंगे उड़ाया करो'. दादा साहब ने बारिश में पतंग उड़ाये. इसका मतलब यह है कि उन्होंने अशक्यताओं को शक्य बनाया, लोगो को जीने का तरीका बताया. और यही हर मजहब कहता है. इस से अलग नहीं कहता. तीसरी लाईन में शायर यह कहता है, **'शाम के बाद जब तुम शहर को निकलो, कुछ फकीरों को खाना खिलाया करो**'. जरूरतमंद है उसको कुछ खिलाओ. जिस के पास कुछ नहीं है उस को कुछ दो. यह मैं नहीं कह रहा. दादा साहब भी कह रहे और हर मजहब में कहा गया है. और आखरी एक लाईन में उन्होंने फरमाया है, **'चाँद-सुरज कहाँ, तेरी मंजिल कहाँ, ऐसे वैसो को मुँह मत लगाया करो**'. जो बकता है, बोलने दो उसको. जो बात करता है, करने दो उसको. तु अपना काम किये जा. कर्म किये जा. और कर्म करेगा उसीका फल तुझे मिलेगा. क्योंकि कर्म ही जिंदगी के साथ रहता है और जिंदगी के बाद भी रहता है. ये जो फिलोसोफी है, ये जो कहने कि बात है, हम लोग जो महसूस करते हैं. और हर एक मजहब ने भी कहा है. एक बहुत बड़ा सूफी संत हो गया जिसका नाम अल-मन्सूर था. अल-मन्सूर ने कहा 'अनल हक'-मैं खुदा हूँ. लोग उसको समझ नहीं पाये. उसको बहुत ही बुरी तरह मार डाला. और कहा की तू खुदा कैसे हो सकता है? तू खुदा नहीं हो सकता. उस के आखरी लब्ज थे अल मन्सूर के, आप मुझे समझ नहीं पाये. मैं ये कह रहा हूँ कि, हर एक इन्सान में खुदा है. तुझ में भी खुदा है, मुझ में भी खुदा है. और खुदा का मतलब सिर्फ खुदा नहीं होता, भगवान भी होता है. पुरे कुराने शरीफ में रब्बील आलमीन, पुरे विश्व का खुदा. पुरे विश्व का भगवान कहा गया है. इसका मतलब यह है कि भगवान हरेक दिलों में मौजूद है. और हर दिल जो धडकता है उस धडकन में हर एक धडकन में भगवान हैं. हर एक धडकन में खुदा हैं. आनंद आप

किसे कहेंगे? मैं एक अच्छा आर्टिकल लिखता हूँ और मुझे जब उसका अहेसास होता है तो मैं पूरे दिन तक बड़े आनंद में रहता हूँ कि आज बहुत अच्छा लिखा गया. अहंकार तो हर एक इन्सान के दिलों दिमाग में छाया हुआ है. मैं बड़ा नहीं हूँ यह कहने में भी अहंकार है. क्योंकि आप बड़े नहीं है उसका अहसास आपको है. यह बहुत बड़ी बात है. आप सहिष्णुता की बात करते हैं. विश्व धर्मपरिषद में विवेकानंदजीने जब भाषण करना शुरू किया तो उनके पहले दो लब्ज थे My Dear Sisters and Brothers of America. ये दो लब्ज के बाद तीन मीनीट तालीयाँ पडी. तीन मीनीट तक लोगों ने कहा कि ऐसा संबोधन हमने कहीं देखा ही नहीं. और उस के बाद विवेकानंदजीने कहा मेरा मजहब दुनिया का सबसे सहिष्णु मजहब है. उस में किसी को मार ने की बात नहीं है. उस में किसी को गैबत करने कि बात नहीं. गैबत का मतलब टीका. इस्लाम में कहा गया है कि, कभी गैबत मत करो. किसीकी टीका करने कि जरूरत नहीं है, अपने आप में झाँकते रहो. और अगर अपने आप में झाँकते रहोगे तो आप को किसीकी टीका करने का कोई अहेसास ही नहीं होगा. और आप नहीं करोगे. आखरी बात करके मैं अपनी बात पूरी करूँगा. संत, सूफीसंत राबीया का नाम आपने सुना होगा. राबीया को सुनने के लिए बड़े बड़े बादशाह जाते थे. और उसका इंतजार करते थे. एक दिन पूरा मजमा लगा हुआ था. और राबीया भी आ चूकी थी. लेकिन राबीया ने कहा कि मैं कुछ बात नहीं करूँगी. अरे साहब यहां बादशाह आ गए हैं, सुलतान आ गए हैं, सब मजमा इकठ्ठा हो गया है. और अभी तुम बात करनेकी ना बोल रही हो. उस ने कहा कि हजरत वस्तानवी साहब भी अगर आएंगे तभी मैं बात शुरू करूँगी. अरे साहब ऐसा कैसे हो सकता है? उसने एक लाईन कही कि, जो अर्क मैंने वस्तानवी के लिए, तय किया है वही उसको पा सकता है.

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हजरत महम्मद पयगंबर साहब एक चारपाई पे बैठे हुअे थे. बडे लोग कभी बादशाह नहीं होते. और वह कभी बादशाह थे ही नहीं. चारपाई पर बैठे हुए थे. पांच- पंद्रह लोग उनके सामने थे. एक आदमी ने उनको पूछा कि, महम्मद साहब आप इतना मुझे बता दें कि, इस्लाम क्या है? अब देखो एक आम आदमी, एक बहुत ही मामूली इन्सान महम्मद साहब को पूछ रहा है कि, इस्लाम क्या है? अब लोगों को इतनी क्युरीयोसिटी हो गई कि महम्मद साहब इस्लाम कि इतनी बडी गहन व्याख्या करेंगे कि जो हमे पता नहीं चलेगा और हम समझ नहीं पाएंगे. थोडा सोचने के बाद, थोडा रुकने के बाद महम्मद साहबने एक लाईन में इस्लाम की व्याख्या दी. उन्होंने कहा कि “भूखे को भोजन देना और सभी का भला सोचना यह इस्लाम है”. यही तरीका जीनेका है. जीने का एक सलीका है. और आज उस सलीके पर कुछ बात करने का मुझे मौका दिया गया. में आपका बहुत बहुत शुक्रगुजार हूँ.



National Seminar on 23rd, 24th & 25th December 2016



Bhagirath Patel

*Where there is righteousness in the heart, there is beauty in the character.
When there is beauty in the character, there is harmony in the home.
When there is harmony in the home, there is order in the nation.
When there is order in the nation, there is peace in the world.*

- શ્રીતિરુવલ્લુર, તમિલચિંતક

આ ઉપરથી ચારિત્ર્યનું કેટલું મહત્વ છે, તે સમજાય છે. પોતાના માટે અને જગત માટે પણ! દરેક મનુષ્યનું ઘડતર તે જ એનું ચારિત્ર્ય અને તે જ આધારે મનુષ્યનું જીવન અને વર્તતી આંતરિક શાંતિ અને તે આધારે બાહ્ય શાંતિ અને તે જ શાંતિ સુખરૂપ થઈ જે પરિચિત કે અપરિચિત, બધાંય ને સુખ અને શાંતિ પમાડે. વિચારોનું સુખરૂપ થવું તે વ્યક્તિ અને જગત માટે ખૂબ જ અગત્ય નું છે. મનુષ્ય પાસે જે હોય, તે જ બીજાને આપી શકે છે. જે વસ્તુ, સ્થિતિ પોતાની પાસે નથી, તે બીજાને કેમ કરીને આપી શકે?

આપણા યુવા આઈકોન સંત શ્રી સ્વામી વિવેકાનંદે પણ નવયુવાનના ચારિત્ર્ય ઉપર ખૂબ જ ભાર મૂક્યો છે. તેમણે પોતાના ઉપર પણ કેવા-કેવા પ્રયોગો કરીને પોતાના ચારિત્ર્યનું ઘડતર કર્યું. એમાંય એમના ગુરૂ શ્રી રામકૃષ્ણ પરમહંસનું અમૂલ્ય યોગદાન! આજે વિશ્વમાં “ગુરૂ ઓછા પરિચિત અને શિષ્ય જગ વિખ્યાત! આ છે અસલી ઘડતર! કોઈના જેવું બનવું તેમ નહિં, પણ, પોતાની ખૂબીઓને ખોળીને તેને જ નિખારવી અને પોતાની નબળાઈને દૂર કરવી, એ જ છે ચારિત્ર્ય નિર્માણ! માતા-પિતા-શિક્ષક-આધ્યાત્મ ગુરૂનું વ્યક્તિના જીવન ઘડતરમાં અમૂલ્ય યોગદાન હોય છે. જે પોતાને અને બીજાને કેટલું કામમાં લાગે! પશ્ચિમી સંસ્કૃતિમાં

બાહ્ય દેખાવ પૂરતું જ જે ધ્યાન અપાય છે, જેમ કે, કપડા વિગેરેમાં જ, જ્યારે ભારતમાં આંતર વિકાસ, આંતર વિચાર-વૃત્તિને વધારે મહત્વ આપવામાં આવ્યું છે.

આપણે તો કહેવાયું છે કે, જ્ઞાન-દર્શન-ચારિત્ર્ય અને તપ!

આપણે આ ઉંડાણમાં વિચારીએ કે, માતા-પિતા-શિક્ષક-આધ્યાત્મ ગુરૂ જેવી વ્યક્તિઓથી મળેલ જ્ઞાન અને તેમાંથી ઉત્પન્ન થતી સમજ અને તે સમજના આધારે તેનું નક્કીપણું થવું કે “આ” યોગ્ય છે. આવું જ હોવું જોઈએ, મારે આવું થવું જ જોઈએ તે દર્શન. પછી જે નક્કીપણું થયું છે, તે આધારે તે સમજને આધારે તે પ્રમાણે જીવન જીવવાનો પ્રયત્ન કરવો તે ચારિત્ર્ય! આપણે સૌ જાણીએ છીએ કે, તે પ્રમાણે પોતાની જાતને વાળી સારા અને ઉત્તમમાર્ગે ચાલવું તે કેટલું કઠીન છે. તે જ તપ અને આ તપથી ચારિત્ર્ય નિખરતું જાય છે.

ગાંધીજીના આધ્યાત્મિક ગુરૂ શ્રી રાજચંદ્રજીએ કહ્યું છે તે મુજબ બીજાના દોષ જોવામાં ન આવે, અને પોતાના ગુણોનું ઉત્કૃષ્ટપણું સહન કરવામા આવે, તે રીતે જ જીવન જીવવું યોગ્ય છે. અર્થાત, આપણને ઘણી વખતે થાય કે, આપણા સારા ગુણોથી આપણને કોઈકવાર ગેરલાભ થાય છે, કોઈ આપણને છેતરી જાય તેવું

Character building: ચારિત્ર્ય નિર્માણ

પણ થાય. છતાંય વ્યક્તિ પોતાના સારા ગુણોનુ આચરણ કરવાનુ છોડે નહિં અને ત્યારે પોતાનું અંતઃકરણ તપે, તે તપની ભઠ્ઠીમાં ચારિત્ર્યનું નિર્માણ થાય.

ભગવાન મહાવીરે કહ્યું છે કે, “યોગ ઉપયોગ પરોપકારાય.”

આપણું જીવન બીજાને કેમ કરીને સુખરૂપ થાય, મદદરૂપ થાય. આપણું જીવન ચાર રીતે બીજાને મદદરૂપ કે સુખરૂપ થઈ શકે, પછી ભલે ને સામે મનુષ્ય કે પશુ કે પક્ષી હોય.

૧. **અન્નદાન :** જરૂરીયાતવાળા લોકોને – જીવોને સારો ખોરાક પૂરો પાડવો. તે મોટું કાર્ય છે. પોતાની આસપાસ, પોતાની નજર સામે આવનાર જરૂરીયાતમંદને અન્ન આપવું.

૨. **ઔષધ દાન:** આપણે બિમારને દવા આપીએ અને સ્વાસ્થ્યને લગતી સુવિધા આપવામાં મદદરૂપ થઈએ.

૩. **જ્ઞાન દાન:** આપણે કોઈને સારા પુસ્તક અથવા સારા વિચારો અને યોગ્ય માર્ગદર્શન આપીને આપણું અને અન્યનું જીવન બદલવામાં મદદરૂપ થઈએ.

૪. **અભયદાન:** સુખરૂપ થવાની આ રીત એવી છે કે જેમાં, આપણાથી કોઈ જીવ ભય પામે નહિં અને જો સામે કોઈ આપણાથી ભય ન પામે તો દેખીતી રીતે તે આપણાથી શાંતિ પામે અને સુખરૂપ જીવી શકે.

આ થયું આપણું પ્રાથમિક જ્ઞાન અને સમજ. જેના આધારે આપણે આપણા જીવનને વિચારીને તે પ્રમાણે જીવવાનો પ્રયત્ન કરીએ અને આપણું જીવનઘડતર કરીએ. “આપ ભલા તો જગ ભલા” જેવી કહેવત લોકપ્રસિદ્ધ છે.

આપણી પાસે જે સંયોગો હોય, તે બધાંય સંયોગોનો સુમેળ સાધીને કેમ કરીને

જીવી જાણીયે તે જ આપણો ઉદ્દેશ હોય તે ચારિત્ર્ય ઘડતરનો પાયો છે. જે આપણી માલિકીનું નથી, તેના ઉપર આપણો હક ક્યારેય ના કરીયે. એમાં અઘરું કાંઈ જ નથી. બસ, કલ્પના અને બહુજન લોકોની વિચાર પદ્ધતિ જેવી કે “ રાતો રાત લાંબી દાઢી” ની જેમ ના વિચારતાં, પોતાના હકનું જે હોય તે વાપરીએ અને વધારાનું જે કાંઈ હોય તે જગતના લોકો-પશુ-પક્ષીઓને વહેંચીએ.

કબીરસાહેબે કહ્યું છે કે, “ખા, પી, ખીલાઈ દે, કર લે અપના કામ, ચલતી ફેરો હે નરો, સંગ ના ચલે બદામ”

આ રીતે આપણા ચારિત્ર્યનું ઘડતર કરીએ.

હવે, તિરૂવલ્લુરજીના વાક્યનું, ગુજરાતી કરીએ.

જ્યારે નીતિપરાયણતા, ઈમાનદારી, સચ્ચાઈવાળી સમજથી સુંદર ચારિત્ર્ય ઘડાય અને જ્યારે સુંદર ચારિત્ર્ય હોય ત્યારે ઘરમાં સુખ અને શાંતિ રહે, અને જ્યારે ઘરમાં સુખ અને શાંતિ રહે ત્યારે દેશમાં વ્યવસ્થા જળવાઈ રહે અને બધી રીતે સુખી થાય અને જ્યારે બધાય દેશો સુખ અને શાંતિથી રહે ત્યારે દુનિયા પરમ સુખ અને શાંતિમાં રહે.

ચાલો, આપણે સૌ પોતાનું સુંદર આંતર-બાહ્ય-ચારિત્ર્ય ઘડતર કરી સુખ અને શાંતિવાળું ઘર, દેશ અને દુનિયાનું નિર્માણ કરીએ.



Aniruddha Pathak

A dictionary defines the word holism (Philosophy) as 'the theory that parts of a whole are in intimate interconnection, such that they cannot exist independently of the whole, or cannot be understood without reference to the whole, which is thus regarded as greater than the sum of its parts.' Holistic is an adjective. The holistic philosophy deals with matters of higher soul or *atman*.

Let us also now understand this rather newly coined word: 'solistic'. If holistic tends to mean altruistic or selfless, solistic deals with the other soul, the lower one, or ego. It is derived from soul; of the individual embodied self, and refers to goal-oriented pursuits of life (*artha* and *kama*). If holistic tends to refer to things for the welfare of atman, solistic is more practical and refers to things for the embodied soul. If one deals with the path of *vidya*, to use Vedantic nomenclature, the other may fall under *avidya*, the karmic pursuits. Yet, it follows the path of dharma (virtue).

Let us now come to Mahabharata. As something that happened some 5000 years from now (around 3000 BC), it still came much later in India than the Vedas, most Upanishads, and even epics like Ramayana, one cannot say that the epic was concerned only with the Being aspect of *vidya*. For, it does dwell on Becoming to a great extent. It not only deals with dharma (righteousness, virtue) and moksha (liberation), but also with the other two aspects of pursuits of life: *artha* (wealth, means and ends in life) as well as *kama* (desire). It deals with both the holistic and solistic aspects of the philosophy of life.

The epic therefore encompasses both the holistic as well as the so-called solistic aspects of philosophy. I intend to include both of these philosophic aspects of life in this compilation while referring the related verses in 'Adiparva' Volume of the epic Mahabharata.



Mahabharata on Philosophy of Life — Holistic and Solistic (From Aadi Parva)

1. **Should a witness suppress the truth - Adiparva 7.3 explains :**

*Whilst knowing still, a witness
Speaks otherwise, truth to suppress,
Let seven in his line, more still,
Be harmed by this evil.*

We often face this dilemma in life. One knows the truth, but decides to keep quiet. It has significance in today's context where witnesses often turn turtle; change their statements, either under duress or in the face of an offer of money. Some even decide to play dumb. Modern jurisprudence accepts this legal maxim: *Suppressio veri, expressio falsi* (suppression of truth is false representation).

A thief has abducted your soul – Adiparva 74.27 narrates :

*One, knowing what the truth is,
Pretends, with a wanton will
Otherwise, that someone else he's,*

*What sin he caps not 'pon his head?
A thief has his soul abducted!*

Truthfulness is a key aspect of morality and holistic conduct. This one is again on truthfulness. In a way this verse tells us that one with his soul alive and vigilant cannot tell a lie. It is stated that it is only possible when one's soul is abducted.

2. **But truth highest of all acts is – Adiparva 74.102 says :**

*Better a single step-well
Than hundred common wells,
Better is a goodly deed
Than digging hundred step-wells,
Better be a single (good) son instead
Than hundred good deeds indeed,
Better than sons one hundred
Be but a single truth's spell.*

3. **Desire for lust may never abate – Adi. 75.50- 51 emphasizes :**

Mahabharata on Philosophy of Life — Holistic and Solistic (From Aadi Parva)

*Hard is desire for lust to abate,
The more passions consummate,
Like fuel fed to raging flames,
The more the fire it inflames.
All earth, gems and jewels replete,
Gold, cattle, with women complete—
Scarce is enough to please man still,
His desires ever driving uphill;
So thinking let a man subsume
His rising fires; not them consume.*

Desire is the fuel, a basic motive that makes the world move. Desire therefore is a vital force in the world. Yet, man must guard against two things about desire: the quality and quantity of desire.

4. Rid thy rage with forgiveness – Adi. 79.4 states :

*The bursting rage from within—
With frost of forgiveness if freed,
Easy as snakes cast off old skin,
He indeed is man of highest creed.*

One of the major negative emotions in men is anger. A man governed by ego, oriented to body-mind-intellect, is likely to react without thinking.

5. For atman sacrifice all Earth :

*For family's good rid one man,
Society's sake one family,
Society, for the sake of country,
Sacrifice all earth for thine atman.*

One must note that the verse advises sacrificing earth for atman (the Self), not self in a narrow sense. The latter, known as the impostor ego, can be selfish, not the former, the atman.

6. Five untruths that may be said to be fine – Adi. 82.16 explains :

*A promise rendered under stress,
In mirth— or words vouched in duress;
Words whispered to women, O King;
Whilst amorous pastime;
Promise proffered on facing death;*

Mahabharata on Philosophy of Life — Holistic and Solistic (From Aadi Parva)

*Or risking loss of all the wealth;
Call them fair untruths— all of five,
Sweetly sinless, are rather naïve!*

The philosophy of life, be it the code of conduct, or call it the righteous way. It differs and changes with time. Mahabharata was the period wherein half untruth and dishonesty had entered life, dvāpara yuga. During the tretā yuga (three-parts of truth, only one part of the shadowy evil) of Ramayana perhaps this verse might not have been acceptable. In the Dark Age (kali yuga) today we have made this list very long.

7. **Smallest seed, biggest fruit – Adi. 107.12 explains :**

*O Brahmin sage,
An act of charity though small
Causes a fetching fruit to fall,
So be an evil act as well—
It fetches one a painful spell.*

8. **Obligations of kind four – Adi. 119.17 says :**

*Debt to fathers, forbears of yore,
To gods of heaven helping from far,
To sages, seers from ancient shore,
To each man making more than mar—
Freed am I from debt to them three:
To gods, sages, humanity;
My third debt to fathers of yore,
Would haunt, were I to leave this shore!*

To a person, there are four-fold duties and obligations to fulfil: to ancestors, to celestial gods that ensure the environment around him and elements in nature, to rishis and sages who spread knowledge and welfare in this world, and finally to the mankind as a whole. To what a man is today, he owes to these four contributors, without them man's progress and further evolution is not possible. The concept of *yajna*, or sacrifice follows from these four-fold obligations.

Unfortunate, in today's modern times we are not quite

Mahabharata on Philosophy of Life — Holistic and Solistic (From Aadi Parva)

conscious and appreciative of our obligations to all around us. Unless a man pays up this outstanding debt he has not fulfilled his obligation in this life. He dies as a debtor.

**9. Do understand, well informed stand – Adi.
144.24 explains :**

*One without eyes can't his way find,
Nor can know directions, purblind,
One without due forbearance
Loses wit and wisdom at once;
Know this from him that well knows,
One well-informed, prepared, far goes.*

This verse is taken from the episode wherein the five Pandu princes and their mother Kunti are sent to a lonely palace (Varnavrat) to relax for a while, as part of the plan cooked up by Duryodhan and his ilk. Vidur smells that there is something wrong, and decides to warn them to be vigilant. This verse is part of this warning.

A man with eyes looks things up, but may not necessarily see. A blind man cannot find directions, but often a man with eyes as well. Be observant, Vidur said. Finally, forbearance and fortitude is often more important than intellect. Wisdom follows from fortitude. This is the reason Krishna advises Arjun in Bhagavad-Gita to cultivate forbearance and fortitude.

Reference: Mahabharata – *The Epic of Life and Liberation- A Poetic Translation Vol.1* **Author:**
Aniruddha Pathak

Publisher: Ramakrishna Seva Samiti, L.G.Hospital
Road, Ahmedabad-380008. Phone no. 079-
25430031





- ☞ 40 Publications in the form of Books, Journals, E_Magazines, E_Media.
- ☞ Established 'Centre for Education in Yoga' :
 - i. Conducting Certificate & Diploma Courses in Yoga affiliated with Shri Somnath Sanskrit University. 112 Students received education in Diploma in Yoga since July 2013.
 - ii. Conducting Certificate Course in Yoga affiliated with Lakulish Yoga University. 37 Students received education in Certificate in Yoga since January 2017.
- ☞ Established 'Centre for Study and Education in Holistic Science of Life & Living': Conducted 24 Regional Seminars on Values and Character Building Education; participated by 3958 students and teachers.
- ☞ Conducted four National Seminars in which 662 Scholars participated.
- ☞ Conducted total 43 Seminars, Workshops, Symposia, participated by 6363 delegates.
- ☞ International Seminar organised at Oakridge, USA was attended by 80 delegates.
- ☞ Transcribed huge numbers of Cassettes, Audio-videos/CDs/DVDs in text formats from the dialogues with Dada Bhagawan & Research work is in progress.
- ☞ Asian Philosophy Conference & 92nd Indian Philosophical Congress is scheduled during 3rd to 7th January, 2018.
- ☞ More than 90,000 visitors to our websites, Google Blogs etc.
- ☞ Established annual Endowment Lectures on 'Holistic Science of Life & Living revealed by Dada Bhagawan' in Indian Philosophical Congress and Bharatiya Darshan Parishad.
- ☞ Established Annual Essay Competition on 'Holistic Science of Life & Living revealed by Dada Bhagawan' with Indian Philosophical Congress.
- ☞ Offering Scholarships for deserving students and supporting higher education at different levels.

Asian Philosophy Conference

3-4 January, 2018

**Venue: Holistic Science Research Centre,
Vitrag Vignan Charitable Research Foundation
Near Mahavideh Teerthdhaam Complex, Kamrej, Surat-394185**

Theme: Asian Perspectives on Holistic Modes of Thinking and Ways of Living.

Organising Institution:

Holistic Science Research Center, Vitrag Vignan Charitable Research Foundation , Kamrej- Surat with support from Indian Council of Philosophical Research , New Delhi

About the Conference :

Asia is the largest and most populous continent with a wide variety of philosophies and religions. Asian Philosophy Conference would help find our own native identities as philosophers and it simultaneously will help to develop a meaningful mosaic of common Asian identity, which in turn would lead to the emergence of a truly global forum for philosophers in which the multiple identities are seen both as distinctive and homogeneous. The Asian philosophy Conference is conceived to work towards promoting such regional and transnational identities.

About the Theme :

In the present age of post-modern thinking and Globalisation, it would be an intellectually a stimulating exercise to revisit the Asian Philosophies to reinterpret and reorient ourselves to the holistic modes of thinking and ways of living by critically evaluating not only our own traditional

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conceptions but also the dominant Western ways of thinking.

Plenary Sessions: The conference would comprise of four plenary sessions with the invited speakers. In addition, three Plenary sessions are meant for the registered participants.

Parallel Sessions 1: Asian Perspectives on Holistic Modes of Thinking

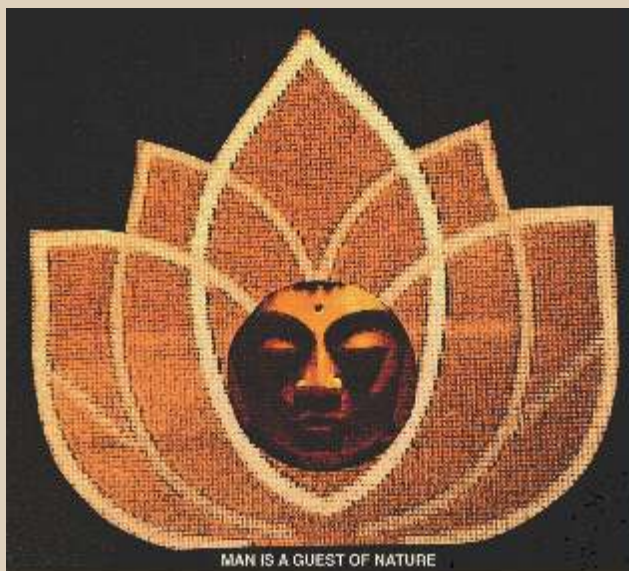
Parallel Sessions 2 : Asian Perspectives on Holistic Modes of Living (Social and Ethical etc.)

Parallel Sessions 3 : Asian Perspectives on Holistic Modes of Experiencing and Expressing (Aesthetical, Spiritual, Linguistic, Historical etc.) We welcome scholars from various parts of the world working on Asian Philosophies to send their papers for these three Plenary sessions by mail to asianphilosophyconference@gmail.com.

APC would be followed by 92nd Session of Indian Philosophical Congress during 5th to 7th January 2018. Participants are Welcome to participate both the conferences.

Registration Fees (combined for APC & IPC): Students-Rs.1500/-, Sr.Citizens- Rs.2600/-, Others- Rs.3000/- Please register on HSRC website www.hsrcsurat.org before 15th November, 2017.

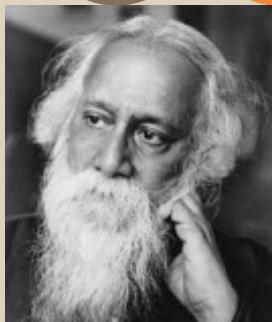
We look forward to meeting you at the twin event of the APC & IPC.



L.D.Patel,
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Indian Philosophical Congress

5-7 January, 2018



**Venue: Holistic Science Research Centre,
Vitrag Vignan Charitable Research Foundation
Near Mahavideh Teerthdhaam Complex, Kamrej, Surat-394185**

Theme: Holistic Way of Life and Living.

The Indian Philosophical Congress was established by Nobel Laureate Rabindranath Tagore and Dr Sarvapalli Radhakrishnan in 1925. Since then Annual Session of their delegates is

being organised every year, this being the 92nd Session. During this event, about 150 papers are expected to be presented and published on 'Holistic Modes of Thinking and ways of Living'.

Philosophers, thinkers, research scholars, students and other interested people from India & abroad participate in the IPC. The IPC is conducted over a period of three days, with the following regular events:

(A) Endowment Lectures delivered by Eminent Thinkers.

1. Pratap Seth Vedanta Lecture
2. Buddha Jayanti Lecture
3. Acharya Tulsi Endowment Lecture
4. Saiva Siddhanta Endowment Lecture
5. Swami Narayana Theistic Vedanta Lecture
6. Khwaja M. A. Hay Lecture on Humanism
7. Gujarat Vidyapeeth Lecture on Gandhian Philosophy & Peace
8. Vallabha Vedanta Lecture
9. Professor Ganesh Prasad Das Lecture on Inter-Cultural and Inter-Religious Understanding
10. Daya Krishna Memorial Lecture
11. Dr. K. S. Murthy Memorial Lecture
12. Pappiya Ghosh Memorial Lecture
13. Endowment lecture on Holistic Science of Life

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& Living as revealed by Dada Bhagwan

14. Sri Sathguru Swami Gnananda Saraswathi Endowment Lecture

(B) Two Symposia on important philosophical themes. For the 92nd IPC, these will be:

1. Integral Humanism
2. Philosophical Methodology

(C) Sectional Meetings, in which participants (whose abstracts were accepted for the IPC) present their papers. Papers are presented under the following sections:

1. History of Philosophy
2. Logic & Scientific Method
3. Metaphysics & Epistemology
4. Ethics & Social Philosophy
5. Religion

The IPC will be preceded by 2 Day Asian Philosophy Conference on 3-4 January, 2018. Participants are Welcome to participate both the conferences.

Registration Fees (combined for IPC & APC): Students-Rs.1500/-, Sr.Citizens- Rs.2600/, Others- Rs.3000/- Please register on HSRC website www.hsrcsurat.org before 15th November, 2017.

We look forward to meeting you at the twin event of the IPC & APC.



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हे अन्तर्यामिन् परमात्मन् !!
 त्वं प्रत्येकमपि जीवे विराजसे
 तथा मयि अपि विराजसे.
 तव स्वरूपम् एव मम स्वरूपम्
 मम स्वरूपं शुद्धात्मरूपम् ।
 हे शुद्धात्मन् भगवन् !

अभेदभावेन अतितरां भक्ति-पूर्वकं तुभ्यं नमस्करोमि ।
 अज्ञान-कारणत् मया ये ये दोषाः ★★आचरिताः, तान् सर्वान् दोषान् तव समक्षं प्रकटयामि ।
 तदर्थम् हृदयेन अतीव पश्चात्तापं करोमि एतदर्थम् च, तव क्षमां याचे ।
 हे प्रभो ! मां क्षमस्व ! क्षमस्व !! क्षमस्व !!!
 अपि च, पुनः न कदापि एतद्-दोषाचरणं कुर्याम् —
 एतादृशीं शक्तिं मह्यं देहि ।
 हे शुद्धात्मन् भगवन् !
 एतादृशीं कृपां कुरु यया अस्मदीयाः भेदभावाः दूरीभवेयुः
 तथा च, वयम् अभेद-स्वरूपम् प्राप्नुमः।
 वयं त्वयि अभेद-स्वरूपेण तन्मयाः भवेम ।
 'जयतु सच्चिदानन्दः'
 (यद् ★★दोषाचरणं जातम्, तत् मनसि प्रकटनीयम्)
 (प्रतिदिनम् एकवारं पठते)

अनुवाद - डॉ. बलदेवानंद सागर



Jay Sachchidanand Sangh Book 'Who am I' has been translated in Kannada by Shri Prem Kumar who is an Author of many books. The Kannada book titled 'Atmanubhava', was published by Holistic Science Research Center, Surat. The Book was launched in Bangalore on 2nd April, 2017 in a function. In the photo are seen Prem Kumar with Mahatma Shri Prakash Chand Nahta (Chennai), Padamchand Nahta (Bangalore) and Gangdharan Panicker





HSRC Team, Prof. S. R. Bhatt, Chairman, ICPR, Prof. Panneerselvam, General Secretary, Indian Philosophical Congress and Prof. Balaganapathy, G.S., Assian Philosophy Conference visited H.E.Governor of Gujarat on 29.05.2017 and extended invitation to inaugurate APC & IPC being hosted at VVCRF Surat during 3rd to 7th January, 2018

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