

NATURE

Entered in 8th Year of service

Holistic Science of Life & Living

FESTIVE

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HOLISTIC SCIENCE RESEARCH CENTER

Holistic Scientist

A. M. Patel (Dada Bhagawan)

(1908 - 1988)

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



This Moment of Celebration 8th Anniversary

8th Anniversary in time eternal

Is this moment...

*This moment of celebration & joy
for*

Holistic Science Research Center.

this moment of gratitude in our hearts.

*this moment of appreciation for the
hard work ...*

*towards **HSRC's vision & mission.***

this moment to welcome all those

who shall join in future to come...

to serve humanity at large...

with holistic & scientific ways

to live harmoniously and happily

as one humanity on earth.

Harish Shah, Executive President, HSRC



Mr. Vasant U. Patel
Mr. Harish Shah
Mr. Yogesh Shukla
Mr. L. D. Patel
Mr. M. R. Patel

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Director, HSRC

Dr. Balaji Ganorkar

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1 Editorial

National Seminar on Holistic way of Living and Yoga was organized by Holistic Science Research Center, VVCRF, Surat and Department of Philosophy, Gujarat University on 5th & 6th March 2016 in Gujarat University Campus at Ahmedabad.

Prof. M. N. Patel, Vice-Chancellor, Gujarat University inaugurated the Seminar by lighting the lamp with other dignitaries Prof. Godabarish Mishra (Chennai), Prof. Jata Shankar (Allahabad), Prof. R. S. Patel, Prof. Dilip Charan and Mr. Harish Shah, HSRC, Surat.

Prof. M. N. Patel told that he is happy to see that there are many Speakers and Professors from various departments from all over India in this National Seminar on Holistic way of Living & Yoga. Exchange of ideas from each other occur among the Scholars in such Seminar and it is also a learning exercise. Prof. Patel welcomed the speakers, audience and also praised the organizers of Seminar- Holistic Science Research Center, Surat & Department of Philosophy, Gujarat University.



Dr. R. S. Patel, Director of School of Psychology, Education and Philosophy expressed that normally people are living the life very fast. They are running not living. Yoga and Holistic Living explain us how to live a life. Yoga is not the new word for our culture. It is the subject of living a life of the Yoga.

Mr. Harish Shah, Executive President, HSRC welcomed the Guests on the Dias, speakers and scholars seated in the Senate Hall of Gujarat University, Ahmedabad. He briefed that the Vision and Mission of the Institution is based on Dada Bhagawan's vision and intent and commitment to serve humanity at large. That is fundamentally centered on Life and Living and Happiness. Dada Bhagwan desired to share insights of Life and Living to thinkers and scientists who can pass on this knowledge to the common man in their own ways. It is in this context that this National Seminar has been organized.

In this two days Seminar, renowned National and International Scholars had presented their

Editorial



Research Papers viz. Prof. J. M. Dave (New Delhi), Dr. Godabarish Mishra (Chennai), Dr. Anindita Balslev (Denmark) Dr. Baldevanand Sagar (New Delhi), Prof. Kokilaben Shah (Mumbai), Dr. Sunanda Shastri (Ahmedabad), Dr. Rajveer Singh Shekhavat (Bharatpur), Mr. Harish Shah (USA), Mr. L. D. Patel (Surat) Dr. Rashmi Vyas (Ahmedabad) etc. During this Seminar, Prof. Prashant Dave, Prof. Mehboob Desai (Ahmedabad), Prof. Y. S. Shastri (Ahmedabad), Prof. Nitin Vyas (Vadodra) etc. were present and also chaired few sessions. Swami Adhyatmanandaji delivered a lecture on Philosophy of Yoga with great insights..

In valedictory session Prof. J. M. Dave addressed the audience and told that Bhagwan Krishna said that there is nothing that I have to do, even then I do the work for *loka-sangrah* (benefit of humankind), you do the work for *loka-sangrah*, and you do the work for yourself, so that you will be fully satisfied. You must enjoy the *Anand - Bliss* all the time.

Mostly all the sessions of Seminar were interactive and the role of learned scholars and

students were positively participative. Few parallel sessions were also scheduled to encourage Research Scholars and new comers. Thus about 35 papers were presented in this Seminar. The feedback received from the audience was very impressive and we feel that our efforts were successful. An Exhibition on Yoga was organized on this occasion.

HSRC wishes to organize series of such seminars for the interested groups of academicians who have taken deep interest in Holistic way of Living & Yoga.

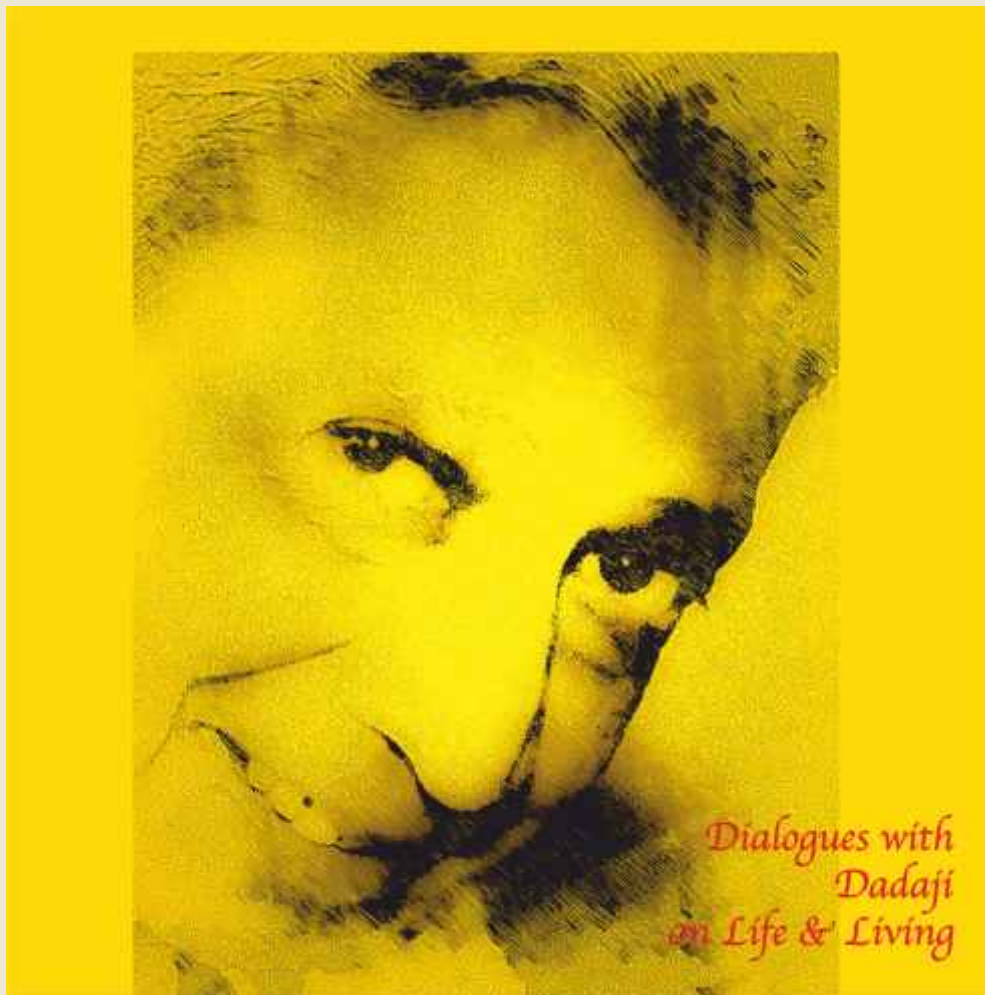
HSRC has entered 8th year of its services to the mankind on 27th April. We are very much thankful to its Founder Mr. Vasant U. Patel (USA) and Mr. Harish Shah, Executive President and other Members of Executive Board. On this occasion we are grateful to all its beneficiaries and visitors who have shown their interest for studies and research in this field.

Your suggestions are welcome.

27 April, 2016

Balaji Ganorkar

Dialogues with Dadaji on Life & Living



On reading the “Dialogues with Dadaji”, one is struck with wonderment at the wisdom and simplicity that lies at the root of the thinking shared by Dadaji A. M. Patel. His speeches give a rare insight that is normally obtained after listening to great Philosophers, distinguished Scientists, self-less Spiritualists and realized Souls. He at once combines the most complex truths into very understandable ideas and presents it in a logical manner, with examples from day to day life that everyone can understand.

The core idea of Dadaji is a natural principle (*vyavasthita-shakti*), that governs and enables all laws of the world. This impartial and systematic power makes all things function in their own natural way, though it may appear to human beings that they are the doers. According to Dadaji, even God does not have the power to create. He is the knower and perceiver who is

Prof. Godabarish Mishra Reviews Dialogues with Dadaji on Life & Living



perpetually in a state of bliss. He is the un-manifested power that resides in every creature. The simplicity of Dadaji's teachings are reflected in the idea that the God is the indivisible fact that is common to all beings, but he is neither the creator nor a master, and hence the truths that we seek and the freedom that we crave is not to be obtained from or given by Him.

Dadaji beautifully brings out the truth that all religions and ideologies are simultaneously true; but all of them are also relatively true, as they view the reality from their own vantage points. Hence they all see the truth from one particular angle, whereas the real religion is the one that which integrates all aspects of reality and ultimately leads to self-realization. This is something that only realized souls (Gyanis) can do, since they are seated at the centre and have the perfect perception of reality. Dadaji repeatedly proclaims that he is a *Gyani*, and that he, being the 'fountainhead of divinity', can grant the wishes of the seekers to attain Godhood (*parama-pada*). However, this is done in

utmost compassion for the seeker.

On Liberation, Dadaji says that there is no need to do penance, renunciation etc. to achieve liberation. Even while living in this world and performing all the duties of a householder, it is possible not to lose the 'freedom' even for a second. He calls this *Akram Marga* or *Apavada Marga*, where nothing touches the tranquility of the core of the 'being' – the Pure Soul. Dadaji repeatedly reinforces that we are not this body or mind, but the 'pure-soul', and realizing that we are merely instruments functioning as per the *vyavasthita-shakti* will relieve us from the bondage of this world. Dadaji looks at scorn at people, who leave their homes, wife and children and go to the Himalayas to meditate, and who then create parallel lives for themselves in the form of cultivating plants, rearing animals or having such other preoccupations that make them attached once again!

Dadaji does not say that the world is an illusion. He says that both 'world' and 'pure self (Brahman)' are

Prof. Godabarish Mishra Reviews Dialogues with Dadaji on Life & Living



real; however, the world is a 'relative' real, and is a temporary adjustment, while Brahman is the only 'real' reality, the permanent and eternal reality. We are all not our body or name, but the pure soul, which is the knower and the observer of the body with a name. He comes close to the Advaita (non-dual) conception of Brahman, but does not dismiss the world as unreal. He says that liberation is the true nature of the soul, and this can only be bestowed upon by a Gyani, when a seeker is completely ready for it and goes to the Gyani with a mindset of "I don't know anything" and with perfect humility.

He treats the body as a mechanism that acquires and dispenses (*purana-galana*), activities which are true for everything going on in the world, whether it be functions of the body, nature of thoughts or the way money moves in the world. A Gyani understands this and makes others also understand this simple fact. The fruits of our actions, good or bad, accrue to us and when we get a new body, we begin repaying the old

debts. Too much of thinking and worrying, just like possessing excess of wealth, invites the reason for having one more life. So Dadaji advises us to enjoy life rather than worrying about what we do not have.

Dadaji's truths are simple, yet very deeply convincing. He helps seekers live a happy life, a life without hoarding, worrying or hurting others. He helps seekers understand the right type of meditation (*Shukla-dhyana*), the ultimate fruit of which is liberation. The limitation of using the intellect is that it binds us to the world, and leads to a life of crime and deceit (*Raudra-dhyana*). Dadaji explains the difference between material development and spiritual development, and how one goes on accruing atoms of goodness (*punya-karma*) and atoms of evil deeds (*papa-karma*) through their approach to give peace or pain to others respectively.

Creation and Dissolution happens continuously, through thoughts and action. Everyone has a different nature (*Prakruti*), however, the nature of

Prof. Godabarish Mishra Reviews Dialogues with Dadaji on Life & Living



this ‘non-self’ (*Prakruti*) can only be understood while being immersed in the ‘Self’ (*Purusha*). Dadaji explains that the ‘pure soul’ is full of those attributes that are distinct from *Prakruti* – it is infinite knowledge, infinite vision, infinite energy and the abode of infinite bliss. However, the ‘pure soul’ is not separate from its attributes, and infinity is its own intrinsic quality. One with the pure use of soul sees only the pure essence everywhere.

Dadaji’s explanation of Maya is one that we can relate to very easily. While he agrees that Maya (illusion) is the greatest hurdle in the path of *Moksha* (liberation), the description of Maya in the scriptures is more by way of similes. Dadaji describes Maya as saying that her six sons are anger, pride, deceit, greed, attachment and hatred, while she herself is the seventh (ego), and as long as ego is alive, even if one kills all the other sons, they will be resurrected. Maya is nothing but a delusion, and one will be trapped in it until one realizes with the help of a Gyani that his True

Self is the Pure Soul.

Dadaji compares the import of Vedanta, which says that “When impurity, distractions and ignorance (*mala-vikshepa-agyana*) disappear, one can attain liberation, with the Jain teachings that say “When attachment, hate and ignorance (*raga-dwesha-agyana*) are removed, liberation is attained”. Thus he emphasizes that both systems emphasize the need to deal with ignorance (*agyana*). This can be dealt with only by removing the attachment to the wrong things, and fixing the gaze onto the Pure Soul (*Shuddhatma*).

Dadaji makes this process less complex for the seekers by giving them simple instructions on how to use speech, silence, the external physical body (*bahya-karana*), the internal subtle body (*antah-karana*) and how to regulate the functions of the mind (*mana*), which is a sort of subtle knot. Those thoughts that have a greater frequency have a bigger knot, while those that rarely occur have smaller knots. Trying to inhibit the mind will cause it to run at double the

Prof. Godabarish Mishra Reviews Dialogues with Dadaji on Life & Living



speed, and it is not possible to control the mind by renouncing the world or by substituting it by some other means (like Yoga). The only way of conquering the mind is by true knowledge, by observing and knowing, being dispassionate and perfectly aloof, anchored in the Pure Soul, the passing of the thoughts, thus attaining the state of perfect non-attachment.

Dadaji speaks in great detail about the mind, the harmony and disharmony of mind and behaviour, the nature of mind and how to dissolve the knots in the mind. He also explains that the Mind and Soul are related in a 'Known-Knower' relationship. He paves the way for an ethical living by talking about how the intellect and wisdom act, and how wisdom is to be used in the acquisition of wealth. Dadaji explains in detail how *Chitta*, the reflective consciousness, is pure wisdom plus pure intuition, and how a search for happiness will never lead to eternal happiness. Dadaji, in all his kindness explains with a lot of simple examples, as to how Ego only prolongs the cycles of

birth and death, and what needs to be renounced in order to attain liberation is not the worldly affairs, but the ego and attachment, or the "I" and the "My".

Dadaji explains deep philosophical truths in a very lucid manner to the seekers, truths about the foundation and standing of the world, the role of the super-imposed soul (*pratishthita-atma*), the functioning of the Pure soul, and the properties of consciousness (*Chetana*) and the body, which is inert consciousness, i.e., inert matter + derived consciousness (*nishchetana chetan*), and what is human being's privilege to liberation. Through all this, Dadaji also explains what is desire, intent and purpose, nobleness and wickedness, the types and stages of bodies and the significance of the human form.

There is profound ethics in the teachings of Dadaji when he enlightens seekers on the right conduct, the role of emotions in accruing karma, and how sleep, dream, fear etc. function in life. Dadaji

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speaks about the importance of making ‘adjustments’, avoid conflict, adopt frugality, and explains how becoming engrossed in sensual pleasures (*vishaya*), prevents us from attaining liberation (*moksha*). Dadaji says that once he gives the seekers ‘Gyan’, which has the sweetest and most unique taste, no sense-pleasure in the world would be comparable thereto.

Dadaji explains the startling truth that the ‘fault lies with the sufferer’, because it is a case of the natural law punishing the guilty, because everyone pays for his mistakes through the law of scientific circumstantial evidence (*vyavasthita*). The person or object causing the harm is merely the instrument, and the degree of what one has to endure gives us a measure of the mistake that was committed by him. Seeing one’s own faults is possible when a person is blessed by a Gyani-Purusha. This level of impartiality in seeing one’s own faults makes one realize his ‘real Self’ and one’s true identity. The role of karma in binding one through one’s own fault is explained beautifully, as well as the

way in which one can eliminate mistakes and faults.

The problem of self-indulgence, obstinacy, dogmatism, fanaticism, animosity, vengeance and conflicts are beautifully explained by Dadaji, and he shows how in this worldly life of the ocean of sub-atomic particles (*parmanus*), vibrations are caused due to the veil of ignorance. This causes entanglement of the mind. Dadaji explains how these vibrations can be reduced and then done away with *Gyan*, and the realization that this body is destined to be destroyed. Happiness and unhappiness is a mental projection, how memory creates a pull and a tension in the mind, and how comfort and discomfort are mere trappings of the mind.

Dadaji explains to us how the charge and discharge of the karma happens, that after realizing the true self, there is no re-charge. He explains the nature of *Moha* and *Maya*, and how they work in charging and discharging karma. The real self needs no nourishment. Dadaji does not ask people to give up

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worldly life, but explains that one has to live amidst a variety of issues. Losing oneself in circumstances causes the perpetuation of worldly life, but being a knower of the self elevates one to Godhood.

Dadaji advises seekers to follow *Tri-Yoga* (meditational practices of the three: mind, speech, body) is the beginning of the spiritual pilgrimage, *Gyana-Yoga* (being in the Self-realization) is the ultimate doctrine, while *Atma-Yoga* (attunement with the real self) is the realization of one's own identity. He humbly offers himself as a Guru, and tells the seekers to come to him when they are weary and want liberation. He assures them that there is nothing wrong with worldly life, except one's own understanding of it and the dependency that one has created on it.

Through his speeches, Dadaji shows us that he is a truly enlightened soul, compassionate to the seekers, and offering them his infinite spiritual strength to tide the affairs of the world. Through his

answers, he clears the veil of ignorance of his seekers and enables them to live a fulfilling life. Through his discourses, Dadaji helped others in their search for happiness, and helps them live a truly fulfilling life, full of ethical action, love and compassion and detachment from the fruits of their actions. To listen to Dadaji was itself a spiritual experience and this book fulfills every man's basic need to find meaning in this world.



3 Inaugural Speech of Dr. M.N.Patel, Vice Chancellor, Gujarat University in National Seminar on Holistic Way of Living & Yoga



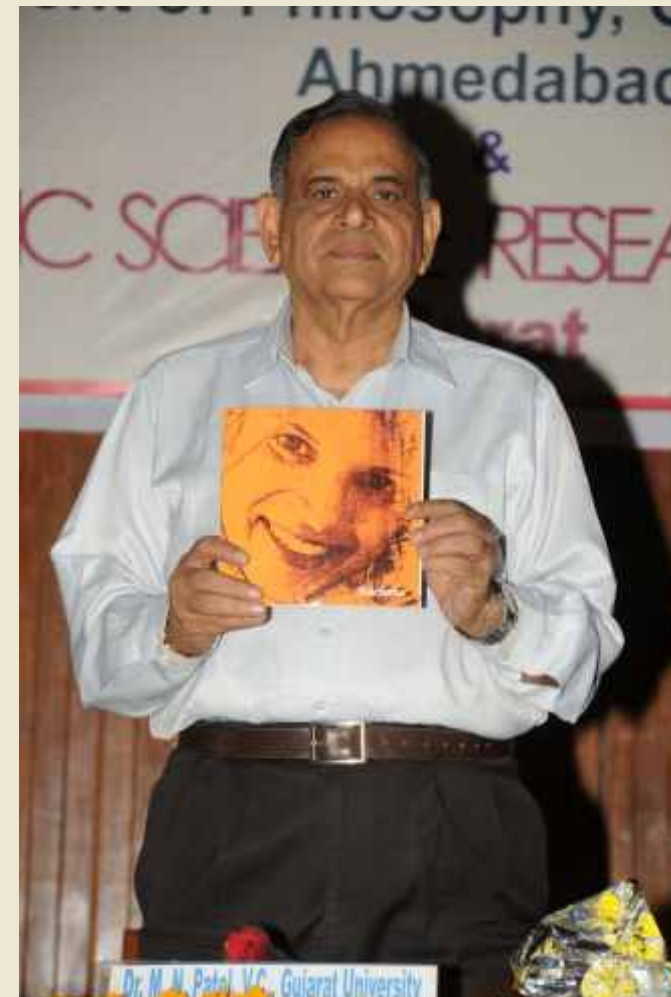
"I am happy to see that there are many Speakers and Professors from various departments from all over India in this National Seminar on Yoga and Holistic

Living. Exchange of ideas from each other occur among the Scholars in such Seminar and it is also a learning exercise. Everybody should participate in this. Let us think on the definition of professor, I think keynote speaker Prof. Godabarish Mishra has given that. Who is professor? Professor professes something to do for the society, to teach the student is just a routine work nothing new in that. It is the role of professor to teach the student. But the designation professor itself is a big one for what new ideas he profess that are for the interest of society, what is required to be done and that's why we see that in so many countries professors are highly regarded next to the government, the second position is always being a professor. Most of the governments of foreign countries are taking the advice from the professors because they are the experts in particular area, particular subject, and particular topic. Here in India, I am not criticising but we as a professor could not attain that position that at each and every crucial step the Government should call us. Whatever knowledge we are having,

Inaugural Speech of Dr. M.N.Patel, Vice Chancellor, Gujarat University in National Seminar on Holistic Way of Living & Yoga

what expertise we are having should be given in the form of advice to Government so they can do something because all politicians may not be at that level of expertise. They may be popular among the people and that's why they get elected. But to help the society they require some ideas and suggestions. "

Prof. Patel welcomed the speakers, audience and also praised the organizers of Seminar- Holistic Science Research Center, Surat & Department of Philosophy, Gujarat University.



‘Dialogues with Dadaji’ Reveal About the Person & His Mission

Dr. Anindita N. Balslev



Let me begin by thanking Ganorkar ji and the organizers for so kindly inviting me as well as for sending to me a copy of this nicely bound book entitled, '*Dialogues with Dadaji on Life and Living*' that I received last month. I was requested to respond to the contents

of the recorded conversation between Dadaji and his interlocutors that are carefully printed in this recent publication.

Spoken words – as we all know – are living words. We find that spoken words – even when these are recorded - often tend to impress upon us a vital dimension of the personality of the speaker in a manner that nothing else can, more poignantly so when the speaker happens to be somebody who draws our trust and veneration. Our experience shows that such words do, indeed, bear the stamp of the intensity of the intention of the speaker for either awakening sagacity that generally lies dormant within us or for imparting wisdom that is altogether absent.

Perhaps most of us present here know of a compilation of conversation entitled, 'Kathamrita' (English title, Gospel of Sri Ramakrishna) where the personality of Sri Ramakrishna is vividly reflected in his words. These features of spoken words are of course more palpably evident to those who actually

What Does The Book :

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have the opportunity to listen to the voice of the speaker and who have attempted to grasp the intended meanings of those words that are impregnated with spiritual messages.

By reading this book of recorded conversation, I am inclined to think that those who had the good fortune to communicate with Dadaji while he was still in his mortal frame, are in a better position to relate to us a more profound story about him and about the impact of his teachings on their respective lives. However, it is a human predicament that 'samsaran' is inescapable and that despite the immortal messages that they leave behind, our Gurus along with their disciples are equally subjected to mortality. Consequently, the next best thing that we can have – after the “bubble bursts”- to use Dadaji's expression for shedding off the mortal frame - is what we have here in this book viz. the recorded words of a Gyani on a wide range of topics.

This compilation of conversation with Dadaji

has a well-written foreword by Professor Godabarish Mishra as well as a few interesting observations from Kanu Dadaji who has helped with the English rendition. All these are certainly worth pondering on for having a glimpse into the personality of the Master.

It seems to me that besides the very straightforward messages that Dadaji has communicated through words that we have before us, there are also many small comments and observations made by him which are amusing and yet enriching. We are able to derive all sorts of insights from the answers that he gave to seekers who directly posed him a variety of questions – some of these are concerning this life itself and about what could be the best way to live it whereas there are others that touch upon matters of ultimate concern. However, the first interesting fact worth noting is that even when Dadaji quite unhesitatingly refers to himself as 'Gyani' now and then, he seems to be fully aware that the referent of the word is not Shree A.M. Patel.

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The discriminatory knowledge i.e. viveka-jnana that enables him to recognize the Dada Bhagwan within himself brings in a philosophical perspective that is of crucial significance, since this certainly has important bearing upon the fundamental search that is going on since the dawn of human reflection concerning the ultimate nature of subjectivity. There is indeed an unbroken tradition and a long record of investigation on this topic. We find that Dadaji uses conceptual tools that are integral part of the Upanisadic cognitive tradition, such as when he explains to his interlocutors the distinctions among the concepts of mana, citta, buddhi and ahamkara that are discussed in detail in our traditional discourse, especially in the Sankhya, Yoga and Vedantic literature. It is, nevertheless, noteworthy that the strength of his intellectual analysis lies not merely in a superficial repetition of what has already been taught but because it is born of his own experience. There is a touch of veracity, which prevents the listeners from ignoring what he has to convey.

It seems to me that it is the integrity of his own inner experience that has undoubtedly provoked curiosity and gradually drew respect from a number of people who came to know him personally. It is they then who in turn eventually mobilized such collective endeavors that led to the establishment of the Holistic Science Research Center. In a way this seems to be a scenario where we see enacted once again the way spiritual Masters in India have continuously kept alive a search for what can be considered to be the highest goal worth aspiring for in the course of a human life. They have reminded us over and over again that *Atmavidya hi parama vidya* – that knowledge of the self is the highest knowledge. These Rishis – as we are repeatedly told – actually embody and represent the values that they preach while they constantly encourage their followers to go ahead in their quest. As one goes through the pages of this book, it indeed becomes evident that it is not possible for a person to dedicate this much of time and energy, combined with compassionate concern in trying to help seekers,

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unless a profound transformation has taken place within the heart of such a person. Obviously, this must have been the case with Shree Ambalal Patel. This transformation has prompted him to look upon himself - as he puts it – as 'the omnipotent manifested form with a living body'...'perfectly non-attached' and therefore as “instrumental for the welfare of the world.” (p.67)

In our tradition, there are countless records of benevolent and charitable activities by spiritual Masters, depicted in historical accounts as well as in legends and mythologies. One wonders why are they so eager to spread their message, what do they have to gain from such actions? Indeed, within the theistic tradition itself, it has been often asked why even God, who has nothing unfulfilled, is still at work? We come across a powerful answer to this question in the Bhagavad Gita itself. It is said that all His work is only for the benefit of humankind (loka samgraha). This idea of rendering altruistic services with the view to helping others for their wellbeing is seen as a mark of

spiritual progress of a person. This view with all its metaphysical interpretations is highlighted in many texts. In this context recall the lines from the same text, when Arjuna asks Sri Krishna: “who is to be considered as the greatest yogi?” Sri Krishna comes up with a direct reply where there is no room for any ambiguity. He simply says: 'atmaupamenya sarvatra samam pasyati O Arjuna, sukham yadi va duhkham sa yogi parama matah i.e. 'one who makes the happiness and suffering of others one's own is the greatest yogi'.

Dadaji Bhagwan was obviously a Yogi who was devoted to the spiritual welfare of his followers. He clearly appears in this recorded conversation as a person with a mission of spiritual welfare. He is prepared to convey the message to those who are ready to receive it. What is deeply moving to observe is that by no means his aspiration was to be worshipped by his followers after his expiry as an idol or as being represented in a photograph. He puts it clearly that 'after this bubble bursts' - meaning that after this body is shed off - all that he wishes to see is that he has left

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“behind a geneology of Gyanis’. He discloses to his listeners his mission and says: “we will leave behind us our successors and then the chain link of Gyanis will continue.” Thus, it may be said that the challenging task that the Holistic Research Center has undertaken consists in helping in every way those who wish to follow the Master's instructions and seek wisdom.

Many pointed exchanges took place between Dadaji and those who came to see him. One interlocutor, to give an example, asks him a pertinent question viz. 'what are the characteristics of the speech of a Gyani-Purusa'? Dadaji gives a remarkable reply to this question. He says that a Gyani's speech is “free from any attachment (vitarag-vani), it is impartial and does not hurt anyone and it is replete with the feeling of complete spiritual well-being of others.”

It may be noted in this connection that this quest for uncovering the 'self' has been part and parcel of Indian thought, and such discussions occupy many, many pages of the Indian philosophical literature.

Records show that the search has led thinkers over the ages to propound a number of views – beginning from Dehatmavada (that the body is the self), to Indriyatmavada (the view of sense-organs as the seat of selfhood), to Manatmavada (mind as the self), and then finally to the notion of self as something apart from the body-mind and the sense-organs (deha-mana-indriyatirikta). There are records of controversies over such startling issues regarding whether the idea of plurality of selves is even ultimately acceptable or must one accept the notion of self as non-dual as in Advaitavada. Moreover, there are ancient cognitive schemes in which a clear distinction is made between the ego and the self.

Thus, while reading this compilation of conversation, it is tempting to observe that even though one comes across here queries concerning knowledge of the self along with various insights that we may know about from other sources and from well-known philosophical accounts, one can sense the touch of personal experience of the Master that makes

What Does The Book :

‘Dialogues with Dadaji’ Reveal About the Person & His Mission



a difference to Dadaji's analysis, which surely adds an air of authenticity to the entire discourse.

Let us note that in our traditional discourse we do come across the distinction made between mana, citta, buddhi and ahamkara i.e. mind, reflective consciousness, intellect and ego sense with special emphasis on the idea that the Suddhatman – the pure self - is different from all these. Dadaji also refers to these conceptual categories. However, the way he explains the ideas so that his interlocutors can easily go deeper and appreciate the insights and grasp the true import is truly quite fascinating. To give a concrete example of this, recall how he readily recognizes the frequent presence of disturbing thoughts in the mind of a person who wishes to engage in meditation. Dadaji jokingly remarks that as long as thoughts are good and pleasant, people say 'I think' these thoughts, but when these are perturbing, people suddenly become aware of these as being external and then say that these thoughts are 'occurring to me'. This is a subtle technic of bringing to our notice that in

all cases the self is separate from thoughts. He further elucidates this from his own personal experience and says “When I had not realized my 'Self', whenever too many thoughts came to me, I would at once understand that they would not let me sleep tonight”. Under such circumstances, his advice to his interlocutor is to let the mind run 'till it gets tired'. Evidently, it is based on his own experience that he knows that one cannot attain a state of thoughtlessness forcefully and therefore makes the truly wise comment that such a state of thoughtlessness requires nothing but “observing and knowing dispassionately and perfectly aloof, anchored in the Pure Soul, the passing caravan of thought, from moment to moment.” This is a profound advice and a remarkable way of helping seekers to deepen their inward gaze.

On another occasion, we see him explaining what authentic renouncement really is all about and he does it by distinguishing it from such actions that look like it on a superficial level. He describes

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situations where some do make a claim of 'renunciation'. However, a closer examination soon discloses that in reality the sources of attachment still seem to be very much intact in many of them. He exemplifies this by citing the case of those who proclaim to leave the world, leave their home and spouses only to set up lodging elsewhere – may be monastic - while planning how the place should look and thereby clearly demonstrating another form of attachment. It is in this spirit, Dadaji goes on to say that even those who proclaim to have conquered the mind through Yoga may sometimes say so on the basis of an inauthentic appraisal of what has been really achieved.

It is equally illuminating when Dadaji seeks to expound what it is to be really a Muni – 'a practitioner of silence'. In order to clarify what this practice is really about, he focuses on the concept of 'paramartha-mauna' by distinguishing it from a mere observance of silence only on the physical level where in reality the mind is still in an agitated mood. He

reminds us that a true Muni is one who embodies 'the silence of the pure soul.' In this way, he brings out what ideally silence is in its ultimate and authentic sense.

In this connection, let us also notice how he exemplifies those characteristics of 'speech' that are worth cultivating. Ideally, he says, it is speech that does not injure anyone, which is 'free from any attachment' (vitarag-vani) and then even goes on to say that which is “acceptable by all”. Using a Jain term, he says: 'My speech is syadvada – not hurting anyone's view but acceptable to all views. ...My speech is impartial. O who comes across me experience intense feeling of unison and harmony.” (p.68) In this context he touches upon a theme that is of crucial importance for our multi-religious contemporary world. Let us listen to him carefully when he says: 'The Hindus, Muslims, Parsis and Khojas – all listen to my speech and I appear to them as a worthy well-wisher because I don't have the intellect that separates oneself from others.” Here, Dadaji is surely displaying an attitude

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that urgently calls for a further exploration in any multi-religious society.

In our time, we often find that shared advanced technology has created a world where geographical distances are more easily and readily traversed than the cultural. Today if a particular nation may be said to be multi-religious in composition, a single religion may also well claim to be trans-national, since multiple nations may share the same religious identity. Thus, this complex notion of identity is not only used as a marker of affiliation to one of the multiple religious traditions but becomes a criterion in specific social as well as political contexts as a device for divisive purpose. It is known that today those who are responsible for the spread of fundamentalism and terrorism also make use of religious identity in a deplorable and violent manner. Under such circumstances, Dadaji's posture is to be respected and his words are to be tested in practice.

At the end, however strange it may seem, an

over-all survey of human experience shows that an exclusive pursuit of such goals as 'Kama' and 'Artha' is not ultimately felt to be satisfactory or sufficient for fulfilling the inner drives of human aspiration. It seems that if the path of 'Dharma' is needed even to guide humans in those endeavors, it is all the more necessary for the pursuit of ultimate concerns. Freedom/Moksha is such a concept that has dominated the religious consciousness of humanity, even if its cognitive formulations vary from tradition to tradition.

Nevertheless, we are also equally aware of the fact that seldom we humans respond to that call for ultimate freedom in a persistent manner, let alone attaining it. The Bhagavad Gita says: manusyanam sahasresu Kascit yatati siddhaye, yatatamapi siddhanam kascit mam vetti tattvatah: Of thousands of human beings, seldom one makes the effort and even among those rarely one knows me as I am.

It is almost in tune with such a perception that Dadaji, a practitioner of Akrama Yoga, declares that a

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Gyani i.e. a man of absolute wisdom 'is born once in a million years'. He also knows that even when such a person is present in our midst, we fail to make the most of such an opportunity because of our own unpreparedness. Why so? Being aware of such a situation, his simple comment is that such persons are “not ready and lack enough punya-karma (deeds of goodness).”

Finally, this compilation contains several citations from Dadaji referring to himself as a Gyani, as has been mentioned before. Evidently, this is a claim that I am in no position to comment on. How do we detect that? I am persuaded to think that the sign of a great mind in the spiritual context does not necessarily consist in the novelty or originality of ideas and methodologies that such a person may or may not propose, but rather lies in the depiction of transformative experience. Seen from outside, it is more a matter of conviction on the part of those who kept constant company and have listened to such a person on a daily basis. It is they, more than any one

else, know the person who has claimed to have actually treaded the path, and whether he can be relied upon as a Guru. Evidently, this seems to be the case here – they found his teachings to be assuring and can be followed fearlessly. Personally, I did not have the good fortune of meeting Dadaji Bhagwan but must say that the recorded conversation bears witness to the presence of a Master.

I must congratulate the Holistic Science Research Center for steadfastly holding on to the mission of Dadaji Bhagwan who did not cherish any ambition for a person-cult around his own figure but wanted to champion the cause of Akrama Yoga. It is great that the Dept. of Philosophy, Gujarat University has joined the force that has made it possible for all of us to be together with the determination to keep alive our thirst for knowledge in all direction.



5 Dadaji : Seer and Enlightened Philosopher



Dadaji A.M. Patel conceived the knowledge and cycle of the creation like a seer and propagated his experience and his philosophy in his own way which may be accepted as an extension to the presentation of Vedic seers.

Rshi of the Nasadiya-sukta of the Rigveda visualised that nonexistent was not, the existent was not, the world was not and further visualized that -

को अद्वा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः।

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।

यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥



Dr. Vijay Shankar Shukla

We have no option other than declaring the beginning of the process after the Rishis. They wondered about how and from whom, this creation arose, whether anyone upheld it or not, and who was its superintendent. But, Dadaji visualized the cycle of creation with its entirety that God does not have the power to create. He is the knower and perceiver who are perpetually in a state of Bliss. He is unmanifested power that resides in every creature. God is the indivisible fact that is common to all beings but he is neither the creator nor a master. It reminds the dialogue between Devarshi Narada and Sanatkumar where Narada requested Sanatkumar to bless him with the knowledge to obtain Liberation as he has acquired all the systems of knowledge and not able to receive liberation and finally Sanatkumar spoken to him that Prana is the supreme. Maharshi Yajnavalkya also taught to Maitreyee that

एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वगिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सुत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च

Dadaji : Seer and Enlightened Philosopher



लोकः परश्च लोकः सर्वाणि च भुतान्यस्यैवैतानि सर्वाणि निश्चसितानि ॥ (बृह० ४.५.१२)

Yajnavalkya also explained to Gautama- यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतेभ्योऽन्तरा यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतमथाध्यात्मम् । (बृहदारण्यक ४.४.५)

Dadaji as a seer visualized the same state of affairs and said triyoga i.e. meditational practice of the three: minds, speech and body is the beginning of spiritual pilgrimage; Jnanayoga is the ultimate doctrine. As a truly enlightened soul Dadaji tried to persuade to the seekers and offered infinite spiritual strength to tide the affairs of the work. I would like to explain his teaching with reference to philosophy of Upanishdic seers in the proposed presentation that Dadaji as a enlightened soul conceived true sense of knowledge and propagated the same for the sake of mankind.



प्रोफेसर जटाशंकरजी का अवलोकन...

“होलिस्टिक सायन्स रिसर्च सेन्टर का परिचय मेरे साथ वैसे तो बहुत अकालिन है मुझे यह समझमें आया कि यह एक बहुत ही अच्छी, बहुत ही अच्छे संकल्पके साथ



बनाई गई संस्था है जो हमें जीवन के उन आदर्शों की ओर ले चलने के लिए प्रेरित करेगी जिन आदर्शों की चर्चा हमारे वैदिक और उपनिषद के ऋषियों ने की है हमलोग लेकिन क्या सचमूच दर्शन कर रहे हैं क्या? Are we really doing philosophy? और यह प्रश्न बड़ा विकट है जो शिक्षा के लिए, अध्यापकों के लिए जो केवल प्रोफेशनस के रूपमें टीचिंग से जुड़े हुए हैं। Are we really

doing philosophy? जब यह प्रश्न आता है तो अपने अंदर झांखना पड़ता है और यह कहना पड़ता है कि You perhaps not. क्यों की भारतमें फिलोसोफी करना जिसे कहा गया था, वो तो ये था की, जो हमारे मन में है वही हमारी वाणी में हो और वही हमारे आचरण में दिखाई पड़े। हम क्लास रूम में बोलते हैं, 'ब्रह्म सत्यम् जगत् मिथ्या' तो हमारे आचरण में भी ये बातें अवश्य प्रगट होनी चाहिए।

Bhakti Marg, Sankhya Darshan, Sankhya Yoga and Vitarag Vignan



Prof. J. M. Dave

We have lots of Holy Scriptures which are accepted as most imported works for any particular sect-*sampraday*. Out of the three basic roads leading to salvation we have Gyan Marg, we have Karm Marg and we have Bhakti Marg. I want to talk about Bhakti and how it brings people together. When we talk about Bhakti Marg automatically we remember Vallabhacharyaji and when we remember Vallabhacharyaji, we remember Shrimad Bhagawat Puran, and when we remember Shrimad Bhagwat Puran there are some prayers which are considered to be extra-ordinary prayers found in Shimad Bhagwat. You will be surprised the prayers are by Dhruv, Prahlad, by Gajendra, there is a prayer by the Vaidik Richa etc. I would like to start with the prayer of a child Dhruv because all of us are children at heart.

This hymn was spoken out by the five-year old Dhruva right in the presence of Lord Vishnu who not only appeared before him in recognition of his severe penance but also sparked him on to speak by touching

his right cheek with His divine Conch, the Conch which overflows with Vedic wisdom.

The Lord appears after an intense penance from Dhruva. This stuti is an extraordinary piece of 12 verses occurring in the 4th Skandha of Bhagavatam. Though the Bhagavatam contains many such hymns in praise of the Lord, this one has a unique place, because it was given out by the blessed little boy who first dared not speak a word but was immediately prompted from within by the Absolute Itself. In this sense this hymn is the pinnacle of praise.

It begins as, *“My Lord, I make my prostrations to you. You are the One who has entered into me as my inner soul making me speak. My speech has been dormant all along. You are the One who makes my ears hear, my hands work, my feet walk, my tactile senses to feel, my life to vibrate – all by your Glory, my Lord, who wields Infinite Power.”*

Friends, I have come to know that when we are talking about Holistic way and the word given by Dada

Bhakti Marg, Sankhya Darshan, Sankhya Yoga and Vitarag Vignan



Bhagawan is Vitarag Vigyan. Vitarag: from which the Rag has gone way, how does that attachment go? How to bring about and for that in our *Shad-darshan* there is the system of Sankhya Darshan. The Sankhya Darshan grown with the name of Kapil and there is another one which is very connected with him always is Sankhay Yoga. Yoga Darshan goes in the name of Patanjali. What is Sankhya and what is Yoga. In Gita, Krishna Bhagwan say,

“Sankhya and Yoga are not different. They are two sides of the same coin.” We can say Sankhya is basically concerned with how to get your salvation, liberation from the attachment to the world and Yoga how to join yourself with ultimate. If you do not have the attachment of the world and worldly things and passions and enjoyment then you can go this way. If you don't pass your twelfth standard, you cannot have admission in Degree College. So you have to know the Sankhya Darshan and it is followed by the Yoga Darshan.

Whatever is born, whatever is produced, whatever is existing now and was not existing before is not going to be that permanent. There is an example in Gita,

'As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.' (22/2)

See these are like clothes you know, when you are born you have new clothes, when you are aged, you leave your body and when you leave your body you leave your entire worldly belongings. So, why don't you think that I am going to die one day and if I am going to die one day what should I do before so that I don't regret, my people do not regret.

I remember a small story. There was a village and people of the village were democratic people and they made a custom that we will have a king only for one year, after one year he has to leave everything and go away. Everybody can enjoy for one year and they have to again become a pauper or beggar or a small

Bhakti Marg, Sankhya Darshan, Sankhya Yoga and Vitarag Vignan



person. One great persons turn came to be a king. On the day one he was appointed the king he asked, do I have all powers? Yes, whatever power you know king has, you have the powers. He said ok. He said I want one hundred people as labourer for me. There must be carpenters, there must be masons, and there must be furniture makers etc. He was asked, why? He said, I want to create another village, another city so that after one year I can go there and enjoy. So whole year, he did that. Friends, we have twenty five years, thirty years, forty years, fifty years whatever years we have. We have to have enough so that whenever we leave this village- this world and go to the next one we are very happy. That is what I understand is Vitarag. Bhagwan Krishna said that there is nothing that I have to do, even then I do the work for lokasangraha, you do the work for benefit of mankind and you do the work for yourself. So that you are fully satisfied. Don't only say Satchitanand. You must enjoy the Anand all the time. Thank you very much.



The Theory of Everlasting Universe : A Unique Explanation by A. M. Patel (Dadaji)



To every one of us right from our childhood the question has come, 'who has created this world?' As we grow, the inquisitiveness in most of us subsides as we get indulged in to our routine chores and struggle of life. However, in heart of our heart a craving remains in many of us to have a satisfaction to this query.

Since time immemorial, there are efforts to give a satisfactory explanation to how this world came in to being. Philosophers, Thinkers, Spiritual Leaders, Seers and Scientists all have invariably touched this basic issue.

Founders of all religions have given their own theory and explanation to their respective followers as a once for all and ultimate solution of this puzzle.

The scientists go on exploring the issue and coming out with theories which are refined from time to time successively with additional knowledge. Science as per its true nature never claims its research as ultimate as there is always a scope for further

research. The same is true about the scientific understanding about creation of the universe.

Basically there are two approaches to solving this riddle.

God as the creator of this world: This has been taken as an integral part of every faith.

Basically, this one is cited from the religious side which enjoins upon everybody to believe this with a caution not to debate this issue any more, else one may be liable to be labelled as an atheist.

Advantages: This belief gives immediate peace of mind and helps to recede (normalise) a sense of ego that 'I am the doer', relieves oneself from undue stress. It also gives a feeling that one is answerable to creator of the world hence inculcate a sense of responsible behaviour in living and provides a good basis for ethical and honest behaviour as also need to engage oneself in philanthropy. This theory satisfy the vast majority who are not inclined to go in further details or

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examine it on intellectual level.

Limitations: To the limited number of people especially thinkers, scientists and anybody with a rational thinking, the explanation that God has created this World does not fully satisfy his quest. He wonders with various related queries like:

- ⊙ When it was created?
- ⊙ Why it was created?
- ⊙ Where was the creator staying before creation of the world?
- ⊙ Is there a single God or there are multiple Gods professed by different faiths?
- ⊙ Why there is so much of heterogeneity amongst the inhabitant humans and living beings if they are the creation from one source?
- ⊙ Who is operating this World, if God has left it after creating?
- ⊙ Why some are happy and majority of them are unhappy, if almighty God has created this world?

Most of the times one is forbidden to raise these issues, by the vast majority who is convinced that this is not an issue open to debate. Different religions and faiths give different answers to these and related questions leaving the man of enquiry hardly satisfied. With the substantial improvement in education with a scientific approach to studies and observations, it is seen in various census that gradually the new generation is disinclined to identify oneself with particular faith and keeping aloof of engaging themselves in the traditional activities propagated by faiths. The elders fail to attract and draft their children who are unconvinced to religious theories and chores as these does not match with their scientific way of thinking and enquiry.

Scientists Approach to Creation of the World:

Scientists have been exploring this issue but no uniform and satisfactory explanation has been arrived so far. It can be summarised as 'we don't know who created this world'. This is appropriate and befitting to

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the method of scientific discovery.

Contribution of Soul Incarnate A.M. Patel:

Like all seers and visionaries of past, similar questions were also raised by thinkers, scientists and men of enquiry to Soul Incarnate A.M. Patel (1908-1988) popularly known as 'Dada Bhagawan' who never gave a discourse and preferred dialogues only saying that in this era of education, people do not need lectures but only solution to their queries. Most of the dialogues were tape recorded. He used to say that the world is everlasting and hence there is no particular person as a creator and it is managed through 'scientific circumstantial evidences'. He said that let the facts be known to the thinkers and scientists who will agree to my revelations.

World is everlasting

This revelation of Soul Incarnate A. M. Patel puts to rest number of anomalies and inconsistencies in the area of philosophy and science. The famous puzzle of

Chicken & Egg, what is first, is also then does not arise.

The World is managed by Scientific Circumstantial Evidences

It sets a firm premise for many ideologies especially theory of karma i.e. 'Cause and Effect Theory'. Since the world is managed by an impartial system, its comprehension makes oneself responsible because he gets convinced that every cause has an effect and follow the scientific principle that 'action and reaction are equal and opposite'. Hence repercussions of one's action will naturally return to the originator as in the case of a boomerang.

Let us view some dialogues between A. M. Patel and a seeker:

The Riddle of the World

Seeker: Who has created this World?

Master: The Christians say that God is the creator of this world, Muslims say Allah has made it

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and the Hindus too maintain that Ishwar (Bhagawan) has made it. All of them are right from their own view point, but not so according to the fact. If you want to know the 'fact', I'll show you. When all points of view are accepted, it is real 'Gyan' or knowledge. I accept the entire 360° and so I am a 'Gyani'. As 'I' am seated at the centre I can reveal these facts. Facts go against the popular belief that God is the creator of this world. He is not at all the creator of this world.

As a matter of fact, the world is everlasting hence nobody has created this world. Then who is its maker? I tell you; the world is a puzzle itself. Truly speaking it has come into existence by itself and I have seen it as such through my vision and wisdom. I have glanced through my full vision and wisdom the entire universe in micro details and I say this, seeing from within the world and from

outside too.

He who solves this puzzle-called the world, earns the distinction of Godhood. Those who fail to do so get dissolved in the puzzle and get confused! I have solved the puzzle and attained the state of Godhood.

God (Bhagawan) is not, was not and will never be the creator.

What is the meaning of this word 'Creator'? A creator is like a potter; and a potter has to do the drudgery of labour. Do you think the God is a labourer? If these industrialists of Ahmedabad easily manage four industries without labouring themselves why should God undergo all this labour! A hard working person is like a labourer. But God is not like that. And suppose God would undertake the moulding of all, then all would have similar faces like uniform products coming through

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a mould. And if we call God impartial, then how is it that one, right from his birth, has to sleep on the footpath and another in a palatial bungalow?

Seeker: Then who is managing the World?

Master: I will answer you in one sentence how this gigantic mechanism of the world functions. Then you can explore all the details yourself. This world functions on the basis of Scientific Circumstantial Evidences. Nobody in the sky has time to operate the huge mechanism of this World. We call it '*Vyavasthita-Shakti*' - a systematic, autonomous, impartial energy or power. It controls and keeps everything in its proper order. The sun, the moon and all these stars-function according to its laws. These mills, factories and industries go on emitting fumes and fumes of smoke but this 'power' clears the polluted air and makes the

atmosphere clean; otherwise the people of cities like Ahmedabad would have died long back, of suffocation. Don't you think so?

It rains in the monsoon. Who sends the water up to the clouds? It's just a natural adjustment. When two atoms of hydrogen combine with one atom of oxygen, water gets formed and it falls on the earth as rain. But what does a scientist say? 'Look, I'm the 'maker' of water!' Oh! When I give you one atom of hydrogen instead of two, you say how can it happen? Actually you are also a part of the evidence; how can *you* be the 'maker'? There is no one in this world, who is singularly a maker or a creator. We are all instruments (*nimitta*).

Even 'God' is not the creator. If 'He' becomes a creator, He too has to get affected by the state of affairs in the world. But God is only a knower, perceiver and is perpetually in a

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state of perfect bliss irrespective of any other factors.

Master: Where does God live?

Seeker: I don't know it. But it is said that He lives above.

Master: So you too believe what others say? You must inquire, mustn't you? I'll give you his correct address. God is in every creature, whether visible or invisible. Innumerable living organisms, invisible even through the microscope, exist between you and me... God resides in them.

Master: Do you think there may be liberation (*moksha*)?

Seeker: Liberation is certainly there.

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

Seeker: Contradiction? How?

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

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

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

Seeker: Well, It is a name!

Master: If it is a name we should call him '*Bhagwandas*' or '*Bhagwanbhai*'. Actually, '*Bhagwan*' is an adjective. Just as the adjective '*Bhāgyawan*' (*lucky*) is derived from '*Bhagya*' (*luck*), '*Bhagwan*' (God) is derived from '*Bhagwat*' (Godly). The one who has the attributes of *Bhagwat* qualifies for the adjective '*Bhagwan*'. There is no boss over

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you in this world. It is only your blunders and mistakes which are your boss.

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

Master: Actually speaking, all those who are liberated and attained Moksha (cessation of the birth and death cycle) are called God. There is no one above or below them.

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

Master: 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*, demons-like with very long teeth etc... and scared the people to death! 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*.

There is no fear or apprehension with this right understanding.

The scholars are requested to further explore these two basic explanations that 'The Universe is Everlasting and 'The Universe is run through Scientific Circumstantial Evidences'. We think the new paradigm with these premises may reorient many hypothesis and help to explain with much consistency many aspects in the area of philosophy and science which can inculcate a basis for responsible life and living with a holistic thinking while respecting view-points of different religions. -Editor

Comments and suggestions of our esteemed readers are welcomed.

Compiled & Edited by

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Jayantilal Shah

- A. Of all the dualities produced by nature, Duality of Man and Woman, when paired as Husband and Wife is unique and spiritually most useful. Very few can grasp the constructive purpose of this Duality, paired during the life-span of one of the party.
- B. Complimentary nature of marriage brings together two persons having same level of nervous (neural) strength but contrasting emotions of fear, greed, anger, jealousy, attachment etc. If husband has well developed anger, wife would be calm but will have a strong sense of attachment. If husband is generous, wife would have small mind. A talented woman would have dull husband, adventurous man may have timid wife, and vice-versa.
- C. Degree of reversal will depend on development of Ego System, usually a male partner will have over-developed ego system, which will be manifested by dominant behaviour. More dominant the behaviour of one of the partner, more distinct will be the reversal. Reversal has a purpose. An egoistic person will come into some difficulty or other because of the ego. Either wealth will be a problem or health or at times both. When this happens, other party with less developed Ego System will be able to protect him or her.
- D. In times to come, partner with under-developed Ego System also starts developing creative instinct of talent, courage, skill etc. Other partner whose ego has gone down will start protecting him or her. This type of complimentary exchange takes place when any one of them starts working for development of higher self.
- E. At times, Husband and Wife who are strongly attached to each other start fighting and quarrelling. Here the nature wants to develop each one of them by reducing excessive attachment and hence fight. In the development path consisting of numerous cycles of Birth & Death, in one particular cycle Husband-Wife relationship

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Husband - Wife Relationship



develops both of them by generating negativity in each partner to come out of excessive attachment. They may think of parting the companionship. Sometimes, they do not like to see each other but ultimately as Death comes nearer, each person is able to see the good points on the other side and generate loving relationship. This is the purpose of marriage - starting with attachment, it ends with love and interdependence.

- F. Divorce is a bankruptcy of wisdom on the part of both the partners. Any remarriage after divorce to a great extent results in increased misery. Whenever, there are difficulties in marriage due to one partner going in a wrong direction, it is the opportunity for Spiritual Development of other partner. By becoming compassionate on the erring partner, we increase our strength and the vibration of love so generated has corrective effect on the other partner. Broken relationship leads to Broken Life.

- G. Husband-wife relationship when understood properly under the guidance of a Good Teacher - experimented with positive Behavioural Responses becomes the powerful tool for achieving Divine Union - Divine in the sense that either attachment or strong dislike, fear, jealousy, frustration, obstinacy, etc. in each partner stand considerably reduced after about 30 years of married life. Both recognize that every crisis in health, wealth or family relation is supported by either partner, and realise that indeed they are made for Each-other. Whoever remains behind might experience that fulfilment.

- H. Happy & enlightened Husband - Wife relation acts as an umbrella to sons, Daughters and their spouses. Younger people have energy but they want wisdom. Such wisdom in Parents and Grand-parents comes as a result of Happy Marriage. Initially wife wants protection and later on Husband wants protection in times of crisis.

Holistic Life & Living Series : Gems of Wisdom : 2 Husband - Wife Relationship



Ultimately both protect each other and thus fulfill Nature's role of protecting every Human Being so that they realize their own Divinity.

- I. Successful Husband-Wife relationship is also the basis of successful economic activity.



Prof. R. S. Patel Spoke in Inaugural Session

Holistic way of Living and Yoga, I think this is the common subject for all disciplines. It is not only for the philosophy and our department but Yoga is a way of living of life also. Because, normally people are living the life very fast. They are running not living. Yoga and Holistic Living explain us how to live a life. Yoga is not the new word for our culture. It is the subject of living a life of the Yoga. The steps of the Yoga are Yam, Niyam, Asan, Pranayam, Pratyahar, Dhyan, Dharna, Samadhi. We may never reach to a Samadhi but we may start from the beginning. Pranayama is very useful for our health and to get the good oxygen

according to science.

I think in this seminar we will learn a lot from discussions of two days from all speakers and participants.

There is also an exhibition on Yoga and it is very good exhibition. I think all the students- not only the students of philosophy, psychology and education but other students will take benefit of this exhibition. So for many people to benefit, the exhibition will be open.



9 ધરતી અને આકાશનું મિલન

બાળપણમાંથી કિશોરાવસ્થામાં પરિવર્તન થતાં જ માણસની અંદર આત્મવિશ્વાસ, જોશ કુદરતી રીતે પુરાવા લાગે છે. એ દશા કેટલી અદ્ભૂત હોય છે.....!! કારણ કે દરેકને માટે આ તેનો પ્રથમ અનુભવ હોય છે.

દસમાં ધોરણનું પરિણામ આવ્યા પછી આકાશ તરત જ ઉચ્ચત્તર માધ્યમિક શાળામાં વિજ્ઞાન પ્રવાહનું ભણતર ચાલુ કરવા લાગ્યો અને શાળાએ જવાનું શરૂ કર્યું. યુવાનીનો જોશ અને આત્મવિશ્વાસથી ભરપૂર આકાશ ખૂબ જ હસમુખા સ્વભાવનો હતો. મા—બાપનો ખૂબ જ આદર રાખતો અને આજ્ઞાંકિત હતો. કારણ કે બાળપણથી સંસ્કારોનો અને ભણતરનો પાયો તેનો ખૂબ જ મજબૂત હતો. દસમા ધોરણનું પરિણામ પણ ઘણું સારું હોવાથી ભણતરમાં આપોઆપ રૂચિ વધવા લાગી હતી.

મિત્રો, તમે જાણતા જ હશો કે, ઉચ્ચત્તર માધ્યમિક વિભાગની શાળામાં આવવાથી classroom ના મિત્રો, teachers બધાં જ બદલાતા હોય છે. એવી જ રીતે આકાશને પણ નવા મિત્રો મળ્યા ખૂબ જ સરસ દોસ્તી થઈ. રોજ શાળામાં ધમાલ અને ભણતર બંનેના પલ્લા સરખા હતા. એ જ classroom માં ધરતી નામની એક છોકરી સાથે આકાશની દોસ્તી થઈ. ધરતી દેખાવથી રૂપાળી છતાં ખૂબ જ સાદું તેનું ચરિત્ર હતું. બંને વચ્ચેની મિત્રતાનું એક મુખ્ય કારણ એ હતું કે બંને દિલના સાફ હતા અને સ્વભાવ મળતો આવે તેમ હતો. પછી ધીરે ધીરે સમય સાથે તેમની દોસ્તી વધતી ગઈ અને બરોબર એક વર્ષ પછી પ્રેમનો એકરાર થયો. બંનેએ એકબીજાને પસંદ કરી લીધા અને દિવસે દિવસે પ્રેમ વધતો ગયો.



પ્રેમલ લાકડાવાલા

મિત્રો, આ બધું થવા છતાં એક વાત માણવા જેવી છે કે, બંનેએ પરસ્પર વાતો કરીને નક્કી કર્યું હતું કે, જો આ કારણને લીધે આપણી higher studies પર કે હમણાની studies પર જો કોઈ પણ જાતની (negative) અસર પડતી હોય તો પછી આ બાબતમાં આપણે અહીંથી જ stop થઈ જવું સારું. કારણ કે મા—બાપનો ભરોસો તોડવા બાબતે બંને જણ વિરુદ્ધ હતાં. અને એ બંનેને પોતાની જવાબદારીનું ભાન હતું.

પણ આવું કશું બન્યું નહીં અને ઉચ્ચત્તર માધ્યમિક વિભાગમાં બંનેનું ધાર્યા કરતાં ઘણું સારું પરિણામ આવ્યું. સમય સાથે college ની higher studies માટે જવું પડે એમ હતું એટલે બંને છૂટા પડ્યાં. રોજે રોજનું મળવું અને પછી એકાએક છૂટા પડી જવું, એ કારણથી બંને ખૂબ દુઃખી હતા પણ સમયની સામે કોઈ કશું કરી શકતું નથી. કોલેજના સમય દરમિયાન પણ બંને ફોન ઉપર ખૂબ વાતો કરતા અને attachment દિવસે દિવસે વધતું ગયું.

મિત્રો જાણવા જેવી વાત એ છે કે, શાળાનું ભણતર પતી ગયા પછીના છ વર્ષો વીતી ગયા હતા. યુવાનીમાં પ્રવેશ થઈ ચૂક્યો હતો પણ પ્રેમ એમનો એમ અકબંધ હતો. ધરતીના ઘરે લગ્નની વાતો ચાલુ થઈ અને સંબંધો માટે બધાં જ કાલાવાલા કરવા લાગ્યા. આકાશને એમ હતું કે, એના મમ્મી આ સંબંધને મંજૂરી નહીં આપે. એ એના અત્યાર સુધીના અનુભવ અને judgement પરથી એમ માનતો હતો. જ્યારે ધરતીને પણ એમ હતું કે એના પપ્પા આ વાતની સહેજ પણ મંજૂરી ન આપે. કારણ કે તે યુસ્ત ધાર્મિક હતા. અને આ બધી વાતોના વિરોધી હતા. આકાશ એની studies પતાવીને નોકરી કરીને business માં properly set

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થવાની કોશિશ કરતો હતો. તેમાં આ મુશ્કેલીઓ આવી પડી. તેમ છતાં બંનેનું માનવું હતું કે, બંનેના મા-બાપ મળીને ચાર માંથી કોઈ એક જણ પણ જો ના પાડે તો આગળ વધવાનું થતું નથી. કારણ કે તેઓ કોઈને પણ દુઃખી કરીને આ સંબંધ જોડવા માંગતા ન હતા.

મિત્રો, આ વાર્તામાં હવેના twist ઉપર ખાસ ધ્યાન દોરજો. આકાશને એના મમ્મી માટે negative અભિપ્રાય હતો. જ્યારે ધરતીને તેના પપ્પા માટે negative અભિપ્રાય હતો. ધરતીના મમ્મી-પપ્પા આકાશને ઓળખતા હતા અને આકાશના મમ્મી-પપ્પા પણ ધરતીને ઓળખતા હતા. એટલા માટે ઘરે વાત કેવી રીતે કરવી એ બંને માટે દ્વિધા હતી. ધરતી પણ આકાશને ખૂબ pressurize કરી રહી હતી કે હવે તારે તારા ઘરે વાત કરવી પડશે નહીં તો આ case આગળ નહીં વધે.

આ જ દરમિયાન આકાશના ઘરમાં marriage માટે એકાએક વાત નીકળી અને તક ઝડપીને આકાશે તેના ઘરે ધરતી વિશે વર્ણન કર્યું. તમે માનશો નહીં મિત્રો પણ આકાશના મમ્મીએ જ positively આ case ને હાથમાં લીધો અને ધરતીના પપ્પા પર urgently ફોન કરાવ્યો. ધરતી એના પપ્પા સાથે આ case માં કોઈ વાત કરી શકી નહીં અને ફોન આવ્યા પછી ધરતીના પપ્પાએ પણ ધરતી સાથે કોઈ વાત કરી નહીં અને Meeting ગોઠવી દીધી.

Meeting દરમિયાન ધરતીના પપ્પાએ ફક્ત તેમના family ની અને પોતે કેટલા ધાર્મિક છે એટલી જ વાતો કરી એ વાતાવરણ જોઈને એમ લાગ્યું કે આ

વાત આગળ નહીં વધે પણ છેલ્લા વાક્યો એ બોલ્યા, “અમને બધું સારું લાગ્યું છે અને ધરતીની પણ ઈચ્છા છે. અમને કોઈ વાંધો નથી.” એના બીજા દિવસે આકાશના ઘરેથી પણ ‘હા’ આવી ગઈ. આજે બંનેના marriage થઈ ગયા છે અને ખૂબ જ સુખેથી દાંપત્યજીવન ગાળે છે.

મિત્રો, આ સાચી વાર્તા વર્ણન કરવાનું કારણ માત્ર એટલું જ છે કે, જ્યારે આપણાં ધાર્યા કરતાં સારું થાય ત્યારે કુદરત આપણને ઘણું શીખવી જાય છે. આકાશ આ marriage માટે ખૂબ જ desperate હતો પણ શક્યતાઓ ન હતી. એ જ વસ્તુ પાછી બને પણ છે.

આ પ્રસંગ મનની અંદર નીચેના પ્રશ્નો ઊભા કરી જાય છે :

- (૧) શું કુદરતમાં જે કંઈ બને છે એ મારા ધાર્યા પ્રમાણે બને છે?
- (૨) જો મારા ધાર્યા કરતાં ઊલટું થાય (ભલે સારું કે ખરાબ) તો શું એ કામ મેં કર્યું છે એમ કહેવાય?
- (૩) જો મેં નથી કર્યું તો આ બધું કરનાર કોણ છે?
- (૪) આકાશ અને ધરતી જે અભિપ્રાયથી ચાલતા હતા એ પ્રમાણે એમના marriage ન થાત. તો આ marriage કરાવ્યા કોણે?
- (૫) આપણે બીજા માટે જે અભિપ્રાય બાંધીએ છીએ એ માટે શું તમને ૧૦૦% ગેરંટી છે કે તે એવા જ હશે?
- (૬) જો એવા ન હોય તો શું આપણો અભિપ્રાય સાચો છે? અને આ અભિપ્રાયની

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ખરેખર જરૂર છે ખરી?

- (૭) આ પ્રશ્નો એમ સાબિત કરે છે કે આ marriage કુદરતે કરાવ્યા છે. તો કુદરત શું માત્ર marriage નું જ કામ કરતું હશે કે બધું જ તે કરે છે?
- (૮) જો બધું જ તે ન કરે તો કુદરત એવી પક્ષપાતી હોઈ શકે નહીં. એટલે કુદરત બધું જ કુદરતી રીતે કરે છે. તો આપણને તો કેટલીયે વાર એમ થાય છે કે આ કામ મેં કર્યું. તો શું એ મેં જ કર્યું હશે કે હું માત્ર નિમિત્ત હોઈશ?
- (૯) આ નિયમ માત્ર મારા માટે લાગુ પડતો નથી એવી જ રીતે બીજા બધા પણ પોતાની શક્તિથી કરતાં હશે કે નિમિત્તમાત્ર હશે?
- (૧૦) જો તેઓ નિમિત્ત જ હોય, તો દોષિત હોઈ શકે ખરાં?
- (૧૧) જો કોઈ દોષિત જ ન હોય, તો જે લોકોને ભૂલની સજા મળે છે, તે સજા કયા base પર મળે છે? અને તે ભૂલ કોની?

આવા ઘણા બધા પ્રશ્નો આકાશના મનમાં ઊભા થયા અને તેણે spiritual world માં ઊંડા ઉતરવાનું નક્કી કર્યું. આજે Vitrag Vignan Charitable Research Foundation દ્વારા તેને બધાં જ પ્રશ્નોનું નિરાકરણ મળ્યું છે અને આ જ વિજ્ઞાનને હજુ વધારે ઊંડાણથી સમજવા આકાશ અને ધરતી રોજે રોજ research અને મહેનત કરી રહ્યાં છે.



'માલિકીભાવ' મોટામાં મોટો 'પરિગ્રહ'

પ્રિ. ડૉ. જે. પી. અમીન

ખરેખર તો મોટામાં મોટો પરિગ્રહ તો મન, વચન, કાયાનો છે. પોતાનો મન, વચન, કાયા પરનો માલિકીભાવ તે જ સહુથી મોટો 'પરિગ્રહ' છે. 'માલિકીભાવ' જતો રહે તો તે 'સાચો અપરિગ્રહી' ગણાય છે. જ્યાં સુધી 'મન' તમારું છે, ત્યાં સુધી તમે 'પરિગ્રહી' છો અને જો મનના તમે 'જ્ઞાતાદ્રષ્ટા' છો, એવું વર્તે તો તમે અપરિગ્રહી છો. એટલે 'આત્મા' પર મન, વચન, કાયાનાં જે કપડાં છે તે કાઢી નાખી આત્માને 'નિરાવરણ', નગ્ન કરવાનો છે. એને સાચા અર્થમાં 'નગ્ના સો મોક્ષ મગ્ના' કહ્યું છે. આત્મા સ્વભાવે દિગંબર છે. કોઈને દુઃખ દેવું, એ પોતાને જ દુઃખ દેવા બરાબર છે.

આત્મજ્ઞાની, વીતરાગ ભગવંતો તથા તીર્થંકર ભગવંતો આવા મહાન વ્રતનું દૃષ્ટિબિંદુ પ્રગટ કરે છે! 'હું જે. પી. અમીન છું.' – એ પરિગ્રહ છે. 'રાગ-દ્વેષ' પરિગ્રહ છે અને 'હું શુદ્ધાત્મા છું' – એ 'અપરિગ્રહ' છે.



10 Dialogues with Dadaji on Life & Living

એક અવલોકન : પ્રિ. ડૉ. જે. પી. અમીન

નિવૃત્ત અધ્યક્ષ, ભારતીય સંસ્કૃતિ વિભાગ અને નિવૃત્ત પ્રિન્સીપાલ, આર.પી.આર્ટ્સ, કે.બી. કોમર્સ એન્ડ બી.સી.જે. સાયન્સ કોલેજ, ખંભાત.

આ સંપૂર્ણ દાદા ભગવાનની મૌલિક વાણી - આપ્તવાણી ભાગ - ૧ નો અંગ્રેજી ભાષામાં ભાષાંતર પામેલ અને સદરહું ભાગનો ભાવર્થ વ્યક્ત કરતો, અદ્ભૂત, અદ્વિતીય, અનુપમ અને વૈજ્ઞાનિક પદ્ધતિથી સચોટ અભિવ્યક્તિ દર્શાવતો હૃદયગમ્ય સજીવ અલૌકિક ગ્રંથ છે.

આ ગ્રંથનું આત્માર્થી જીજ્ઞાસુ - મુમુક્ષુજન કે કોઈપણ મહાત્મા અધ્યયન શરૂ કરે કે તરત જ એમાં એવાં તત્ત્વીન - તરબોળ એકરસ થઈ જાય કે, સ્થળ, કાળ, બધું જ વિસરાઈ જઈ ગ્રંથનો મર્મ હૃદયમાં સોસરો ઉતરી જાય.

આ ગ્રંથમાં જીવ-જગત-જગદીશનાં તથા “આત્મા” અને અનાત્મા વિભાગના સંપૂર્ણ ગુણો સહિતનાં ગૂઢ રહસ્યો અને સહજ - સરળ, સર્વગ્રાહી, રૂચિકર ભાષામાં માનવ મનમાં ઉદ્ભવતા અનેકવિધ પ્રશ્નોનું યથાર્થ નિરાકરણ અને સંપૂર્ણ સમાધાન કરવામાં આવેલ છે.

આ ગ્રંથને કલાત્મક દૃષ્ટિએ પણ સર્વોત્કૃષ્ટ સ્થાન આપી શકાય, આવું આ સુંદર પ્રકાશન છે. એનું આકર્ષક મુખપૃષ્ઠ, સુંદર કાગળ અને નયનરમ્ય રંગીન ચિત્ર સાથે આ પ્રકાશનને ચાર ચાંદ લાગી ગયા છે.

હોલિસ્ટિક સાયન્સ રિસર્ચ સેન્ટરનો આવા અનુપમ ગ્રંથ પ્રકાશનનો આ પ્રયાસ અત્યંત સ્તુત્ય અને પ્રશંસનીય છે અને આ માટે અમે સંપાદકો, પ્રકાશકો, ટ્રસ્ટી મંડળ, નિયામકશ્રીનો અને સહાયક અને નામી - અનામી તમામને હૃદયથી અભિનંદન આપીએ છીએ અને આ પ્રકાશન દ્વારા હોલિસ્ટિક સાયન્સ રિસર્ચ સેન્ટર જગતને મોટામાં મોટું જ્ઞાનદાનનું, વ્યવહાર વિજ્ઞાન, આત્મવિજ્ઞાન, પ્રકૃતિનું વિજ્ઞાન

અંતઃકરણ - મન, બુદ્ધિ, ચિત્ત, અહંકારનું તથા કોઈપણ પ્રશ્નનું અંદરથી સમાધાન મળે એવું, Self Acting Science (સ્વયં ક્રિયાકારી) વગેરેનું અનુપમ પ્રદાન કરવા આ ગ્રંથ યશસ્વી સિદ્ધ થશે, એવા અમારા શુભાશિષ છે. અને અમોને સંપૂર્ણ શ્રદ્ધા- વિશ્વાસ છે કે આવા બીજા અત્યંત આવશ્યક પ્રકાશનો દ્વારા આ સંસ્થા જગત કલ્યાણમાં મોટું પ્રદાન કરવા સક્ષમ થશે. આ બધું “જ્ઞાની - પુરુષ” ની કૃપાનું ફળ છે.



List of distinguished dignitaries graced the National Seminar on Holistic Living & Yoga on 5-6 March, 2016



Prof. M. N. Patel
Vice-Chancellor,
Gujarat University
Ahmedabad 380009

Prof. Godabarish Mishra
Head, Dept. of Philosophy
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Prof. J. M. Dave
Director,
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Dept. of Philosophy,
Allahabad University,
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Jawaharlal Nehru Memorial Fellow
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Dr. V. S. Shukla
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Indira Gandhi National Center for
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Advisor, Gujarat Knowledge
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Director, School of Psychology,
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Prof. Kokilaben H. Shah
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Mumbai

Dr. Baldevanand Sagar
Former HoD, Sanskrit News,
Akashwani, New Delhi

Prof. Y. S. Shastri
Former Head, Dept. of Philosophy,
Gujarat University,
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Prof. Mehboob Desai
Head, Dept. of History,
Gujarat Vidyapeeth, Ahmedabad

Prof. Dilip Charan
Head, Dept. of Philosophy,
Gujarat University,
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Prof. Nitin Vyas
M. S. University,
Vadodra

Dr. Sunanda Y. Shastri
Dept. of Sanskrit
Gujarat University, Ahmedabad
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Dr. Rajveer Singh Shekhawat
Bharatpur

Swami Adhyatmanandji
Shivanand Ashram
Satellite, Ahmedabad

Dr. Uttam Singh
AKGM, Koba, Gandhinagar

L. D. Patel
Vice-President (Academics & Res.),
HSRC

Prof. C. V. Rawal
Ahmedabad

Prof. Satish Vyas,
Ahmedabad

Mrs. Jyoti Shah
Vice-President (H.R.), HSRC

Mr. Harish Shah, Architect
Executive President, HSRC



12 Distinguished Scholars



Prof. Prashant Dave



Prof. Dilip Charan



Dr. Baldevanand Sagar



Prof. Y. S. Shastri



Prof. Mehboob Desai



Prof. N. J. Vyas



Prof. Kokilaben Shah



Dr. Rajveer Singh
Shekhawat

Distinguished Scholars



Swami Shri Adhiyatmanandji &
Shri Vasant Patel



Prof. M. N. Patel Inaugurated
Exhibition on Yoga



Shri Vasantbhai,
Shri Sudhirbhai, Shri Jayantibhai



Dr. Sunanda Shastri



Shri Harishbhai Shah



Shri Lalabhai Patel



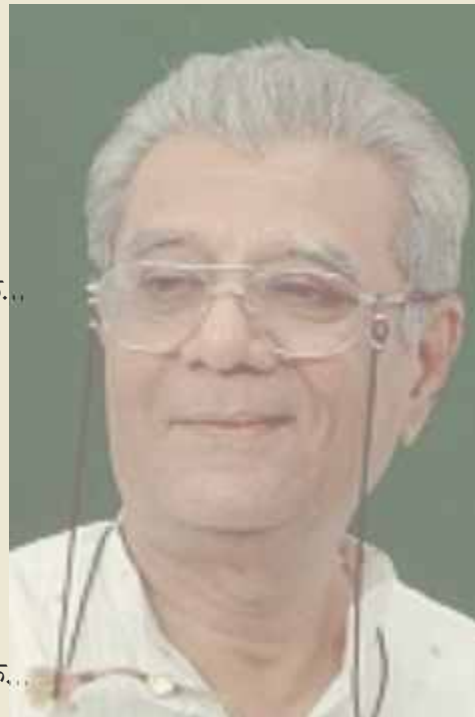
Prof. C. V. Raval

13 किसी के काम जो आये, उसे इन्सान कहते हैं



कविराज नवनीत संघवी

किसी के काम जो आये, उसे 'इन्सान' कहते हैं;
पराया दर्द अपनाये, उसे हम याद करते हैं. -किसी के...
किसी को दुःख देता है, तो खुद को दुःख होता है;
किसी को सुख देता है, तो जीव को सुख मिलता है.
जो करनी है वही भरनी, उसी को, 'कर्म' कहते हैं. -किसी के...
कोई धनवान होता है, कोई इन्सान निर्धन है;
कभी सुख है, कभी दुःख है, इसी का नाम जीवन है.
जो मुश्किल में न घबराये, उसे 'इन्सान' कहते हैं.-पराया...
यह दुनिया एक उलझन है, कहीं धोखा, कहीं ठोकर;
कोई हँस-हँस के जीता है, कोई जीता है रो-रो कर.
जो गिरकर फिर संभल जाये, उसे 'इन्सान' कहते हैं.-किसी के...



अगर गलती रूलाती है, पीछे रास्ता दिखाती है;
यह कठपूतली का मेला है, सबक तो रोज मिलते हैं.
जो गलती करके पछताये, उसे 'जागृति' कहते हैं. -किसी के...
अकेले ही जो खा-खा कर, सदा गुजरान करते हैं;
यूँ भरने को तो दुनिया में, पशु भी पेट भरते हैं.
पथिक जो बाँटकर खाये, उसे 'इन्सान' कहते हैं. -पराया...
करुणा के असीम सागर, स्वयं भगवान होते हैं;
जो भर ले ज्ञान की गागर, जगत से पार होते हैं .
जो सब में देख ले भगवान, उसे 'इन्सान' कहते हैं. -किसी के...
प्रगट 'दादा' की आतम-ज्योत, युगों को रोशनी देगी;
जगत में मोक्ष-अनुभूति, अहो! मुक्ति!!



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