

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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Dear Readers,

Season's Greetings!

We all want peace and happiness. But who will give it and where is it?

In the present century, the society has developed and progressed much while extending more and more amenities for living. This is the age of unique progress of human race since barbaric age. But all these achievements are in respect of outer comforts and progress. However, day by day we are facing emptiness in the quality of inner happiness. Then, where is the inner peace?

Recently, Holistic Science Research Center organised a three days' National Seminar on Holistic way of Life & Living in collaboration with Indian Council of Philosophical Research, New Delhi. About 50 Research Papers have been read in it and about 150 Academicians, Scholars and Students of Philosophy and comparative Religions have enjoyed presentations

about various aspects of life & living. Everyone appreciated the way the HSRC is working for the awareness about qualitative upliftment of human life.

In this issue we have incorporated the addresses of Prof. S. R. Bhatt, Prof. J. M. Dave, Brig. Chitranjan Sawant and Prof. J. B. Shah. Other eminent National Scholars in the galaxy of speakers were Prof. Ramjee Singh, Dr. K. K. Chakravarty, Prof. Dipti Tripathi, Prof. Arkanath Chaudhari, Dr. Anindita Balslev, Prof. Dharma Singh, Prof. Kokila Shah and Dr. Baldevanand Sagar. HSRC's five publications have been also released during the Seminar. We are working in the last phase of publishing of all the papers presented.

Also we have included a wonderful paper on Science of Spirituality of Light by Prof. G. S. Tripathy though he could not attend the Seminar.

The inner peace is in our own soul for which we hardly care or peep in to our inner mechanism of Mind,

Intellect, Reflective Consciousness and Ego which create our outlook towards life. You will enjoy the article 'Yoga as synchronized Inner Living' by Mr. L. D. Patel about knowing and syncing the inner functioning based upon insights bestowed by Dada Bhagawan. You will also enjoy topics on Creation of the World and its Functioning based upon His intuitive yet logically consistent conversations with seekers.

There is a Gem of Wisdom about the vicious cycle of 'Defending & Offending' in living. An article of Mr. Bhagirath Patel is there on 'Holistic way of Living & Swaraj in Ideas' focusing that Everyone has a different face and different space hence one has to contemplate one's living in the context of one's own peculiar circumstances.

At last we have included a hymn composed and sung by Kaviraj Navaneet Sanghavi.

I hope the readers will enjoy this magazine and may share it with other interested friends. Your

opinions are welcome. For viewing the digital photo-album of National Seminar on Holistic way of Life and Living please [click here](#)

28th March 2017

Balaji Ganotkar

Inaugural Address of Prof. S. R. Bhatt, Chairman, ICPR, New Delhi in National Seminar on Holistic way of Life & Living

Prof. S. R. Bhatt

My salutations to multiple divine manifestations beginning with the Panch Parmeshthis, Vishnu, Shiv, Ganesh, and in fact all of you. I have been associated with this Research Institute right from its very foundation along with Poojya Shri Kanudadaji, Shri Vasantbhai, Shri Uttambhai, Dr. Shaileshanandji and others and we had several National & International

Seminars the proceedings of which were also published in the form of a journal.

I am happy to be associated with this organization and I on behalf of this foundation welcome all of you. I also welcome you on behalf of Indian Council of Philosophical Research which has also collaborated with this organisation for this Seminar. I have been in close association with Vasantbhai, Tarulataben, Shaileshbhai, Dr. Shaileshanandaji and others and all of us have worked hard to propagate the divine message of Dada Bhagawan.

In fact, his message is both a Vision and a Mission. He has visualized the nature of reality and the mode of living in accordance with that particular Vision. He made a clear distinction between the Real and the Relative and pointed out the organic relationship between the Relative and the Real. We have to value the relative but then have to transcend the relative and reach



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to real.

In fact in our tradition also we have made distinction between Parmarth and Vyavahar and importance of Vyavahar also has been recognized. व्यवहारम् अनादित्य परमार्थो न देश्यते. But then how should we lead our worldly life? That's very important. Dada Bhagwan emphasized on that. He has theorised about the nature of reality but gave more importance to the mode of living. A virtuous mode of living, such a mode of living which can icon our existence and therefore, we have to emphasize the practical side of Dada Bhagawan's teaching.

All is not well with our empirical scenario and much is to be desired. We must therefore, have a value schema on the basis of which, we can lead a holistic life. The word 'Holistic' is very rich in its content and also is very much diversified. It is a synthesis of the real and the relative. It is a synthesis of the composite nature of human existence consisting of Deh, Pran, Man, Buddhi, Ahamkar and Atma. It is also a

synthesis of the individual and the family, individual and the society, individual and the nation, individual and the entire cosmos. This is another dimension of holism. In holism we also take in to account the organic relationship, relationship of interdependence. We have dependent origination but interdependent existence. In fact in modern quantum science also we talk of the sort of interdependence which has been highlighted already in Indian culture.

Indian culture has always been holistic and integral. We have diversity, we appreciate diversity and Kanudadaji in his message also emphasised the diversity of not only Indian culture but also the diversity of entire cosmos. But at the same time there is unifying element which ties us, which binds us. In our practical living also we have to emphasize both the unity as well as the multiplicity. This is the vision of Dada Bhagawan and we have to therefore, carry forward this vision in the world because all is not well with the global existential scenario.

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There are conflicts, there are situations of violence and there are mutual acrimonies and so forth. Not only that in fact there is a conflict within the individual, within the family, within the community, within the nation, and within the entire cosmos. At every level you have the sort of conflicts and acrimonies and therefore a holistic vision alone can be, that can be the surest way and perhaps the only way to ameliorate the present day evils and therefore the message of Dada Bhagawan is very much relevant, is very much practical, very much beneficial and therefore it must be disseminated all over the world.

Of course, we do have centres in different parts of the world. We had one seminar organised at Oakridge-USA at Vasantbhai's place and we had brought out proceedings also. Dr. Radhe, Shaileshbhai Patel and their team are very active in the USA centers. Shaileshanandaji has been also moving around and giving enlightening lectures on the vision of Dada Bhagawan. That's why I thought that the Indian

Council of Philosophical Research should also be associated with this particular organization.

I hope that in future we shall have more such activities not only within our country but also outside. I think we should have more such conferences not only in USA but also in UK, Canada, New Zealand and other parts of the world so that people should know about the vision of Dada Bhagawan which presents the crux of Indian culture, the essence of Indian culture and it is this which the whole world is now looking for. World which is besieged with the wars and violence is looking for a solution and this is a very easy solution provided we put it in a simple language, not in a very scholarly wordings, citing verses from the scriptures etcetera, but in ordinary peoples language. If we can do that I think we shall be doing great service to the vision of Dada Bhagawan. That will be our best homage to Dada Bhagawan and also to efforts of Poojya Shri Kanudadaji.

Thank You Very Much.



Prof. J. M. Dave

Friends, the organisers of Holistic Science Research Center, very respected तपोवृद्ध, वयोवृद्ध and ज्ञानवृद्ध Prof. Ramjee Singh, Prof. S. R. Bhatt, Vice Chancellor Chaudhary Saheb and friends in the audience. I want to finish in exactly five minutes and I request them to stop public address system if I exceed that. Friends, let me ask you one question. Because you know there should be lot of Dialogues rather than monologue. How many of you know whether there is a public Holiday for the poet of India? Public Holiday, whether it is Ravindranath or Kalidas is there a public Holiday for the National poet of India? I don't think so. Our neighbours have. Mohmad Iqbal's birthday is celebrated as National Holiday in Pakistan. And what does he say? He said that, the entire world you take the most advanced countries of that time, diminished over time but Hindustan has prevailed.

युनान-ओ मिस्त्र-ओ-रोमां, सब मिट गए जहाँ से ।
अब तक मगर है बाकी, नामो-निशान हमारा ॥
कुछ बात है कि हस्ती मिटती नहीं हमारी ।

सदीयों रहा है दुश्मन दौर-ए-जमान हमारा॥
...सारे जहाँसे अच्छा हिन्दोस्तां हमारा ॥

What is that, that has kept you? Friends that is our way of Life, Culture and that culture is inclusive that is Holistic and Friends, the first scholar who used the word Holism was a south African General of the Army, James Mutt. He has written a book 90 years ago.

Holism and Evolution is not possible unless you accept the best and discard what is not the best and therefore, I was very much surprised when in Heidelberg University I was invited as a member from India to speak on Bhakti and Prapatti for which you know Prof. Bhatt Saheb had also arranged a seminar in Akshardham. A Professor was sitting there, most of them young ones; they said Hinduism is not a religion because Hinduism does not have a historical founder. If you talk about the historical founder, there must be a founder. You must know the name of his father, mother, teacher – everybody. You know about Jesus, you know about Prophet Mohmmmed. Do you know

Prof. J. M. Dave Addressed in Inaugural Session of National Seminar on Holistic Way of Life & Living

about who is the founder of Hinduism? मत्स्य, कूर्म, वराह. Do you know about their father & their teachers? You don't know and second thing the Parameter they said, they must have one standard book, which is acceptable to all. Bible is acceptable to all. Quran is acceptable to all Muslims whether Sufi, Shiya anybody. Which is one standard book acceptable by all Hindus? Is it Vedas? No, I will say, a Geeta. Other will say, No, Bhagvat Puran. The followers of Shiva would say, No, Shiv Puran, Devi Puran. So you don't have either the book or the founder about which you know the History.

History is इतिहास. It happened like this; you must have a proof. A great scholar, sitting at the end, he raised his hand and said, "Can I say something Sir?" and he was such a great person just think Dr. Radha Krishnan is coming in this meeting and he is sitting and he is requesting Prof. S. R. Bhatt, "Sir, can I say something?" He said, Yes, yes Sir. Please come. Everybody invited him there and then what he said, I

am saying this again and again in all my seminars; what an extra ordinary statement !! He said, I want to ask one question to all of you. How many of you have heard the word of bouquet of flowers?

All of us raised our hands. He said; "please tell me in the bouquet of flowers is there one kind of flower or many kinds of flowers?" So we said, "No, Sir, according to us, many kind of flowers." Ok. "So that one kind of flowers destroys the beauty of the fragrance of the other flowers?" No Sir. "O.k., and have many of you have heard the word a Salad bowl?" We raised the hands. "Is there one item, or two items or three items or four items in Salad bowl?"

We said, No Sir, there are more, five-six. "What are you talking five-six? There are 60 items in Russian Salad Bowl. Now tell me whether one item destroys the beauty of other items? The taste or the texture?" No, Hinduism is a bouquet of flowers. And Hinduism is a salad bowl, where everyone is accepted; irrespective of what you say?" And friends I will stop with one

Prof. J. M. Dave Addressed in inagural Session of National Seminar on Holistic Way of Life & Living

statement, you know there was a lot of discussion about what is Dharma? Whether it is a religion, whether it is a law or whether it is a way of life? What does our Shastra says?

तर्को ह प्रतिष्ठितः श्रुतिर्विभिन्ना स्मृतयोऽपि भिन्नाः नैको मुनिर्यस्य वचः प्रमाणम्.

धर्मस्य तत्त्वं निहितं गुहायाम् महाजनो येन गतः स पन्थाः.

There will always be Mahajans. There will always be a great person like Dada Bhagwan to lead us. Thank you very much.



Brig. Chitranjan Sawant, VSM

With the permission of our readers, may I say once again: Happiness is a state of mind? That explains why I say it aloud every now and then: old boy, your mental make up says that you may not live long to be a Centenarian. I dismiss the idea as it is hostile to my game plan. I command myself “Get up, get going and learn from the experience of sages of yore to imbibe that and merge with the day-to-day life of modern times. The difference between the Gurukul life of yore and the life in a modern Gurukul is tremendous. In the interest of the Vedic way of life, we may abjure a comparison between the two. Both are products of the Vedic way of life but the long gap in time and living has made them two separate entities. Remind yourself that Happiness is yours just for the asking. Indeed there are certain pragmatic steps that the man or a woman seeking happiness has to imbibe until it becomes his and her second nature.

Let us take a look at our time table of learning basic steps that would take us to our El Dorado where

one lives and learns the basic ropes with eye set on the ultimate goal; happiness. ALBERT SCHWAITZER has observed people around and lived life as a pragmatic philosopher. He says: “Success is not the key to happiness. Happiness is the key to success. If you love what you are doing, you will be successful”.

Happiness is a state of mind characterized by contentment and satisfaction. Sources of happiness are diverse and unique. So are the people we come across. After having talked to men and women from different sections of the society both in India that is Bharat and abroad, it is found that certain common factors emerge. Let us take a look at them. I call those factors that lead to happiness as the Golden Nine.

Golden Nine:

Many observant friends and colleagues of mine, both in uniform and in the civil society have had an engrossing chat with me on the road that leads to citadel of happiness. I concurred with some and

Learning the Ropes to Happiness

differed with others. Here I give a resume of what our common and combined operation and observations were. These Nine factors have been worked out and chosen after a brain-storming session.

Unshakable belief in Ishwar:

When I need Divine help, I pray for it. Believe me, the help was always around corner and came on time. Of course, I too never sat idle. I used to strive for a favourable solution and also pray to Param Pita Parmatma. There was a confluence of prayer and *purusharth*. *This kind of confluence never goes haywire*. I took the first step to the rope and climbed clumsily but I did come to know the ropeway to happiness. Thus the journey that began that way refused to stop despite clumsy attempts of second ladder of relations and friends to throw a red herring. As stated before, my wife chose to hover around me and so did the daughter. In India, that is Bharat, blood is still thicker and stronger than water.

Spiritualism is worth looking for as a pillar of strength. There are no rituals but the belief in the *Nirakar ISHWAR* who is omnipresent and sees all without being seen firms up. Here is the natural reserve of strength that a supplicant may draw from as and when the need arises. Thus when a devotee has the divine strength to fall back upon, he can only be Happy.

Positive Thinking:

Positive Thinking is not mere absence of Negative Thinking. When one ceases to think or act in a manner that causes pain and grief or a loss to others, no more due to an act or omission of the gentleman. That is, we may say that the said person has given up Negative attitude to life and sailed to the state where he or she entertains only Positive Attitude to life and letters. In this kind of frame of mind, there are no commas but full stops only. An individual with a Positive Attitude to life cannot but be happy.

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Be yourself:

Natural way of life is a happy way of life. Be yourself and never try to put up a show. Please do not show off either, because that show would be without naturalness. Happiness lives in a natural person but abandons a soul that shows off. An unnatural life or an unnatural act leads to punishment as they violate one law or the other. If you are your natural self, you are a happy man.

Laughter is lovely:

The Reader's Digest runs a column of jokes taken from all societies and publish unedited. The jokes in their natural form are either a hit or a miss. In this case, I find that the joke was a hit and guests had gone delirious. They are all happy men and women. Laughter is a piece of evidence to prove that the man who laughs a lot is indeed a happy man. A good laughter strengthens the lungs and prevents cardiovascular problems .Laugh a lot and effect a

tremendous saving on medical bills. A healthy person is indeed a happy person.

Live in Present:

Happiness follows one who lives in the Present. You feel the Present and you solve the problem of the Present. Those who live in the past lose touch with the Present and in due course of time become incompetent to tackle the present day crises. Those who live in the Future are invariably gripped with Fear of the Unknown. FEAR is the biggest enemy of Man. To overcome this, the VEDAS suggest chanting of a Mantra and fortifying your beliefs to make your mind ABHAY – free from fear. A fearful person can never be happy. A fearless person will always be happy.

Cultivate Culture:

Fine Arts, Music –vocal or instrumental, painting or forming a word picture of an event or individual are various branches of Culture. The culture has to be cultivated by an individual because it

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does not come on its own. In difficult times, one may paint or sing or play on a musical instrument and divert the mind from problems that cause unhappiness. When unhappiness or a tense atmosphere is taken care of, a relaxed atmosphere will replace a tense situation. Happiness will follow as a natural corollary.

Man is what he eats:

Mind is the man. The way you eat, what you eat and how much you eat will determine your mental make-up and physical body. One of the Vedic Rishis who was also a physician had recommended to both the masses and the classes all about the food intake. In a nutshell, his advice was: 'Eat what is beneficial to mind and body.' Thus healthy diet of green leafy vegetables, no red meat and over-spiced dishes, a lot of fluid and abjuring junk food was described as a source of happiness. Secondly, eat less than what your stomach can accommodate. Finally, eat food bought with money earned by the sweat of brow and not by

murdering the moneyed men. Indeed, a lot of emphasis was placed on a lean diet, a healthy diet and an honest purchase of food. Well, it is this kind of food that may be joy-generating.

Healthy mind in healthy body:

Right from childhood I have been hearing from the school counsellors that a systematic daily exercise will keep the body fit and a mental exercise will not let mind be lethargic. Since everybody wishes to live long, one patiently listens to the piece of advice that is repeatedly given by both the PT instructors and other teachers. However, words are not enough to see you through. Practice and only practice will make one healthy and happy. Health and Happiness are twins and go together hand in hand.



Prof. Gouri Sankar Tripathi

Science is the most modern rational means of arriving at the truth. It is based on experimentation and logical analysis. Physics is an exact science. Its laws transcend the space and time dimensions. The ultimate aim of physics is to find a theory of everything. Whether or not would it be possible, the attempt itself is important, because it expands the territories of knowledge. Spirituality, on the other hand, is based primarily on intuition. It results from intense introspection and inward drive. Therefore a combination of both is good for both science and spirituality. It is good for spirituality because it could have a scientific basis. Similarly science can benefit because it is, in the process, exposed to non-science people who find the effort comprehensible, particularly in India, where spiritual thinking still has an edge over the scientific one. In this article, an attempt is made to correlate the two by considering light as an example.

Light, as studied in Physics, is a form of energy. As of now, light is understood to having a dual nature:

wave and particle-quantum. The understanding of these natures in modern times has been made simpler by two great physicists- James Clerk Maxwell and Albert Einstein, after the pioneering contributions by the famous British physicist, Isaac Newton.

The theory of light facilitated the correction of human vision. It has given us technology in terms of optoelectronics, fiber optics, lasers and light emitting diodes (LEDs). Lasers have made medical surgery easy, painless and affordable. Nobel Prize in 2014 in Physics was for the discovery of blue LED, thus making LED a source of white light with red, green and blue colors, just as the Sun's light. Sun's light is natural, but LED is man-made. Life and light are two most precious manifestations of God's creation. In what follows, the focus would be on the human life. Life has also a sort of duality: flexibility and rigidity. The former may be thought of as an analogy to the wave nature and the later to the particle nature. Waves are flexible while particles are rigid. Both the natures are

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important in different circumstances. Flexibility in life implies openness, while rigidity conforms to firmness. However, too much flexibility yields to unnecessary compromises as too much rigidity gives way to obstinacy.

Light shows its colors when passed through a prism. Colors are inherent in white light, for example, sunlight. The prism only disperses them. Similarly life has also colors and circumstances can disperse them. Light dispels darkness; so does life. States preceding to and following life are wrapped in darkness. Therefore, life is light. Although all kinds of matter absorb light, only some emit it. Similarly, all kinds of people may be imparted with knowledge. But only few can illuminate others by their knowledge. Here knowledge is light.

Light is a unity of two forces: electric and magnetic. Likewise, life is also a unity of two forces: spiritual and material. While the former results from renunciation, the latter is inseparable from possession. A yogi renounces happily but a bhogi

(materialistic person) feels miserable, if denied materialistic possessions. A yogi cultivates the spirit and a *bhogi* is always attached to matter. Although both the aspects oppose each other, both are powerful, since both are indestructible, and this is the source of their unity.

Light can be amplified by stimulation and the amplified light, which is known as laser, is highly coherent and intense. Similarly a life can also be exalted by moral stimulation, both external and internal. However, the internal stimulation is more important than the external one, because the former can take a person to a spiritual domain. The exalted beings are more coherent in their thought and action and their impact in providing leadership is more intense than the less exalted beings.

Light is a good means of communication. The communication revolution is made possible by optical (light) fibers. The principle behind this process is total internal reflection of light in a glass (core) with a higher

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refractive index than the glass, which envelops the core. Similarly an enlightened person reaches this stage only after mustering high internal energy, which results after intense multiple internal reflections of vital life forces.

Nothing in life is as precious as light. Physical light dispels darkness and internal light shreds the darkness of ignorance. Technologies based on light have contributed to the enhancement of the quality of life. In the Bhagavad Gita there are many places where light has been referred to. Krishna says that the path through fire, light, day time, waxing moon and north solstice liberates a person from the bondage of mundane existence. Speaking about his infinite glories, Krishna says that He is the radiant Sun of all luminaries. Further, He reiterates that He is the Light of all lights (*Bhasakam Bhasakanam*) and beyond all darkness.

The description of the cosmic form of Srikrishna refers to light, color, radiance and

effulgence at many places. When Arjuna beholds the cosmic form of Srikrishna, he feels:” if the splendor of thousand suns were to blaze forth all at once in the sky that would be the splendor of that Mahatman”. In spite of this blazing, he is able to see variegated colors in that exalted form. The cosmic form is a many-body form of a single entity. He sees the Sun and the Moon in the eyes of that cosmic form with blazing fire coming out of the mouths, heating the universe by its radiance.

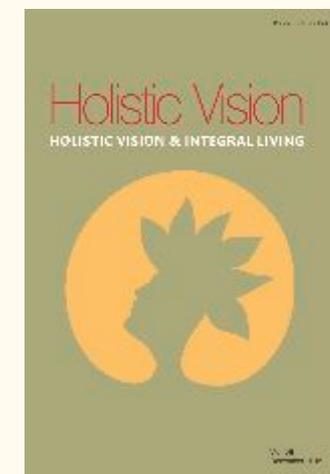
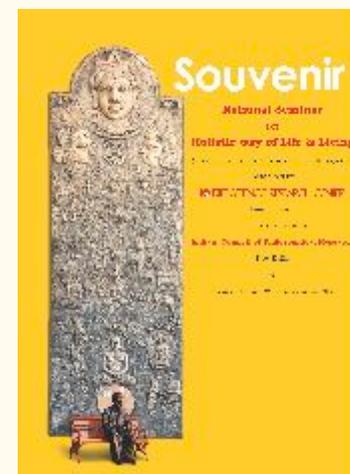
An aura is depicted around divine forms in all religions. Human beings also have an aura, a manifestation of bioluminescence from metabolic reactions, but the glow is not visible because its intensity is about a thousand times weaker than the intensity of light that naked eyes could perceive. During my studies in the school, I read a poem entitled “Lead! Kindly Light” by John Henry Newman. Here Light is referred to the Lord Almighty and the poet who is a priest prays that he is encircled by the darkness of gloom and, although during his youth pride ruled his

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will, the time has come when he no longer can find his own way. He prays the Kindly Light to lead him. Sun's light comes primarily from thermonuclear fusion. There are various mechanisms by which a material body emits light, allows entry of light through it or stops light and reflects it. The emission of light is triggered by various mechanisms involving thermal, electrical, mechanical, chemical and biological effects. Photo-luminescence involves emission of light by a body when excited by an incident light.

In addition to physical light, there is another light-the internal light. One who sees this becomes enlightened. It is in the domain of knowledge and self-realization. It is not in the power of ordinary humans to see and comprehend this light fully. This light shows new paths, transforms human kind and the society and has ever-lasting effect on the mind and soul of a person. Indic philosophy accepts light as a manifestation of the Ultimate Reality. The Upanishads invoke-“Lead us from unreal to real, from darkness to light and from death to immortality.” □

Recently Released Publications



L. D. Patel

Yoga means to join; to synchronise. Look to all other animals, they live a life in sync with the Mother Nature. Everyone as a pure soul is in the form of bliss, an everlasting entity with infinite power of knowing and perception (Sat-Chit-Ananda). This is the reason why every living creature is seen happy almost all the times except the threats that endanger the life itself. Understanding the system of natural laws and living in consonance thereto is a key to be happy. Happiness is a birth right of everyone.

In these times, there is a dearth of harmony amongst one's mind, speech and action. Hence there is an imminent need to comprehend the deeper concepts of living and yoga (as a synchronised living).

The powerful tools & assets with us:

The Body itself is the basic tool we have which again consists of three types of bodies viz. Gross Body, Electrical (subtle) Body, and Causal Body. Also we have Bahya Karan/outer body which consists of five

sense-organs and Antah Karan (inner psychic mechanism) consisting of four faculties viz. Mind, Intellect, Chitt (reflective consciousness) and Ego. Above all, we have a unique pure soul which is mere knower and perceiver of all these functioning.

It is imperative that the assembly of these powerful tools functions in sync and in a disciplined manner so as to serve the ultimate purpose of human life; otherwise malfunctioning of even one tool derails the journey of this precious human life as explained by Bhagawan Shri Krishna.

The Whirlpool of undisciplined Inner psychic Mechanism:

Bhagwad Geeta (verse 62 & 63/2) clearly explains the vicious whirlpool:

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

Yoga as Synchronized Inner Living

“When one thinks of the sense-pleasure objects (because of a wrongful belief of pleasure in them), attachment to them arises, from attachment desire (to attain them) is born, when there is obstruction (which will surely happen one time or the other) in fulfilling desires then anger (towards others who seem obstructing) is born, then follows delusion, from delusion there is loss of memory (about the earlier experiences of miseries due to that attachment) which leads to loss of discrimination (sense of what is in our genuine long term interest and what is not, who are our real well-wishers and who are fake) which ultimately makes one's life to perish”.

Man's Role in designing his own Destiny:

Destiny is therefore a dynamic phenomenon for human beings because of development of inner psychic mechanism through which one affects through his free-will /discretion/sense of discerning (*viveka*) the natural mechanism also to a degree. Because of this, you cannot take destiny for granted

and as something you are helpless leaving everything to God. We are responsible for ourselves and are supposed to exercise the option of what is good/desirable (*Shreya*) versus what is pleasant (*preya*) as has been explained in Kath Upanishad.

Inner & Outer Operating System (Antah-Karan & Bahya-Karan):

In order to sync the marvellous tools we have, the scientific knowledge of the faculties of Antah Karan is a pre-requisite for understanding the entire mind-body-speech mechanism which has an overall effect on the Bahya Karan (physical body, senses, sensual organs, brain, speech etc.) ; say as in the case of software and hardware.

That which never goes out of the body is mind. It shows various pamphlets (images). People say that 'my mind wanders' but it is not true. That which wanders is the chitta (reflective consciousness). Only chitta can go out of the body. It takes actual photography which can

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be seen. Intellect advises, takes decisions and ego (*ahamkara- 'I' did*) endorses. The scientist of absolutism Shri A. M. Patel (popularly known as Dada Bhagawan) has explained that your resolve to achieve some destination is the prime factor like a bridegroom is for his marriage ceremony.

★ Antah Karan has a parliamentary system :

There starts a negotiation like a bargaining campaign among the mind, intellect and chitta (reflective consciousness) and the ego endorses the decision arrived at by the intellect in tandem with either the mind or the chitta. No sooner did the intellect decide, then the mind would cease showing further scripts... then it will show you a script of some other object.

Intellect + mind: ego will sign;

Intellect + chitta: ego will sign.

Intellect must be at the back of both the mind and the chitta because without it no decision regarding

any work is arrived at and when a decision is arrived at, the ego signs it and the work is executed. No work can be executed without endorsement by the ego.

Mind:

The mind consists of innumerable knots. Knots of causal mind get formed through opinions and language (speaking out). When a particular knot (sprouts up) based on 'timing' according to the laws of Scientific Circumstantial Evidences (Vyavasthita Shakti of Nature), it is called a thought. Breathing enables bursting of knots of mind, hence one can temporarily pacify the mind by control of breathing, but how long?

Mind is a boat in the ocean of the world. People fracture the mind and tend to produce a thoughtless state. But the thoughtless state can never be attained in such a way. What do these people call a thoughtless state? They would suppress certain matters which cause the mind to play monkey like tricks. But the

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mind will switch over to other matters but will continue jumping.

The mind is conquered by true knowledge. It means the Gyani (a self-realized soul) dissolves the knots with the knowledge of Pure Soul and thus he attains the state of perfect non-attachment. The state of Mind that is fully adjusted and reconciled in every respect and in every phase is real knowledge (Gyan).

देहाभिमाने गलिते विज्ञाते परमात्मने ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

Chitta-

The mind does not go out of this body. That, which goes out, is 'chitta'. To be more precise, that which wanders outside is impure-reflective consciousness (ashuddha-chitta).

The mind shows a pamphlet and the chitta shows a picture. When the mind and the chitta brood over something, the Intellect gives its decision, and

then the Ego endorses and thereafter action takes place. Chitta is a state (avastha). It is a state of impure knowledge- perception. Before the intellect gives its decision, confusion prevails in the mind and the chitta; but once the decision is made, all become quiet.

The chitta goes on wandering in search of its own Home (Pure Soul). It tries to find delight from whatever it sees. Wherever the chitta halts and concentrates, the other part of the antah-karana (inner instrument) remains quiet. And it makes one seemingly happy. But it gets fed up with it soon. How long can it remain in the same state? So the chitta wanders to some other thing, finding apparent happiness in some other object. Major reason for these problems is lack of efforts to earmark a time-slot in daily routine to develop inner strength/spiritual development/meditation for concentration of chitta rather than going for too much of impulsive shopping/virtual entertainment (like TV-films/recorded music/social media etc. which do not actually entertain our mind but only make it suffer

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mental fatigue) etc. To have Chitta distress-free is the essence of all religions.

Intellect

Intellect is indirect light, coming through the medium of ego. Wisdom (Gyan) is the direct light of the soul. It is 'full light'. That which shows Reality 'as it is', is wisdom (Gyan). If there is ego in the knowledge of the world, it is intellectual knowledge but not the wisdom hence not fully reliable. When right knowledge is obtained, the right intellect or real intellect is born. The right intellect is the one leading towards liberation. That can be attained only after realization of self (Samyaktva) and it gives a correct view of Reality as it really is. Rarely does one attain the right intellect (samyak-buddhi). In its absence the domain of perverted intellect (viparit-buddhi) prevails.

Intellect should not be used in amassing wealth or deceiving anyone; for there is great danger in doing so. The man without tricks looks simple. Even a look at

his face gladdens our hearts. But the face of a trickster looks heavy as though he has consumed castor oil! There is an air of melancholy surrounding him. Wealth comes to us on account of our meritorious karma (punya karma). It's not the product only of intellect otherwise all intelligent people would have been wealthy; but no correlation between the intellect and wealth is seen.

There are two kinds of intellect- inward intellect and outward intellect. The Indians have preponderance of inward intellect while the foreigners have that of outward intellect. Those who possess the former become more irritable because the more developed the inward intellect, the greater the agitation. The foreigners are instinctive and composed whereas the Indians are instinctive in some matters and 'vikalpi' and perturbed in some other matters. However, only the inner intellect is helpful in spirituality.

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Ego:

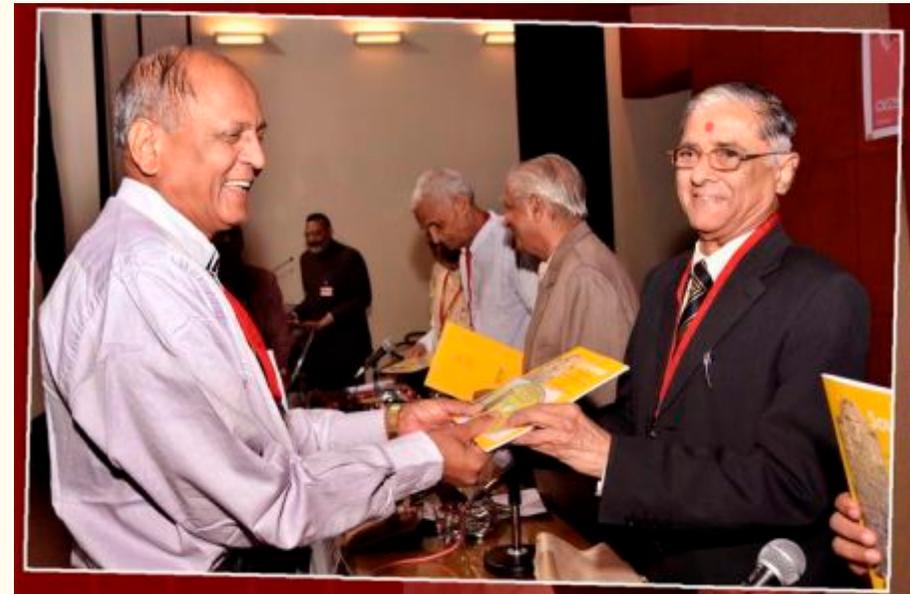
That which finally endorses what the intellect decides in agreement with the mind or Chitta is ego. As long as the ego does not endorse, no action can take place. But the intellect, being an indirect light through egoism, when it takes a decision, the ego identifies itself with it automatically and the action takes place. The firm belief that 'I am so and so' - is the first and foremost ego. The whole world exists on that axis. If this ego, vanishes, one can attain liberation.

Most of us wake up happy at the end of sleep because our Ego too was sleeping! While Ego was sleeping, everything in the body physiology runs well and you wake up refreshed.

Within human beings also we see that the happiness level is in an inverse proportion to one's level of ego. Children are happy as the ego is dormant till adolescence, then they too increasingly become unhappy. As the child grows, the ego grows too.

Happiness is the birth right of every one. Understanding the science of various components and working of our inner system and their proper synchronising in alignment with one's own circumstances and surroundings shall bring inner peace with happy and harmonious life and living.

Reference: Dialogues with Dadaji -HSRC publication



Jayantilal Shah

When some-body makes a mistake of hurting us or harming our possessions through oversight - sometimes even deliberately, we immediately lose our temper, speak harsh words, keep on reminding the party concerned that you made this mistake and so much harm has come to me because of this mistake etc. Such defending action from our side tantamount to offending the other person, who in turn returns to us similar reaction creating a beginning of a vicious cycle.

We should have proactively defended ourselves from outcome of the vicious chain of offending and defending by either controlling our temper in the first place or gracefully accepting the happening with equanimity. This is the real Defense. It conserves our energy from being wasted on getting entangled in to the vicious cycle. Further, loving and soothing words from us to the other party will protect him or her from adversarial brooding or becoming negative.

At Home: Whenever a House Maid or Servant is not coming in time properly, sometimes not attentive to

work, firing him (or her) might not serve the purpose. There are chances, he will not improve or he will leave the job and we will get somebody worse than him that too after a gap of inconvenience to all members of family. This chain reaction will ultimately make a negative effect upon our homely routine and even Health. Best defense in such case is to politely persuade her or him, demonstrating by doing the work ourselves and wait patiently till things improve.

In case, out of old habit, we lose our temper we must apologize during meditation to undo the offence. In that case all Divine faculties will progressively come to our aid to restore health and make the life peaceful.

In Business: We try to defend our business by cunningly out-witting a competitor or grab the order by bribing the agent of the purchaser or commit execution of work-order within tighter schedules for completing the job earlier, in haste. Usually the money earned this way is lost in labour strikes /unrest/ sickness (due to overburden)/rejection of goods due to inferior quality,

THE CYCLE OF DEFENDING & OFFENDING

dislocation of the plant/services (due to overload) etc. Best defense is righteousness and wishing well of all our employees and other parties including those who are against us or trying to harm us and one may see that miraculous results will be achieved.

With Beggars/person seeking Alms: If a man comes to our House asking for food or money, do not doubt his bonafides. Give him something whatever little we can and Nature will take care of the rest. This is our Defense.

There are situations like being persuaded by beggars/other persons seeking alms, where the Defense is to silently bow before the Divinity within him. This will prevent the feeling of resentment emerging in us. Payment to the Beggar is not very important *per se*, if you are unwilling to donate. Defense here is to salute the Divinity within him and if at all we give something or pay some money, we should do it with reverence and gratitude. In Nature, there is no single sided transaction, hence be mindful that how

Blessed we are since he gave us a chance to exercise our charity and feel moments of gracefulness and fulfilment.

Noise : If the situation outside is noisy, as it is during Diwali/festivals/processions, do not get irritated; just think of the pleasure others are having. Slowly you will find that noise does not disturb you; you are only aware of the noise and silence. This is your personal Defense.

Dealing with naughtiness of Children: It is their Birth Right to make the things topsy-turvy, play with gadgets with their curiosity, disturb us when we are working, sometimes stop us from working by asking us to play with them etc. Know and realise for sure that you are over-working, your nerves are tense and child is the God's representative to give you a signal to take a pause and relax. If this signal is not heard, Doctor will give us Bed-rest for two or more weeks!

THE CYCLE OF DEFENDING & OFFENDING

With Spouse: Best defense against our spouse is never to offend her or him. True love is the most difficult thing to develop. What we ordinarily understand as loving our wife/husband is in fact an attachment or commitment. Real love consists accepting the spouse as he or she is without argument/ without reason and slowly persuade her or him to do certain things we believe correct. *Be aware that many times what we believe to be correct is incorrect.*

Although defending ourselves is needed in life, many times what actually happens is offending to others which initiate a chain of boomeranging. Due to illusory belief, it appears as if we were defending ourselves but unmindfully it triggers offensiveness in others and generates a cyclical chain of pains. Wisdom lies in developing equanimity as an effective defence mechanism in the long run.

Edited by L. D. Patel from the Author's manuscript
'Applied Spirituality'. □

आध्यात्मिक जीवन का सार : माध्यस्थ भावना

डॉ. जितेन्द्र बी शाह

वर्तमान समय में धर्म की चर्चा तो बढ़ती ही जा रही है. धर्म के तत्त्वों की बात भी अनेक जगह पर हो रही है. किन्तु धर्ममय जीवन जीना बहुत ही दुष्कर होता जा रहा है. धर्ममय जीवन जीने के लिए मूल-शास्त्रों का अध्ययन आवश्यक है और उसके द्वारा धर्म के तत्त्वों को जानना भी आवश्यक है. धर्मों के तत्त्वों-रहस्यों को जाने बिना धर्म के आचरण की बात अत्यंत दूर की बात है. अतः शास्त्र का अध्ययन शुद्ध-बुद्धि से निष्ठापूर्वक करना चाहिए. अन्यथा शास्त्र के अध्ययन से भी अहंकार उत्पन्न होने की संभावना बनी रहती है. शास्त्राध्ययन के पश्चात् शास्त्र में बताए हुए मार्ग का आचरण करना भी आवश्यक है, क्योंकि शास्त्र तो केवल मार्गदर्शक ही है. और मार्गदर्शन के अतिरिक्त वह कुछ भी नहीं कर सकते हैं. अतः शास्त्र प्रदर्शित मार्ग पर चलना भी आवश्यक है. जिसको आध्यात्मिक जीवन जीना है उसके लिए केवल शास्त्र चर्चा ही पर्याप्त नहीं है. अपितु शास्त्राध्यायन से प्राप्त नवनीत को जीवन में अच्छी तरह उतारना आवश्यक है. अतः शास्त्राध्यायन से प्राप्त ज्ञान को जीवन में साक्षात्कार करने से जीवन सफल बन सकता है. जीवन की सफलता ज्ञान अर्थात् अनुभवजन्य ज्ञान है. जब ज्ञान अनुभव में परिणत होता है तो धीरे-धीरे बुद्धि भी निर्मल बनने लगती है. निर्मल बुद्धि का अर्थ है जीवन में माध्यस्थभाव को चरितार्थ करना. माध्यस्थभाव सभी के प्रति समता - समानता का भाव है.



Bhagirath Patel

One's living is based on one's thinking process which is developed based on upbringing, reading, development of the individual etc. I mean to say the reading and development not only outwards but also inwards within own self.

Some people try to live their life based on other people's life. Whereas others live their life based on the inspiration from within their own self and based on their circumstances. People who just copied the living and thoughts from others may ultimately realize that it was a wrong approach and realize that they have to live their life based on their own circumstances.

For example, our nation's budget was traditionally announced at evening time every year for decades since the British rule. But no one thought of changing it after independence. During British rule the time of 5.00 p.m. was set due to the time difference of London and Delhi. So, where is Swaraj in this Idea?

Swa – Raj!! It means One's own rule or self-rule.

Any thought or action must be based on one's own circumstances and thinking and not copied or mimicked. There are fundamental differences in perception, likes, dislikes, thought processes etc. from person to person.

Now, I am going to discuss the meaning of Swaraj and what it means to me to live a life holistically.

I graduated with a Bachelor of Business Administration in Finance and Marketing and went to Australia for further studies. But I could not settle down in Australia and came back to India and joined M.S. University. I did my Masters in Banking & Business Finance with a major in International Banking. However today I am looking after my ancestral farming. I am a farmer because I do not like a fast life, traffic, noise and pollution. I do not even like being immersed in thoughts of making money!! This to me is Swa-Raj!! Doing what the inspiration within tells me to do.

Holistic way of Living and Swaraj in Idea

So has my education gone to waste? No. Because, my higher education helps me in proper allocation and management of wealth and resources; and I have a much easier life. I feel peaceful in the village because of holistic family life and safe atmosphere.

I feel I am living holistic life due to Swaraj of Ideas. I shall explain this further with two short stories.

Story: 1

A Saint recited the Ramayana *Katha* in a village for nine days. After the *Katha* finished one person stayed and asked the saint “I listened sincerely to the Ramayana for nine days but there is one question in my mind about Ram's behaviour towards Sitaji. Why did Ram leave Sitaji and ask her to go to Jungle even during her pregnancy?”

The Saint said, “Yes, you are right. But can you go to tell Ram today to correct his mistake?” the person

said, “No”. The saint said, “Then dear, do not make the same mistake like Ram in your life”.

This is very simple. Mostly, we waste our time in analysis of someone's behavior or act even though we know we cannot change their behavior. But we can learn from other's mistakes and not make the same mistakes.

I have another story to tell you.

Story: 2

A poor person had a small house and once he came to a saint in search of peace and happiness.

He told the saint everything about his present situation especially that his large family was living in a small space with a very small income. The Saint listened to him and advised him to buy a goat. The person was shocked!! He said I do not have the facility and space to keep a goat in my house. But, he had faith, so he bought a goat. Then, he came back to the saint after a fortnight.

Holistic way of Living and Swaraj in Idea

He said, “Sir, I am very tired because I have to feed the goat and clean its droppings a number of times from our room. Please find some solution.” The Saint asked him to buy one more goat. The person exclaimed, “Guruji, I am already tired with one goat!!” But, still he had faith. So, he bought another one.

After a month he again came to the Saint. Now, he angrily said, “Sir, I suffer so much fatigue from this work because both the goats scream and fight all day long. I have lost my peace of mind. The Saint advised him to sell one goat. He did the same and then came back to saint after a week. Now, this time He looked somewhat happy. Then, the saint asked to sell the second goat too. He did the same. Now when he again came back after a week, he was full of happiness and said to the saint, “You are great! Now, I feel peace and enjoyment.”

The Saint said, “Dear, You were already there two months ago when you came to me in search of peace. It's already within you but, you were searching

it outside. And you were comparing your situation with others. But, there are so many people in the world who do not have many resources like you. So, say thanks to God. Do not compare yourself to anyone in the world. *Everyone has a different face with different space. So, how can two people have same circumstances and life?*”

I am a farmer. I always keep in mind that the wheat, groundnut and cotton which I produce are meant for the world. So, the produce will be as per the needs of Mother Nature. I have to take care of the crops as science recommends. But as I see, most of the things are in the nature's hands otherwise.

Life is nothing but making adjustments with Nature and circumstances that we come across. Life is like a stream of water during childhood, growing up to adulthood comes to be a river and follow through aging as the river comes to greet the ocean.

Everybody is correct and perfect in his own eyes. Let us not try to correct others based on our

Holistic way of Living and Swaraj in Idea

perception. For example, there are four people travelling in a car. The driver sets all three mirrors as per his view and convenience. But, what do the other three think? They would oppose him or criticize him as they find the mirrors to be improperly set. In this case, all are correct from their view, no one is wrong. Yet, they have to agree to the driver's view since it matters. Likewise, in life we have to understand and accept other's point of view and adjust ourselves. To summarise:

- Let us not be a Xerox copy of others' but be an original and this is the way to lead a Holistic life with Swaraj in Idea.
- In cricket match, the members of both the teams are getting remuneration but those who watch it in TV, what do they get? Fatigue of eyes and mind by taking a side, hence enjoyment also for a short time and that too mixed with intermittent anguish. We cherish watching the game only when we remain neutral while seeing the play.

- Everyone has to have their own Plan to manage their resources taking in to consideration, how much life and time is left. Do not think for infinity!!
- Do not expect from others, similar returns of our good deeds or acts. We offer God those things which we have. We never ask God about his like or dislike. So, we should do the same while dealing with others.
- One has to play different roles in a single life with all sincerity and honesty. That's Holistic life and one has to develop Swaraj of Idea for it.



ચન્દ્રકાંત બક્ષી

વાત છે આધ્યાત્મ વિષયક અને એ માટે આપણે આમંત્રી રહ્યા છીએ એક આધ્યાત્મિક પુરૂષને જે દાદા ભગવાનના નામથી ઓળખાય છે. એમનો થોડો પરિચય કરી લઈએ. દાદાજીની વય ૭૫ વર્ષની છે અને એમનું ગૃહસ્થી જીવનનું નામ છે, ‘શ્રી અંબાલાલ મૂળજીભાઈ પટેલ.’ ૧૯૫૮માં એમને જ્ઞાન પ્રાપ્ત થયું અને ૧૯૭૩ થી એમણે આ જનકલ્યાણની પ્રવૃત્તિનો આરંભ કર્યો. એમની પાસે ઘણી વાતો જાણવાની છે, શીખવાની છે, સમજવાની છે અને આપણે વધારે સમય વ્યય કર્યા વિના એમને થોડી પ્રશ્નોત્તરી કરીએ. પણ એક નાની સમસ્યા એ છે કે, એમને સાંભળવાની જરા તકલીફ છે એટલે હું જરા ઉંચા અવાજે બોલીશ. વાંધો નહીં આવે.

પ્રશ્નકર્તા: દાદાજી મારે પહેલો પ્રશ્ન એ કરવો છે કે, આપનું નામ છે ‘દાદા ભગવાન’. હવે આ નામ સામાન્ય રીતે જીવંત વ્યક્તિઓને આપણે ભગવાન કહેતા નથી અને આ જે નામ છે- ‘દાદા ભગવાન’ એ ભાવિકોએ અને ભક્તોએ આપ્યું છે? કે આપે સ્વયં પસંદ કર્યું છે?

દાદાશ્રી: હં... અમારા ભત્રીજાના દીકરા હતા એનો હું દાદા થાઉં. એ બધા મને પહેલાં દાદા કહેતા હતા અને ભક્તિમાં આવ્યા પછી ‘દાદા ભગવાન’ કહેવા માંડ્યા, જેમ-જેમ એમને શ્રદ્ધા બેસતી ગઈ તેમ-તેમ. એટલે ‘દાદા ભગવાન’. એમના કહેવાથી બીજા લોકો પણ ‘દાદા ભગવાન’ કહેવા માંડ્યા. એટલે બીજા લોકોને મેં ચોખવટ કરી કે, ‘દાદા ભગવાન’ હું નથી. ‘દાદા ભગવાન’ તો મને જે મારી પોતાની ભૂલો બતાવે છે એ ‘દાદા ભગવાન’ છે. અને હું એને આમ કરીને (પોતાની અંદરની તરફ

હાથ જોડીને) નમસ્કાર કરું છું, ‘દાદા ભગવાનના અસીમ જય જયકાર હો.’ બોલું છું તમે પણ બોલશો તો તમને પણ હેલ્પ થઈ જશે. એટલે ‘દાદા ભગવાન’ એમ આ લોકોએ ઉભું કર્યું છે અને હું તો જ્ઞાનીપુરૂષ છું તેમાં બેમત નથી. જ્ઞાનીપુરૂષ છું એટલે બધી જાતના સોલ્યુશન આપી શકું છું. તેમાં બેમત નથી.

પ્રશ્નકર્તા: બરાબર છે. એક બીજો પ્રશ્ન એ થાય છે કે, દાદાજી આપના ભક્તો કયા વર્ગમાંથી આવે છે?

દાદાશ્રી: હાજી. ભક્તો ગરીબમાં ગરીબ માણસો અને શ્રીમંતમાં શ્રીમંત માણસો સુધીના બધા માણસો આવે છે અને બુદ્ધિજીવીઓ પણ ઘણા માણસો આવે છે, એટલે સ્ત્રીઓ પણ ખૂબ આવે છે, બાળકો પણ ખૂબ આવે છે અને ભણતરવાળી છોકરીઓ અને છોકરાઓ પણ આવે છે. લગભગ બધા થઈને પચાસેક હજાર માણસો આવતા હશે. એટલે જ મને એક મિનિટની પણ નવરાશ હોતી નથી. દિવાળીને દહાડે પણ નવરાશ હોતી નથી. રોજ સવારે ૬:૩૦ વાગ્યાથી કામ શરૂ થાય છે તે રાતના ૧૧:૩૦ વાગ્યા સુધી કામ ચાલે છે. તેમાં ત્રણ કલાક આરામ આપે છે આ લોકો ૧૨ થી ૩ સુધી.

પ્રશ્નકર્તા: બરાબર છે.

દાદાશ્રી: આટલો આખો દહાડો ચાલે છે અને તેમાં દિવાળીને દહાડે તો મને સેકંડેય મળતી નથી. એટલે મારે રજા હોતી નથી કોઈપણ જાતની.

શ્રી એ. એમ. પટેલ (દાદા ભગવાન)નું દૂરદર્શન પરનું ઈન્ટરવ્યૂ...

પ્રશ્નકર્તા: હવે દાદાજી એક બીજી વાત આમાં આવે છે કે, આપના ભાવિક કે ભક્ત થવું હોય તો કોઈ યોગ્યતા કે કોઈ દિક્ષા કે કોઈ આચારસંહિતા એવી આપે નક્કી કરી છે?

દાદાશ્રી: દરેકે દરેક માણસ ગમે તે હોય પણ એ મને ભેગો થાય તે એનો અધિકારી ગણું છું. એ પછી મને પૂછે છે કે, હું તો જુગાર રમું છું, હું રમી રમું છું. ‘પણ શું તારી ઈચ્છા જુગાર-રમી રમવાની છે? તો કહે કે, ‘ના. મારે સાંસારિક શાંતી જોઈએ છે અને ભગવાનની પ્રાપ્તિ કરવાની ઈચ્છા થાય છે.’ મેં કહ્યું, ‘તું અધિકારી છું.’

પ્રશ્નકર્તા: બરાબર છે.

દાદાશ્રી: કોઈપણ માણસ એ આ માર્ગનો અધિકારી થાય છે અને એની મેળે કુદરતી રીતે થઈ જાય છે. એવું એટલે લગભગ પચાસ હજાર માણસો, પૈકી લગભગ પાંચેક હજાર માણસોને દાદા ભગવાન નિરંતર યાદ રહ્યા કરે છે. નિરંતર. એક ક્ષણ બાદ કર્યા સિવાય.

પ્રશ્નકર્તા: એક બીજો પ્રશ્ન. અને પ્રશ્ન એ છે કે, આપણે ભક્તિની વાત કરીએ છીએ. ‘ભક્તિ’. ભક્તિમાં જ્યારે આપણે આવીએ ત્યારે ગીતામાં શ્લોક છે કે, કૌન્તેય પ્રતિજાનીહિ ન મે ભક્તઃ પ્રણયતિ ॥ ૩૧ ॥ ‘હે કુંતીના પુત્ર તું નિશ્ચય જાણ જે કે, મારો ભક્ત નાશ પામતો નથી.’ હવે ભક્તિ જ્યારે આપણે મૂકીએ કેન્દ્રમાં ત્યારે બુદ્ધિ અને તર્ક એ બંને બંધ કરવા પડે છે. એવું મારું માનવું છે. આપ જરા માર્ગદર્શન આપજો.

દાદાશ્રી: હા. ભક્તિનો સ્વભાવ જ એવો છે, એ બુદ્ધિ અને તર્ક ઓછા કરે છે અને એનામાં છે તે સૂઝ વધારે વધતી જાય છે. સમજ અને સૂઝ એ વધતી જાય છે. એક ઘટે છે અને બીજું વધે છે એટલે પેલાને સંતોષ રહે છે. નહીં તો જો ઘટે બુદ્ધિ તો પછી સંતોષ ના રહે. પણ બીજી બાજુ સમજ વધે છે એટલે એને સંતોષ રહે છે.

પ્રશ્નકર્તા: અહીં એક તો બીજી વાત આવે છે, દાદાજી. કે શ્રદ્ધા. આપણે શ્રદ્ધા રાખીએ છીએ. તો એ ભક્તિ અને શ્રદ્ધા એ બે વચ્ચેનું અંતર થોડું સમજવું હતું.

દાદાશ્રી: હા જી. આ શ્રદ્ધા એક વસ્તુ એવી છે કે વ્યવહારની શરૂઆતમાં દરેકને શ્રદ્ધાની જરૂર છે. આપણે ટ્રેઈનમાં ગઈ કાલે ગયા હોય અને એક્સીડન્ટ થયો હોય, અને બોમ્બે આવવું હોય આપણે; બોમ્બે આવવાની જરૂર જ છે અને એક્સીડન્ટ થયેલો જ છે એ વાતની પણ ખાતરી છે. તો શંકા રાખવી કે, ‘ભાઈ આમ થયેલું અને કાલે આમ થશે’ એવું રાખવા કરતાં શ્રદ્ધા જ રાખવી કે, કાંઈ થવાનું નથી બસ. એટલે શંકા નહીં કરવી. શંકાથી કોઈ માણસ, કોઈપણ માણસ નિરાશ જ થાય છે શંકામાં. કોઈપણ જાતની શંકા નહીં કરવી. પોતાની છોકરીઓ કોલેજમાં જતી હોય અને મોટી ઉંમરની હોય અને ત્યાં આગળ એવી શંકા પડે કે એની જોડે કોઈ છોકરો ફરે છે. તો શંકા નહીં કરવાની. ઉપાય કરવાનો.

પ્રશ્નકર્તા: બરાબર છે.

શ્રી એ. એમ. પટેલ (દાદા ભગવાન)નું દૂરદર્શન પરનું ઈન્ટરવ્યૂ...

દાદાશ્રી: શંકા બીલકુલ નહીં કરવાની. શંકાથી તો નિરાશ થશો અને હેલ્થ નહીં થાય.

પ્રશ્નકર્તા: બરાબર છે. પણ મને એક બીજો વિચાર આવે છે આમાં કે, ગીતામાં લખ્યું છે કે, સંશયાત્મા વિનશ્યતી. સંશય કરનાર નાશ પામે છે.

દાદાશ્રી: હા જી.

પ્રશ્નકર્તા: પણ પશ્ચિમનો જો ઈતિહાસ જોઈએ આપણે તો પશ્ચિમમાં એક એવો યોગ આવ્યો કે, જ્યારે માણસે પ્રશ્નો કર્યા તો એક પ્રશ્ન કર્યો કે, આ પાંદડા લીલાં શા માટે છે? લાલ શા માટે નથી? અથવા લોહી રક્ત લાલ શા માટે છે? અને લીલું કેમ નથી? અથવા આકાશ એ નીલું અથવા બ્લૂ જ શા માટે છે? બીજા રંગનું કેમ નથી? પ્રશ્નો તદ્દન બાલ્યસુલભ પ્રશ્નો હતા. પણ આ પ્રશ્નોમાંથી જ્ઞાનનો પ્રાદુર્ભાવ થયો. એ પ્રશ્નોમાંથી, એ શંકામાંથી, એ સંશયમાંથી એ જ્ઞાન પ્રગટ્યુ જેને આપણે વિજ્ઞાન કહીએ છીએ. આખું વિજ્ઞાનનું પ્રાગટ્ય પશ્ચિમમાં ખાસ કરીને એ શ્રદ્ધા પર આધારિત નથી પણ વિજ્ઞાન પર અથવા તો સંશય પર પ્રમાણિત છે. એટલે આ એક મારા મનમાં રહ્યા કરે છે. આપ થોડું માર્ગદર્શન આપો.

દાદાજી: શંકા બે પ્રકારની છે. ૧) ફોરેનના લોકો જે શંકા રાખે છે, એ પુર્નજન્મને જાણતા, માનતા નથી એ લોકો શંકા રાખે છે એ જાણવાને માટે, વધુ જાણવાને માટે શંકાઓ કરે છે. વધુ જાણવા માટે. જે જાણે છે તેથી વિશેષ જાણવા માટે, વિગતવાર જાણવા માટે, માહિતી માટે. અને આપણાં

લોકો શંકા કરે છે જે પુર્નજન્મને માને છે એ લોકો શંકા કરે છે, પોતાની સેઈફ સાઈડ પોઝિશન કવર કરવા માટે. એટલે સેઈફ સાઈડની શંકા વિનાશ લાવે છે.

પ્રશ્નકર્તા: આપણે ફરીથી જુના પ્રશ્ન ઉપર જઈએ દાદાજી. આપે શ્રદ્ધાની વાત સમજાવી.

દાદાજી: હા જી.

પ્રશ્નકર્તા: અને એક બીજો આયામ છે અંધશ્રદ્ધાનો. અંધશ્રદ્ધા. તો આપ એનો કોઈ તફાવત સમજાવો.

દાદાજી: હવે શ્રદ્ધા એનું નામ કહેવાય કે, શ્રદ્ધા આપણને આવવી જોઈએ. શ્રદ્ધા આપણને આવવી જ જોઈએ. લોકો, ઘણા સંતપુરુષ એમ કહે છે કે, મારી પર શ્રદ્ધા રાખો. તો શ્રદ્ધા રાખીને નહીં. શ્રદ્ધા તો પોતાની પાસે આવવી જ જોઈએ. એટલે મારે ત્યાં જે આવે છે એને હું કહી દઉં કે, તમને શ્રદ્ધા આવે તો જ રાખજો. શ્રદ્ધા રાખશો જ નહીં મારા વાક્યો પર. જો તમારો આત્મા કબૂલ કરે તો જ માનજો નહીં તો મારો એક શબ્દે ય માનશો નહીં. એટલે શ્રદ્ધા રાખવા જેવી નથી ચીજ. અને જેનામાં જેટલો પ્રભાવ હોય તો શ્રદ્ધા આવી જ જાય.

પ્રશ્નકર્તા: શ્રદ્ધા એની મેળે જ આવે છે.

દાદાજી: એનો પ્રભાવ નથી ને લોકોને એમ કહે કે, મારી પર શ્રદ્ધા રાખો.

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પ્રશ્નકર્તા: હવે એક આગળ વધીએ જરા. એક શબ્દ છે, 'સત્ય'. આપણે 'સત્ય'નો હંમેશાં પુરસ્કાર કર્યો છે. અને અસત્યનો તિરસ્કાર કર્યો છે. અને આપણે હંમેશાં કહીએ છીએ કે, 'સત્યમેવ જયતે' પણ સત્ય જરાક એક વિચિત્રતા લાવે છે કે, દાખલા તરીકે, હું કલાકાર હોઉં. તો મારું કલાકાર તરીકેનું સત્ય અને વ્યક્તિ તરીકેનું સત્ય બંને એક જ સત્ય છે. પણ હું જો વેપારી હોઉં તો મારું વેપારની દુનિયાનું સત્ય અને મારા જીવનનું સત્ય એમ બે સત્ય જુદાં હોઈ શકે. તો આ જે દ્વિધાભાવ જે છે, જે વિરોધીતા જે છે એ મારે જીવનમાં સત્યની વાત કરવી છે અને વેપારમાં અસત્યની વાત કરવી છે. અને છતાંયે સત્યને જ ઉપર મૂકવું છે. સત્યનો જ પુરસ્કાર કરવો છે. તો આ એક મનમાં એ વિસંગતતા થાય છે.

દાદાજી: એક વ્યવહાર સત્ય એ જગત આખામાં જે જગતનું સત્ય કહેવાય છે, સાપેક્ષ. અને એક રીયલ સત્ય એ સત્ કહેવાય છે. એ સત્ય નથી કહેવાતું સત્ કહેવાય છે. સત્ એટલે અવિનાશી. કોઈપણ વસ્તુ અવિનાશી હોય તેને સત્ કહેવાય છે. અવિનાશી અસ્તિત્વને સત્ કહે છે અને વિનાશી અસ્તિત્વને સત્ય કહે છે. હવે સત્ય હરેક જગ્યાએ જરૂરત છે અને સત્યનો જો હોય તો વિજય થાય છે. પણ સત્ય એના સત્યના રૂપમાં હોવું જોઈએ, એની વ્યાખ્યામાં હોવું જોઈએ. સત્ય પ્રિય, હિતકારી, મીત અને સત્ય આ ચાર ગુણાકાર હોય તો એ સત્ય કહેવાય છે. સત્યકારી પ્રિયકારી ના હોય તો સત્ય ગણાતું નથી. પણ હિતકારી

ના હોય તો સત્ય ગણાતું નથી અને મીત એટલે થોડા શબ્દોમાં ન હોય તો એ સત્યકારી નથી ગણાતું. કારણ કે, જો વધુ પડતું બોલાય તો પેલો માણસ કંટાળે. એ સત્ય નથી ગણાતું. એના કરતાં તો રેડિયો સારો. એ સત્ય કરતાં રેડિયો સારો કે, જ્યારે સ્વીચ બંધ કરવી હોય ત્યારે કરી શકીએ. એટલે સત્ય એ આ રીતે હિતકારી હોવું જોઈએ. આવા ગુણાકાર સહિત હોવું જોઈએ. અને બીજું સત્ય કે જે વ્યવહારિક કે જે વેપારી-વેપારનું સત્ય જે છે એ કાળને આધીન છે. સત્તયુગમાં છે તે આ જ પ્રકારનું તે સત્ય નહોતું. સત્તયુગમાં જે સત્ય હતું અને આજનું સત્ય એ કળિયુગનું સત્ય છે. કળિયુગનું સત્ય એટલે કપટ સાથેનું સત્ય. અને પેલું સત્ય એ કપટ રહિત સત્ય. એટલે કાળને આધીન, સંજોગોવશાત. સંજોગોવશાત આ બધું વેપારમાં કરવું પડે છે.

પ્રશ્નકર્તા: બરાબર છે. એટલે સત્ય સનાતન આપની દૃષ્ટિએ નથી.

દાદાજી: નથી. સનાતન વસ્તુ નથી. સત્ સનાતન છે. આ ફરે છે એ કાળને આધીન છે. કાળને આધીન સત્ય ફરતું જાય છે.

પ્રશ્નકર્તા: એક બીજો પ્રશ્ન થાય છે. જરા વિચિત્ર પ્રશ્ન છે. ક્ષમા કરજો.

દાદાજી: હાજી. વાંધો નહીં. વાંધો નહીં.

પ્રશ્નકર્તા: કે એક એવી માન્યતા છે કે, આપની પાસે અથવા અન્ય ધર્મગુરુ અથવા અન્ય વિચારક કે જે પ્રતિષ્ઠિત જે ધર્મગુરુઓ જે છે અથવા માર્ગ પ્રદર્શકો જે છે એમની પાસે જે વર્ગ આવે છે ભક્તોનો એ સુખી ભક્તોનો વર્ગ

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આવે છે. અને સુખી માણસોના દુઃખો ઓછા કરવામાં આપ આપનું દર્શન આપો છો. જ્યારે જે દુઃખી વ્યક્તિઓ છે, જેમની ચિંતાઓ છે, જેમની શાશ્વત અને ભૌતિક ચિંતાઓ છે, લૌકિક ચિંતાઓ છે, વાસ્તવની ચિંતાઓ છે. ક્ષમા કરજો એ પ્રશ્ન માટે.

દાદાજી: સુખી લોકોની પાછળ જે ટાઈમ બગાડવામાં આવે છે, એ પોતાના સ્વાર્થને માટે બગાડે છે. સમજણ પડી ને? અને તે દુઃખીની પાછળ ધ્યાન આપતા નથી. સ્વાર્થ પોતાનો સચવાતો નથી એટલે. પણ મને તો કોઈપણ પ્રકારનો સ્વાર્થ છે જ નહીં. હું અમેરિકા ગયો ત્યારે ત્યાં આગળ ગુરૂપૂર્ણિમા ઉજવી હતી તે લોકો બધી સોનાની સાંકળીઓ જ પહેરાવી દેતા હતા અને હું પાછી આપી દેતો હતો એમને. વળી મને તો આ દુનિયામાં world માં કોઈ સોનાની જરૂર જ નથી. આ દુનિયામાં કોઈ ચીજ એવી નથી કે જે મારે ખપતી હોય અને સ્ત્રીનો તો મને વિચાર પણ નથી આવતો. એટલે.. આપ શું કહેવા માંગતા હતા તમે?

પ્રશ્નકર્તા: એટલે આ જીવનમાં સુખની વાત કરતા હતા કે, સુખી માણસનું દુઃખ કે દુઃખી માણસનું દુઃખ એવા કોઈ અર્થ જુદા કાઢવાની જરૂર તો નથી?

દાદાજી: સુખી માણસો મારી પાસે આવે છે એમના દુઃખ દુઃખી કરતાં વધારે પડતા હોય છે. કારણ કે એમના માનસિક હોય છે. એટલે કરુણા રાખવા જેવા હોય છે. એટલે એમનું પણ મારે રાખવું પડે છે અને એમનું પણ રાખવું પડે છે.

પ્રશ્નકર્તા: આપણે તો સમદષ્ટિથી જોવાના છે.

દાદાજી: મારે એક બાજું મિલનો માલિક હોય અને બીજું બાજું ડ્રાઈવર બંને સાથે બેસાડવામાં આવે છે. તમે જોયું હશે. મને એમની પર કરુણા થયા જ કરે કાળના હિસાબે શ્રીમંતોને આ એમના ભયંકર દુઃખો છે.

પ્રશ્નકર્તા: એક બીજો પ્રશ્ન થયો કે, પ્રભુ પાસે જવા માટે અથવા તો અંતિમ સત્ય છે એના તરફ જવા માટે કે ભ્રમ ગમે તે શબ્દ વાપરીએ. પણ જે પરમ સત્ય છે ત્યાં જવા માટે વ્યક્તિને કોઈક ગુરૂની જરૂર પડે છે. ખરેખર જરૂર છે ગુરૂની?

દાદાજી: હં... ગુરૂની જરૂર તો જન્મયો ત્યારથી જ. ગુરૂએ લીફ્ટ છે. એટલે સ્ટેશને જવું હોય અને આપણે કોઈને પૂછીએ નહીં તો આપણો બહુ વખત જતો રહે. પોતાની જાતે કોઈ જગ્યા શોધી શકાય નહીં. એટલે પૂછવાનું કોઈકને રસ્તામાં કે આ સ્ટેશન ક્યાં, કઈ બાજુ આવેલું છે? એ પણ ગુરૂ કહેવાય છે. જેને જેને આપણે પૂછીએ એ બધા ગુરૂ કહેવાય. સ્કૂલમાં બધા ગુરૂ કહેવાય છે. કોલેજમાં એ બધા ગુરૂ કહેવાય છે. એના મા-બાપ ગુરૂ હોય છે. સમજણ પડીને. એટલે ગુરૂ તો બધે જરૂર જ છે. એટલે છેવટે આધ્યાત્મ માટે પણ ગુરૂની જરૂર છે.

પ્રશ્નકર્તા: અને આચાર્યનો અર્થ જ એ છે ને કે, જે આચાર દ્વારા શીખવે એ જ આચાર્ય કહેવાય છે ને આપણે ત્યાં.

દાદાજી: શું કહેવાય છે?

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પ્રશ્નકર્તા: આચાર્ય એ આચાર દ્વારા, પોતાના આચાર દ્વારા, પોતાની ક્રિયા દ્વારા જે શીખવે એને જ આપણે આચાર્ય કહીએ છીએ.

દાદાજી: એને જ આચાર્ય કહીએ છીએ પણ આચાર રહ્યા નથી. એટલે લોકોને છાપ પડતી નથી.

પ્રશ્નકર્તા: હવે એક જ પ્રશ્ન મને રહ્યો હતો કે, જો ગુરૂ ન હોય અને પુસ્તક હોય પુસ્તક, ગ્રંથ. તો ગ્રંથ ગુરૂ ન બની શકે?

દાદાજી: હા ગ્રંથ ગુરૂ બની શકે. પણ જો એની મેળે સહેજા સહેજે કોઈ ઉત્તમ ગુરૂ મળી આવે ચોખ્ખો-બિનસ્વાર્થી અને જેને જોતા જ આપણું હૃદય આમ નમી જાય. આપણે જોતા નમી જાય તો તરછોડવું નહીં એની પાસે જવું. જેને જોતા જ આપણને નમન કરવાનું મન થાય તો જવું નહીં તો પુસ્તકમાં રહેવું.

પ્રશ્નકર્તા: ઘણીવાર એવું થાય ને કે આપણને પુસ્તકને સમજવા માટે પણ માર્ગદર્શક જોઈએ. પુસ્તક આપણી મેળે ન પણ સમજીએ.

દાદાજી: જરૂર હોય. એટલે બધામાં જરૂર તો ખરી. પણ તે નમન કરવા જેવો માણસ હોવો જોઈએ.

પ્રશ્નકર્તા: બરાબર છે.

દાદાજી: નમન કરવા જેવો. એટલે આપણે તપાસ કર કર કરવી ત્યાં કોઈક દહાડો તમારી જે ઈચ્છા છે તે પૂર્ણ થશે.

પ્રશ્નકર્તા: એક અંતિમ પ્રશ્ન પૂછી લઉં. આ તો વિષય એટલો અગાધ છે કે આમાં તો કલાકો સુધી બેસી શકાય છે. પણ સમયની મર્યાદા હોય છે. આપણે સીમાબદ્ધ રહીને આગળ વધવું પડે છે. અને આપનો અમે જે આનંદ, જે જ્ઞાનપ્રાપ્તિ આપનાથી થઈ છે, જે અમારા દ્વારા આપના પાસેથી મળી શકે એ પણ આ સમયની મર્યાદામાં રહીને જ મેળવવાનું છે. એક પ્રશ્ન છેલ્લો છે કે, 'સુખ. સુખ આપણાં અને સુખની આપણી વ્યાખ્યા ઈન્દ્રિયગમ્ય સુખની છે. ઈન્દ્રિયો દ્વારા જે આપણે જે અનુભવીએ છીએ, પ્રાપ્ત કરીએ છીએ એ સુખની વ્યાખ્યા છે. આપ સુખને કઈ રીતે મૂલવો છો?

દાદાજી: સુખ બે પ્રકારના હોય છે. એક ઈન્દ્રિયોથી જે પ્રાપ્ત થતું સુખ જે છે એ વૈકલ્પિક સુખ છે. એટલે સાચું સુખ નથી. એમાં આરોપ કર્યો છે, જલેબીમાં આરોપ કરીએ તો સુખ લાગે અને જલેબી ખરાબ છે એવો આરોપ કરીએ તો દુઃખ લાગે છે. માટે જલેબીમાં સુખ નથી એ આપણાં આરોપો ઉપર આધાર રાખે છે. બે રૂમનું ઘર જો આપણે આરોપ કરીએ કે, એ બહુ સરસ છે તો એ સુખ આપે છે. અને મારા ફેન્ડના ચાર રૂમ છે એના કરતાં ખરાબ છે એમ કહીએ તો દુઃખ આપે છે. એવું કામ છે.

પ્રશ્નકર્તા: એટલે આ બધી સમાંતર વસ્તુઓ ચાલે છે બધી.

દાદાજી: એટલે આરોપ કરો એ પ્રમાણે બધું ચાલશે. આરોપભાવ કરો એ પ્રમાણે સુખ અંદરથી આવે છે. પણ એવો આરોપ કરો. સમજણ પડીને.

શ્રી એ. એમ. પટેલ (દાદા ભગવાન)નું દૂરદર્શન પરનું ઈન્ટરવ્યૂ...

પ્રશ્નકર્તા: બરાબર છે.

દાદાજી: હું કઢી ઘણી ખારી હોયને તોય ઘણી સારી છે એવું કહીને ખાઈ લઉં છું.

પ્રશ્નકર્તા: બરાબર છે. અચ્છા દાદાજી આપના બહુ જ આભાર, અત્યંત આભાર અંતઃકરણ પૂર્વક. આપ અહીં કષ્ટ લઈને અહીં આવ્યા અને અમને આ વાતો કરી. દાદાજી પાસેથી આપણે થોડી વસ્તુઓ પ્રાપ્ત કરી. સુખની વ્યાખ્યા, ગુરૂની જરૂરિયાત, ગ્રંથનું મહાત્મ્ય અથવા જે શરીરની વાતો અને એ વાતો ઘણી લંબાણથી ઘણીવાર કરી શકીશું પણ અત્યારે આ જે અંત સમયમાં આપણે વાતો કરી અને ખાસ કરીને એમને જે તકલીફો છે દૈહિક. ખાસ કરીને સાંભળવાની તકલીફ તે છતાં એમણે જે સંતુલન રાખીને શાંતિથી ઉત્તરો આપ્યા એ બદલ આપણે એમનો અત્યંત આભાર માનીએ છીએ અંતઃકરણપૂર્વક આભાર માનીએ છીએ. આ કાર્યક્રમ આપણે અહીં સમાપ્ત કરીએ છીએ. ધન્યવાદ.

અનુલેખન : અલ્પા ભરૂચવાળા



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The World: A Puzzle**Seeker:** Who has created this World?

Dadaji: The Christians say that God is the creator of this world, Muslims say Allah has made it and the Hindus also maintain that Ishwar (Bhagawan) has made it. All of them are right from their own viewpoint, but wrong 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 center 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, nobody has created this world. Then who is its maker? I tell you that the world is a puzzle itself. It is very puzzle-some and hence it's called a puzzle. Truly speaking it has come into existence by itself and I have seen it as such through

my vision and wisdom. I have glanced at the entire universe in micro details through my full vision and wisdom and I say this, seeing it 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. To me, the Pure Soul (shuddhatma) and matter (pudgal) are completely separate substances. But those who cannot see them as two totally different substances get dissolved in the puzzle.

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 that 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

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that. And suppose God would undertake the moulding of all, then all would have similar faces like uniform products coming through 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?

Dadaji: Well, 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.

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Scientific Circumstantial Evidences (Vyavasthita-shakti)

Dadaji: Look, you get up early in the morning...; tell me truly do you get up on your own? Do you, yourself, get up early or are you awakened by some invisible power?

Seeker: I get up on my own.

Dadaji: But does it not happen sometimes, that you feel sleepy and yet not able to sleep? If you can get up on your own, then why do you set the alarm, when you have to get up at 4.00 in the early morning? If you go to bed, resolving to get up at 5.10 a.m., you must get up at that time; but does it so happen?

Seeker: No, Sir. I have to take help and set an alarm.

Dadaji: Here lies the contradiction. Where you don't do, you say- 'I did it.' How can it be called a principle? Then think! Who wakes you up? It is the Scientific Circumstantial Evidences (vyavasthita-

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shakti), the systematic and impartial power that wakes you up. 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 stupid! 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 state of perfect bliss irrespective of any other factors.

Dadaji: Where does God live? What's his address? Do you feel like writing him a letter? To which address would you send it? In which street does he live? What's his street number?

Seeker: I don't know it. But it is said that He lives above (pointing towards the sky).

Dadaji: 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. He is in them as power (un-manifested) but He has fully manifested within me in all His glory...

God is revealed in this body-temple... there is light, wonderful light within. The one you see sitting in

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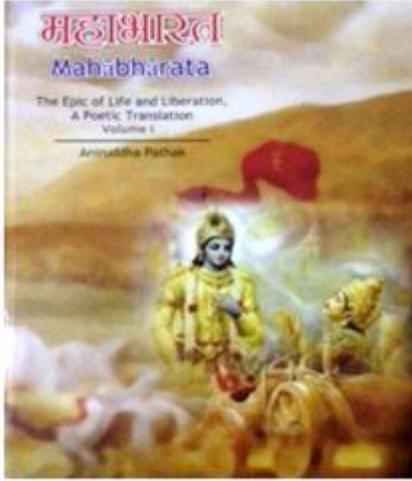
front of you is Ambalal Muljibhai Patel, a Patidar of Bhadaran village of Anand District of Gujarat, a civil contractor by profession. But 'He' who is revealed within, is a great wonder. He is 'DADA BHAGAWAN'! But how can you understand him? This body is a packing; and he who is sitting inside is "Dada Bhagawan".

Yours is also a packing. A packing named Amit. The 'one' staying inside is God (Bhagawan). This donkey has a donkey-form packing but he who stays within is God (Bhagawan). But these unlucky fellows abuse a donkey when it crosses their way. The God within it makes a note of it: "Oh, he calls me a donkey! Go then and enjoy, you too will have one life of a donkey!" The outward packing may be that of whatever type of wood, say a rosewood or pinewood. What does a merchant check, the outer packing or the content inside?

Seeker: He checks the content.

Dadaji: Yes, what's there in a packing? What is valuable and what we are concerned with is the rich contents inside. Some packing might be rotten, some broken; but the content within is pure. 'I' haven't identified my 'Self' with this Ambalal Muljibhai Patel even for a second. And ever since my self-realization, 'I' am living with 'Him' as my first neighbour.





Book: 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.

It has been observed that most of the people shun reading the voluminous scripture Mahabharata merely due to its sheer volume of a hundred thousand verses. However, the Author has redressed this limitation by coming out with a moderately concise compendium of the great epic Mahabharata without losing its crux and successfully achieved this stupendous task.

At the very first glance of this book, one cannot but be greatly impressed with the fluidity in poetic English Translation of the selected verses alongside the transliteration facilitating recital of original verse.

L. D. Patel

The author has also given with every verse, a contextual commentary to maintain the consistent flow of the epic which will hold the attention and interest of the reader all through the study. The effort of the Author and Publishers in presenting this volume will attract many readers in India as well as abroad to read this compendium.

The task taken up will prove to be of a great help in encouraging the scholars and readers of modern generation to study the great epic of Mahabharata. Besides, the book can also serve as a handy tool for familiarising with the Sanskrit language for readers coming with the background of English language.

Hearty compliments to the learned Author Mr.Aniruddha Pathak and the Publishers- Ramakrishna Seva Samiti for the outstanding service in the field of Indian Culture & Literature. Let us wish for similar great success in creation and release of the succeeding Volumes- 2 & 3 of this outstanding publication.

□

डा. बलदेवानंद सागर

२३-दिसम्बर' २०१६ को सुरत (गुजरात) में होलिस्टिक साइन्स रिसर्च सेन्टर, कामरेज-सुरत और भारतीय दार्शनिक अनुसंधान परिषद के संयुक्त तत्त्वावधान में सर्वाङ्गी जीवन पर आयोजित त्रिदिवसीय राष्ट्रीय संगोष्ठी के उद्घाटन-सत्र में राष्ट्र के अलग-अलग भागों से आये विशिष्ट विद्वानों और विचारकों ने सर्वाङ्गी मानव जीवन से जुड़े विविध पक्षों पर अपने-अपने उदात्त और सुलझे हुए उदार विचार रक्खें।

संगोष्ठी के शुभारम्भ के लिए उद्घाटन-सत्र की वेदिका पर विराजमान थे- प्रो. एस. आर. भट्ट (अध्यक्ष, भारतीय-दार्शनिक-अनुसन्धान-परिषद), प्रो. रामजी सिंह, प्रो. जे. एम. दवे (निर्देशक, अक्षरधाम-शोध-संस्थान, नई दिल्ली), प्रो. अर्कनाथ चौधरी (उप-कुलपति, श्री सोमनाथ-संस्कृत-विश्वविद्यालय), एवं प्रो. गोदाबरीश मिश्रा (दर्शन विभागाध्यक्ष, मद्रास विश्वविद्यालय)।

होलिस्टिक साइन्स रिसर्च सेन्टर के निर्देशक डॉ. बालाजी गणोरकर के आह्वान पर सभी सम्माननीय अतिथि-विद्वानों ने सभागार के बाहर प्रतिष्ठापित संपूज्य दादा भगवान की प्रतिमा पर माल्यार्पण किया और श्रद्धा-दीप के प्रज्वलन के साथ इस महनीय संगोष्ठी का शुभारम्भ हुआ। इस अवसर पर सभागार में सुख्यात गायक एवं गीत-संगीतकार कविराज श्री नवनीत संघवी के सुमधुर-कंठ से मीठे-रसीले और आध्यात्मिक-बोध से भरे हुए भजनों की सुमधुर स्वर-लहरियां उपस्थित सहृदयों के मन-मस्तिष्क को झकझोर कर भावविभोर कर रही थीं।

सुश्री ज्योतिबेन और श्री हरीशभाई ने केलिफोर्निया (अमेरिका) से इलेक्ट्रॉनिक-माध्यम से उपस्थित सभी अतिथिओं का भावभरा शाब्दिक स्वागत किया।

ज्योतिबेन ने अपने सन्देश में कहा कि पूज्य दादा भगवान की अनुकम्पा से उन्होंने (हरीशभाई और ज्योतिबेन ने) सर्वाङ्गी विज्ञान की गूढता को समझ कर जीवन की नश्वरता और परम की सनातनता का अनुभव किया है और पूज्य कनुदादा ने इस सर्वाङ्गी विज्ञान को व्यापकरूप से प्रचारित करने का दायित्व उनको दिया है। इसी प्रकार अपने स्वागत-उद्गारमें (गुजराती- कविता में) हरीशभाई ने अपनेपन से सभी प्रतिनिधियों और निष्णात-विद्वानों से पूज्य दादा भगवान के सर्वाङ्गी-विज्ञान के आनंद का अनुभव करने का आह्वान किया।

सम्माननीय अतिथि-विद्वानों और सभागार में उपस्थित सभी प्रतिनिधियों का स्वागत करते हुए होलिस्टिक साइन्स रिसर्च सेन्टर के निर्देशक डॉ. बालाजी गणोरकर ने सूचित किया कि इस सेन्टरकी यह दूसरी राष्ट्रीय संगोष्ठी है। इससे पहले, गुजरात विश्वविद्यालय के दर्शन-विभाग के साथ मिलकर ५ और ६ मार्च, २०१६ को अमदावाद में, अपनी प्रथम संगोष्ठी का आयोजन किया था। अपने स्वागत-भाषण में डॉ. गणोरकर ने संगोष्ठी के उद्देश्यों को संक्षेप में रेखांकित करते हुए कहा कि पूरा विश्व, हिंसा, अशान्ति, अशिक्षा, असहिष्णुता, भूखमरी और आतंकवाद जैसे मुद्दों से जूझ रहा है। हम लोग फिर एक बार इकठ्ठे हुए हैं। मैं आशा करता हूँ कि इस संगोष्ठी में विद्वानों, चिन्तकों एवं विचारक-अनुसन्धाताओं के द्वारा उपस्थित विचारों से इन समस्याओं के समाधान में अवश्य मदद मिलेगी। प्रो. एस. आर. भट्ट को धन्यवाद देते हुए डॉ. गणोरकर ने कहा कि भारतीय दार्शनिक अनुसन्धान परिषद के सहयोग से इस संगोष्ठी का आयोजन सुगम बन पड़ा है।

इस अवसर पर सभागार में समुपस्थित विद्वद्-प्रतिनिधियों और आमंत्रित

विशिष्ट विद्वानों में सर्वश्री डॉ. के. के. चक्रवर्ती, ब्रिगेडियर चित्तरंजन सावंत, प्रो. दीप्ति त्रिपाठी, डॉ. अनिन्दिता बालस्लेव, प्रो. धर्मसिंह, डॉ. जे. पी. अमीन, प्रो. जे. बी. शाह, प्रो. दिलीप चारण आदि विराजमान थे।

अपने आत्मिक और औपचारिक स्वागत-भाषण के बाद निर्देशक डॉ. बालाजी गणोरकर ने आकाशवाणी एवं दूरदर्शन के आद्य संस्कृत-समाचार-प्रसारक डॉ. बलदेवानंद सागर को मंच-सञ्चालन के लिए सप्रेम और साग्रह आमंत्रित किया।

सर्वाङ्गी जीवन पर आयोजित इस राष्ट्रीय संगोष्ठी के उद्घाटन-सत्र के शुभारंभ-वेला में सर्वप्रथम डॉ. सागर ने मंगलाचरण और त्रि-मंत्र के मंगल-पाठ के लिए श्रीमती इलाबेन पटेल, श्रीमती गीताबेन देसाई और श्रीमती शिल्पा पटेल को आमंत्रित किया। इन्हो ने अपने मधुर-स्वरों से त्रि-मंत्र-पाठ, ॐ नमो भगवते वासुदेवाय, नमः शिवाय और जय सच्चिदानंद के पवित्र उच्चारण से पूरा परिवेश सात्विकता से भर दिया।

इस सर्वाङ्गी और सर्व-दर्शन के समन्वित-स्वरूप को राष्ट्रीय संगोष्ठी की भूमिका के रूप में प्रस्तुत करते हुए डॉ. सागर ने - “यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः, बौद्धाः बुद्ध इति प्रमाण-पटवः कर्तेति नैयायिकाः. अर्हन्नित्यथ जैन-शासनरताः कर्मेति मीमांसकाः, सोह्यं नो विदधातु वाञ्छित-फलं त्रैलोक्यनाथो हरिः..” (अर्थात् जिस त्रिभुवन के स्वामी, सर्जक, रक्षक और संहारक - परम-तत्त्व, सच्चिदानन्द- परमात्मा को, शैव- मतानुयायी शिव के नाम से जानते हैं, अद्वैत-मतानुयायी ब्रह्म के रूप में अनुभव करते हैं, प्रमाण-पटु बौद्ध जिस को बुद्ध के रूप में

स्वीकारते हैं, नैयायिक जिसको कर्ता के रूप में प्रतिष्ठापित करते हैं, जैन-दर्शन के अनुयायी जिसको अर्हत् कहकर बुलाते हैं और मीमांसक जिसको कर्म के रूप में अंगीकार करते हैं, वह हरि (त्रिविध-ताप को हरने वाले, सच्चिदानन्द-परमात्मा) (हमारे मनोरथों को पूरा करें.) यह लोकप्रिय श्लोक और “एकं सद् विप्राः बहुधा वदन्ति” (वह परम तत्त्व एक है किन्तु अनुभवी, साधक-सन्त, दार्शनिक तथा चिन्तक उसको अलग-अलग नामों से बुलाते हैं) यह प्रसिद्ध वेद-मन्त्र प्रस्तुत किया। इसी बात को पुनः स्पष्ट करते हुए उन्होंने “शिव-महिम्नः स्तोत्र” के रचनाकार गन्धर्वराज पुष्पदन्त के “त्रयी सांख्यं योगः पशुपति-मतं वैष्णवमिति” - इस श्लोक को भी विद्वानों के सम्मुख रक्खा . उपक्रम के रूप में उन्होंने ये भी कहा कि पूज्य दादा भगवानका यह समग्रतावादी विज्ञान वैदिक-सनातन धर्म के मौलिक सिद्धान्तों पर आधारित है, जिसको स्वीकार करके और जीवन में क्रियान्वित करके ईक्कीसवीं सदी का वैश्विक मानव शान्ति और सुख का अनुभव कर सकता है।

संगोष्ठी की शुभारम्भ-विधि में “दीपज्योतिः नमोऽस्तु ते” के लिए वेदिका पर विराजमान विशिष्ट-अतिथियों, श्री वसंतभाई पटेल, श्री योगेशभाई शुक्लतथा श्री शैलेशभाई पटेल आदि ने मिलकर मंगलदीप प्रज्वलित किया।

अतिथियों और प्रतिनिधियों का स्वागत करते हुए श्री वसंतभाई पटेल ने कहा कि पूज्य दादा भगवान् की यह हार्दिक इच्छा थी कि सर्वाङ्गी-विज्ञान की उनकी विचारधारा को अधिक से अधिक बौद्धिक-जगत् तक पहुँचाया जाए जिससे कि आधुनिक मानव इससे लाभान्वित हो सके. उन्होंने कहा कि मुझे आनन्द है कि हमारा आमन्त्रण स्वीकार कर देश के विभिन्न-भागों से तजज्ञ और निष्णात लोग यहाँ पधारे हैं।

वेदिका पर विराजमान अतिथियों का सादर-सत्कार डॉ. बालाजी गणोरकर, श्री लालजीभाई पटेल, श्री वसंतभाई पटेल और श्री योगेशभाई शुक्ल ने पुष्प-गुच्छ व केन्द्र का स्मृतिचिह्न देकर और अंगवस्त्र पहना कर किया. सत्कार-सम्मान और अभिनन्दन-विधि के बाद पूज्य दादा भगवान के आस-शिष्य और सुख्यात गायक-संगीतकार व कविराज श्रीनवनीत संघवी जी की सीडी का विमोचन विशिष्ट-अतिथियों के करकमलों द्वारा किया गया. होलिस्टिक् साईन्स रिसर्च सेन्ट्र द्वारा प्रकाशित संगोष्ठी की स्मारिका, “Dialogues with Dadaji” (Revised edition) और “दादांची ज्ञानगोष्ठी” (मराठी, सम्पादक- डॉ. बालाजी गणोरकर, डॉ. सुनन्दा शास्त्री और श्री एल. डी. पटेल) की लोकार्पण-विधि भी इसी अवसर पर संपन्न हुयी.

इस संगोष्ठी की प्रस्तावना प्रस्तुत करते हुए श्री एल. डी. पटेल ने कहा कि “सर्वाङ्गी विज्ञान से ओतप्रोत जीवन और जीवन-पद्धति पर आधारित यह दूसरी राष्ट्रीय संगोष्ठी आप सभी विद्वानों और चिंतकों के सहयोग से अवश्य ही सफल होगी, ऐसा मेरा विश्वास है और इसी प्रकार हम सब मिलकर पूज्य दादा भगवान के समग्रतावादी आध्यात्मिक ज्ञान की ज्योति को पूरे विश्व में प्रचारित और प्रकाशित करने में सफल होंगे.”

उद्घाटन-सत्र के प्रथम-वक्ता के रूप में बोलते हुए प्रो. रामजी सिंह ने आज के संदर्भ में सर्वाङ्गी-विज्ञान और वैज्ञानिक-विधि से पूर्ण समग्रतावादी जीवन-दर्शन की आवश्यकता पर बल दिया. उन्होंने कहा कि हमारे वैदिक-वाङ्मय के अध्ययन से पता चलता है कि वैदिक-चिंतकों ने किस प्रकार से अनुभूत आध्यात्मिक सनातन-सत्य और व्यावहारिक-तथ्यों को औपनिषदिक-साहित्य में सरलता से अभिव्यक्त किया है.

उन्होंने “ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते. पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते..- इस बृहदारण्यक-उपनिषद् के शान्ति-मंत्र का उद्धरण देकर पूज्य दादा-भगवान के सर्वाङ्गी-विज्ञान की विचारधारा का समर्थन किया.

प्रो. गोदाबरीश मिश्रा ने अपने उद्बोधन में कहा कि दर्शन की खोज जीवन के विविध आयामों को सहज-सरल बनाने के लिए सतत प्रक्रिया के रूप में सदा चलती रहती है यह एक ऐसी प्रक्रिया है जो नदी-प्रवाह के समान अनवरत चलती रहती है और नये-नये रहस्यों का उद्घाटन होता रहता है.

प्रो. अर्कनाथ चौधरी ने वैदिक काल से अपनी बात आरंभ करके आधुनिक काल की विभिन्न विचारधाराओं को रेखांकित करते हुए सभी रचनात्मक एवं वैश्विक ज्ञान को सराहा और कहा कि प्राच्यविद्या का क्षेत्र बहुत व्यापक है और इस दिशा में मानव को समुचित प्रबोध देने का कार्य करती है - उपनिषदों में सभी विचारधाराओं का समावेश इसी वैदिक-साहित्य की गंगोत्री से प्रसूत होकर इसी आर्ष गंगा-सागर में विलीन होता है. तभी तो भारत-वर्ष का मनीषी उर्ध्वबाहु होकर कहता है - “सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः”. इसी संदर्भ में पूज्य दादा भगवान का सर्वाङ्गी विज्ञान का यह आध्यात्मिक ज्ञान आज की पीढ़ी को समुचित दिशाबोध देता रहेगा.

प्रो. जे. एम. दवे ने अपने अभिभाषण में कहा कि भारतीय-जीवन पद्धति या यूं कहे कि हिन्दू-जीवन पद्धति एक गुलदस्ते के समान है जिसमें हर रंग -रूप और सुगंध के सुमन समाये हुए हैं. विश्व की अन्य विचारधाराएँ उतनी लचीली और उदार नहीं प्रमाणित हुयी है जितनी कि वैदिक सनातन - विचारधारा. इसी विचारधारा की

गंगोत्री से प्रवाहित हुयी है पूज्य दादा भगवानकी यह सर्वाङ्गी विज्ञान-प्रवाहकी मंदाकिनी.

कार्यक्रम के इस पड़ाव पर एक ऐसा क्रम आया जब सभी सहृदय सभाजनों को अपनी उपस्थिति की धन्यता का अनुभव हुआ. यह पड़ाव था- पूज्य कनु दादा के रेकोर्डेड [ध्वन्यंकित] आशीर्वचनों को सुनने का...

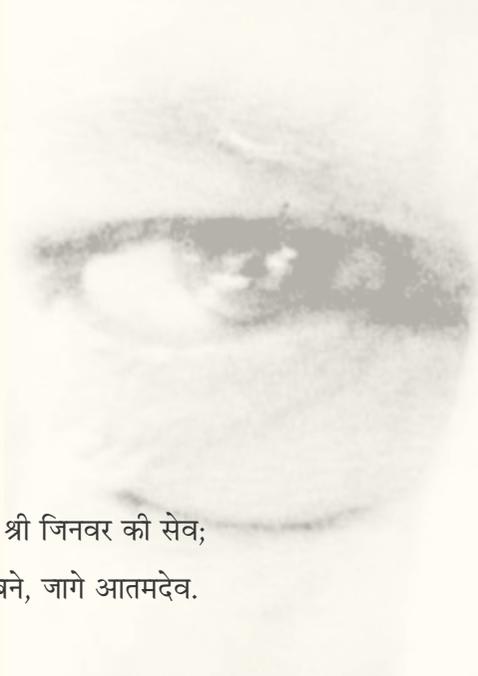
सभागार में सरल-तरल वाणी में प्रसारित अपने आशीर्वचनों में पूज्य कनु दादा ने, इस संगोष्ठी में देश-विदेश से पधारे हुए महानुभावों, विद्वज्जनों और प्रतिनिधियों का स्वागत करते हुए कहा कि प्रो. एस. आर. भट्ट (अध्यक्ष, भारतीय-दार्शनिक-अनुसन्धान-परिषद्) के मार्गदर्शन और सहयोग से आयोजित इस संगोष्ठी में विख्यात चिन्तकों, विचारकों, साधकों और शोधार्थियों द्वारा प्रस्तुत अपने-अपने मंतव्यों और विचारों के द्वारा जरूर ही पूज्य दादा भगवान् के सर्वाङ्गी अक्रम-विज्ञान को सरलता और गहनता के साथ समझने में मदद मिलेगी. उन्होंने कहा कि मैं अपने अंतर्मन से सभी के लिए सच्चिदानन्द परमात्मा से प्रार्थना करता हूँ और इस समग्र-आयोजन के लिए सभी समर्पित कार्यकर्ताओं के कुशल-क्षेम के लिए मंगल-कामना करता हूँ.

अपने अध्यक्षीय भाषण में प्रो. एस. आर. भट्ट ने कहा कि मैं इस शोध-संस्थान के साथ आरम्भ से ही जुड़ा हुआ हूँ और पूज्य श्री कनुदादा, श्री वसन्तभाई, श्री उत्तमभाई, श्रीशैलेशानन्द जी एवं अन्य सभी, इस केन्द्र के आप्त-सदस्यों से सुपरिचित हूँ. इस सेमिनार से पहले भी, भारतीय दार्शनिक अनुसन्धान परिषद् और होलिस्टिक साइन्स रिसर्च सेन्टर, मिलकर कई राष्ट्रीय और आंतरराष्ट्रीय सेमिनार का सफल

आयोजन कर चुके हैं. उन्होंने कहा कि उन संगोष्ठियों में प्रस्तुत किये गये सभी शोध-पत्रों और निष्णातों के विचारों का प्रकाशन भी किया गया है. मुझे प्रसन्नता है कि मैं इस संगोष्ठी के आज के इस सत्र में उपस्थित हूँ, जैसा कि मैंने पहले कहा — हम सब पूज्य दादा भगवान् के सन्देशों और आध्यात्मिक अनुभवों को प्रचारित-प्रसारित करने के लिए कटिबद्ध हैं. भारतीय-दर्शन, जीवन की व्यापकता को यथार्थ और संसार यानी ब्रह्म और माया के रूप में सहजरूप में स्वीकार करता है तथा इसी तत्वज्ञान [सच्चिदानन्द-स्वरूप] को परिभाषित करने के लिए “एकं सद् विप्राः बहुधा वदन्ति” का घोष वैदिक-मनीषियों ने किया. पूज्य दादा भगवान् का यही साक्षात्-अनुभूत ज्ञान आज के सन्दर्भ में अधिक प्रासंगिक है और इस सर्वाङ्गी अक्रम-विज्ञान के अनुसार वैज्ञानिक जीवन-पद्धति के अधिकाधिक प्रचार-प्रसार के लिए -इसी प्रकार के सेमिनार, भविष्य में भी देश-विदेश में संयुक्त-रूप से आयोजित करने का शुभ संकल्प करते हैं.

अध्यक्षीय-उद्घोष के बाद इस सत्र की सम्पूर्ति-विधि यानी कि धन्यवाद-ज्ञापनविधि की बारी आयी. होलिस्टिक साइन्स रिसर्च सेन्टर के पन्जीयक श्री योगेश शुक्ल ने अपनी सहज एवं सौहार्दपूर्ण शैली में वेदिका पर स्थित सभी विशिष्ट-जनों एवं सभाजनों के लिए साधुवाद ज्ञापित किया. राष्ट्रगान के साथ यह महनीय उद्घाटन-सत्र सम्पन्न हुआ.

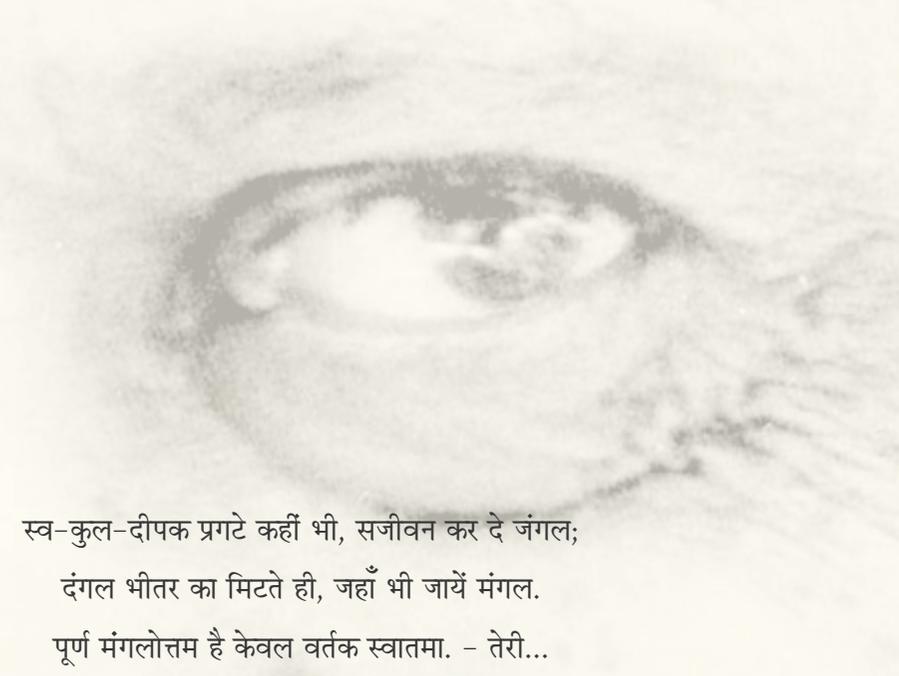




व्यवहारे है मंगलम् श्री जिनवर की सेव;
निश्चय मंगल तब बने, जागे आतमदेव.

स्व-पर को शुभ लाभ कर, निज में लक्ष हमेश;
ज्योत जगावे 'ज्ञान' की, 'अक्रम' सर्व प्रदेश.
तेरी आँखों का दीवाना, तेरी बानी का परवाना;
दुनिया जान गई है, मैं हूँ पागल आपका. - तेरी...

जब से पीया दर्शन का अमृत, काया बन गई पुष्पिल;
पंख हजारों खुली भीतर, माया लागी स्वप्निल.
केवलज्ञानी और 'अक्रम' हैं मेरे बाप का. - तेरी...



स्व-कुल-दीपक प्रगटे कहीं भी, सजीवन कर दे जंगल;
दंगल भीतर का मिटते ही, जहाँ भी जायें मंगल.
पूर्ण मंगलोत्तम है केवल वर्तक स्वातमा. - तेरी...

दुनियाभर में हो सुख-शांति, तन-मन हो निरोगी;
स्वातम्-सिद्धि चाहक मैं खुद, अविकल्पोदय खोजी.
चेतन त्रिमंत्रा स्वा-मूर्ता सन्मुख आत्म का. - तेरी...

मेरे जीवनभर का सपना, मिले मारग सबको सच्चा;
वंदे मातरम्, सूरज, सागर, हव्वा, आसमां.



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