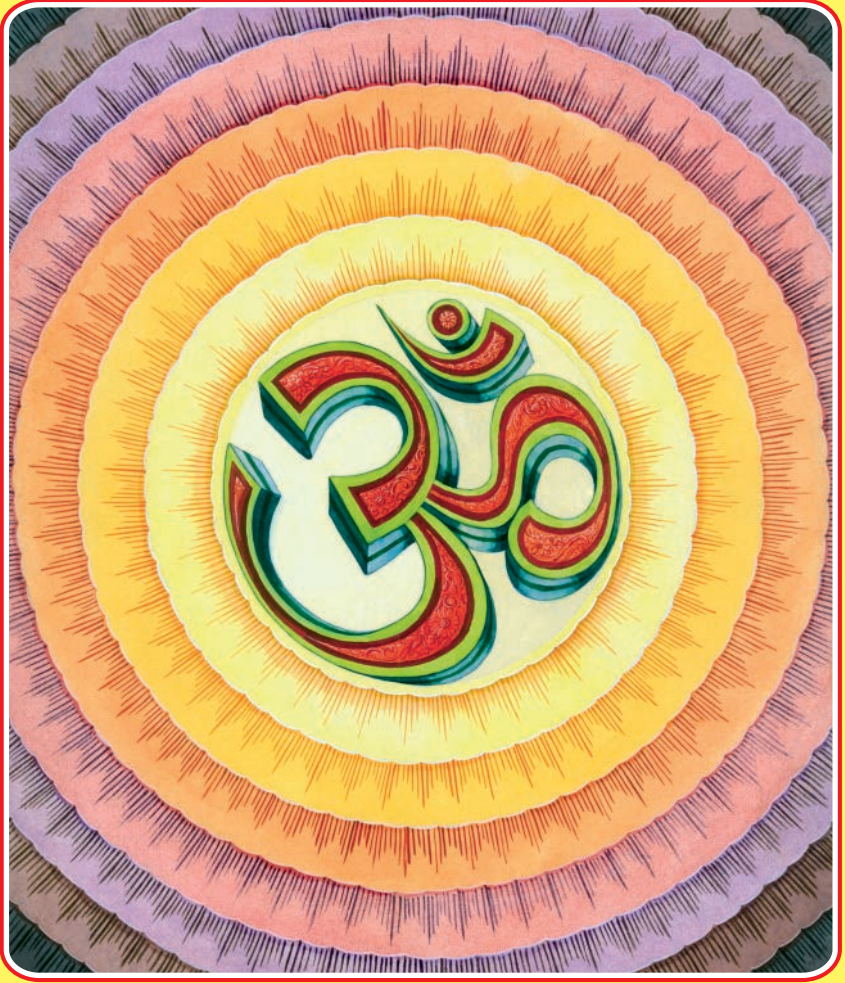


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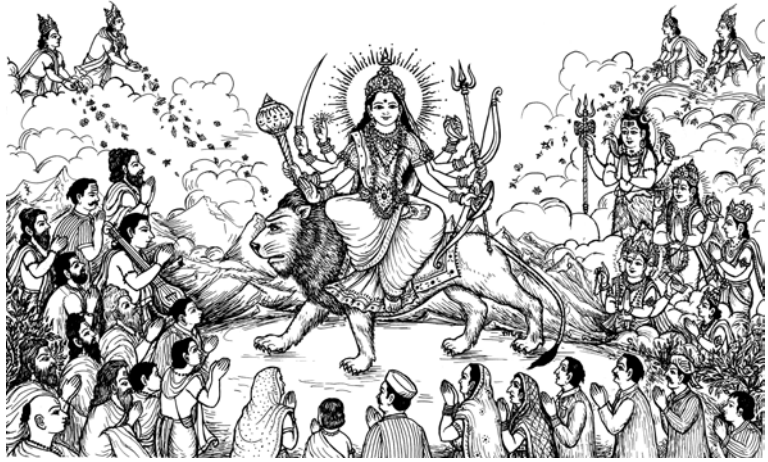
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**September  
2015**



Govinda with Cows

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



# KALYANA-KALPATARU

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL  
IDEAS AND LOVE FOR GOD

Vol. 60

September 2015

No. 12

## Govinda with Cows

जिह्वे पिबस्वामृतमेतदेव गोविन्द दामोदर माधवेति ॥

O my sweet desiring tongue! take the name of Govinda, Dāmodara and Mādhava (which will lead you to Supreme Truth).

□ □

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# Letters on Life Spiritual

—*Brahmalina Sri Jayadayal Goyandka*

You have asked me how to develop love for the Lord; it is well and good. There are various ways for developing such love, some of which are being mentioned below—

(1) Love for the Lord can be most speedily developed by hearing the Lord's praises and discourses on His love and glory from the lips of devotees. In the absence of contact with devotees, the study of the scriptures may be treated as tantamount to *Satsaṅga*.

(2) Love for the Lord can be developed through the constant practice, in a disinterested spirit, of *Japa* of the Divine Name, along with meditation.

(3) Love for the Lord may increase if there is an intense desire to meet Him.

(4) Love for the Lord can be developed by regulating one's conduct according to His commands and following His will. Scriptural injunctions too should be treated as the commands of God.

(5) Love of a high order can be developed for the Lord by discoursing in a disinterested spirit, on the virtues and glory of God as well as on divine love, repeating what one has heard from the lips of His loving devotees and read in the scriptures.

Love for the Lord can be developed by fulfilling in a right manner anyone of the five conditions given above. Taking honour and ignomy alike and regarding everyone as an image of God, disinterested service should be rendered to all. Love for the Lord may automatically appear

through this practice by His grace. If everyone is treated as an image of God, there can be no anger against anybody. If we feel angry, it should be taken for granted that such a consciousness has not yet been awakened in us. One should never feel perturbed on any account. We should rejoice under all circumstances, for all that happens happens under His directions and in consonance with His pleasure. If everything conforms to His will, we too should fall in with His view. Taking it for granted that nothing can happen against His will and without His direction, one should take His pleasure as one's own and feel enraptured every moment.

(2)

In your letter you speak of some steadiness in your endeavours for God-realization. This is a matter for immense gratification indeed. The letter contains words of praise for me, but such expressions with regard to me should not be used. God alone is worthy of praise; and, ignoring Him, it is idle to extol anyone else. You ask me how to proceed with the practice of adoration and meditation, and how to carry on the work of earning one's livelihood in a disinterested spirit as a matter of duty, thinking of God all the time. Well, the question may be discussed in detail when we meet. Some general ideas are, however, being set forth below—

(1) When the price of a commodity has been settled, you should neither give less nor receive more in weight, measurement or number.

(2) Goods delivered to a customer should strictly conform to the specimen shown by you. There should be no admixture of any sort.

(3) When the percentage of profit has been fixed, you should neither give nor accept more.

(4) In your business dealings no amount which is not lawfully due should be accepted through fraud or force, nor should you secure any deduction in your favour through solicitation unless you can claim it as a right.

(5) You should never deal in commodities which are prohibited by the scriptures. Nor should you deal in an article involving sin or destruction of life.

(6) After consulting your own conscience that which may be known to be sinful should never be done. The aforementioned faults in one's dealings can be reduced through fear of sin, fear of death, fear of retribution in hell, or fear of delay in God-realization. But their eradication is not possible unless greed is got rid of. And greed can be quickly got over by realizing the glory of God to some extent when love for God sprouts in our heart. Therefore, our foremost concern should be to adopt some means of developing love for God. Some of these devices have been discussed in my letter to.....The above directions for fair dealings have been given only as a safeguard against sin; but there are certain things which are even more important than those and they are as follows—

Business transactions carried on without greed in a purely religious spirit and as a behest from God, looking upon God as all-in-all, prove highly beneficial to the people of the world. The dealings of those who seek no personal gain therefrom beyond the maintenance of their body, nay, who are indifferent even about its maintenance, and who neither exult over gain nor grieve over loss, only aim at public good, and never at the acquisition of wealth. This is what is called disinterested dealing. It goes a long way to purify the heart.

Our behaviour with our own people as well as with other people in the world is ideal only when it is free from

all selfish motives and is accompanied with the thought of their good. It is such behaviour alone which leads to purification of the heart. It also creates a favourable atmosphere for the practice of adoration as well as for cultivating the fellowship of saints as best as one can.

Meditation is also possible if we strive for it. Nay, with diligent practice, everything is possible. Through sustained practice of *Japa* and *Satsaṅga* (fellowship with saints) meditation can continue uninterrupted. By endeavouring to carry on *Japa* of the Divine Name through every act of inhalation and exhalation and meditation on the Lord's Being with one's mind while engaged in one's duties, one can derive much benefit even in seclusion. When there is lack of *Satsaṅga*, you should read books on Devotion in your own mother tongue. Even that is as good as *Satsaṅga*.



O dear one, the God-realized man is really an incarnation of God Himself. He is the sincere well-wisher even of his malicious and envious enemies. He is ever ready to sacrifice his dearest things for their good. He is all love and happiness and his forehead shines with peace and serenity. Such a Vedantin challenges even the rock-like enmity and volcanic anger. All anger, enmity, worries and anxieties vanish by his mere look.

—*Swami Rama Tirtha*



## Our Duty towards the Destitute

—*Nityalilalina Sri Hanumanprasad Poddar*

(Continued from August, page 14)

The Lord has said that He is the disinterested friend of all beings. If He had been a friend of only His devotees and saints, it would not have been a matter of significance. Then the relation would have amounted to mutual bargaining: but He has declared Himself a friend of all beings, even of the destitute and distressed. There lies His greatness and glory. This divine nature of friendliness is the common legacy of all, more particularly of the indigent. Similarly the nature of all good men should be the poor man's legacy. Whatever one has should, therefore, be used for relieving the distress of the poor, and that too generously and sympathetically without making any distinction and free from insolence or disdain. To serve the poor it is not necessary to blow a trumpet of your generosity. Such a step would either hurt the feelings of the sufferers or dull their feeling of delicacy and drive away their sense of shame. What is needed is a burning desire to afford relief to the destitute. One should feel a kind of pain or uneasiness which can be cured only by serving the needy.

The fact of the matter is that the Lord is particularly merciful to the poor, afflicted and distressed, because they can attain Him more easily. They do not possess the alluring things of the world which alienate man from Him. But it is the duty of those men who possess material things to recognize the claim of the poor on them and with a fellow-feeling to share their troubles and tribulations. Their

sufferings are, really speaking, due to the beneficent divine dispensation and that alone can remove them. It is not possible for any benefactor to afford them any relief; but his attempt to help them will be a spiritual gain to himself, because he will be made an instrument of relief. Let him, therefore, feel happy that he was made an instrument by the Lord to relieve the sufferings of those in trouble. Inspire hope in the heart of the hopeless, be a guide to the lost wayfarer, save a life from the watery grave and wipe away tears from the weeping eyes. Even if you will only patiently hear a sufferer's tale of woe, he will feel somewhat relieved and comforted. He will realize that, after all, there is some one whom he can look upon as his own; and you too will relate yourself to one utterly desolate and lonely, and this idea will give you a peculiar gratification. If you praise one who has many flatterers or admirers, your words will produce little effect; but if you were to sit for a few moments near one who has no supporter and is helpless, one would be comforted.

There was an incurable leper whose whole body was horribly diseased. He was obstinate, bad-tempered and an atheist. All those who passed by him stopped their noses and showered abuses on him turning their faces from him in disgust. And so he believed that everyone hated him. One day, when St. Francis approached him, he began to abuse him; but the saint without caring for the abuses drew near him and very gently said, "Brother, you may abuse me or even strike me, I must go to you and wash your wounds and bandage them. I must serve you in all possible ways." These words produced a very peaceful effect upon the leper's mind and he felt happy and comforted. The saint's service made him happy in life.

Queen Elizabeth used to go out of her palace to serve

the poor wholeheartedly. She visited the huts of the poor only to make them happy and relieve their sufferings. Christianity has produced many saints who spent their whole lives in serving the suffering humanity. Do not attach much importance to your own troubles, but do not forget the sufferings of others. Lord Śrī Kṛṣṇa has asked man to remain free from malice towards all beings and to be friendly and compassionate towards them all. A true friend looks upon his friend's minor troubles as very great, and his own really great troubles appear to him insignificant. Never make little of a poor man's suffering; but, taking it as intolerable, do your best to remove it. It is needless to say that to make anybody suffer for one's own gain is a great sin.

A rich man constructed a house for his residence. Adjoining it was a cottage of a poor old woman. It was suggested to the man by his friends that, if the plot of land on which the cottage stood could also be acquired the house could be built more spacious and that it would look beautiful and grand. The man approved of the suggestion and the old woman also came to know of it. She went to the man and said, "I hoped that since a rich man like you had come to live in my neighbourhood, I should get support from you, that you would wipe my tears and that I should have some comfort. But I see now that you cannot bear the sight of this small cottage which gives shelter to my children and being the legacy from my ancestors is like a memorial to them. You propose to destroy the cottage. If you do so, you will never be happy in life; so desist. God will not forgive you for this injustice." The man was wise and he gave up the idea of acquiring that plot and satisfied the old woman.

If a weak man is suddenly charged by a strong man,

what can the poor fellow do? How can a child protect itself if attacked at once by a number of persons? To whom will it appeal for help? If the helpless and poor are tormented by the strong, to whom can they look up for succour? The helpless man cannot even weep out his heart or utter a sigh. But his anguished heart weeps and a fierce fire burns within him, a spark of which consumes the pride and strength of the tyrant. Remember: never torment a poor man; cause no pain to the helpless. Never use your strength against a weak person nor inflict pain on one without protection. Do not tempt him and then hurt his feelings. The rich man could give the old woman some acres of land, but he could not possibly compensate her for the outraged sentimental attachment for the cottage. She could never be happy with the acres received in exchange. She would have felt that she was being forcibly displaced by the man who was taking advantage of her poverty. If you were in her position, what would have been your own feelings? Just realize that.

Our strength must be used for protecting the weak, and never for destroying or ruining them. If you are equally matched against a person, you will think twice before involving yourself in a quarrel with him, though quarrelling may have some justification. But in the case of a weak and helpless person, if you are displeased with him, you may deal with him as you like. The poor fellow has to bear your treatment of him silently without even a protest. Take the case, for example, of a poor widow. She is alone in the house and is cursed all the time by her father-in-law and mother-in-law. If she becomes indisposed, then she is blamed for pretending illness to avoid household work. There is none to sympathize with her or pity her, and nobody cares to enquire what ails her. No medical

aid is provided and there is none whom she could approach for help or to whom she could relate her tale of woe. She may be subjected to ill-treatment and yet can utter no word of protest; but her heart weeps all the time. To use one's position in thus tormenting a poor soul is wickedness and sin.



The name and the object denoted by the name are identical; God and His name are selfsame. As His forms, attributes and conceptions are innumerable, so His names also are countless. The power of His name is irresistible and infinite. Whatever name appeals to you, go on repeating that. He will respond to it. All desired ends can be fulfilled and He can be realised by the repetition of His name alone. "By *Japa* realisation is gained."

—*Swami Virajananda*

When a huge tidal wave comes, says *Bhagavān Śrī Rāmakṛṣṇa*, "all the little brooks and ditches become full to the brim without any effort or consciousness on their own part, so when an Incarnation comes, a tidal wave of spirituality breaks upon the world, and people feel spirituality almost full in the air."

—*Swami Vivekananda*

## Affinity with Lord

—*Brahmalina Swami Ramsukhdas*

A devout devotee, who takes refuge in the Lord, does not worry, that he has not yet had a vision of the Lord, he has not developed true devotion for Him and that his inclinations have not been purified and so on. If he worries, he is like a monkey's young one, who by holding its mother, shoulders the responsibility itself. A devout devotee, like a kitten, which totally depends upon its mother, depends on the Lord, without worrying whether He appears before him or not, whether He bestows love upon him or not, and whether He purifies his propensities or not. A kitten folds its limbs and remains ready for its mother to carry it anywhere. Similarly a devotee withdrawing himself from the world, beholds the Lord by meditating upon Him, reciting His name and performing such spiritual activities. He remains fully satisfied and happy with whatever happens to him, regarding it as the Lord's, sweet will.

A devotee is like clay, which leaves itself to a potter's will. The potter, mixes water in it, kneads it, crushes it, pats it, puts it on his wheel, moulds it, and makes pots, such as pitcher, jar and plates etc. Similarly, a devotee leaving himself at the Lord's will, becomes free from worry and fear etc. Then, the Lord's grace, showers on him incessantly. The more free he is from worry and fears, the more Divine grace, is showered on him. The more he is worried and prides in his capability, the more impediments, he puts in, Divine grace. The Lord's uncommon, unique, incessant and continuous grace, is showered on a devout

devotee, who takes refuge, in Him.

When a fisherman casts his net, in order to catch fish, all the fish which come within the net, are trapped. But the fish which come closer to his feet, is not trapped. Similarly, beings having been attached to the world, get entangled and follow a cycle of birth and death. But those, who take refuge in Him, get over the deluding potency (*Māyā*) of the Lord (*Gītā* VII. 14). There is an important difference, between the attitude of the fisherman and the Lord. The fisherman wants to trap the fish, but the Lord wants beings to be liberated from illusion, by taking refuge in Him. So He declares, “Take refuge in Me, alone.” A person gets entangled in illusion, by being attached to worldly pleasure.

As in a moving mill, all the grains are ground but which are those near the rivet are not pulverised. Similarly in the grinding-stone of the world, people are crushed i.e., they suffer and follow a cycle of birth and death. But those, who take refuge in Him, escape suffering and the cycle of birth and death. However, there is a difference between, grain and devotees. The grains remain near the rivet, without making any effort, while devotees themselves, by having a disinclination for the world, take refuge at His feet. It means, that if a man (soul), even being a fragment of the Lord, accepts his affinity with the world, and wants his desire to be fulfilled by it, he has to suffer, by following the cycle of birth and death.

A man’s affinity with the world is an assumed, one, while with the Lord it is real. Affinity with the world makes him a slave to the world, while the affinity with the Lord, makes him a Lord, even to the Lord. If a person, regards himself superior to others, because of learning, riches, power and even renunciation and dispassion, it means, that

he is a slave to them, because in fact he is not superior, but these possession have made him feel superior. So there is superiority of these possessions, rather than his real own. He is inferior to them. But if a devotee takes refuge in the Lord, and depends only on Him, the Lord makes him a jewel of His crown, or considers him, His Lord. But, even then he has no superiority complex, no pride of his virtues. In that case, the Lord's uniqueness descends on him and sometimes even their bodies, senses, mind and intellect become divine, as their earthliness is completely gone. Such devotees, with their bodies merge in God. Mīrābāī merged in His idol. Only a piece of her *Sārī*, was left in the Lord's mouth. Similarly, saint Tukārāma went to the Abode of Lord Viṣṇu, with his body.



Freedom is supreme happiness. Dependence is extreme misery. But dependence on God is true independence. The servant of God is the master of Creation. One cannot become a servant of God unless one gives up slavery to the six passions, namely lust, anger, greed, infatuation, pride and envy.

—*Swami Virajananda*

When the individual is distraught by cares and pleasantries or tortured by the violence of his desires and wishes, the genius in him is enshrined and cannot move. It is, only when worries and desires are silent, that the air is free enough for the genius to live in. It is then that the bonds of matter are cast aside and pure spirit, the pure knowing subject, remains.

—*Swami Rama Tirtha*



# Preyas and Śreyas

—Jagadguru Shankaracharya Swami  
Sri Chandrashekharendra Saraswati

Apparently both the above terms denote prosperity. These Upanishadic terms (*Kaṭhapaniṣad*) indicate basically different concepts. *Preyas* refers to worldly pleasure and *Śreyas* signifies Spiritual Prosperity. *Preyas* is from the word *Priyam* (dear to desires of worldly happiness) while *Śreyas* is from the word *Śriyam* which refers to Śrī Lakṣmī, who is the guardian deity of affluence. She represents auspiciousness. Attaining worldly pleasures, dear to the mind, does not lead to real prosperity. Attaining what is ultimately good for the soul, leading it to realization of the heavenly bliss and liberation is real prosperity. That is how the term *Śreyas* is used while wishing, greeting or blessing anybody, meaning, “May you get all the best”. That which elevates *Ātmā* is the real propitiousness (*Maṅgalam*).



To truly live is to aspire, to seek and to manifest the divine element within us through *Sādhanā*, devotion, service and a spiritual vision of life.

## How will We Manifest the Divine Power

—Swami Chidananda

The supreme, transcendental reality is ever transcendental, ever absolute, ever full. It is only its inscrutable manifestation as dynamism that starts things moving, starts things happening activity. The whole universe is nothing but a play, a manifestation of that dynamism or *Śakti* based upon the immovable, fixed Eternal reality, the supreme, eternal background.

But this supreme dynamism is also transcendental. It is the primal power, *Ādi Śakti*, the great power, *Mahā Śakti*, the transcendental power, *Parā Śakti*. As such it is beyond our imagination. Even its cosmic, primary manifestation as *Brahma Śakti*, *Viṣṇu Śakti* and *Śiva Śakti*, the creative power, the preserving power and the dissolving power is a metaphysical concept that is beyond the ordinary man.

However, there is a third manifestation that is immediate to us; that is right in us, as us. It is the power of our senses, of our limbs, of our thought, feelings and will. It is *Jñāna Śakti*, the power of thinking, imagination and creativity; it is *Ichhā Śakti*, the power of desire to carry out what has been creatively thought of, and *Kriyā Śakti*, the power to bring about what has been conceived of and desired.

*Jñāna Śakti*, *Ichhā Śakti*, *Kriyā Śakti* is something that is relevant to you. It is that which you are dealing with, willy-nilly, every moment of your daily life. It is these powers that have created this marvel we call the modern world. Everything in it is a result of applying man's

thinking and knowing in a purposeful, determined manner, followed by the necessary action to bring into fruition what has been thought about and desired. Man has conquered nature through his *Jñāna Śakti*, *Ichchā Śakti* and *Kriyā Śakti*.

In this connection I would like to share with you one little note. The Lord has called His inscrutable cosmic power *Guṇamayī: daivī hyeṣa Guṇamayī mama māyā durātyayā* (Verily this divine illusion of Mine (*Māyā*) made up of the three qualities of nature (*Guṇas*) is difficult to cross over). She is *Guṇamayī* (full of qualities or attributes). And He has elaborated on this term *Guṇamayī*, explaining this particular quality of *Māyā* in chapter fourteen of the *Bhagavadgītā*.

This chapter is called ‘गुणत्रयविभागयोगो’ (The *Yoga* of the division of the three *Guṇas*). And the essence of this chapter is ‘ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः। जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥’ He says that those who manifest My powers through *Sattva* ever ascend and attain heights; those who manifest My power, My faculties, My nature, through *Tamas* go down, and those who manifest it through *Rajas* remain in the middle.

This requires deep pondering, deep reflection. We are part of *Prakṛti*. Within us we have these three *Guṇas*. And within us also we have powers, faculties of sentiment, emotion, imagination, memory, desire, craving, plans—everything. We have the whole psyche. Now it is our choice. *Parā Śakti* is present in us as *Jñāna Śakti*, *Ichchā Śakti*, *Kriyā Śakti*. In what channel, in what direction, is She going to be manifest in the field of our human personality complex?

In the thirteenth chapter of the *Śrīmad Bhagavadgītā*, the Lord explains how this body, this human personality, is called the field. Whatever activity has to be performed,

whatever has to be created, whatever has to be grown, whatever harvest has to be harvested in this field, depends upon the manner in which you are going to make manifest and express the presence of *Śakti* within you as knowledge, purposeful will, and activity. And He has given us the key as to what manner of expression will be to our highest good, supreme blessedness, what manner of expression will make us stagnate—neither move forward nor backward—and what manner of expression will take us down.

Thus, He has placed us in our own hands. All great religions and many great thinkers have ultimately discovered this truth—we are what we decide to be, what we choose to be, what we work for. It depends upon the manner in which we choose to manifest the Cosmic Being present in us, in our own immediacy, as *Jñāna*, *Ichhā* and *Kriyā*. This is the art and science of life and the living of life. It is the secret of supreme blessedness.

What each individual soul born here as a human being can decide to do with this gift called life and what forms this decision can take, the way it can be lived, has been graphically described for us in the scriptures. The *Kauravas* chose to use it in a destructive, *Tāmasika* manner. The *Pāṇḍavas* chose to use it in a lofty, sublime manner. In between, many chose to be just where they were in a *Rājasika* manner. The *Kauravas* and the *Pāṇḍavas* are the two poles. In between are the masses who are made short shrift of in the *Mahābhārata* war. They were neither directing themselves purposefully upwards nor downwards. The *Kauravas* chose the downward path; the *Pāṇḍavas* chose the upward path; the masses chose no path.

So this is the unfolding of this drama of life, and this is a truth to be pondered very deeply. Each *Jīvātmā* is endowed with this great gift called human life and has the

choice of deciding how to manifest it. And abundant guidance, knowledge and light for the way has been given to us in the *Bhagavadgītā-Jñāna-Upadeśa*.

Thus, indeed, we make or mar our human life. Where modern science has chosen the *Sāttvika* path, it has brought great blessedness in mankind. Where it has chosen the middle path, it has made this world a pleasure garden where evolution stagnates, where people run madly after the pursuit of pleasure. And where it has used its knowledge in a *Tāmasika* way, it has produced weapons of mass destruction. We see all these three manifestations present in the world today. Some create heaven on earth, some create hell and some are making the earth into a net, into a prison house of bondage.

Seeing all this, observing all this, pondering all this, reflecting upon all this, the question is, what will the wise person do?



God is very much merciful upon us. We can never realize the depth of that mercy. A man gets salvation immediately if he understands the secret of divine Mercy.

—*Jayadayal Goyandka*

There must not be any limited 'I'. Do away with your narrow mindedness and selfishness for good. This is the only condition to realise the self.

# Śrīmad Bhāgavata Purāṇa—the Essence of Hinduism

—Prof. M. S. Manhas

It is well-known that the principal topic of discussion in *Bhāgavata Purāṇa* is devotion to the Lord, which sanctifies human beings and raises them from the temporal to the divine level. Bhīṣma *Pitāmaha*, while praying to *Bhagavān* Kṛṣṇa on his death-bed, says that *Vedas* are devoted to Nārāyaṇa (Kṛṣṇa), penances are devoted to Nārāyaṇa, and the gods are devoted to Nārāyaṇa. O Nārāyaṇa, You are eternally present in every substance.

The reason behind an elaborate exposition of the path of devotion is to teach *Vedānta* philosophy in a simple and understandable manner. *Vedānta* is a difficult subject to comprehend much less practice it. Śrī Vyāsa has simplified this sophisticated subject for a lay person by introducing a number of allegories, legends, and parables. It is important to bear it in mind that these stories are meant to elaborate important truths and should be taken in that light. *Śrīmad Bhāgavata Purāṇa* is not a story book but a treatise on *Vedānta* philosophy in which each episode is saturated with *Ādhyātmika* principles, and devotion to the Lord is the first step in this arduous journey.

Śrī Vedavyāsa has said (*Ibid.*, V.5.1) that the material body of human beings should not be used for sense gratification alone, like hogs that merrily eat whatever they can get. Let them go through austerity and penance that purify their hearts through which alone they can achieve eternal bliss and spiritual happiness. Ardent prayer can

confer every individual with material well being and spiritual elevation.

Śrī Vallabhācārya, in his *Tattvārtha Dīpa Nibandha* (7-8), has summarized the spiritual contents of this invaluable *Purāṇa* by saying that the *Upaniṣads*, *Gītā*, *Brahmasūtra* and *Bhāgavata Purāṇa* are the four authentic scriptures of *Sanātana Dharma* (eternal religion). *Gītā* and *Brahmasūtra* clarify the subjects enunciated in the *Upaniṣads*. *Bhāgavata Purāṇa* unfolds and elucidates everything that is given in the other three. Thus, *Bhāgavata* is the invaluable authority on all the divine and devotional matters.

This shows that the philosophy of all the four paths (*Jñānayoga*, *Karmayoga*, *Dhyānayoga* and *Bhaktiyoga*), when practised assiduously without any reservation, lead to the liberation of the *Sādhaka* (practitioner). All this has been explained in this *Purāṇa* in such a lucid manner that even a lay person can easily comprehend it. The esoteric and exoteric principles have been illustrated with the help of interesting stories and legends. Herein lies the beauty of this scripture.

It is said that after completing the 100,000 verse *Mahābhārata*, which explains *Dharma*, *Artha*, *Kāma*, and *Mokṣa*, *Rṣi Vedavyāsa* felt dissatisfied with his composition. one day he was sitting and contemplating on the banks of the River Sarasvatī, *Brahmarṣi Nārada* happened to meet him there. When *Vedavyāsa* explained to *Nārada* the reason for his unhappiness, *Nārada* advised him to compose a new text that expounds the glories of *Kṛṣṇa*, the Lord of the universe. This would relieve him of his misery. This led to the composition of the *Bhāgavata Purāṇa* that fills the gap left in the *Mahābhārata*. It summarizes everything that has been given in the *Mahābhārata* besides emphasizing the glories of *Bhagavān Kṛṣṇa* that have been delighting

the devotees for the last five thousand years. It has also sustained the Indian culture even through the darkest days of foreign domination.

It may, however, be emphasized that spirituality and domestic life are not totally incompatible. There is nothing wrong with domestic life provided one firmly believes that all his/hers possessions belong to the Lord. The individuals are only part-time tenants without any claim on phenomenal objects. It is the lust, anger, greed, and attachment etc., that are responsible for human misery. A harmonious family life that is rooted in spiritual values leads to a moral and ethical society. The sooner the misconception that a devotee has to renounce the world and take up the life of a hermit to achieve blessedness is dispelled the better it would be. The lives of the various incarnations of *Bhagavān* Viṣṇu and a host of other great sages and devotees, who made the Indian civilization an illustrious example for the rest of the world to follow, forged a synthesis of these two traits.



This human life is short, the vanities of the world are transient, but they alone live who live for others, the rest are dead.

—*Swami Vivekananda*



# Be Grateful!

—Prof. Sudesh Gogia

When the sun rises in the morning

Be grateful!

When the moon sets in the sky

Be grateful!

When spring comes

Be grateful!

God has created this beautiful universe

Be grateful!

Whatever nature has bestowed upon you

Be grateful!

Everything is flowing towards you with love and  
passion

Be grateful!

Divinity loves and cares for you

Be grateful!

When someone loves you

Put no demands, no cravings

Be grateful!

Elegance is an attitude

Contentment is the philosopher's stone

Colourful flowers are blooming

Be grateful!

Open your heart and see what He has bestowed upon  
you

Be grateful!

# Never Forget Your True Nature!

—*Sri Paramahansa Yogananda*

Remember that as a child of God you are endowed with greater strength than you will ever need to overcome all the trials that God may send you.

Often we continue to suffer without making an effort to change, that is why we don't find lasting peace and contentment. If we would persevere we would certainly be able to conquer all difficulties. We must make the effort, that we may go from misery to happiness, from despondency to courage.

It is necessary first to feel the importance of changing our condition. This attitude stimulates our will to action. Let us resolve that we will always make an effort to improve our Self-knowledge and thus continuously better our existence.

India's spiritual scientists explored the kingdom of the soul. They have given to mankind for its benefit certain universal laws of meditation by which real seekers—those who wish to find a good life by changing themselves—may scientifically control their minds and attain self-realization.

When you develop your divine nature you become completely detached about the body; you no longer feel identified with it. You look after it as you would attend to a little child. As you realize your true Self more and more, by meditation, you become freed from mental and physical pains. You cast off your lifelong limitations. That is the best way to live out your days on earth.

# The Universal Self

—R. Subrahmanian

The purpose of life or the highest end sought by an aspirant is the realization of the highest truth, variously described as *Sat*, *Ātman*, *Bhūman*, Brahman. Only aspirants of the highest calibre with superior discipline, purity and concentration are capable of achieving that supreme principle, all-inclusive and all-penetrating, subtle and non-dual. As ordinary people find it difficult to perceive the Real, they can easily practice meditation, worship in the heart by making the absolute in its objective form preparatory in stages, to higher regions of knowledge.

*Brahman*, the Supreme Reality is named *Ākāśa*, the self sustaining and self supportive. The common characteristics are all pervasiveness, subtlety and incorporeality. *Brahman*, should be worshipped in one's heart with the avowed practice of continence, truthfulness and dispassion for external pleasures. The lotus of the heart is the place where *Brahman* abides and dwelling here as *Jīva*, *Brahman* manifests the Universe of name and form. Though perhaps *Brahman* functioning from the heart may appear to be too small and subtle, in reality it is eternal and boundless in its nature.

In the shape of a lotus in the inner *Ākāśa* within, what is it that should be understood? What is indeed as large as the *Ākāśa* in this outer world, so large is that *Ākāśa* in the heart. For comprehension through some apt illustration, *Brahman* is uniquely brought into the analogy of the rich expanse of ether. Only when our mind becomes pure, *Brahman* can be realized, only when the senses are withdrawn, the aspirant realizes *Brahman* in his heart.

There is a lingering doubt with the disciple what would happen to the content to remain intact if the container is destroyed or disintegrated or simply when the body dies what would happen to all the creatures and everything else including all desires as based in the city of *Brahman*.

It is said that *Brahman*, called the inner *Ākāśa* does not age with that of the body. It is also not killed with the killing of the body. The decay of the body does not affect the ether in the heart which is *Brahman*. The body cannot be the Brahmapura as it is ephemeral. The *Ātman* indicated by the ether in the heart is the real Brahmapura. That is when the ordinary ether in the heart is not touched by the affections of the body with greater force must remain *Brahman* or *Ātman* far subtler than ether. Untouched by the defects of the body and senses. This is Daharopāsana or the meditation of one's Self as the Reality abiding in the heart. This is complete detachment from objects of the external world of cravings and concentration on the Self within i.e., Supreme Reality.

Here on earth the world earned by work perishes, even as the world which is earned by merit derived from the performance of sacrifices perishes. But those who depart hence, after having found here the self and the real desires—for them there is freedom in all the worlds. To whatever province he is attached to and whatever desirable objects he desires, by his sheer will it arises. Possessed of that he feels happy and exalted. The true desires thought subsisting in the *Ātman* are often being shrouded by false, untrue desires for external objects and relatives. Just as though people who do not know the field walk again and again over the treasures hidden underground, but do not find it, even so all of us though go daily into the *Brahman* world do not find it, for they are carried away by the untrue. Verily the self abides

in the heart. This is the etimological explanation in that it is in the heart and so it is known as the heart. In deep sleep one gets into the *Brahman* of the heart. One has to realize the self in one's heart. This serene and happy thing rising out of this body and reacting the highest light, appears in his own true form. This is *Ātman*, the immortal and the fearless. This is *Brahman*—‘*Satyam*’. There are three syllables. ‘Sa’-‘ti’-‘yam’= ‘Sa’ is the immortal, ‘ti’ is the mortal, ‘yam’ is holding these two together.

Now the *Ātman* is the bridge separating the boundary for keeping these two worlds apart in safety. Over the bridge neither the day nor the night crosses, nor old age nor sorrow nor death nor merit nor demerit. All evils turn back from it, for this *Brahman* world is freed from evil. Therefore verily on crossing the bridge, if one was blind he ceases to be blind, if wounded, he ceases to be wounded, if afflicted, he ceases to be afflicted. On reaching the bridge even night becomes day, for this *Brahman* world is ever illuminated. Only they find the *Brahman* world who practice the disciplined life of *Brahmacarya*, only they possess the *Brahman* world. They have unlimited freedom in all worlds.

Now what people call sacrifice is really *Brahmacarya*; for by means of *Brahmacarya* only does the knower attain the world. Also what people call worship is really *Brahmacarya* for only by worshipping with *Brahmacarya* does one get the *Ātman*.

The *Ātman* who is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is the real, whose thought is the real, he should be sought and understood. He who does all these things, obtains all worlds and desires. Prajāpati said, ‘the person seen in the eye, is the *Ātman*.’ That is immortal and fearless and that is *Brahman*.’ But the pupils asked if he who is

perceived in water and he who is seen in the mirror were all *Brahman*. He who sees through the eyes and other senses is the seer, the *Ātman*. But the students mistook this person to be the reflected image in the eye that is seen and not the seer. Thus the true self is mistaken to be the body or the reflection itself. Prajāpati asked the disciples to look at yourself in a pan of water and whatever you do not understand of the *Ātman*, tell me that. They replied, sir, we both see the self entirely as we are, the very image even to the very hairs and nails. As they were quite convinced that the reflection was the Self they did not ask any questions. Prajāpati then said to them, having become well-adorned and well-dressed and well-groomed, look into the pan of water. They did likewise and replied just as we are well-dressed, well-adorned and well-groomed, even so are both these, well-adorned, well-dressed and well-groomed. This is the *Ātman*, that is immortal and fearless. Prajāpati tried to remove their misconception but because of their impurity of minds they could not conceive the truth properly. Virocana propagated misconceived ideas to the demons. But Indra found out that the whole approach was lacking in validity and truth. Then Prajāpati said, he who moves about happy in a dream, he is the *Ātman*, the immortal and the fearless; He is *Brahman*. Indra went satisfied but before reaching the gods he saw this difficulty. Even though the dream-self is not blind when this body is blind, when this body is blind, nor one-eyed when the body is one-eyed, nor is slain when the body is slain. I see no good in this.

Prajāpati said, verily mortal is this body held by death. But it is the support of the deathless, bodiless *Ātman*. Verily the embodied self is held by pleasure and pain. Indeed there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not touch one who is bodiless.

Bodiless is air, clouds, lightning, thunder, now as these

when they arise from yonder space and reach the highest light appear each with its own form. Even so that serene one when he rises up from this body and reaches the highest light appears in his own form. Such a supreme person moves about laughing, playing, rejoicing with objects and persons. The *Ātman* enjoys these pleasures as an inward spectator only and does not identify itself with them. The spirit is joined to the body as a horse to the cart.

Now when the eye is turned to space and much in the same way as other sense-organs are directed to space, we have—the eye is for seeing, the nose is for smelling, the voice is for uttering and the ear is for hearing. The perceiver is the *Ātman* and the sense-organs are instruments of perception.

Now he who knows, let me think like this, he is the *Ātman*, the mind is his divine eye. He, verily seeing these pleasures through his divine eye, the mind rejoices.

Verily this is the *Ātman* whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains all the worlds and all the desired objects, who having known that *Ātman* understands it.

We have a progressive spiritualisation of the idea of *Ātman*. The highest knowledge is not to be attained at one leap. It is acquired as the result of methodical endeavour, steady deepening of the mind. The essence of the psychical self consists in a direction to the object of consciousness. We begin with the physical individual, the sensuous outlook, the demoniacal view. Slowly there is a turning of the mind, a direction to the phenomena of dream and dreamless sleep. Introspection is guided towards the idea of the self. *Ātman* is the highest self. The journey ends in pure spirit, the subject of knowledge which is continuous despite the shutting off of the consciousness, which is exalted above waking and sleeping.

## Read and Digest

Blessed is the heart that does not collect resentments.

\* \* \*

Forbearance is the ornament of the heroic person.

\* \* \*

A greedy life and character never go together.

\* \* \*

More evil comes by speech than by action. We can break a whole family by a wrong speech.

\* \* \*

You should treat everyone with respect. Being disrespectful to people is as good as murdering them.

\* \* \*

Suffering has in life a value. One can learn great lessons from it.

\* \* \*

Truth is both the means and the end of spirituality.

\* \* \*

Religion is realization. Religion is not in talking, not in rites and rituals but in action.





## Curiosity in Spiritual Life

—Swami Sivananda

If you serve God with a fraction of the zeal with which you serve mammon or your wife and children, you will certainly realise God within a very short period. Even one moment of intense love for God, with burning *Viraha*, God-intoxication and keen longing, will suffice to bring you face to face with God.

Works should be performed without attachment and without the feeling of doing them for one's own personal purity. Perform works merely for God's sake, abandoning even such attachment as "May God be pleased." You must be prepared to abandon the work at any time, however interesting the work may be and however much you may like the work. Whenever the inner voice of the soul commands you to give up the work, you must at once relinquish it. Attachment to any work will bind you. Understand well these subtle secrets of *Karma Yoga* and march boldly in the path.

*Māyā* havoc through imagination of the mind. Woman is not beautiful, but the imagination is beautiful. Sugar is not sweet, but the imagination is sweet. Food is not palatable, but the imagination is palatable. Man is not weak, but the imagination is weak. Understand the nature of *Māyā* and mind, and become wise. Curb this imagination of the mind by *Vicāra* (right thinking) and rest in *Brahman*, wherein there is neither imagination nor *Saṅkalpa* (thought).

You show your anger towards your servants, inferiors and helpless weak persons only; but you do not show it

towards your masters or employers, or superior or strong persons. Why? Because you practise some sort of self-restraint on account of fear towards them. Can you not practise self-restraint towards your servants also? If you attempt to see the Lord in the servant, you will not become angry towards him. Anger will bring about your destruction. Under the influence of anger only, you commit crimes, do wrong actions, insult fellow-beings and speak harsh words. Therefore, you should control anger by all means.

Develop patience, tolerance, mercy and love. Practise *Vicāra*. Enquire, 'Who am I?' Serve others with *Ātma Bhāva*. Enquire within yourself, "What shall I gain by becoming angry? My whole energy is lost when I become angry. The Self is one. The Self is common in all beings. In hurting another, I hurt myself. There is nothing but my own Self. There is no anger in *Ātman*. *Ātman* is an embodiment of peace." This evil *Vṛtti* will die by itself.

Some people have curiosity for the spiritual line. They have no real thirst for liberation. They think that they will get certain powers or *Siddhis* if they do some Yogic practices. When they do not attain the powers, they lose patience, give up the practices, abandon the spiritual path and pooh-pooh the Yogins and *Yoga*. Mere curiosity will not help you to attain any spiritual progress. Curiosity-mongering is more abominable than mischief-mongering. Introspect. Analyse your thoughts and find out whether you have real spiritual hunger or mere curiosity-mongering. Transmute curiosity-mongering into real thirst for Salvation by constant *Satsaṅga*, study of good religious books, prayer, *Japa* and meditation.

Your mind will sometimes shudder when evil thoughts enter your mind. This is a sign of your spiritual progress. You are growing spiritually. You will be much tormented

when you think of your evil actions committed in the past. This is also a sign of your spiritual upheaval. You will not repeat now the same actions. Your mind will tremble, your body will quiver, whenever a wrong *Samskāra* of evil action urges you to do the same act through the force of habit. Continue your meditation with full vigour and earnestness. All memories of evil actions, all evil thoughts, all evil promptings of Satan, will die by themselves. You will be established in perfect purity and peace.

Passion is lurking in you. You may ask me the reason: "Why one becomes frequently angry?" Anger is nothing but modification of passion. When passion is not gratified, it assumes the form of anger. The real cause of anger is ungratified passion. It expresses itself in the form of anger when you deal with the mistakes of your servants. This is an indirect cause or external stimulus for its expression. *Rāga-Dveṣa* currents are not thoroughly eradicated. They are only attenuated or thinned out to some extent. The *Indriyas* or senses are yet turbulent. They are subjugated to a small degree. They are not perfectly curbed, disciplined or subdued. There are still undercurrents of *Vāsanās* and *Trṣṇās*. The outgoing tendency of the senses is not totally checked. You are not established in *Pratyāhāra*. The *Vṛttis* are still powerful. There is no strong and sustained discrimination or dispassion. The aspiration for the Divine has not become intense. *Rajas* and *Tamas* are still havocking. There is only a small increase in the quantity of *Sattva*. Evil *Vṛttis* are not thinned out. They are still powerful. Positive virtues have not been cultivated to a considerable degree. That is the reason why you have not attained perfect concentration. Purify the mind first. Concentration will come by itself.

*Saguṇa Upāsakas* (those who meditate on the image

of the Lord) should do *Trāṭaka* first, with open eyes, till they can visualise a clear-cut and well-defined picture. Later on, they can visualise the picture with closed eyes. The picture must be very pleasing to the mind and the eyes. It should have a good agreeable background. When you have created a strong mental image of your Lord in the mind by continuous practice of meditation on one form, you should not disturb the mental image by changing the picture. Stick to the same picture, and strengthen and feel the mental image through repeated practice of *Trāṭaka* visualisation and constant meditation on the form. Through force of habit, the same mental image will appear quite easily in your mind. Sometimes you may change your *Mantra* or formula when the mind is tired or wants variety, but do not change your mental image (*Bhāva*).

The seeing of lights in meditation equal to so many suns is not a big achievement in the spiritual line. You will have to ignore it even if it manifests incidentally. You will have to identify yourself with the Light of lights that imparts light to this light. That is Truth.

Environments are not bad, but your mind is bad. Your mind is not disciplined properly. Wage a war with this terrible and horrible mind. Do not complain against bad environments, but complain first against your own mind. Train your mind first. If you practise concentration amidst unfavourable environments, you will grow stronger, you will develop your will-force quickly, and you will become a dynamic personality. See God in everything and transmute evil into good. This is real *Yoga*. This is the real work of a *Yogī*.

# Saint Rabia's Love of God

—*Balkrishna Pawar*

By and large, Islam is anti-monastic and anti-mystical. Yet it produced a very large number of great saints during the Middle Ages. Most of them were mystics. Islamic mystics are called Sufis. One of the earliest of them was a women, Saint Rabia of Basara, Iraq (717—801).

She was born in 717. She was the fourth daughter of Sufi, Shaik Ismail; so she was baptized as Rabia which in Arabic means fourth. Her father died when she was seven, her mother followed him shortly. As she was orphaned at an early age, she was kidnapped and sold as a slave girl by a wicked man. Her new master was equally cruel, but one night a strange light surrounding the girl; like a crescent moon and getting frightened, he set her free. She was living in "*Tajurrud*" means she prefers solitude, without marriage as she was busy in Allah's meditation graciously; without any hindrance; which she maintained till her end.

Rabia with complete faith followed all her religious obligatory duties called "Faraz" e.g., saying *Namaz*, which means Muslim form of prayers and also she followed "*Sunnat*" means to follow the ways undertaken by Hazrat Prophad Mohammad.

Her soul was in communion with God and this enabled her to remain unruffled in the mist of turbulence of the harsh world around her. She was endowed with great inner poise.

That as per the then method of delivery of her contemporary Saints, their addresses (both oral and written)

in respect of spiritual matters were in the form of Question(s) and Answer (s), sermons, preachings, discourses etc., to their disciples and devout seekers, which is in respect of entire religious and spiritual life. Similarly, Rabia also adopted the same then prevalent method. But here under it is concentrated on her one most divine and significant spiritual aspect i.e., “Her devout Love of God” and the related matter, wherein she is spiritually full of witty-rapatee supported by mythological humour. Hence, her famous addresses are narrated there under for better appreciation of “Her devout Love of God”.

Rapartee of Rabia:—A seeker visitor comes to Rabia Basara’s home where he saw partly broken jug, very old of straw mat on which she slept and a brick which she used as a pillow. He asked her that his wealthy-friend will provide her some items. She replied: “Is my Provider, your Provider and the Provider of the wealthy not the same Being?” He said—“Yes”. She then said; “Has He (God) forgotten the need of poor, due to his poverty, while remembering the needs of the wealthy?” The seeker said: “No”. Rabia then said; “When He (God) never forgets anyone why should we remind Him? He has wished this condition for me and I am pleased with it because that is His pleasure.”

The passionate language of Rabia expresses the spiritual relationship between the Lover and Beloved in the following two Rubayats/Quartrains i.e., four-lined verses—

I die, and yet not dies in me  
 The ardour of my love for Thee,  
 Nor hath Thy love, my only goal,  
 Assuaged the fever of my soul.  
 To Thee alone my spirit cries;  
 In Thee my whole ambition lies,

And still Thy wealth is far above  
 The poverty of my small love.  
 Rabia as quoted in Jhon Baldock  
 'The Essence of Sufism.'

Under *Gītā* (IX. 22), an associated matter of the same theme emerges, wherein Dr. S. Radhakrishnan in his *The Bhagavadgītā* (page 47 of 1970), in this respect, explains that, "To become conscious of divine Love, all other love must be abandoned." Further, he quotes a self-explanatory extract of R. A. Nicholson in his book: *A Literary History of the Arabs* (1930) 234, as follows—Rabia was once asked, "Do you love God Almighty?" "Yes". "Do you hate the Devil?" "My love of God" she replied "leave me no leisure to hate the Devil. I saw the prophet in a dream. He said—O Rabia do you Love me? I said, "O Apostle of God who does not love thee, but love of God hath so absorbed me that neither love nor hate of any other thing remains in my heart."

During Vaz (Sermon) to a group of her disciples Rabia asked them, "Who among you knows the fragrance of a rose?" They confidently said, "Yes". Then she asked—"Put it into words?" Complete silence. She explained, "Like a joy of sweet fragrance can only be felt by a person, the experience of Love of God also can be felt within it cannot be described. Similarly, it is like experience of joy, which a dumb man has felt within, when he tastes something sweet, but cannot describe it.

(*Nārada-Bhakti-Sūtras* 52)

Rabia often with anxiety stressed the requirement for absolute sincerity in the relation to God. In this respect, one of her followers said to her—"O Allah! may You be satisfied with us!" Whereupon Rabia said, "Are you not ashamed before Him to asked Him to be satisfied with you,

when you are not satisfied with Him?” Another question to her follows, “When then is the servant satisfied with Allah most high?” She retorted wittily, “When his pleasure in misfortune, is equal to his pleasure in prosperity.”

The story of the disciple who had forgotten the Lord, illustrates this. When approaching Rabia the disciple, asked remorsefully, “What should I do?” Rabia immediately replied, “If you turn your face towards Him, you will find that His face was never ever turned away from you.”

### **Some Elegant Quotes of Spiritual Wisdom of Rabia: On Her Devout Love of God**

- \* My God steal from you all that steals you from Him.
- \* O God! Make me busy with Thee, that they may not make busy with them.
- \* Rabia declares, “O my God, if I worship Thee for fear of hell, burn me in hell; and if I worship Thee for the hope of Paradise, exclude me from there; but if I worship Thee for Thine own sake withhold not from me Thine eternal Beauty.”
- \* Rabia believes that through activation certain points in the heart its hidden treasure is unfolded, bringing enlightenment peace and closeness to God.
- \* Rabia declares that our love for God should be immaculately pure and holy e.g., without our any aim(s) and expectation(s) in return.
- \* According to Rabia Sufism is the path of love to God. Your innermost core is emptiness, pure-sky or the nothingness: Rabia says only then you attain God.

Rabia paid her last tributes to God i.e., “O God your manifestation gift which I preserved in my heart is that my hope of meeting You, and on my tongue the most sweet word is your *Hamand* (concomium) and *Samah*



(Laudation) and those divine moments which I loved and cherished very much, are those..... “When I met You.” In this respect in *Sūtra* 82 of *Nārada-Bhakti Sūtras* refers to *Bhakti* or Divine Love manifestation of the seeker. Love of the glorification of God, is one of the eleven important types of *Bhakti*/Divine Love.

On the eve of her death two angels, to-name, *Munkir* and *Nakir* appeared in Rabia's dream and they asked her: “God, Who is He for you” She replied, “Please go and explain to Him that in the thousands of human beings You have not forgotten this infirm and old woman: by deputing both of you to me. That so far I divinely Loved God and will be loving devotedly forever immaculately holy. She died in 801 and buried in Basara, Iraq. Eventually, in the last point of time of her life, surely, she might have felt as per Jalaluddin Rumi's following *Masnavi*:—

“Get up lover of God, go forward  
Forever leaving world: Time has come  
O soul! towards your Beloved; move forward.  
And take a flight towards your Friend.”

Incidentally, in all spiritual matters Rumi denotes “God” as “Friend”.



If the horse of sense-organs is beyond your control, there is no hope for you. You are sure to fall, break your head and die.

## Secret Key to Inner Living

—*His Holiness Sri Lakshmana Yeteendrulu*

Oh! My Dear Kṛṣṇa,  
Grant me the skill to see thee everywhere,  
And the patience to perceive thy gestures,  
Let me see thee everywhere, all the while!

In the nectar of milk,  
Overflowing my mother's breasts,  
In the toothless smiles of tender hearts,  
Let me see thee everywhere, all the while!

In the creeper's pride overlooking the bower,  
In the buds, in the flowers and the honey they  
treasure,  
In the humming of bees and beetles,  
In the peacocks dancing to thy tunes,  
Let me see thee everywhere, all the while!

In the rattling thunder, and the blinding lightnings,  
In the rolling rocks raining down the hills,  
In the tornado's ripping me and mine all around,  
Let me see thee everywhere, all the while!

In my hunger pangs and hurtful slangs from around,  
In the power of penury assailing me non-stop,  
In the deafening lilt from anklets of Goddess of  
death,  
Oh! My Dear Kṛṣṇa; Grant me the skills to see thee,  
And the patience to perceive thy gestures!

# Faith

—*Swami Rama Tirtha*

We should concentrate our whole attention on Truth and God in such a way that the temptations of this world lose their lure for us. Rāma calls this stage ‘practice’, conviction of ‘Faith’ or Islam.

The story goes that certain uncivilised people shivered all over with cold at night. If somebody ever gave them a blanket, they used it to cover themselves, but in the morning anyone could take the blanket away from them in lieu of a little sugar. The practice was repeated day after day. Blankets were donated at night and exchanged the next morning for sugar. Now during the day, in the presence of sugar, they could not recollect the cold which was not there right then. Such people, as these, neither call themselves uncivilized nor do they recognize things which are out of their sight at the moment. In other words, they fail to perceive a thing which is not materially present before their eyes. They, therefore, neither believe in God, nor do they recognise His higher spiritual laws, because they cannot see them with their physical eyes. Are they not more or less similar to the uncivilised people, stated above, who do not recognise cold and shivering, when it is no more before them?

Once there was a fight between the gods and the demons. The gods were less in strength than the demons. Vṛhaspati, the Lord of gods, preached to the demons the philosophy of ‘Cārvāka’, the principles of which are to eat, drink, be merry and not to care for anything that is

metaphysical. As the story goes, gods won the war. Why? Because gods had faith in their good cause and in God.

The nation, which has no faith in God, Truth or goodness, can never be victorious. One gentleman today complained to Rāma that faith has ruined India. That gentleman perhaps does not know the meaning of Faith. Rāma will speak today on Faith. He yesterday referred to Walt Whitman who has written a book entitled *Leaves of Grass*. Hundreds and thousands of persons who have read his works are full of happiness and are prepared to sacrifice their lives for his name, exactly in the same way as the Christians are for Christ, the Muslims for Mohammad or the Hindus for Lord Rāma or Kṛṣṇa. In this book Whitman writes that stars in the sky or dust particles on this earth shine only for the sake of Religion or Faith. Rāma is mentioning this American author, because some people in India think that all the Europeans and Americans are atheists. It is not possible for a country to progress, without having faith in God. True, they do not believe in God who is separated from the human beings and who lives far away from the world, somewhere in the clouds, so that He may not catch cold. The country which develops scepticism or believes in superstitions is ruined. Treat this disease at the earliest, otherwise it may become incurable. Heroism is only for the men of faith.

“It is better for him to die who lives for himself alone. One who dies for the good of humanity becomes immortal.”

In the desert of Arabia, in the heart of an illiterate orphan, the fire of faith or Islam was kindled.

“*La Ila Illillah*”

This faith took roots in his heart with the result that the fire which had kindled within him spread into the desert and converted every particle of sand into inflammable

explosive. The entire world from Granada to Delhi and from one end to the other of Europe, Africa and Asia was shaken. This stir was caused not by the power of sword or gun (as is generally said about the spread of Islam) but by the intensity of faith and force of conviction.

When Mohammad Ghauri and Mehmood of Gazni invaded India, their opponents had the force of numbers. Still, the mighty Hindu armies were wiped off by the invaders, exactly as the dust is blown by a strong wind. The invaders gained victory over the Indians, because of 'Faith' or the strength of conviction in them. In the absence of conviction or Faith, there can be no mettle in your arms. When the heart is full of faith, the hands and arms begin to throb with indomitable vigour and vitality.



The errors of a lifetime can be corrected today—As soon as you give the verdict and strongly will to be a new person, you will change.

If we train our minds to think God even in the midst of difficulties, we will discover a hidden blessing behind every adversity.

Do you know what the vision of Divine consciousness is like? It is like the sudden illumination of a dark room when a match is struck.

—*Ramakrishna*

# Love in Acts as Basis of True Harmony

—*Sri Aurobindo*

A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, yet rejoices in external form and expression and is not condemned to be a speechless and bodiless godhead. It has even been said that creation itself was an act of love or at least the building up of a field in which Divine Love could devise its symbols and fulfil itself in acts of mutuality and self-giving and, if not the initial nature of creation, this may well be its ultimate object and motive. It does not so appear now because, even if a Divine Love is there in the world upholding all this evolution of creatures, yet the stuff of life and its action is made up of an egoistic formation, a division, a struggle of life and consciousness, to exist and survive in an apparently indifferent, inclement or even hostile world of inanimate and inconscient Matter. In the confusion and obscurity of this struggle all are thrown against each other with a will in each to assert its own existence first and foremost and only secondarily to assert itself in others and very partially for others; for even man's altruism remains essentially egoistic and must be so till the soul finds the secret of the divine Oneness. It is to discover that at its supreme source, to bring it from within and to radiate it out up to the extreme confines of life, that is turned the effort of the *Yoga*. All action, all creation must be turned into a form, a symbol of the cult, the adoration, the sacrifice; it must carry something that makes it bear in it the stamp of a dedication, a reception and

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translation of the Divine Consciousness, a service of the Beloved, a self-giving, a surrender. This has to be done wherever possible in the outward body and form of the act; it must be done always in its inward emotion and an intensity that shows it to be an outflow from the soul towards the Eternal.

In itself the adoration in the act is a great and complete and powerful sacrifice that tends by its self-multiplication to reach the discovery of the One and make the radiation of the Divine possible. For devotion by its embodiment in acts not only makes its own way broad and full and dynamic but brings at once into the harder way of works in the world the divinely passionate element of joy and love which is often absent in its beginning when it is only the austere spiritual will that follows in a struggling uplifting tension the steep ascent, and the heart is still asleep or bound to silence. If the spirit of divine love can enter, the hardness of the way is diminished, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle. The indispensable surrender of all our will and works and activities to the Supreme is indeed only perfect and perfectly effective when it is a surrender of love. All life turned into this cult, all actions done in the love of the Divine and in the love of the world and its creatures seen and felt as the Divine manifested in many disguises become by that very fact part of an integral *Yoga*.

It is the inner offering of the heart's adoration, the soul of it in the symbol, the spirit of it in the act, that is the very life of the sacrifice. If the offering is to be complete and universal, then a turning of all our emotions to the Divine is imperative. This is the intensest way of purification for the human heart, more powerful than any ethical or aesthetic catharsis could ever be by its half-power

and superficial pressure. A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the ineffective mental ideal of brotherhood can ever be. It is this poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial nature.



That which makes the enquiry is the ego. The 'I' about which the enquiry is made is also the ego. As a result of the enquiry the ego ceases to exist and only the self is found to exist.

—*Sri Ramana Maharshi*

If only we could feel the presence of God, we would shudder at telling a lie. Our eyes will blow-out, if we look at a lady with evil intentions, we should practise in life, what we know to be good and true, according to our religion.



## Meditation

In beautiful Brindaban, under the wish-yielding tree, on a throne made of gems *Bhagavān* Śrī Kṛṣṇa is seated together with Śrī Rādhājī. The colour of His form is dark-blue like a new born cloud, the yellow robe is His apparel, He has two arms, He is adorned with many gems and garlands of flowers, His face is more beautiful than the beauty of a crore of moons. His eyes are somewhat oblique, there is a circular mark on His forehead consisting of a circle of saffron made upon a layer of sandal paste. The ears are adorned with beautiful ear-drops, a pearl pendant hangs from the tip of his long nose. His lips as red as the ripe Bimbā-fruit are shining through the glitter of His teeth. The arms are adorned with bracelets of gem and the fingers with rings of gem. He holds His flute in his left hand and a lotus in His right hand. There is a beautiful girdle of gems in His waist, and His feet are adorned with anklets. The curly hair on His head is exceptionally beautiful, a peacock's plume adds beauty to the crown on the head. There are ornaments of Karṇikā-flower on His head. The lustre of the Lord's Body is as soothing as the lustre of crores of newly risen sun, there are drops of sweat on His mirror-like cheeks, His restless and playful eyes are turned towards Śrī Rādhā. On His left is seated Śrī Rādhājī, the lustre of whose body is like liquid gold, and who dressed in a blue apparel sits with a precious smile on Her lips. Her pair of eyes is fixed on Her Lord's moon like face, and like the proverbial bird *Cakora* She is absorbed in drinking the nectar of that moon. She is

offering betel-leaf to the lotus-like mouth of Her Beloved. A garland of pearls hangs from Her neck. Her delicate waist is adorned with a girdle. There are anklets at her feet and rings adorn the toes. Beauty and grace are being scattered through every part of Her body. In front of Her and behind Her stand Her associates, the *Gopīs*, in their proper places, rendering their services to the Divine Lover and Beloved.

Śrī Rādhā is fully absorbed in Śrī Kṛṣṇa; She is the *Hlādinī Śakti*, or Bliss aspect, of Śrī Kṛṣṇa. Durgā and other *Śaktis*, who function within the realm of the three *Guṇas* are Her infinitesimal parts. All that exists is full of Śrī Rādhā-Kṛṣṇa. There is nothing besides them. The whole of this creation consisting of Matter and Spirit is full of Śrī Rādhā-Kṛṣṇa.

But they are not limited by creation. They exist even beyond infinite creation; they are above everything. They are the support of everything, they are within all, and yet something wholly different from all. This only partially gives an indication of Śrī Kṛṣṇa's glory.

### **The Practice—**

The practicant should give his heart wholly to Śrī Kṛṣṇa, and spend his time by devoting his thoughts to Śrī Kṛṣṇa's sports or by chanting and hearing the stories of those sports. Just as a devoted wife in the event of long absence of her husband in a foreign land lives nursing her love for the husband, and seeking him and him alone from the bottom of her heart spends her time in misery, constantly thinking about the virtues of her husband or speaking or hearing about them. And just as she embraces the husband on his return home and serves him with all her heart and gazing and gazing at him drinks through her eyes the nectar of his beauty, even so at the time of worship

the practicant should devote his mind, speech and body with extreme love in the service of Śrī Hari.

He should take refuge only in Śrī Kṛṣṇa, and that also with no motive of self-interest, but only for Śrī Kṛṣṇa's sake. No worldly motive should be allowed to intervene between him and Śrī Kṛṣṇa. He should render service to Śrī Kṛṣṇa with an exclusive heart. He should worship no other Deity but Śrī Kṛṣṇa, and should not speak ill of any other Deity. He should neither eat the leavings of food of another nor use another's clothes. He should neither speak with people who blaspheme against God nor hear any devotee of God being criticised and reviled.

All his life he should worship and practise the *Mantra* of the Divine Pair, with knowledge of its meaning, imitating the conduct of the *Cātaka* bird. Leaving aside lakes, rivers and seas where there is no paucity of water, the *Cātaka*, though it may be dying of thirst, craves only for showers of rain. It embraces death rather than seek water from any other source than the cloud. The practicant should similarly engage in spiritual practice gathering the functions of his mind from all sides, and surrendering his heart exclusively to Śrī Kṛṣṇa.

He should offer the following prayer with utmost reverence and faith—

“O Lord, in this ocean of the world, full of ties for children, relations and possessions, You two alone can save me; You alone remove the fear of one who takes refuge in You. Whatever I am, and whatever I may possess in this world or in the next, I surrender them all to Your sacred feet, I am as it were, the very store of guilts. There is no limit to my sins. There is absolutely no spiritual practice to my credit; I am wholly helpless. Therefore, O Lord, You Two, the Lover and the Beloved, alone are my refuge,

O Śrī Kṛṣṇa, Lord of Śrī Rādhā!. O Rādhā, the Beloved of Śrī Kṛṣṇa, I belong to You through mind, speech and body; You are my only support. I seek shelter under You; I throw myself at Your feet. You are an inexhaustible mine of grace. Be pleased to shower Your grace on me, and make this wicked, guilty soul a servant of Yours.”

Practicants who seek to gain quickly the qualification of participating in the direct service to *Bhagavān Śrī Rādhā-Kṛṣṇa* should repeat daily this *Mantra* in the form of a prayer, fixing their mind exclusively on the lotus-like feet of *Bhagavān Śrī Rādhā-Kṛṣṇa*.



When I am the all-pervading soul, this, that, and all things that be are nothing but the Soul, the Universal Self. Whatever exists is nothing but the Soul. “*Ātmā* alone exists.” Nothing, there is, therefore, which may be taken to be different from the Self and which the Self may perceive or conceive? The universe does not exist as other than the Self, nor can the material life subsist apart from the same.

—*Swami Rama Tirtha*

Honour and courtesy have no place where love is complete. Does anyone show courtesy to one’s ownself? This state is reached as the fruit of love practised by *Gopīs*.

—*Jayadayal Goyandka*

## An Easy Way to Destroy Envy

—Swami Akhandananda

First of all, examine the qualities of the person towards whom you feel envy. See what are the factors which make him surge ahead of you. If he had not gone ahead, if he did not have greater success, happiness and qualities, why would you feel envy? Is not there something special in his life? So, first of all, find out about that, and cultivate qualities which are even better. If people show their respect for giving them five rupees, give them ten, provided you are able. If not, fold your hands respectfully, talk pleasantly, and satisfy people by your good behaviour. Then people will also show you respect, and you will no longer feel envious of the other person. Perhaps people will begin to envy you! Improve your qualities to an extent where you are ahead of others, and you will feel no envy for those lagging behind.

Secondly, just before going to bed at night, think about the person you envy, and make a vow to yourself that you will give your affection to him, that you will have only goodwill for him, and that, 'to him for whom my heart burns with envy, I offer the cooling nectar of my heart.' After a few days, you will see that your heart has changed towards the person. If, for a month or two or three, you emit such loving thoughts, your envy will not only die, you will begin to praise him, and turn into his admirer!

Thirdly, pray daily to God, asking Him to remove the *Dveṣa* (hatred), *Īrṣyā* (envy), *Asūyā* (tendency to look for faults), *Sprhā* (competitiveness), *Krodha* (anger), *Himsā*

(violence), *Vidroha* (rebellion), *Saṅgharṣa* (conflict) and *Vaimanasya* (negative feelings) in your heart. Hatred is a separate emotion, it means, to burn inside. Envy is a separate emotion, it means not being able to tolerate anyone going ahead of you. *Asūyā* is the tendency to look for faults even in good people. *Spardhā* means a competitive feeling. Hence, pray for God to still these negative emotions and make your heart so beautiful, so sweet, so clean and pure that it becomes an abode fit for God, and He manifest Himself there for you.

In brief, think about the good qualities of the object of your envy, and develop even better qualities in yourself. Give him your affection and goodwill, and pray to God. This will ensure that your envy will die down. Envy burns one. Therefore, if you wish to remain cool and at peace, think about the good qualities of the one you envy.

I had read somewhere, about a man who used to walk every evening on the banks of a river. One day, he saw a couple drinking and making love on the river bank. He felt disgusted, but walked on without saying anything. On his way back, he saw that the man was swimming out to save people from a boat which was sinking, bringing them to the shore one by one. The girl was trying to revive them by pumping out water from their stomach. As he stood watching, the man saw him and called out, “Sir, when you first passed by, we were indulging in unclean activities, and you rightly ignored us. But now that we are doing something good, why do not you join us and help us to save these people?”

The gentleman realized the justice of the man’s question, and went forward eagerly to help.

So, my brother, what I want to say is that no one is totally bad. Everyone has some good qualities. Think, how

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many bad things does he do in twenty-four hours? He sleeps for six hours, he is not doing anything bad, then, he goes to the toilet, has his bath and his meals and does his work. Then, why do you focus on the bad things in his life? Why do not you focus on the good things in his life? Why do not you develop the good qualities in your own life?

There is nobody in this world, whose life does not contain some good qualities. We think about people, that they are rotten through and through, but that is our mistake. We should be like an ant, not like a gabrail. The gabrail is a kind of beetle found in dung. Even if you place it on a mound of sugar, he will not eat sugar. He will get off, and go in search of dung! An ant, on the other hand, will never eat dung. It will immediately go in search of sugar. Make your heart like an ant, and absorb only sweet qualities. Do not turn your heart into a gabrail with dung-loving qualities.

Beware! Envy is fire! It devours the log of wood which houses it. If you have envy in your heart, it is you who will be harmed. So, ponder deeply upon the effects of envy, and seek out the sweetness in the person you envy. If there were no good qualities in him at all, he would not have a place in God's creation.



# Essential Factors in Karmayoga

—Gulzari S. Rajani

The simple way to understand and comprehend the meaning and philosophy of *Karma* is by way of one's physical actions, speech and thoughts of mind. Besides, it has bearing on actions performed in earlier birth, actions performed unknowingly or with selfish motive; *Prārabdha* and *Sañcita Karmas*. The best *Karmas* would be devotion to God in most purest form.

Even Lord Kṛṣṇa in *Gītā* proclaims that the track of *Karmas* is mysterious, hard to understand, zigzag, unfathomable, and inscrutable in many ways. Normally, in any of our jobs we are governed by the rules and laws, in the same way, there are laws which govern the working of this whole, vast infinite universe created by God.

Like the rise and setting of the sun in the east and the west punctually; the harmonious movement of the earth, sun, moon, stars, planets etc., revolving around each other on their pre-destined orbits and routes; the coming of winter and summer and monsoon seasons; the ripening of fruits, flowers; the proper existence of mountains, rivers, oceans etc., the working of the principles of Gravity of the earth; the evaporation of water from the sea to the atmosphere, thus forming the clouds and their showering on the earth; the mysterious running of the cycle of birth and finally maintaining the balance in universe, in the same way by performing *Karmas* we set the course which determines our destiny in the form of quality of our actions, coupled with our *Prārabdha* and *Sañcita Karmas*.



“Law of *Karmas*” has been stated by Goswāmī Tulasīdāsajī in *Rāmacaritamānasa*.

करम प्रधान बिस्व करि राखा । जो जस करइ सो तस फलु चाखा ॥

(II. 218. 4)

Meaning thereby, as you sow, so shall you reap. This philosophy does further give strength in accepting the fundamentals of action and reaction, cause and effect.

Every individual, day and night, does *Karmas* to the best of his physical and mental strength, with a view to accomplishing all his/her desires, motives and ambitions.

It, however depends upon each *Jivātmā* with its previous birth experiences, attitude, *Samskāras*, *Sūkṣma* senses etc., as has been stated in ‘*Bhagawadgītā*’ by Lord Kṛṣṇa that in performing *Karmas* in his present life-time, we do observe some children right from their birth, carry attitudes, strengths in certain areas/their subjects which are the shadows of earlier birth and hence give us ample justification in accepting existence of that great power and his Kingdom.

For God-realization or for realizing the Truth, the basic ways defined in our *Vedas* and scriptures are:

1. *Karmayoga*
2. *Jñānayoga*
3. *Bhaktiyoga*

Out of these three, *Bhaktiyoga* has been categorized as the most simple and easy course in accomplishing our task, when we can even by uttering God’s name or by *Kīrtana*, *Smarāṇa* etc., can qualify for “*Bhagavatprāpti*” or God-realization.

As another important factor of *Karmayoga* we come across through deep study and analysis from ‘*Rūdra Gītā*’, as has been stated in the *Śrīmad Bhāgawata* in the form of praising Lord Nārāyaṇa’s efficacies, including His vision

and form, which according to Lord Śiva, if contemplated, not only makes a human beings entitled to get spiritual enlightenment but also eligible for supreme devotion (the rarest of all attainments), thus qualifying him to the state of mind of a sage who experiences the Truth. It is on account of spiritual acts of the devotee, and by having the company of holy communion in hearing about the sin destroying accounts of Gods excellences (*Līlās*) and by bathing in the holy Gaṅgā, which is the ablution of Thy feet, that such men get love for all, benevolence, and straightforwardness. If, on the other hand, man gets engrossed in the lust and greed in order to attain the worldly ambitions he quickly gets consumed by Thee, the winkless and watchful spirit of Time. Therefore which intelligence man, would forsake “Thy feet’, knowing that his life has no meaning and is spent in vain, if it has not been utilized for thy worship. The Lord has therefore emphasized upon creatures, to be pure-hearted, ever meditating on Him, singing His *Līlās*, adoring Him who pervades everything and resides in us as the *Ātman*.

It is important to note and understand that only a few of innumerable *Sañcita Karmas* deposited in balance at the credit of a person, earned in previous births, become ripe and ready to give fruits during once life-time (commonly known as destiny, luck etc). Strictly according to these *Prārabdha Karmas*, a person gets a particular type of body, parents, wife, children, wealth, sex, environment etc., just appropriate to enjoy or suffer and exhaust his *Prārabdha Karmas* destined or decided by the will of God. Some of the philosophies do think that quality of *Karmas* performed in the present life do play an important role in shaping the destiny of present life, but this is something purely in the hands of Almighty, as may be easily termed as one

of His secrets of running the universe. Not a single holy or pious deed would go without reward and not a single sinful deed can escape without punishment. We should so gather sufficient patience and moral courage while suffering miseries, which are the result of our past sinful deeds and go on doing *Punya Karmas* (deeds) with great enthusiasm and with full faith in God even during the period of miseries. As is rightly said and believed *Puruṣārtha* (self-efforts) is the architect of one's own destiny and *Prārabdha*, it therefore applies in practical life that our actions need to be selfless, remembrance of God (without craving for return), and totally surrendering to Him, who shall ensure our protection from darkness and fear in life.

In the most important universal gospel, '*Bhagawadgītā*', Lord Kṛṣṇa preaches us that all the creatures need to be cautious in following the *Swadharma* and under no circumstances perform actions which are contrary to what has been stated in our *Vedas*, so that we are not attracted to the cycle of death and birth but ensure falling in the category of pious persons qualifying for '*Mokṣa*'.

To sum up the very concept of *Karmayoga* and factors governing its principles and law, one has to bear in mind that even to qualify for getting next human birth, the good *Karmas* of previous birth need not only to exceed the sins or bad *Karmas* committed so far, but also for reaching the nadir in the present birth, one needs to be spiritual, truthful, devotional, merciful and inclined towards giving all possible help to needy, besides ensuring to follow '*Dharma*' as stated by our *Vedas* and scriptures in their true form.



## The Power of Love

(An incident in the life of Śrī Caraṇadāsa Bābājī)

—*Haridas Ghosal*

It is known to all reverent and careful students of *Bhakti* (Devotion) that love vibrates from one heart to another and makes men and women dance and weep for joy. Nay more, it casts its spell over beasts and trees and affects even stones, which melt at the touch of the man of love, and does many other things which would pass for miracles in the eyes of men. Nothing is impossible, nothing is inconceivable, in the case of the man of love. Lower animals and even species of the vegetable kingdom because they possess internal consciousness and spiritual receptivity are stirred into activity when they come in contact with a truly loving soul. We shall present the reader with an incident in the life of the late Śrī Caraṇadāsa Bābājī, showing the power of his love. It took place at Krishnanagar in the district of Nadia, Bengal, in the year 1902. Śrī Caraṇadāsa Bābājī was a guest in the house of Bābū Joges Candra Sanyal, Sub-Registrar to the court of Krishnanagar. In the evening, the Bābājī began his *Kīrtana*. He was dancing and singing delineating the *Saṅkīrtana* scenes of Lord Gaurāṅga (Śrī Caitanya Mahāprabhu), when suddenly he cried out—

“Lo, there is Nitāi entranced, behold.

Men high and low caught in His loving hold.”

He said this, and was lost to the world. Tears streamed forth, the hairs on his body stood on end, and trembling like a plant caught in a blast, he fell in a trance upon the

ground. His followers surrounded him and sang the Name of the Lord for sometime when at last he regained his senses and cried in a husky voice:—

*“Bhaja Nitāi Gaura Rādhe-Śyāma,  
Japa Hare Kṛṣṇa Hare Rāma.”*

All others took up the strain, and began to repeat it enthusiastically. When it was about ten o'clock at night the party divided itself as a dual throng singing the refrain by halves, each throng vying with the other in repeating the Names at the top of the voice in a celestial combat of spiritual Bliss.

But where is our *Bābājī* gone? Lo, there he stands, leaning upon the wall, with eyes half-closed and a radiant smile upon his face, bathed in tears, swinging from side to side in a transport of delight, and raising the forefinger of his right hand as if pointing out something on high nearby.

It was about midnight when the *Kīrtana* was brought to a close, and the devotees came up to the spot where our *Bābājī* stood to take the dust of his feet upon the ground. Here they found, to their amazement, a pair of footprints clearly stamped upon the marble slab on the floor, and a pool of water formed of tears and sweat collected in the depression marked on the floor.

This incident naturally created a sensation among the people of the locality and men came in crowds to ascertain the truth and pay their respects to the saint. They observed the footprints with their own eyes.

It is more than thirty-six years now when this happened, but the incident is still fresh in the memory of living men not only among his followers but others of the locality, who can claim personal knowledge of it. It should cause no wonder, for there are the foot-prints of Śrī Gaurāṅga

still to be seen within the precincts of the temple of Jagannātha at Puri. But these sacred manifestations of the power of the Spirit over matter require to be preserved with sanctity for otherwise they disappear, and it proved so in the case of the footprints of *Bābā Śrī Caraṇadāsajī* at Krishnanagar. The house was a rented one and when the occupier changed his residence, careless people came to live in it, who desecrated the floor, and the footprints gradually disappeared. It should be a matter of grief to the owner of the house and the local people that owing to their negligence the sacred relic could not be preserved.

□□

Your restless mind is a veil of ignorance between you and God. When you are calm, your consciousness becomes transparent, revealing God.

—*Paramahansa Yogananda*

When a man sincerely prays to God, he is able to fix his mind on God and develop real love for his lotus feet.

—*Ramakrishna*

There is not the least doubt that instead of swimming with the help of knowledge, it is more comfortable, easier and more delightful to cross the ocean by boarding the boat of Divine Love which is eternally new.

# Humanity and the Goal of Man

—K. C. Varadachari

The condition of the world today is surely pitiable, and men who are really serious about their future would see that none of the portents are encouraging. The rate of the decline of *Dharma* or the sense of righteousness is very fast, and the forces of *Dharma* have hardly gathered together to meet this new menace. The difficulty of the present situation is increased because the criterion of *Dharma* or the capacity to distinguish between *Dharma* and *Adharma* has been gradually lost. *Dharma* at once is a difficult and subtle thing to define. *Dharma* meant at one time the performance of duties that God in his infinite compassion has fixed for each individual according to his *Karma* and *Guṇa* or according to his *Varṇa* and *Āśrama*. The *Dharma-Śaṅkara* that has taken place and is increasing, in the name of rationality and equality and so on, has made it necessary to abandon the criteria of conduct and *Dharma*. Nor has one risen to the level of discovering his *Dharma* according to his own inward nature and stage of life and the purpose of life. We have lost the sense of direction, and it is not clear whether our present thinkers and rulers have been able to give us that. *Dharma* then has undergone quite a modification and many *Adharmas* are just parading as and passing off for *Dharma*.

The knowledge of *Dharma* is not strictly available from the study of religion alone, though here again an intelligent approach to the problem of human destiny should be extremely helpful. The world has tended to become one,

thanks to many events in the fields of science and politics and economics; and the love of human survival is also present. But the serious conflicts between the races advanced in the fields of science and those behind in the same field, the haves and the have-nots, the ruled and the rulers, have begun to take serious proportions. Asia versus Europe and America, Arabs versus the others, and so on, have posed problems that require rethinking on a global scale. It is true that there are various serious thinkers both in the East and the West, who see the problem on the scale of humanity; but more people see it in the scale of their personal and national and parochial interests. The philosophic spirit has to reassert itself in the hearts of men. However, it is found that even philosophers and religious men have rather taken to economic and other welfare ideas and fight shy of granting to men of the worldly world the vision and the idea of the knowledge of the One world and the Spiritual direction of the world and its humanity. Indeed, must we who are children of the *R̥ṣis*, feel ashamed of the philosophic tradition in India, and yoke it to very mundane ends? This has become a serious tendency all over India. Once our gods were yoked to human needs rather than human needs being yoked to God's needs. The transformation of man, so brilliantly envisaged by the *Brāhmaṇas* in *Yoga* and *Yāga* and *Yajñā* said to have been the *Dharma* of man, was arrested by the greed of man for getting the wealth of heaven for human enjoyment. The bringing down of the heaven and its Gaṅgā to the earth was a wonderful thing, but it also proved to be the failure of human aspiration to attain that celestuality and transcendence for human beings. Thus the need for the present world is *Dharma*, the discovery of the transcendence of man. Man cannot be saved unless he begins to live for something that



is greater than himself and his mere kind. It is not certainly by trying to preserve that we grow, but by growing that we preserve ourselves. He who tries to preserve turns out to be a parasite. Therefore did the great seers of India say that man should awaken to his real Self and Destiny and stop not till the goal is reached. That the goal may appear to be eternally receding or endless should be no consideration at all; for he who resolves to walk that path really has rightly resolved and the Endless One grants him that security and joy that lead him to that Endless End.

Man needs God for his very existence and consciousness, intelligence and bliss. It may please human vanity to think that God needs man also and this reciprocal existence is the reality of Existence. Whatever may be the position, today's crisis reveals that it is beyond human powers and abilities, confabulations and restraints to arrive at the solution of world problem—political, social or religious. All divisive forces are plainly at work. Men feeling that they have a higher destiny than themselves should pray to the One Reality—God or *Īśwara* to lead them beyond these. This does not mean that we have lost faith in man, but we have surely lost faith in his present methods of arriving at the final goal. God in His infinite compassion gave man reason, perception and *Śabda*. Man has denied Him, His transcendent truths and even the ethical codes promulgated by His messengers. Today lip-service to ancient tradition seems to be sufficient. The individual human being is being surrounded by cultures and educational facilities geared up to the most important political purpose of achieving self-sufficiency or at least as much as possible. The doctrine of the Pañcaśīla adumbrated by our far-seeing Prime-Minister is a great thing, and this requires not merely abjuring of all violence but also the patience to discern the

*Dharma*. But no attempt has even been begun to know what *Dharma* means. Internally even in India we wish to make a beginning with a scratch without considerations for traditional valuations; for glibly these values are said to be linked up with our outmoded social systems and religious beliefs. There has been no end to the adaptation of western standards: for understanding, it is said, proceeds on the basis of accepting common standards in everything including beliefs, food and clothing. These may not mean at all anything to those who have love for man, such as he is. But we leave out of the whole consideration certain basic wants of his inward life, his wonder of birth and death, and so on. These do require education, and they do govern most of our life. Truly the unconscious governs and directs our life, and the education of the unconscious is more urgent than the present modes of sceptical knowledge and technocratic knowledge labouring to provide work for all. Not that this latter is not important but the education of men to a life nobler than what meets his eye and satisfies his present mind is the need. It will not be an indictment of the present kind of education to say that it is human-biassed; for truly it is mechanically biassed, hedonistically motivated, and seriously lacking in providing incentives to evolution of man into a richer and fuller man. Man and his knowledge are not yet interacting to make man a worthy citizen of the Reality.



He who longs for the Lord, the Lord longs for Him  
in the same manner and to the same extent.

# What is Sanātana Dharma?

(In the words of a foreigner)

*Sanātana Dharma* comprises those timeless truths which are rooted in eternity. They predate the forming of the world, and cannot be confined to anyone earthly religion. *Sanātana Dharma* embraces, indeed all of manifested existence. Its manifestation in India is unlike other religions in that it was not a teaching by anyone master, but expresses the essence of age-old revealed wisdom.

Christians consider themselves to possess the only Divine revelation, which they name ‘The Holy Bible.’ The belief shows a misunderstanding the very word, ‘revelation’. The Bible which is a mere statement of truth, cannot convey the experience of truth, which alone is the real meaning of ‘revelation’.

Wisdom does not contradict itself. All great masters attain the same vision of truth: one and eternal, which we call God. Divine vision transcends sectarian differences, it is this direct vision of timeless Truth which forms the basis of *Sanātana Dharma*. That truth reminds man of who and what he is—a divine soul, forever indestructible. The true purpose of scripture, then, is to show man how to find eternal freedom in God.

—Swami Kriyananda

(Formerly J. Donald Walters)

## An Humble Prayer

—*Suradas*

I am a king, Lord: I am a king—  
The king of sinners. Everything  
Is mine, that is sign of mighty king.  
My battle-drum is a tongue never dumb  
In evil speaking, lying and slander:  
My realm is the dust of barren desire:  
The fire of lust is my commander:  
Flesh is the sword wherein I trust:  
Passion, my counsellor, leads me astray:  
Anger stands sentinel night and day:  
I ride on my great war-elephant, pride,  
And greed is the wide umbrella spread  
Over my head, like a banner unfurled  
For an emperor's conquest of the world.  
Troops well-suited to such a lord  
Evil companionships afford:  
Folly and vice, my bards, heap praise on me:  
Faults unnumbered are heralds to blazon me:  
And strong with stubborn doors of guilt  
Is the fortress of sin that Sūra has built.

—*Translated by A. G. Shireff*

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