



Divine Message of the Veds

Part 2

The Four Veds

**Rigved
Yajurved
Atharvaved
Samved**

Veds are the eternal utterances of God, the Supreme Father. Through the Veds we get the best type of material and spiritual knowledge. Regular study of the Veds keeps us away from sins and increases hope and joy in life. Making life peaceful, the Veds take us away from the bad path and lead to the good path and make life peaceful and pure. Whenever the mind gets disturbed, veds alert us and also guide us.

The reader is requested to read this book with faith, think deeply on its contents and become determined to go ahead on the path of duty.

Divine Message of the Veds

by Pandit Shriram Sharma Acharya

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Preface to the first edition published in 1958

The Veds are books on material as well as spiritual knowledge. Because their language is very ancient and not well-known, differences have been found among learned persons regarding their interpretation, but there is absolutely no doubt that high-level spiritual principles, learning, arts and practical knowledge are contained in them. Since all this knowledge has been given very concisely in the form of 'sutras' or axioms in one or two stanzas, all the readers are not able to understand their aims immediately. But on the basis of the 'richas', the learned ones have created great books of large size on spiritualism which have been providing inspiration and guidance for thousands of years to the spiritual seekers who want to progress on the path of excellence.

The speciality of the Veds is that their knowledge is not limited to any particular race, sects or sub-sects with differences of opinions but all persons in the world have the same right to it, because the Veds are universal in their approach and message. Hence they can prove useful at any time to the cultured and spiritually minded men and women in any country. The aims and guidance obtained from the Veds prove beneficial and uplifting to every human being.

The differences in interpretation of the Veds are not a present-day phenomenon only. It used to happen in ancient times also. It is also a widely held belief by the Indian public that the various aggressors who invaded India over more than a thousand years have misinterpreted the Veds in their fanatic zeal to reduce the importance of the Veds and have even gone to the extent of wickedly calling them the songs of the half-civilised shepherds and cowherds. Nevertheless, even ancient Indian learned men have made different interpretations of the Veds. Religious-minded good men have interpreted the Veds from a spiritual viewpoint and others have made distorted interpretations to suit their own ends according to the hideous principles of Vaam Marg (which is something akin to witchcraft). For example, the demon-king *Ravan* misinterpreted the Veds to encourage violence, and some of the followers are seen even to-day.

In this way, such pseudo-religionists have caused great harm to the Veds and have always tried to lower their status and usefulness. It is but natural that when three to four explanations are given for the same stanza and one expert expresses a completely opposite opinion to another's, doubts and lack of faith will raise their heads in people's minds.

But now the time is ripe to find a solution to these perverse and mutually opposing interpretations spread during the dark medieval periods. Modern scholars have revealed the original aim of the Veds by analysing the Vedic mantras, and have represented in very clear and easily

understandable form the core knowledge, advice and the principles of truth enshrined in them, so that even an ordinary reader can understand and benefit from them. The book in your hands contains the essence of selected 'richas' (stanzas) with explanations from an impartial view and with proper aims. By understanding them properly and putting them into conduct, the readers will be convinced that the Veds are in reality mines of gem-like thoughts. By such conduct man becomes free from faults and wickedness and starts living a life of high-level thinking. There is no doubt that every man can make his life successful by benefiting from the immensely valuable advice on the subjects of truth, non-violence, forgiveness, pity, generosity, helping others, good dealings, organisation and co-operative life.

Shriram Sharma Acharya



Preface to the revised third edition

The Veds are the immortal speech of God, the Supreme Father. All the critics of the world acknowledge the fact that the veds are the most ancient scriptures and that they are the jewels in the crown of the entire literature of the world. There is an endless treasure of knowledge and spiritual information, i.e. information on the soul and God in the Veds. Nectar flows forth from their every word. All the fundamental learning of this world has been born from the Veds.

We should very lovingly and with great faith read such invaluable books. We should decide to fulfil our duties by reflecting and contemplating upon them. We get material as well as spiritual knowledge of high level from the veds. The reading of Veds saves us from sins, creates hope and joy in life, makes life peaceful, pure and stable, turns us away from the wrong path and takes us to the right path and when we stray away, then it also warns and alerts us.

The more we reflect on the meanings of the Ved-mantras, the more it will make our life shine. Every mantra is capable of opening up the path to brighten every aspect of man's life.

The revered Gurudev has included specially selected mantras from all the four Veds in this book. With the aim of enabling even the most ordinary man to derive inspiration from this book, after giving the meaning of each mantra, its message has been added in very simple language. It also helps to increase knowledge. But the mantra is not limited to the message alone. With deep reflection and contemplation, we can get many types of messages and inspirations from the same mantra. The message of a total 185 mantras has been given in five parts as follows:

Part 1: *Brahmanatva* or the meaning of being a brahman: Nobody becomes a brahman merely by birth in a race or clan. He becomes a brahman by virtue of his qualities, deeds, excellence of nature and dedication of his life to people's welfare. The mantras included in this part give information on God's existence, His worship and the duties of the brahmins.

Part 2: *Atmabal* or the power of the soul: Man has to struggle continuously to achieve the objective of life. Tremendous will-power is required for facing the widespread bad customs, wicked activities and corruption and to adopt good activities and honesty in life. Information on mantras which help to achieve this aim is given in this section.

Part 3: Charitra nirman or the formation of good character: For the upliftment of the soul, the foremost requirement is the excellence of character. Lucid explanation of the mantras highlighting the importance of good qualities in life is given in this part.

Part 4: Dushpravrutti nivaran or the eradication of wicked activities: Wicked activities and addictions turn man's joyous life into hell. The inspiration and guidance for liberation from them is given in this part.

Part 5: Parivar aur swasthya or the family and health: Family-life is the backbone of the entire social organisation. Happiness, peace and heavenly atmosphere of prosperity depend only on its excellence. In this section the mantras which can make our lives bright and praiseworthy have been given. These mantras explain the importance of a happy family, a confident and cultured woman and health.

The person who wrote and translated the five parts must have really spent time and labour on it. However the thoughts presented here are of Revered *Gurudev* only and this work has been possible only by his inspiration. The aim of our life can be easily achieved by study, reflection and contemplation of the explanations of the mantras

Lilapat Sharma

Yug Nirman Yojana, Mathura.

A brief introduction to the life of Revered *Gurudev*

Born on 20-9-1911 at *Aanwalkheda* village in Agra district. Father - *Pandit Roopkrishore Sharma*, Mother - *Daankunvri Devi*.

Intense spiritual and devotional activity right from childhood. Always spiritual discussions with classmates. Unlimited love for the Himalayas. Ran away from home at the age of ten. When caught, claimed Himalayas as his home and insisted on going there.

Constructive thinking right from childhood. Accent on village development and self-employment through spinning and weaving in every home. Distribution of leaflets in village bazaars for public- awareness. Unlimited sympathy for untouchables and downtrodden. Treatment of a diseased old untouchable woman despite opposition from people at home.

Initiation into yagyopavit (wearing the holy-thread) and Gayatri mantra at Kashi (Varanasi) by the great Madan Mohan Malaviyaji (the founder of Banaras University) at the age of ten years.

On Vasant Panchami day (5th day of the spring season) visitation by his Guru from Himalayas as a manifestation in a mass of bright light in his own worship-room. He was 15 years of age at that time. His guru gave him a glimpse of his previous births and also gave five directions .

1. Accumulation of divine energy by recitations of Gayatri-mantra purashcharans (i.e. repetitive recitation, each purashcharan of 24,00,000 mantras, 24 such purashcharans were to be made. His only diet during this time was roti (flat baked bread from barley flour) and butter-milk. On the basis of an austere life to plan for nation building.

2. Continuous uninterrupted burning of the holy lamp. (This lamp continues to burn even to-day).

3. Journey into the Himalayas to meet his Guruji (mentor) for receiving guidance and for performing austerities.

4. To establish co-ordination between spirituality and science.

5. To use the householder's life as a support for high-level spiritual endeavours.

Teenager Shriram begins the practice of severe austerities. On the clarion call of Mahatma Gandhi, active participation in the freedom-struggle.

Enlisted as a Congress-worker, six imprisonments with hard labour, each for six months. During the freedom-struggle at Jaraar, getting severely beaten by the police and despite fainting, not releasing the national flag clenched between the teeth. Therefore nicknamed 'mutt' in Hindi language i.e. intoxicated (with love for the country). Incarceration in Asansol jail with the great Madan Mohan Malaviyaji, Swaruparani Nehru, Devdas Gandhi and Rafi Ahmed Kidwai. They became the foundations for the spread of the mission.

Entry into the field of journalism at a very young age. Active co-operation in 1927-28 in the newspaper '*Sainik*' (soldier) belonging to Shrikrishna Dutt Paliwal. Stoking the fires of freedom with his articles in the columns titled '*Mutt Pralaap*'. After independence, publication of religious books and pamphlets for public-education.

Publication of *Akhand Jyoti* monthly from Mathura and also *Yug Nirman Yojana*, *Yug Shakti Gayatri* and *Mahila Jagaran* from Gayatri Tapobhomi, Mathura. Publication and spread of inspiring literature for the formation and moral regeneration of the individual, family and the society.

Publication of *Gayatri Mahavigyan* in 3 volumes which became the basis for the development of culture, spiritual endeavour, sacraments and spiritualism. Writing, translating and publication of the four Veds, 108 *upnishads*, 6 *darshans*, 18 *purans* and 2700 books including the *Gita* and '*Brahman Aaranyak*' volumes.

108 *kundiya yagya* (1953) as a finale to the completion of 24 *Mahapurashcharans*, *Narmedh yagya* in 1956 (*Narmedh* means surrendering one's all for serving the public-at-large. In this *yagya*, Gurudev surrendered whatever personal belongings to the Gayatri-mission and himself for the sole purpose of public-welfare). 1008-*kundiya yagya* (1958) and auspicious beginning of the Gayatri-family.

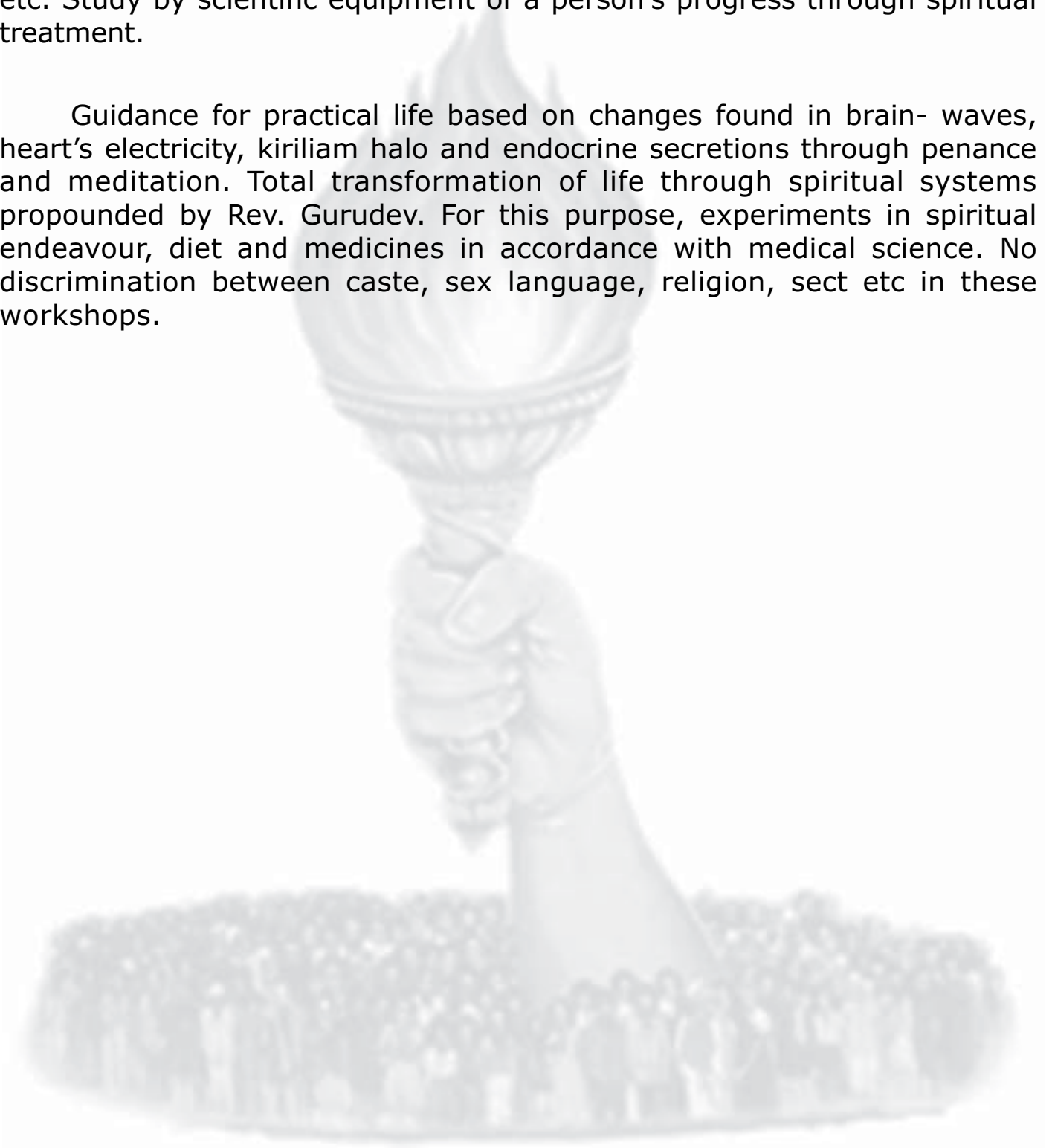
As a symbolic gesture of goodwill towards all religions, collection of water and soil from 2400 places. Also started an industry oriented school with education for self-employment at *Gayatri Tapobhoomi*, Mathura. Establishment of Gayatri-family's branches all over the country. Left Mathura permanently in 1971. Before that five 1008-kundiya Gayatri mahayagya throughout India on a vast scale.

After departure from Mathura in 1971, establishment of '*Shantikunj*' at Haridwar in the *sapta-sarovar* area (the area of the seven branches of river Ganga) and proclamation of the principles of the traditions of ancient sages as applicable for the current era.

Establishment of 2400 'pragya sansthans' for moral-spiritual awakening of the public. Rev. Gurudev's journey through the length and breadth of India in 1981 - 82 for inaugurating them.

Training of individuals in *japa* (recitation), *aasan* (yogic exercises), *pranayaam* (yogic breath-control), *mudra* (postures), *dhyana* (meditation) etc. Study by scientific equipment of a person's progress through spiritual treatment.

Guidance for practical life based on changes found in brain- waves, heart's electricity, kirilium halo and endocrine secretions through penance and meditation. Total transformation of life through spiritual systems propounded by Rev. Gurudev. For this purpose, experiments in spiritual endeavour, diet and medicines in accordance with medical science. No discrimination between caste, sex language, religion, sect etc in these workshops.



A Religious Duty

The fundamental basis of the divine Indian culture is the Vedic literature. The Veds contain high level of spiritual principles and knowledge on practical life. In this book 'Divine Message of the Veds' 185 'richas' (stanzas) from all the four Veds viz. Rigved, Yajurved, Samved and Atharvaved have been carefully selected and their explanation has been given in an easy-to-understand style. These stanzas are like pearls of wisdom. Daily study of this divine message makes life peaceful pure and free from passions. By reflecting and contemplating on the divine messages under the five divisions of this book, life's aims can be successfully achieved. The 5 divisions are Brahmanatva (brahman philosophy), Atmabal (Spiritual Power or power of the soul), Charitra nirman (character formation), Dushpravritti nivaran(eradication of wicked activities) and Parivar aur Swasthya (family and health).

The basis for '*vichar kranti*' i.e. bringing about a change in thinking and attitudes for moral regeneration is *sadgyan-prachar* i.e. spreading of the good-knowledge, that is, the knowledge of morality, spirituality and a code of simple life style. Keeping) his aim in view, a campaign has been started to make this book available in every home.

The Veds advise man to evolve to a higher spiritual level. For that man has to change his thinking and attitudes. This is very much required to-day. Only through a change in the individual, change in the world and the era is possible. To create a heavenly atmosphere on the earth, we will have to change the level of the mind for the removal of selfishness, narrow-mindedness, indiscipline and immorality which have spread their tentacles to-day and in their place establish the goodwill and good activities of gentlemen. This activity is not possible by mere listening, writing and reading. For this, an endeavour will have to be made so that people adopt a life-style in harmony with a pure spiritual viewpoint.

That was the aim of our revered *Gurudev Pandit Sriram Sharma Acharya* and to fulfil his desire is our religious duty.



The basic axiom behind all successes in the world is tremendous will-power. Based on its strength only learning, wealth and gadgets are produced. This is the support on which spiritual 'tapasya' (penances) and 'sadhanas' are dependent. This is that divine strength by which, the man who is born empty handed dazzles the world by becoming rich and powerful. Those who make their will power very strong and then try for progress & success in life, will never be unsuccessful nor disappointed.

- Shriram Sharma Acharya



All our problems can be solved by the Indian culture and the Indian way of thinking. The government can protect your rights but it cannot control the thought process which is the root - cause of all your happiness and misery. This can be achieved by spiritual upliftment only.

The Indian Culture alone has the real strength to turn man into a true human being. It teaches us that man is born to love man and certainly not for quarreling and fighting.

- Bhagwati Devi Sharma



Divine Message of The Veds

Part 2

Spiritual Power



Spiritual Power

Atmabal or the power of the soul: Man has to struggle continuously to achieve the objective of life. Tremendous will-power is required for facing the widespread bad customs, wicked activities and corruption and to adopt good activities and honesty in life. Information on mantras which help to achieve this aim, is given in this section.

येन देवाः पवित्रेणात्मानं पुनते सदा ।

Yena devaha pavitrenaatmaanum punate sada

तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥

tena sahastradhaarene

paavamaanihipunantu naha

(*Samved 1302*)

Meaning: The success of human-life lies only in removing the spirit's (soul's) and mind's faults and wicked tendencies and becoming cleansed and pure. Thousands of solutions have been described in the Veds for freeing the soul from blemish and for freeing it from the shell of selfishness. Therefore, the Veds are worth reading and worth pondering.

Message: This life as a human being has been achieved by us as a result of innumerable virtuous deeds. Man can get eternal joy only by using it for good deeds. There are innumerable types of moral injunctions in the Veds and their essence is that man should always progress in life and should never have a downfall. It is the duty of every man to give up all types of vices and wicked tendencies. To achieve freedom from the demons of selfishness, greed, attachment, arrogance etcetera which grip the soul, strong will-power is required. The soul and mind can become cleansed and pure only by freedom from them.

The maximum emphasis has been laid on the strength of will- power in the Ved-mantras. Man can fulfil all his desires only by performing austerity, spiritual-endeavour, hard labour and with mental firmness. Ambition gives an idea about a man's power or ability, but alongwith that the spirit of selflessness and sacrifice is necessary. Only after these types of wishes are fulfilled by austerities and spiritual-endeavour, can a man make his life successful by helping others. The measure of success of a man's life can be determined only on the basis of how far his will-power has developed. Even the greatest powers of Nature can be defeated by man's will-power. The impression of man's will-power can be seen in the development of culture, in all human activities and all material success.

Man's will-power is produced from his character which is produced as a result of his deeds. That will-power is of the type of his deed. All of us know that it is very beneficial to lead a moral life. Even then we somehow commit a sin and then we have to bear its painful result. There is no way of getting rid of the results of one's deeds. The difficulties seen in our daily life are not only because of some basic vice or wickedness, but the hardship caused by them is troubling us because we are neglecting the good resolve to free ourselves from them. A man, who can conquer his wrong type of thinking, will without doubt become the master of tremendous will-power.

A misguided man can become strong only when he thoroughly understands that he is the soul and not the body. One who understands that God resides in his soul, then through that understanding itself, tremendous energy is produced within him. Through this power only, he develops the capacity to reject and throw out the mental faults and vices. *Satvik* thoughts (qualities of *sattogun* or *satvik* qualities) and divine thinking is produced only after freeing oneself from vices and immoral activities. And with that, enthusiasm is produced within man for resisting vices and immoralities.

One must remember the Vedic admonitions which are summed up as, "Uproot the vices and throw them out, increase and nurture good qualities."

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत ॐ समाः ।

Kurvanneveha karmani

jijivishechhata ngum samaaha

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Evam tvayi naanyathetosti na karma lipyate naray

(*Yajurved 40/2*)

Meaning: There is only one way for man to achieve his life's goal, and that is 'sad-aacharan' (i.e. proper moral conduct). We should desire to live a hundred years on the religious path.

Message: The birth and rebirth of man depends on his deeds and their results. From his birth to death as long as the body is active, man goes on doing some physical (bodily) or mental work. It is impossible for anyone to remain even for a moment without doing any work. We have been granted this human life only for doing work, it is an altogether different matter whether the deed is a good or bad one.

We all know the principle of science that 'every action has an equal and opposite reaction' and therefore for every deed there is a 'karmaphal' (resulting reward or punishment also). The entire world is moving or running on specific rules and principles. There is no place for anarchy in this world of God. There is only the empire of discipline and justice in His creation. God has ordered man to live a hundred years while doing works of public-welfare. But unfortunately man narrows down his sphere of work to only selfish interests for the fulfilment of his false pride and selfishness and forgets his duty to work for public welfare. As a result, he gets trapped in perversities and suffers terrible hardships and sorrow because of his sins.

Sometimes the question may arise in our minds, "what type of deeds should I perform? What is the meaning of public welfare? Ultimately what is the use of working for the benefit of the world?" In reality, the fact is that when we work for the welfare of the society, we are actually serving ourselves also. We must remember that in the benefit of others we will certainly benefit. In the progress of the world, lies our own progress. We should have this lofty aim when doing any type of work. If we always think that it is our good fortune to serve others, then the wish for helping others will certainly be in our minds as tremendous inspiration.

Such deeds, because they are carried out without any selfish desire, are called 'nishkam karma' (*nishkam* means without desire and *karma* means deed). The success or failure of such deeds never makes a man arrogant or sorrowful. Such a man only thinks, that he has not succeeded because he has not made as much effort with determination as required. After that he starts working again with double energy and involvement. Such a 'nishkam karma' (performed without selfish motive) never disturbs the person nor does the man have any attachment for that deed. The feeling of 'atmavat sarvabhooteshu' (all the beings on the earth have the same type of soul as I have) becomes profound when man has no personal or selfish interest and he finds his own benefit in the benefit of others only. Instead of making use of the worldly comforts and facilities for himself only, such a person experiences the greatest joy when sharing with others. If one acts thus in the spirit of share-and-share-alike and joins all types of his deeds for God's work (i.e. in a spirit of working for God and his creatures). Then such deeds never put man in future bondage. Only such men carrying out their deeds without any desire for personal benefit become distinguished in this world. Therefore, man always saving himself from attachment, should dedicate his life for performing good deeds without any selfish motive or desire for personal benefits.

This is the one and only method for achieving the best objective in life.

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।

*Uduttumum mumugdhi no vi
pashum madhyamum chruta,*

अवाधमानि जीवसे ।

avaadhamaani jeevase

(Rigved 1/25/21)

Meaning: Freeing ourselves from the desire for sons, money and reputation, we should move ahead, because with that (desire) our soul becomes tainted and suffers sorrow.

Message: All the creatures of this world always have a desire for happiness and always make efforts for constantly increasing their happiness. The basic belief in materialistic culture is that happiness lies in obtaining various means and facilities for comforts. Without thinking of morality or immorality or what is proper or improper, man wants to pounce and grab anyhow all the material things for himself. Man is making himself spiritually hollow by getting engrossed in indulgence of his senses and even loses the strength to enjoy the comforts because of that reason. There is a certain type of sorrow in too much 'happiness'. There is always pain in grabbing pleasures like this.

The Indian spiritual culture goes beyond even happiness and gives importance to satisfaction and bliss. There is a vast difference between happiness and satisfaction or contentment like the difference between day and night or between the earth and the sky. Happiness is material in nature whereas satisfaction or contentment is spiritual in nature. Happiness can be enjoyed through material comforts whereas satisfaction is a personal experience. Man always wishes for achieving self-satisfaction and joy or bliss. Man sometimes enjoys contentment through achievement of happiness and sometimes through giving up happiness. It is not possible to explain the pleasure of spiritual peace and satisfaction which one gets while nursing a sick person day and night and undergoing even hardships in that process. In fact, happiness does not depend on material means; it depends actually on the mental state. That is why we see that most people are unhappy despite having luxurious comforts, whereas the farmer, lacking in proper means or a man doing severe labour as a worker is found happy, pleasant and always cheerful.

To-day most men everywhere are involved in such wrong notion and are walking on the wrong path for achieving happiness. When man starts worrying only for personal happiness, then he does not care at all for others. Such a man becomes extremely selfish and makes others unhappy also. The quantity of available means for enjoyment is limited, but the desires are endless. Very few people get the benefit in pursuit of selfish-interests but it leads to the exploitation of most people in the society. People indulging in such conduct are immoral, opportunists and known despicably as exploiters. They rob the world to fulfil their desire for sons, money and reputation.

Outwardly such people appear very happy, but despite having all the means, internally, in their heart, they do not experience happiness. Not only their sons but every member of their family starts treading the wrong path and ultimately they are discredited from all sides. The ideal society is one in which every man has the freedom to develop his full talents and capabilities for increasing his happiness and means. But alongwith that every person should not obstruct another's freedom, but co-operate with him. If, by understanding this aspect, man liberates himself from greed, attachment and selfishness, then there will be no limit to his 'progress.

Only the power of the soul can inspire man for that. The more a man is replete with the power of the soul or the strength of the soul, the more he will be capable of breaking the bonds

को ददर्श प्रथमं जायमान

Ko dadarsha prathamum jaayamaana

मस्थन्वन्तं यदनस्था बिभर्ति ।

mastahnvant yaadnastha bibherti

भूम्या असुरसृगात्मा क्व स्वित्को

Bhoomya asurasrugatma kva switko

विद्वांसमुप गात्प्रष्टुमेतत् ॥

vidwaansamooa gaatprashtumetat

(Rigved 1/164/4)

Meaning: To achieve the spiritual knowledge of the self is the main goal of man's life. What is the main reason for the manifestation of matter? Man must obtain the knowledge of the body, the strangeness of the blood, muscles, bones, etcetera within it and their being different from the soul (or the spirit).

Message: The human body is the most excellent gift from the God. After wandering in countless species we have obtained this human form due to virtuous deeds in earlier births. The arrangement of the body of any animal in this world is not as excellent as man's. Only man has been given a body perfect with all qualities. Every part and organ of man is unique in its capability.

Most men believe this human body as their total existence and do not think it necessary to look beyond that. Every moment they are busy in decorating this body only. Such men are busy in nurturing their desires only and totally forget the extremely valuable soul residing within the body. They forget that this body is perishable while the spirit or the soul is immortal. In fact God has graced us with his blessing by giving this body for some time only. This body is an instrument only; it is the place for the residence of the soul. With this body as a medium, the soul can progress on the road of salvation and achieve salvation.

What is the objective of human life? Most people think that achievement of 'swarg' (heaven) is the one and only objective. But where is this heaven? Heaven is created by the condition of our mind only. We ourselves only produce the situation of heaven or hell by our conduct. Hence it is very necessary that we must determine very clearly the objective of life. The only single objective of our life is to realise our real authority (the soul) by very firmly expressing the unexpressed divinity residing within us. God is hidden within us and thoroughly interwoven (or united) within us and that God is the 'antaratma' (the conscience) of all. HE only gives us the fruits of our deeds (i.e. 'karmaphal' as reward or punishment) and resides within all of us. Every man is a form of a 'devata' (deity) only; he has strayed away from the excellent path only because of his ignorance. In reality man is like a wandering deity. After knowing this great truth, our most important duty is only to implement divinity into our conduct.

It is not possible to obtain this type of spiritual knowledge until we make pure our mind, speech and deeds. Our mind never remains empty. Either it wants to enjoy the lust for evil deeds or else it intensely aspires to spread the fragrance of good deeds. Such thoughts arising in the mind are expressed by speech and the deeds are only carried out accordingly. After self-realisation, only pious thoughts arise in his mind. Only by discarding the ego and with the feeling of 'aatmavat sarvabhooteshu' by accepting the fact that God resides in every creature, can man be saved from sinful deeds and increase divine qualities within himself.

The meaningfulness of human life lies in that only.

न वि जानामि यदिवेदमस्मि

Na vi janami yadi vedamasmi

निण्यः सन्नद्धो मनसा चरामि ।

ninyaha sanaddho manasa chaarami

यदा मागन्प्रथमजा ऋतस्यादिद्वाचो

yadaa maaganprathamaja rutasyadiddwacho

अश्नुवे भागमस्याः ॥

ashnuve bhaaga masyaha

(Rigved 1/164/37)

Meaning: What a great mistake it is that man does not know his own self? He should obtain the knowledge about the 'jeevatma' (the soul within the body) with the help of the capability of language, literature etc.

Message: We are not going to get this human body again and again. We have obtained it only as an instrument through which we can achieve the ultimate objective of reaching God. But we are losing this good opportunity because of ignorance and wandering in worldly pleasures. Money, wealth, material means, wife, son, brothers, friends, relatives - ultimately none of these will be useful. Only our good deeds will be of use to us. We are forgetting that one day we have to go away by leaving this world. The body for whose indulgence and pampering, we take the help of truth-untruth, deceit, malice, intrigue, morality-immorality etc, and because of ignorance, we carry out sinful acts also - the same body will one day be turned to ashes or dust. This body can die at any moment. Our whole knowledge of science, talents, education and learning is suffocating for earning a living and developing our capacity for the same. But we have forgotten the spirit or the soul, residing within the body, which is the ruler of the body. This soul is itself a part of God, but by not knowing it; we have been constantly suffering from sorrow by wandering for ever in darkness.

This human life of ours will be meaningful only when we obtain the real intelligence of walking on the truthful moral path after knowing the soul. Ordinarily there are two types of intelligence. One is 'kubuddhi' (bad or corrupt intelligence) which takes us on the path of sinful acts because of selfishness, attachment, greed etc. The other is 'Subuddhi' (or good intelligence) which inspires us to work for our benefit and also saves us from evil deeds. Higher than this is *Medha* which gives us the capacity to differentiate between *sat-karya* (truthful act) and *asatkarya* (untruthful act). *Pragya* is at a higher level than *Medha* and constantly inspires us to do acts for public interest according to our discretion. *Pragya-buddhi* completely destroys *tamogun* and man goes on being liberated from selfishness. Beyond *pragya* is *Pratibha* or 'atmic drushti' (i.e. insight of the soul). With this extraordinary power of intelligence man is able to know the deepest secrets of the world. The most excellent form of 'buddhi' or intelligence is called *rutambhara buddhi*. It contains only the *sattogun*. This *rutambhara buddhi* or *saatvik buddhi* develops the capacity of identifying the truth and putting into conduct 'sat dharma' (i.e. truthful moral conduct). With the light of that knowledge, everything can be understood with complete clarity in its true form and one is liberated from doubts and false or illusory beliefs.

To-day man is making use of various types of knowledge, science, languages etc in various fields. He is creating mountains of gadgets and other means for comfort and happiness. It has been possible to create a situation to-day whereby with merely a touch of a button the desired work can be done. Because of this great achievement, man is committing the foolishness of believing himself greater than God. But have we received this human body only for this? Is this the only use of this intelligence? Is this the only objective of life?

We should go on developing our intelligence and recognise the real objective of human life and march ahead towards it.

अपां मध्ये तस्थिवांस तृष्णाविदज्जरितारम् ।

*Apaam madhye tasthivaansa
trushnavidajjartaarum,*

मृळ सुक्षत्र मृळय ॥

mruna sukshatra mrunaya

(Rigved 7/89/4)

Meaning: The main cause of unhappiness or sorrow is ignorance. Therefore man must obtain self knowledge or spiritual knowledge by raising his level. With that only, all the desires become subdued.

Message: To-day despite an abundance of food grains and every type of material prosperity, man is even more unhappy than in the past. The main reason for this is that he has forgotten the real system of living or leading his life. People are ignorant about the goal of life. Most are running helter-skelter like mad people in the competition for earning money. But they are completely unaware about why they are doing all this. They do not remember at all the main objective of life and are trapped in the materialistic principle of 'eat, drink and be merry'. Materialism by itself is the root cause of man's troubles.

God has made an arrangement of all types of means for the achievement of prosperity, comfort and happiness, but even then man is always upset about fulfilling his desires and is not able to enjoy true happiness. Man's soul is a treasury of invaluable knowledge, but because of his ignorance, he does not know it and therefore spends a wretched and sorry life like a beggar. Although he is living in an unfathomable sea of nectar, he is suffering extremely from thirst. His condition is like 'a fish remaining thirsty in water'. Only when self-realisation is achieved that 'I am the soul and not the body', the path of leading a life free from adverse situations and full of joy and enthusiasm is available.

Tremendous power of discretion and firm resolution are required for knowing the spirit or the soul. Immortality is nothing but knowing the soul or the self. One will have to love the soul for obtaining eternal peace. No one loves anyone more than his own soul. We love anything only as long as it is suitable for our soul. Once it becomes unsuitable for our soul then immediately we become ready to discard it.

Man prospers with the development of '*atmbal*' (strength of the soul). To have the strength of the soul is our victory and lack of the strength of the soul is our defeat. All the lowliness and wretchedness of man disappears when he joins his soul with God and experiences himself as '*sarvashaktiman*' (full of all powers). After that he never has to be defeated in any work. *Atmbal* (strength of the soul) is the best means for achieving victory over death. By taking its shelter man becomes successful and bright and there is an unbelievable increase in his bodily and mental powers.

As long as man is unable to understand this fact, till then he is not able to join the supreme pure authority of God. He does not, at any time, experience the divine authority of God and neither does he get any co-operation. Since there is no rein or control over such a man's deeds, he is trapped in the net of greed, attachment, selfishness etcetera and becomes unstable by inviting his own destruction. This ignorance only is the birthplace of all his troubles which produce obstacles in his progress.

We should discard this ignorance and keep on trying to develop the strength of the soul or our will power.

न पापासो मनामेह नारायासो न जल्हवः ।

*Na paapaso manaameha
naaraayaaso na jalhavaha*

यदिन्विन्द्रं वृषणं सचा सुते सखायं कृणवामहै ॥

*yadinnindrum vrushanum sachaa
sutay sakhaaym krunavamahai*

(Rigved 8/61/11)

Meaning: If the heart is impure and malicious, then God's worship will also be unfruitful. Therefore God's worship must be carried out with a '*nishpaap*' (sinless) heart

Message: Different types of beliefs are seen in the people of this world regarding God. Some people do not believe in God's existence. They ask that if God exists, they why is he not seen? Well, are we able to see the electricity passing through the wire and lighting the electric bulb? Then, are we able to deny the existence of electricity flowing through the wire. Only God is the creator, controller and sustainer of this creation. Our welfare lies only in the devotion and worship of God.

Even so, most men suffer sorrow and hardships despite worshipping God. The only reason for it is that their hearts are still full of faults and bad tendencies and involved in sinful acts. Therefore worship in such situations is not real worship, but mere hypocrisy. How can one receive benefit of a false show? The one and only one condition for obtaining God's grace is purity of heart. After all, God is our best friend and brother, but we have not made an attempt to meet God with pure, sinless, generous and open heart. How can He then shower His grace on us?

The people of this era have become ego-centric and are trapped in the endless pursuit for satisfying their own senses. We are running only after illusory pictures or mere shadows. We are caught in a terrible vice. The disease of running after money and women has assumed a dreadful form and is spreading everywhere. People are not willing to get out of its bind. They are always remaining unsatiated despite continuous indulgence of senses. What a misfortune it is that indulgence of senses is crying out from rooftops and is saying that it does not have any power or strength to provide satiation (i.e. full satisfaction). Even then man is so foolish that despite knowing this fact, he rushes with redoubled and vain efforts to get full satisfaction from these very illusory indulgences of senses. Ultimately the situation arises, '*bhoga na bhukta, vyameva bhukta*' i.e. we are not able to enjoy the material pleasures of the senses, but sacrifice ourselves in the worry for obtaining such pleasures. The Veds have never told us to discard materialism, but have told us to accept the creation as a mere means and to use it for good purpose. In the absence of the body or material means, our sustenance is impossible, but to believe that only sustenance is everything, amounts to self-deception.

Good deeds for helping others and moral conduct are mere steps towards spiritual life. For purity of the '*chitta*' (one of the four parts of the mind, *chitta* is where concentration on a subject or image takes place) we have to climb through these steps. Without purifying the *chitta*, the highest knowledge can never be achieved. To remove the dirt which has firmly lodged in the mind, from moral conduct, deeds for helping others without any self-interest, regular study of scriptures and religious endeavour (or religious discipline) are extremely necessary. On taking to this path, the flow of divine spiritual knowledge starts within the heart and with the profound brightness of this divine glow our faults and bad tendencies are, as if, burnt away. The space vacated by them gets filled with '*sadgun*' ('good qualities').

All this is possible only by firm 'atmabal' (strength of the soul) or firm resolve or will-power.

न वा उ मां वृजने वारयन्ते

Na va oo mam vrujane vaarayante

न पर्वतासो यदहं मनस्ये ।

na parvataaso yadahum manasye,

मम स्वनात्कृधुकर्णो भयात्

mama swanatkruhukarno bhayaat

एवेदनु द्यून्किरणः समेजात ॥

Evedanu dhyunkirana: samejaats

(Rigved 10/27/5)

Meaning: O men! Profound is the power of your self-confidence. Nobody can crush your determination. When big obstacles of the size of mountains cannot obstruct your path, what is the significance of ordinary obstacles? Men! You are more powerful than even the Sun.

Message: The biggest power in the world is the power of the soul, which arouses the dormant powers of man and brings out the extra- sensory capacity by developing them, and gives the capacity for increasing the material prosperity. All the activities for sustaining the life by obtaining the means for facilities and for their proper planning are carried on with the soul's powers (spiritual powers). The capacity for working for personal benefit and for the benefit of a few others is obtained by our intelligence. But with the strength of the spirit such a profoundness is possible, by which not only personal, but the entire world's upliftment becomes possible. A man who lacks spiritual strength cannot experience happiness even though he has all the material means. But if a man becomes rich with spiritual strength he achieves heavenly bliss in this life itself and by establishing oneness with God, constantly moves towards the real objective of life.

Normally with external physical vision we believe this body to be the be-all and end-all, but our life is created with the body, the *pran* (life's breath-force), the mind, the intelligence and the five subtle covers surrounding the soul (the *annamaya kosh*, the *pranarnaya kosh*, the *manomaya kosh*, the *vigyanmaya kosh* and the *anandmaya kosh*). The soul is a part of the *Parmatma* (the Supreme Soul, i.e. God) and is always trying for going towards the Supreme. The power which the vast Godhead, the Creator of this world has for Himself, the same power is within us (because of God being within us). Self-confidence is nothing but having faith in this fact. Once a man filled with glorious self-confidence takes a decision, then no power on earth can sway him.

Hanuman was able to cross the ocean with just one jump, on the profound strength of self-confidence. *Arjun* achieved victory in the great *Mahabharat*-war only because his self-confidence was roused. All the achievements of man in the present times are a result of his firm and tremendous will-power. Man has climbed to the top of Himalayas, flies in the air, is making discoveries at the bottom of the sea - all this is a miracle of only the profound power of his self-confidence.

The problem is only one that man has neither been able to know his soul (or spirit) nor God, the Supreme Soul. He has started wandering after material pleasures and suffers sorrow, but does not make an attempt to find the ultimate truth. Usually most people do not get even an inkling of the soul and God. What is the means of bringing about this arousal? What is the real path for recognising the tremendous power of our soul and by its energy increase the happiness and prosperity of the self as well as the world? That path is, "TOTAL faith only in GOD'S

AUTHORITY". Once this faith or confidence becomes firm we always get the experience that God is within our soul only. His presence automatically goes on inspiring us towards good deeds.

The other term for God's authority is nothing but the strength of the soul or will power.

श्रद्धां देवा यजमाना वायुगोपा उपासते ।

Shraddham deva yajamaanaa

vaayugopaa upaasaty

श्रद्धा हृदय्य याकूत्या श्रद्धया विन्दते वसु ॥

Shraddha hrudayya yakutyaa

shradhayaa vindate vasu

(*Rigved 10/151/4*)

Meaning: *Shraddha* (faith) is the symbol of the high sentiment of the heart. With it man's spiritual-life becomes successful and he becomes happy by earning money.

Message: Faith is our life's most tender, pleasant and excellent experience. There are three steps of progress in life- faith, trust and love. Every issue becomes achievable with faith. Trust makes even a difficult task easy, and love makes it the easiest. By imbibing these three good qualities and putting them into practical conduct, our life's path becomes free from all types of difficulties and hardships. A faithful man achieves success in every task.

Tulsidas also began the salutation-prayer to his beloved God by saying "*shraddha vishwas rupeenow*" (like faith and trust) and then successfully wrote the great epic *Ramcharit Maanas* for the benefit of the common people. God manifested from the stone-idol given to the medieval princess-saint *Meerabai* because of her sheer faith and the same idol absorbed the poison which *Meerabai* was made to drink. *Ramkrishna Paramhans* fed the Goddess, Mother *Mahakali* with his own hands - so helpless did she become by his faith and love for her as God in the form of Mother.

A man thoroughly immersed in faith invariably achieves success in whatever task that he carries out. The company of faith is the biggest company in a man's life. The main pillars of our life are faith in mother, father and *Guru* (spiritual teacher), faith in religion and '*sadachar*' (good moral conduct) and faith in one's own work. It increases man's self confidence and develops firmness of resolve; laziness and lethargy disappear and by total involvement of mind, the path for the fulfilment of the resolve becomes wide open. The hypocrisy of success and wealth also crumbles to dust before faith. Whatever the hardship and howsoever tough the situations, they can never become obstacles in our path.

A combination of faith and trust gives rise to cheerfulness in the mind. A man with cheerful heart is like the mid-day Sun, whose rays drive away the darkness of sorrow in the hearts of countless sorrowful people and fills their hearts with cheer. Cheerfulness is like the fragrant sandal-paste - when applied on the foreheads of others, it makes our own fingers fragrant.

The flame of faith must always be kept kindled in our hearts. Without the flame of faith we are not able to complete any task successfully. Our life should be soaked with faith and no task should be undertaken without faith, in fact, every task should be completed with total faith. Prayers and rituals such as *sandhya-pujan* must be performed with faith. The reign of faith must be present at every time, every moment, i.e. all the twenty-four hours of the day in our lives.

By becoming faithful, money, strength, knowledge, intelligence, credit or fame, all this is obtained, and success is achieved in every task. We should never give up the support of faith but at the same we should also save ourselves from blind faith and blind trust. We must faithfully believe whatever is proper, but only after discriminating between the proper and the improper. Without giving proper thought any task performed by imitating others is blind faith only and is harmful also.

The soul's strength or self-confidence becomes strong with faith only.

स्वयं वाजिंस्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व ।

Swayarn vaajinstanvum kalpayaswa

swayam yajasva swayarn jushasva

महिमा तेऽन्येन न सन्नशे ॥

mahimaa tenyena na sannashay

(*Yajurved 23/15*)

Meaning: No one's aim is ever achieved by anyone's preachings or blessings. For that good deeds and deeds for others' welfare will have to be carried out by one's own body, mind and soul.

Message: The main reason for the downfall of religion and the sentiment for divinity in man is because the so-called brahmins made religion only a means for filling the belly and introduced religion in a distorted form before people for selfish interests. They have somehow drilled such stupid beliefs in the minds of people that they believe that all wishes will be granted if they just worship the icon or idol of God, serve the priests, and please them with donations. Can the preaching and blessings of such brahmins who are themselves irreligious in conduct, liberate men and give them salvation?

If merely with someone's blessings only, our welfare could be achieved, then to-day no one will be wretched and lowly in this world. The harassment seen to-day in man's life everywhere is because of the above type of useless thoughts. People have become lazy and shy away from work. They themselves do nothing and wrongly blame God and their own luck for their failures. If you plant a thorny bush, how can you get sweet mangoes on it?

There is a saying in the Veds that a man becomes what he thinks. No power on the earth can make a person powerful if he thinks himself to be powerless and weak. Therefore there is a very strong need to change our attitudes. Preaching and blessing give rise to the emotions of enthusiasm and brightness (or enlightenment) in the mind and since the routine gets moulded accordingly, the life shines brilliantly with excellence and valour. The person's faculties go on developing on the basis of the trust that the power of the preaching and blessing will always cooperate with him for success in his work and will take him to the objective. Such people start working with redoubled enthusiasm.

Blessing someone is by itself a glorious responsibility. Only a capable and powerful man has the right to bless and preach. It is also necessary that attention is paid to the worthiness or unworthiness of a person while blessing. Who can be a greater fool than a person who does not wish to do anything and waits for the fulfilment of his wishes on the basis of the Guru's (spiritual teacher's) or brahmin's blessings? Even *Dhrutarashtra* blessed *Arjun* before *mahabharat* with the words "*Vijayi bhava*"(may you be victorious), but he was notable to give the same

blessing to his own son *Duryodhana* despite the son's insistence for the same. This is because *Duryodhana* was undeserving.

A sermon or a blessing does the work of merely strengthening one's diligence of efforts. If we have real faith in the person blessing us then there is a surge (If enthusiasm in our mind and full trust that our work will succeed. In this manner because of the blessing, our body, mind and soul become one for doing good deeds and deeds for others' welfare and the feeling of divinity develops within us.

या मेधां देवगणाः पितरश्चोपास्ते ।

*Ya medham devaganah
peeterashcho paasate*

तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥

*taya maamadya medhayaagne
medhaveenum kuru swaahaa.*

(*Yajurved 32/14*)

Meaning: O God! Give us also The '*medhavi*' intelligence by which the learned, philosophical and self-realised persons carry out excellent deeds.

Message: There are many levels of intelligence and many names. *Buddhimata* (fullness of intelligence), *chaturai* (cleverness), *hoshiyari* (alertness), *soojhboojh* (insight) *Jtikshna buddhi* (sharp intelligence), *deerghadrashti* (farsightedness) are the terms used to denote intelligence. Generally, the power of the brain is called intelligence. One whose brain is more powerful, more subtle, and more energetic is called '*buddhimaan*' (intelligent). But this definition is very much insufficient. Many persons are very cunning and treacherous, who use their intelligence for wicked acts, breach of trust and treachery. This type of intelligence is useless and is easily available everywhere in the world. Should we pray to God to grant us such harmful intelligence?

Intelligence is also necessary for success in the world, and also for moving ahead on the path of progress. Through intelligence, man achieves success in every field.

The *sanskrit* saying *budhiryasya balum tasya* means 'one who has intelligence is powerful.' We should desire to obtain such intelligence from our Supreme Father, which is clean and pure. This only can inspire us to '*sanmarg*' (the good path), liberate us from bad tendencies, save us from going on the bad path and lead us on to the good moral path. Only such intelligence is called *medha* which helps us to differentiate properly between truth and untruth, morality and immorality, pulls us out from the darkness of ignorance and makes us bright with '*sadgyan*' (good knowledge of morality and truth including spiritual truth or God). Only by '*medhavi*' intelligence, our ancient sages and monks, by their good deeds and works of public -welfare, went on rising in the level of excellence and achieved immortality.

With '*medhavi*' intelligence, we get money, fame, happiness and everything. It fulfils all our wishes and makes all our work successful. In *Gayatri-mantra* also we pray to the Lord for inspiring '*dhi*' (*medha*) and we say '*dheeyo yo naha prachodayat*'. The main aim of worshipping God is that God should make us intelligent -with the '*medhavi*' intelligence - and make us philosophical by which we get real self-knowledge and arouse in us '*satya-aacharan*' i.e. the truthful moral conduct. All the excellent persons in the world have achieved immortality by this '*medhavi*' intelligence only. By renouncing selfishness and with pure hearts, they were always involved in works of welfare.

Ultimately only the '*medha*' intelligence goes on adding to the strength of the soul and gives us such powers that even adverse situations cannot sway us from the path of truth. With it

our mind becomes 'nirmal' (free from dirt), clean and pure and it becomes easy to control the mind. Mental perversities like anger, fear, jealousy, hatred, desires, greed, hypocrisy, attachment etc become subdued by the 'saatvik' influence of 'medha' intelligence.

The blessing of 'medha' intelligence is obtained only by God's grace. The increase of divine qualities in man is indirect proportion to the extent of his efforts of becoming one with the authority of God, and with increased divine 'qualities, man experiences heavenly bliss.

Only the 'medha' intelligence increases the strength of the soul or the will power of the man.

इदं विद्वानाञ्चन सत्यं वक्ष्यामि नानृतम् ।

Edum vidwananjana satyam

vakshyaami naanrutum

सनेयमश्वं गामहमात्मानं तव पुरुष ॥

saneyamashwum gaamaha

maatmanum tava purusha

(Atharvaved 4/9/7)

Meaning: Keeping in mind the peculiarity of the world, let us always speak the truth and obtain self-confidence.

Message: God has filled the world with innumerable types of peculiarities. Man is continuously engaged in trying to find their secrets by the strength of his intelligence. *Asto ma sadgamaya* man wishes to remove the veil of the darkness of untruth and endeavours to move forward towards the light of truth.

There is a lot of importance and virtue for truth. There is great strength and power in truth. There is nothing more beneficial than being truthful. The meaning of 'truth' is to know everything as it is, to believe in it and to disclose or proclaim it as it is. The religious books have symbolised truth as austerity and religion. A man cannot remain as man in the absence of truth; Brightness cannot remain on the face of a liar. Everyone distrusts a liar and his reputation gets destroyed, and even friends become enemies. Man must take a vow to speak the truth always but at the same time he must also be careful to see that the truth uttered by him should not be painful to someone, should not hurt someone's heart, should be beneficent and also pleasant.

'*Satyameva jayate naanrutum*' i.e. truth always wins, while untruth never wins. This solemn adage is enshrined in our national logo. We should delve deep into our hearts and find out how much do we observe this in practice.

By speaking the truth man saves himself from the biggest sins and becomes a real pilgrim on the path of truth. Truth has tremendous power. It has endless virtues; Truth is the highest religion and a ladder to heaven. Truth itself is an austerity and a *yog* ('*yog*' means to join with or to combine with. Here it means joining with God), and truth is the best *yagya*. In the great epic *Mahabharat* it has been said to the extent that 'there is no religion beyond truth and no sin greater than untruth, therefore discard untruth and accept the truth'. *Raja Harishchandra*, *Swami Dayanand Saraswati* (the founder of the *Arya Samaj* sect) and *Mahatma Gandhi* have glorified the human race by their excellent experiments in truth.

Truth by itself is fire. No body, and not even fire can influence it. By being near the fire, one feels the heat and may get burnt but '*saanch ko aanch nahin*' -means that a truthful person will not be harmed. The purifying fire of the truth cleans a man's heart free from dirt, and purifies it. The false allegations of a liar have absolutely no effect on a truthful person. One speaks a lie either for selfish interest or with the only intention of finding faults with others. In both the situations ultimately it becomes the cause of his own downfall. A man seeing faults in others and

always speaking bitterly is looked down by the society. The conduct itself of such men destroys them.

Only the man of truthful conduct is a man of good conduct. Such a man always goes ahead on the best path and becomes praiseworthy, spiritually powerful and bright. The flag of his fame always flies high in the world. Such a man is always filled with divine light. A man of bad conduct does not have the courage to face him and a man of good conduct is moved with emotion in the cool breeze of his pleasantness.

Only a man replete with Strong spiritual power can implement truth in his conduct.

बण्महाँ असि सूर्य बडादित्य महाँ असि ।

Banmahaam asi surya

badaaditya mahaam asi

महाँस्ते महतो महिमा त्वमादित्य महाँ असि ॥

Mahaanste mahato mahima

tvamaditya mahaam asi

(*Atharvaved 13/2/29*)

Meaning: O man! Your soul is bright, luminous and great just like the Sun. At least try to know your strength and know how vast is your glory.

Message: There is a very close relationship between the soul (*atma*) and God (the Supreme Soul-*Paramatma*). The soul residing in the body is a part of the Supreme Father, the God. His authority is present within all the living beings. We can also say that God has put this soul in our body as his representative, which through the medium of this body, constantly moves forward towards divinity. It is our greatest misfortune that due to ignorance we have forgotten our own soul and have suppressed it under the garbage of faults and wicked tendencies.

Just like the Sun giving brightness, light, heat, energy, and life to the whole world, our soul is also equally powerful. *Atma* is also called *Indra*. '*Ahamindro na parajigye*' means 'I am *Indra* who never gets defeated'. Endless is the power of the soul. The man who possesses the strength of the soul is never defeated. Victory lies in the strength of the soul and defeat lies in its absence. When man accepts with faith and trust the relationship of his soul with God, then he starts experiencing that he is also all-powerful and becomes free from the feeling of wretched lowliness. After that he never gets defeated in any task. With the strength of the soul, man achieves victory over death also, that means he is not afraid of death.

'*Atmbal*' (the strength of the soul) is an inner flame. The power of the soul bums away disease, sorrow and similar afflictions. The afflictions of the soul are removed by doing good deeds, the burnished soul's divine light shines forth as '*atmic shakti*' (or the power of the soul) and through it the afflictions get destroyed. As a result, the entry of wicked tendencies into the heart stops altogether. This is a great power which brings freshness and luminosity, sharing of faculties and creates the capacity of carrying out the biggest tasks. It makes the impossible possible by removing even the unimaginably big and difficult obstacles.

Atmbal is called '*ashmavarrna mayasi*' meaning this is my armour of stone. The Veds have given to this unbreakable, undiminishable inner power the simile of stone because it can face each and every disaster. The power of the soul is unconquerable and free from the effect of conflict. This power destroys both - the sins as well as the sinners.

A man with the soul-power never lives a life of helplessness and dependence. Such a man becomes successful and a leader in the society.

It is our duty to recognise the profound power of our soul. We should, by constant introspection, go on removing the faults and wicked tendencies covering the soul so that our life shines brilliantly with *atmaprakash* (the brightness of the soul) and becomes bright and powerful or authoritative. This power of the soul makes possible even the impossible tasks of this world. If there is any power after the power of God, it is of our own soul only. To know one's own power is actually the worship of God.

Life's objective is achieved by *atmadarshan* (seeing one's soul i.e. by self-realisation)

भद्रमिच्छन्त ऋषयः

Bhadramichchhanta rishayaha

स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे

swarvidastapo deekshamupanisheduragre

ततो राष्ट्र बलमोजश्च

tato rashtrum balamojashcha

जातं तदस्मै देवा उपसंनमन्तु ॥

jaatum tadasmai devaa upsannamantu

(*Atharvaved 19/41/1*)

Meaning: The person who desires spiritual salvation of the soul is first initiated into austerity. Bodily strength, mental strength, status and happiness are obtained with it.

Message: All the great men of the world have laid an emphasis on performing austerities. It is necessary for attaining more and more happiness and joy. But what is austerity? These days a lot of hypocrisy is practised in the name of austerity. Austerity does not mean troubling our body by various hardships. Austerity means - To go on moving forward on the path of religion and duty, truth and justice and go on bearing the hindrances and hardships coming in the way. 'Tapa' or austerity means bearing with composure or balanced mind hunger, thirst, heat or cold, happiness-unhappiness, joy or sorrow, and honour or insult. 'Tapa' means proper conduct in respect of diet, clothes, exercise, rest, and religious study as required so that the body remains completely healthy.

According to the holy *Gita*, *Tapa* is of three types viz. bodily *tapa*, *tapa* of speech and *mental tapa*. By our body we make a ritual worship of our *Guru* (spiritual teacher), brahman, the learned ones etc. become humble and discreet, remain clean and pure, and see to it that we do not trouble any animal by our eyes, ears, hands, feet, tongue etcetera by keeping these organs under control. This is physical or bodily 'tapa', we should see to it that we should never speak words that hurt anyone. Always speak the truth but never speak a bitter truth. Speak the truth that is liked and speak sweetly. This is the *tapa* of speech. 'Manasik' or mental *tapa* consists of study of excellent books and reflecting and contemplating on them, remaining cheerful, at peace, observing 'mouna' (silence) and to try to keep the mind under control and keep heart clean.

The petty selfishness of man opposes these high sentiments; that is why, our ancient sages had to bear innumerable hardships and had to carry out extremely severe austerities to rouse these sentiments in men. But they had taken the pledge of firm resolve and had been initiated. Assume that they had taken the birth for carrying out this aim and that is why they could fulfil their pledge. They had no personal interest. They underwent the severe austerities only for the welfare of the public.

Most people are under the illusion that 'tapashcharya' (austerities with meditation) can be carried out only in dense jungles, in which one should dehydrate or dry up one's body by remaining hungry and thirsty. This thought is utterly false and baseless. The fact is that the real 'tapashcharya' is to go on fighting adverse situations while remaining in this world. That increases the power of the body, mind and the soul.

The realistic meaning of 'tapa' is that man should give up his selfish interests, all people should think of each-other's welfare and a feeling of togetherness should develop in them. A nation is nothing but a reflection of the collective sentiment in man. The *tapashakli* (the power resulting from austerities) of such religiously disciplined men only, makes the nation strong and glorious. Only because of the 'tapashcharya' of great sages like *Bhagirath*, our nation was called "swargaadapi gariyasi", (i.e. greater than heaven) and was titled as the 'golden sparrow'. To sacrifice everything for the welfare of the society and the nation is actually called 'tapa'.

We too can achieve the zenith of progress if we imbibe in our daily life the true meaning of *tapa*.

अयुतोऽहमयुतो म आत्मायुत

Ayutoahamayuto ma aatmayut

मे चक्षुरयुतं मे श्रोत्रमयुतो ॥

Me chakshurayutum me shrotramayuto,

मे प्राणोऽयुतो मेऽपानोऽयुतो

me pranoayuto meapaanoayuto

में व्यानोऽयुतोऽहं सर्वः

me vyanoayutoahum sarvaha

(Atharvaved 19/51/1)

Meaning: I myself am equal to ten thousand persons. The strength of my soul, of my *praan* (life-breath in the body), my eyesight and hearing are also equal to that of 10,000 men. My 'apaan' and 'vyaan' are also equivalent to that of 10,000 men. In every respect I am equal in strength to that of ten thousand men. (*Apaan* and *Vyan*- The life's vital-force or 'prana' or life-sustaining breath is sub-divided into 5 and exists as such in the body. The five sub-divisions of the vital breath-force called *panch-pran* are *pran, apaan, ryan, udaan and saman*)

Message: Joy and cheerfulness are extremely necessary for the development of 'atmabal' (strength of the soul) and 'pranabal' strength of life's vital breath-force). But all this is possible only when eyesight, hearing, respiration and all the organs and limbs of the body are happy.

What does this happiness and joy mean? We get real joy and inner cheer by working for the welfare of others while observing personal restraint. By moral discipline, when the body becomes strong, there is mental stability; there is spiritual sublimation of one's wishes and a definite mental-level achieved by surrender to God. Then there will be joy and only joy all-round and the same will ultimately prove useful for achieving 'paramanand' (or bliss).

A man full of joy and cheer is like the Sun whose rays dispel the sorrowful darkness from a number of hearts. A man should always remain cheerful. Cheerfulness is also very good for health and it also fills the soul with extraordinary strength. All sorrows of a man who always remains cheerful disappear.

All can smile in their happy days, but that man is ideal, who can remain cheerful and enthusiastic even in sorrow. A man who is not afraid of sorrows and troubles, but remains smiling and cheerful, is not a man but like a deity. All the great men of the world had humorous natures. The 'atmik-bal' (strength of the soul) increases manifold by remaining cheerful and it gives rise to tremendous inner power and energy to fight adverse situations. With it, a man becomes divine, excellent, valorous and with a bright countenance.

Look at the lives of *Bhagwan Shri Ram* and *Yogeshwar Shri Krishna*. They smilingly faced all the troubles during innumerable adverse situations and hardships and came out shining

like gold in their test by fire. *Maharshi Dayanand, Swami Vivekanand, Balgangadhar Tilak, Madamohan Malayiya*, etc. have also performed such tasks with the energy obtained through inner cheer, which were not possible even for millions of men.

To-day's man is covered up by selfishness and his sense of divinity has disappeared. If a man keeps his life always full of cheer and joy, then the soul-strength will increase manifold and such a single man will be as powerful as ten thousand men.

There is tremendous power in *atmabal* or strength of the soul.

वि मे कर्णा पतयतो वि चक्षुर्वीदं

Wee me karnaa patayato

wee chakshurveedum

ज्योतिर्हृदय आहितं यत् ।

Jyotimrudaya aahitum yat,

वि मे मनश्चरति दूरआधीः किं

wee me manasscharati dooraadhihi kim

स्विद्वक्ष्यामि किमु नू मनिष्ये ॥

sweedwakshyaami

kimu nu manishye

(Rigved 6/9/6)

Meaning: Man's senses are never steady in a single direction. As soon as they get an opportunity, they are attracted towards their own lust. For that reason, man should always be alert to save himself from the lust of his senses.

Message: Restraint of the mind is necessary for all. It is deeply related with every person wishing for the uplift of his soul. For success in the practice of religion and upliftment in spiritual life one has to fight these types of problems of the mind. Without the control of the mind, neither man's nor society's qualitative developmental work can ever be completed.

It is especially very difficult to keep the mind engrossed in the religious sphere. When we sit for recitation or meditation, at that time as if all the senses rebel together. Eyes, ears, nose, with the slightest indication, get swayed and start wandering here and there. And the mind? Well it goes on producing thoughts from far and near from its treasury and it becomes extremely difficult to concentrate on reciting the name of God. In our practical life also, a similar situation arises. We are not able to do any work properly. The mind starts moving in all four directions and in the end, because of failure; there is a lot of unhappiness and repentance.

The wavering condition of the mind occurs because of fear, desires and impurity. Because of that the flame of concentration and absorption of any subject starts swaying and ultimately gets extinguished. By allowing the mind to wander after gratification of desires and indulgence and by becoming slaves of our senses we create an unhappy situation by which the soul's independence gets destroyed. We get liberation only by a control over our senses and by a life of purity. A spiritual life is a harsh life full of struggle and labour. We aspire for liberation and freedom from fear, wish to be freed from the limitations of the body and mind, but this is not possible as long as we are addicted to our wish and desires.

This wavering of the mind can be considerably reduced by a regular daily routine. For this we must cultivate the habit of thinking in an organised manner and working accordingly. There should be a unity in all the aspects of our character. For this, the most important matter is 'chittashuddhi' or cleansing the mind and purifying it. First of all, restraint must be given the topmost priority thus preventing any further dirty thinking from entering the mind. Alongwith it,

by using discretion, we must throw out blind and foolish beliefs and also throw out our faults and wicked tendencies. The process of '*chittashuddhi*' is certainly slow but it is possible with constant practice.

To keep the mind under proper control, is a very interesting mental game. Although there is a possibility of being defeated, one should keep an attitude of sportsmanship and fully enjoy this endeavour. For playing this game we have to develop qualities like full alertness, skill, a sense of humour, sincerity, a knowledge of strategy, patience and valour. These qualities rescue us from disappointment despite hundreds of failures.

This is the wonder of '*atmabal*' (strength of the soul).

अपहि मनसस्येऽप क्रम परश्चर ।

Apahi manasaspatepa

kraama parashchara

परो निर्रृत्या आचक्ष्व बहुधा जीवतो मनः ॥

paro nirrutya aachaakshva

bahudha jeevato manaha.

(*Rigved 101164/1*)

Meaning: I will always keep the bad, wicked thoughts away from my mind. I will not destroy myself by them. My mind's power and capacity is endless, I will not allow it to be ruined.

Message: Whatever we see happening in the world, whatever progress is there in human society, whatever is happening around us, it is merely a game of the mind. All this is happening regularly through '*karma*' (or deeds). Any deed first manifests as a thought in the mind. Then internally there is reflection and contemplation on it and after that the desire arises for converting it into action. A man's character is ultimately formed by his actions.

There is only one way to maintain a strong grip on one's own life and that is by proper and deep thinking. These days there is a fashion to praise 'free' thinking and we are not shy in praising 'freedom' in thinking. '*Mukta*' (or free) thinking is not bad, but proper thinking is even better and it is excellent to turn such proper and useful thinking into deep thinking or contemplation. Without the habit of introspection (i.e. constantly observing the self for defects and wickedness), the task of keeping proper control over the thoughts running here and there is almost impossible. There are three types of faults in the mind - they are '*mala*' (or dirt), '*vikshep*' (or obstruction and confusion) and '*aavaran*' (or covering or curtain). Faulty thoughts go on arising in the mind unless the mind is cleansed, purified and made free by removing these faults. Only after achieving the purity of thought, excellence is seen in our conduct and deeds.

The message of the holy *Gita* is that man should go on performing deeds. We cannot perform any deed which is not beneficial to someone. Similarly, there can be no deed which may not harm someone. Every deed invariably is mixed with virtues and faults. The inspiration for carrying out the truthful or untruthful deeds develops in our mind only. If good thoughts are born in the mind, then our deeds also will be good and if wicked thoughts are produced, then their result will definitely manifest in the form of '*ashubh*' (or inauspicious) deeds.

The wicked thoughts born in our mind, draw us towards bad activities and become the cause of our destruction. Therefore we should constantly try to pullout by their roots and throw out the bad thoughts as soon as they sprout in the mind.

The Indian culture is always full of praise for the endless power and the unlimited capacity of the mind. The fundamental basis of our culture is to establish good qualities in place of undesirable elements and wicked tendencies and faults in the mind by refinement, purification and constant search of the mind. By this method bad tendencies, bad thoughts and sorrowful elements can be prevented from entering the mind and in their place auspicious philosophy, auspicious thinking and good qualities spread their fragrance.

This process of self-purification should continue throughout the life. This helps the progress of man's life towards divinity. Wicked thoughts and wicked tendencies do not dare to enter our mind and life becomes dirt-free and pure.

We should make good use of the strength of soul.

परोऽपेहि मनस्याप

Paroapehi manaspaapa,
क्लिमशस्तानि शंससि ।

kimshastaani shansasi

परेहि न त्वा कामये वृक्षां

Parehi na tvaa kaamaye vrukshaam

वनानि सं चर गृहेषु गोषु मे मनः ॥

Vanaani sanchara gruheshu

goshu may manaha.

(Atharvaved 6/45/1)

Meaning: In order that your mind does not wander away in bad thoughts, keep it busy in some work or the other, that is, do not allow it to remain idle.

Message: In His message to *Arjun*, Lord *Shree Krishna* has said that some people in the world possess divine wealth (*daivee sampada*), while others have *aasuri sampada* i.e. demoniac tendencies. The people with divine thoughts and tendencies are free from fear because of their pure hearts and are capable of knowing the philosophy because of *dhyaanyog* (i.e. paying careful attention). They are always doing 'saatvik' works i.e. good works with morality and honesty. They keep their senses under control and study scriptures regularly. Their speech is pleasant and they do not trouble anyone through their minds, bodies and speech. Pride is not able to sway them and despite carrying out their deeds in the world, they remain unattached and fulfil the aim of human life. There is no need to say anything about people with demoniac nature. Such people are seen everywhere undergoing unbearable sorrow of various types from all sides.

Divine or demoniac wealth is the name for emotions or tendencies only. Demoniac tendencies are produced in such men who constantly think of perishable things of the world by mistakenly thinking them as permanent. The main reason for divine or demoniac tendencies is our heart. Usually the man is swayed away by the demoniac tendencies of the heart and gets deeply trapped in them without intention.

To-day's men look physically healthy, but they do not have anything except restlessness in their minds. The only reason is that bad thoughts are continuously hovering in their minds. Mental pollution is increasing so much that wicked and obscene thoughts arise while in sleep or when awake, while getting up or sitting down, day and night, constantly. There is only one solution for saving ourselves from this sorrowful situation and that is, to keep the mind continuously engaged in clean and pure thoughts. It should never be allowed to be idle. It is said that 'an idle mind is the devil's workshop,' therefore we should never keep the mind idle. By keeping the mind constantly engaged in works which are constructive and for the benefit of people, bad thoughts are not able to enter in it.

It is extremely necessary to develop the habit to keep the mind busy in this way right from the childhood. The impression of the thoughts during childhood remains permanent. Therefore, children must always be kept in such atmosphere whereby they constantly receive good thoughts. It is essential that they see only good things, hear good things and read best books filled with good thoughts which increase knowledge. We should save ourselves and especially our children from the blows which the foreign media are making on our culture and make constant efforts to develop the wealth of divine tendencies.

‘Be busy, be happy and be healthy.’ Whenever a man is busy in some work or the other, he is immersed in joy. With that his mental and physical health also improves and there is an increase in the strength of his soul also.

समानी व आकूतिः समाना हृदयानि वः ।

Samaanee va aakutihi

samaana hrudayani vaha,

समानमस्तु वो मनो यथा वः सुसहासति ॥

samaanmastu vo mano

yatha valla susahaasati

(Rigved 10/191/4)

Meaning: Let all people have the same resolve. Let the hearts of all be one and there be mental unity so that they never remain unhappy.

Message: Man is a social animal. His relationship is with the society. He is part of the society. He can carry on his life’s activities only with the co-operation of the society. Social organisation can make a weak person strong and a powerless man powerful. The saying in Sanskrit language is ‘*sanghe shaktihi kalowyuge*’ i.e. in this *kaliyug* (the sinful era) strength lies only in organisation.

If there is an organisation of even a few men with good qualities, it proves very beneficial for the society. Thin strands, when woven together, make a powerful rope with which even a mad-elephant can be kept in leash. Let men full of the feelings for public-welfare become united and work if they want to remain as reputable men of the society.

Organisations of demoniac men can be seen everywhere. Even at the risk of lives, thieves, robbers, dacoits, corrupt men and adulterers help each other. Gangs of thieves and criminals go on spreading a polluted atmosphere by working internationally. Ancient sages laid a lot of emphasis on the strength of organisation by understanding the importance of unity for fighting such calamities.

There are 3 basic elements of organisation - unity of thought, unity of heart and unity of mind. The first requirement for any type of organisation is that in all men wanting to be organised, there should be a unity of thinking. If there is no unity of thinking, if there are differences of opinion, then that organisation can never be strong. Where there is a unity of thinking, there the aim and goal of everyone will be the same, that aim will keep them together. Second essential is the unity of the heart. The goal may be common but unless we work with a clean heart and full feelings, total success cannot be achieved despite the common objective for all.

Mental unity too, is extremely essential. The goal may be the same, there may be full sympathy in the heart, but if there is no involvement, no inspiration or no maturity of mind, then that organisation also cannot become strong. When the mind is reined properly and the work pushed ahead with full mental concentration, only then can the organisation remain properly organised and strong. There is a significant effect of the thoughts arising in the mind on human life. Thought itself makes the human life progress and thought alone can throw man into the chasm of downfall. Man becomes what he thinks. Our thinking plays a very important role in all our work. That is why there should be constant effort at keeping the mind free from bad thoughts. We can protect ourselves from the temptation of evil thoughts only by firm will-power.

For the creation of a healthy and lively society, only an organisation of men, rich with tremendous spiritual power, can prove reliable.

यजाग्रतो दूरमुदैति दैवं

Yaijagrato doormudeiti deivum

तदु सुप्तस्य तथैवैति ।

Tadu suptasya tathavaiti,

दरङ्गम ज्योतिषां ज्योतिरेकं

doorangama jyotishaam jyotirekum

तन्मे मनः शिवसंकल्पमस्तु ॥

tanme manaha shiva sankalpamastu

(Yajurved 34/1)

Meaning: The power of our mind is endless. It is always working when awake or sleeping. It is like a flame, but covered with bad tendencies. Therefore let our mind be filled with auspicious and beneficial thoughts.

Message: Our mind is like divine power. It is very strong and constantly working. Its work never stops whether in the wide-awake or sleeping state. Every moment it goes on thinking something or goes on wandering somewhere. Sometimes it remembers past events and sometimes starts roaming in imagination of the future. Every moment it is involved in deciding some course or its alternative, contemplation or reflection, reasoning or doubting and so on. It does not rest even for a moment. Of course this continues during the waking phase of the man, but when we are asleep, then also the mind's activity does not stop and it goes on seeing various dreams. It goes on doing something or the other all the time 'and just in a moment reaches places faster than the speed of light.

Whatever man thinks with mind, he utters it in speech and whatever he utters, likewise he performs the deeds and gets the results according to the type of his deeds. Ultimately only the thoughts in his mind create his character. If man's thinking is proper and auspicious then his speech and deed will also be auspicious and the result will also be beneficial. Similarly, if man's thinking is inauspicious, then his speech, deed and result also will be harmful. The thinking of the mind is by itself the most important element.

The effect of wicked thoughts gives birth to demoniac tendencies within us. Mind is like a rein which can control our senses. If there is the filth of wicked thoughts in our mind, then our senses too will be attracted towards the bad path. One whose mind is under his own control, all his senses remain under control like the tamed and steady horses under a good charioteer. Those who lack discretion, running after their mind's fancy always gripped by impure thoughts, they suffer unbearable pain and endless sorrow by wandering in the cycle of births and deaths.

But those who are full of discretion, keep their minds under control and constantly think clean and pure thoughts, they attain salvation as a result of their good deeds. The main reasons for man's bondage or liberation are the ignorance and wicked thoughts or the knowledge and clean thoughts only in man's mind.

We should always strive to see to 'it that the flame of the mind never becomes dim with wicked thinking. We should be careful that not a single bad thought arises in the flow of good thoughts. This divinity of thoughts gets transformed into our actions and the society makes our valuation on their basis. We achieve fame or disreputation, honour or dishonour based on our deeds only. Only the purity of our mind can make our deeds pure.

This task is not impossible for men with tremendous spiritual-power.

येन कर्माण्यपसो मनीषिणो

Vena karnanyapaso manishino

यज्ञे कृण्वन्ति विदथेषु धीराः ।

yagye krunvanti vidatheshu dhirahaa

यदपूर्व यक्षमन्तः प्रजानां

yadpoorvarm yakshamantaha prajaanaam

तन्मे मनः शिवसंकल्पमस्तु ॥

tanmay manaha shivasankalparnastu

(Yajurved 34/2)

Meaning: The means for spiritual salvation and material happiness are obtained through mind only. It is in every person. Therefore our mind should always be engaged in auspicious thoughts for the welfare of all.

Message: We get this human life only as a result of innumerable good deeds. This human life is a means, a vehicle for good deeds. Man can get eternal bliss only by using it properly. The Veds preach that man should always progress. He should never get pushed into the chasm of downfall. He should make life immortal by diligence, enthusiasm and self-reliance, always move forward on the path of progress without fear of death, and obtain a long life.

Firm will-power is the principle means for achieving success in any endeavour. A man with firm Will-power rests only after completing a task. His involvement, engrossment, tremendous faith and dedication give him success. Such a man obtains money, prosperity, skills, everything. The great power of firm decision makes possible even those tasks which seem impossible. A man with firm determination never wavers from his path of progress. Even big obstacles do not deter him and the gleam in his eyes is more powerful than even the rays of the sun.

In this way, with tremendous will-power and firm determination, man is able to obtain all material happiness. Not only that, but on the strength of his good deeds and divine sentiments, he obtains many types of means of comfort also. Our future is also decided on the basis of our deeds only.

Firmness of the mind is possible only when our mind is clean, innocent and pure. If we wish to become firmly established, excellent, achieve progress and supremacy in personal and social life, then we must recognise the intense power of mind and must remove from the mind all the dirt, garbage and bad thoughts. It is essential that we keep clean, pure and free from dirt our mind and body, means and ends, man and society, all of them.

For the material and other worldly, individual and social success, for success in everything, purity and cleanliness is a very necessary condition. Real purity of mind means proper expression of all divine qualities. Freedom from dirt means cleanliness which means 'saatvikta' (all that moral goodness stands for) and 'saatvikta' means achievement for welcoming God. The opposite of it is 'malinta' (or dirtiness) which produces 'aatmaglaani' (or gloom and dejection) and tamogun (or darkness of mind). Dirtiness of mind means doors closed for the entry of God. Such dirtiness means destruction of the soul and movement towards social suicide. Man himself has to decide whether he has to accept dirtiness of mind or keep his mind clean and pure. He has to decide by his own discretion and select the path which he wishes to tread.

Material and other worldly bliss can be experienced only by making the mind a playground of auspicious and beneficial thoughts.

यत्प्रज्ञानमुत चेतो घृतिश्च

Yatpragyanmut cheto ghrutishcha

यज्ज्योतिरन्तमृतं प्रजासु ।

yajjyotirantaramrutum prajasu,

यस्मान्नऽऋते किं चन कर्म क्रियते

yasmaannarute kim chana karma kriyate

तन्मे मनः शिवसंकल्पमस्तु ॥

tanme manaha shivasankalpamastu

(Yajurved 34/3)

Meaning: Our mind is the source of good qualities of excellent knowledge, contemplativeness and patience etc. In order that it is not dragged into darkness, that is, wicked deeds may our mind be filled with auspicious and beneficent thoughts.

Message: For our material and other worldly progress, the biggest means is our body. The all-powerful mind within the body administers all our senses. Both auspicious and inauspicious or good and bad flow of knowledge starts from there only after reflection & and contemplation. The mind is also the source of patience, restraint, cleanliness, tenderness, discretion etc. To a large extent the people's lives are peaceful, tender and clean by all such qualities as discipline, organisation, the habit of consistency in every work, respect for others, the desire not to hurt others etc. For obtaining these qualities, we will have to worship and cultivate 'satvagun'. Thoughts full of 'tamogun' like hardship, cruelty, distrust, disrespect, hatred, etcetera will have to be thrown out of the mind.

'Tamaso ma jyotirgamaya' (kindly lead from darkness to light) is our principal prayer as well as teaching. We should remove our mind's darkness by lighting up the flame of knowledge. With that, mind becomes clean and pure, and the deeds that are worth discarding, are unable to enter the mind.

Deeds worth discarding are those which are harmful to the society and the country. By giving up such acts any society or nation moves forward on the path of progress, and our interest lies only in the progress and interest of all. It is every man's duty to give up all his bad qualities and wicked acts. Untruthful speech causes man's moral downfall. Those who make false allegations on others, they invite their own destruction by themselves. Therefore untruthful speech is worth discarding.

Man is destroyed by sins; therefore sins must be completely given up. There is a saying in the Veds that those who do not work at all and the non-believers (those who do not believe in God) die under the weight of their own sins only. Their supremacy passes on to others. It is not

that sins are committed by deeds only; sins are also committed by thoughts. One, who steals, also commits mental sin. Similarly thinking about another woman, reading of obscene literature, exhibition of perverse and obscene dance of another woman etc are considered mental sins. The wicked thoughts arising in the mind, inspire a man towards sinful acts. Such a man gets trapped in various immoral and undesirable acts which are fit for discarding only. If there is any power capable of saving us from the temptation of sinful acts, it can only be the firm power of the strength of the soul i.e. will-power. Only that power is able to save us from the dark well of wicked acts.

The reflection of our spiritual-power lies in freeing the mind from all types of sinful thoughts and. to awaken 'saatvik' thoughts (i.e. morally good thoughts). Only such men can achieve success in life. We should recognise the endless power of our mind and open up the road for personal development.

येनेदं भूतं भुवनं भविष्यत्

Yenedum bhootum bhoovanum bhawishyat

परिग्रहीतममृतेन् सर्वम् ।

parigraheetamamruten sarvam,

येन यज्ञस्तायते सप्तहोता

yena yagyastaayatey saptahota

तन्मे मनः शिवसंकल्पमस्तु ॥

tanme manaha shivasankalpamastu

(yajurved 34/4)

Meaning: The mind which, with yogic discipline, obtains the indestructible knowledge of the past, present and future, the mind by which all the tasks of life are properly carried out, may that mind of ours be perfect with good, auspicious and beneficent thoughts.

Message: We are imagining here men of three levels i.e. *maanav* (or human being) *daanav* (or man with demoniac tendencies) and *devata* or (man with divine tendencies). In that *daanav* is at the lowest level, *maanav* is at the middle level and *devata* is at the highest level. The *daanavs* are full of wicked tendencies, men possess a mixture of good and bad tendencies, therefore their life is tainted, whereas the divine men are perfect with all qualities and they are obliging and bright. They have extraordinary power and brightness. God is in every particle and in everything but we can experience Him only when we possess the necessary brightness.

The Vedic religion is based on the principle of karma or "as you sow, so shall you reap". The first point is that man cannot remain without doing work even for a moment. The second point is that one always receives the result or fruit of one's deed, and the third point is that the result of excellent deeds is always excellent whereas the result of inauspicious and bad deeds is bad only. Inscrutable is the effect of karma's results. Many-a-time we start doubting the principle of effect of karma, i.e. deeds. When we see sinful people becoming rich, prosperous and enjoying luxurious living, doubt creeps in our ever-wandering mind. But this doubt is without any base. The last wish of the criminal is also fulfilled before hanging. God's plan is also something like that

Our mind is so powerful that if it thinks with discretion and constantly contemplates deeply on own past, present and future, then it can certainly understand the reality of the situation also. We can ourselves know by experience whether our mind is becoming like human beings or is getting trapped in demoniac tendencies or whether by doing divine deeds, is becoming praiseworthy and bright like that of the *devatas*. Brightness is the most excellent quality of divinity. Brightness is an inner tendency which is an inherent part of our nature. Without worrying about any trouble or hardship, to be enthusiastically busy in excellent deeds is this brightness. In

reality, in this strugglesome world, only that person is alive who is bright. Only he will achieve progress and all his tasks will be properly completed in his journey of life.

But all this is possible only when we always think auspicious and the mind will never get trapped in the net of desires, lust, anger, greed, attachment, vanity, malicious jealousy etc; when there will be no emotion for committing any sin; when we save ourselves from going on the wrong path and always go on throwing out bad thoughts and resolve to perform only good and beneficent deeds. But nothing will be achieved by merely thinking like *Sheikh Chilli* or *Don Quixote*. Success is achieved only when the deeds are carried out according to the resolve. Most men constantly build castles in the air. Such people merely talk big but do not make even the smallest effort for giving a concrete shape to their plans. When they neglect in this way, the good, auspicious thoughts which arose in their minds, gradually vanish.

We should never be lazy in putting into action our good thoughts.

यस्मिन्नृचः साम यजूं षि यस्मिन्

Yasminnruchaha saama

yajungoomshi yusmin

प्रतिष्ठिता रथनाभाविवाराः ।

pratishthitaa rathanaabhaavivaaraahaa,

यस्मिंश्चित्तं सर्वमोतं प्रजानां

yasminshchitangoom sarvamotum prajaanaam

तन्मे मनः शिवसंकल्पमस्तु ॥

tanme manaha shivasankalpamastu

(*Yajurved 34/5*)

Meaning: O men! May your minds become pure, your hearts be pure with religion and morally good conduct so that you can obtain the knowledge regarding God and practical conduct.

Massage: Among all the creatures of the world, man is nearest to God. No animal in the world has been able to achieve the closeness which man has achieved with God. God has given all types of means to the man so that if he desires to progress, there are no limits and if he wishes to go on the path of downfall, then also there are no limits. All this depends on his mental condition. The biggest spiritual endeavour and spiritual discipline is to keep the mind under control. A man is known only by his mental attitudes. Morality covers a vast area. Therefore to develop humanness, first of all man has to cleanse his mental activities, and has to make his heart clean and pure by removing the accumulated dirt in the mind.

The dirt or the wicked tendency which has once entered the mind, cannot be easily removed. The dirt of selfishness, desires, likes-dislikes, attachment is stuck so intensely with the subtle power of the mind that sometimes unknowingly the mind gives birth to wicked thoughts.

By identifying and recognising the power of the mind and constantly making it stronger, the mind becomes clean and can develop good resolves.

Our mind is a store-house of unfathomable knowledge. The mind which contains every type of thought, the vast dictionary of refining them, endless desires including those of the past birth in other species of life, the same mind also contains the complete true knowledge. All this good knowledge or the knowledge of *Rigved*, *Yajurved* and *Samved* can manifest only when our mind becomes free from bad tendencies. Only with the light of the knowledge of the Veds, auspicious, beneficent resolves and *sat-sankalp* are produced. Through them we achieve both practical and spiritual knowledge.

When we remain away from sinful acts, then it becomes possible to establish in the heart real religion and morally good conduct. 'Sin' and 'virtue' are both controversial subjects. Whenever our soul inspires the mind, and the mind in turn inspires the senses to do some act, then at that very moment its good or bad effect is felt. When doing a bad act, we feel fear, doubt and a sense of shame or guilt and diffidence, and by doing good deeds we do not feel fear, but confidence and joy. By this test only, we can recognise the sinful deeds and good moral deeds and can be free from sinful deeds. One must constantly be alert and on the look-out to see to it that no sinful thought should ever enter the mind. When we get any sinful thought, then with very firm and strict resistance, such thought must be thrown out. If this process of thinking is profound, then the emotion of sin will never be able to enter our mind.

There is constant increase in the strength of the soul, i.e. spiritual power only with clean and pure heart and the practical form of true knowledge.

सुषारथिरश्वानिव

sushaanhirashwaaneeva

यन्मनुष्यान्नेनीयतेऽभीशुर्वाजिनऽइव ।

yannmanushyaannentebhishubhirvaaajeeneeva

हृत्प्रतिष्ठं यदिजिरं जविष्ठं

hrutpratishthum yadjeerum javishthum

तन्मे मनः शिवसंकल्पमस्तु ॥

tanme manaha shivasankalpamastu

(Yajurved 34/6)

Meaning: Just as the charioteer of a chariot drawn by ten horses controls the horses by the reins, similarly, 0 men you also keep your ten senses and sense-organs under control through the mind.

You will have to be resolute for that.

[The ten senses and sense organs areas follow: five sensory senses viz. skin, eyes, ears, tongue and nose and five organs for carrying out the commands of the senses are the speech, hands, legs, the anus and the sex-organ.]

Message: In trying to achieve the ultimate goal of spiritual salvation, our desires are the main obstacles. If we are trapped in the desires and continuously wander after gratifying them, then we will become their servants. If we think continuously about satisfying our senses, then they will inspire only the desires for obtaining the material means for satisfying them and due to that we will go on wandering in trying to fulfil the various sense desires. It all starts first with a thought in our mind. Whatever subject we go on thinking about, is gradually transformed into action. Thus some intense desire manifest in our mind to enjoy something and it is seen externally in our action.

Individually we go on thinking about the senses and sense organs, mentally we want to obtain the gratification, but we also expect to save ourselves from them. Such people are hypocrites. More and more thinking about enjoyment of senses draws us towards successive temptations and we will be attracted towards committing countless sins one after another. The uncontrollable thinking about fulfilling the wishes of the senses destroys man's restraint and sense of shame, and his conduct becomes senseless immoral and harmful to others. Such a person gets trapped into the mire of the desire for satisfying his senses.

Wise men, men with discretion must save themselves from falling into the chasm of downfall. The only solution for that is that the activities arising in our mind and encouraging the gratification of desires, must be stopped. The indulgence of senses is the root cause of the evil in man. Just as we have to use many types of medicines and other means for being saved from

physical diseases, similarly for our mental health and also for saving us from the disease of materialism we will have to have the strictest control of gratification of the senses.

The *sanskrit* saying is, “*sansar deergha rogasya, suvicharo mahowshadham*” i.e. this world is full of innumerable diseases. Everywhere in it, there are mountains of faults and wicked tendencies. Only good thoughts can act as medicine for getting freedom from them. Our only aim should be that our mind should always get good thoughts and we should not be slaves to our senses. Just as the charioteer of a ten-horse chariot controls all the ten horses by the reins and takes the chariot where he desires, similarly we too must keep the rein of the mind very strictly pulled up, so that we can exercise moral restraint over the senses. With the help of discretion and abnegation or renunciation, we must keep our mind away from material objects and make real attempt to lead the life according to our actual, realistic authority.

We will be able to achieve the best objective of this human life, only if we develop the spiritual power and firm desire to do as above.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।

Shumbhani dhyaavaapruthivi

antisumne mahivrate

आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चत्वंहसः ॥

aapaha sapta sustruvurdevista

no munchatvumhasaha

(*Atharvaved 7/112/1*)

Meaning: Just as the Sun and the earth do the good of the people through rain, light and food by following specific rules, similarly men too must get involved in the works of public welfare by controlling their senses and always strive to save themselves from committing crime.

Message: The SUPREME FATHER administering the entire universe has made such a special arrangement that all the work goes on automatically at a definite speed. The sun, earth, stars the moon have been moving in their orbits, at their own speeds, for millions of years and nowhere any disorganisation occurs. The change of seasons, fanning, water, air etc also go on automatically according to the set time-table.

While reciting the *Gayatri* mantra, we too perform the *dhyan* (meditation) and ‘*aavahan*’ (invitation) of the most brilliant Sun-God but we are full of laziness and lethargy when it comes to implementing the Sun-God’s ideals in actual life. We are unable to regularise our life and waste our time in bad thoughts and wicked deeds by becoming slaves of the senses.

Maximum self-restraint and purity are required for leading a spiritual, happy and satisfied life. We go on wandering for fulfilling the desires of the senses, but they never get satisfied. We have forgotten that supreme truth, that obtaining realistic and true bliss is possible only when we start leading a life, not indisciplined, but a disciplined and regularised life. A pure life does not necessarily mean making the senses and sense-organs useless or suppressing them, but to discipline them and put them to good use. We should conquer by the good quality of restraint the impure tendencies and thoughts arising in our minds through bodily temptations.

We should pay careful attention to our senses and sense-organs. We should make only proper use of them. No impure and wicked tendency should be allowed to enter into any sense or sense-organs. Many types of impure tendencies have filled our mind. We should pull them

out with the roots and throw them out, and firmly establish good tendencies in their place. We should frequently go on thinking about the divinity within our minds. The mind is extremely flighty therefore we must pay very careful attention to it. Never trust the mind even for a moment. Some bad activities subtly tempt us in the form of quality, pity or friendship. By that we get trapped in its attachment because of emotions or desires. Therefore we must always be alert

Man's life on the earth is full of temptations. We are surrounded by varieties of temptations, desires and wishes. It is the pious duty of every man, that by careful vigil, they must constantly struggle to save themselves from innumerable temptations, so as to prevent the demons of such temptations from controlling us. We should develop the mind properly by its skilful training and discipline. If we wish to come out of the present situation and progress, then we should learn to practice patience and discretion. By that, we will be able to conquer our temptations.

Temptations can be conquered only by spiritual power.

इमानि यानि पञ्चेन्द्रियाणि मनः

Imaani yaani panchendriyaani manaha

षष्ठानि मे हृदि ब्रह्मणा संशितानि ।

shashthaani may hrudi

brahmanaa sanshitaani,

यैरेव ससृजे घोर तैरेव शान्तिरस्तु नः ॥

yaireva sasruje ghora

taireva shaantirastu naha.

(Atharvaved 19/9/5)

Meaning: Our mind is moulded according to the conduct of the senses. It is within man's power either to make good use of the senses or bad use. Therefore one must always try to save himself from the excitement of the senses.

Message: God has prepared this human body with deep thought and consideration. No living being possesses a body so perfect and with so many attributes as that man's. The sense-organs have been placed in such a special way that through them man gets not only happiness, satisfaction and joy but he can also achieve personal development.

But the ignorant man invites self-destruction by getting trapped in the indulgence of senses. It is within his own power to keep the rein of the mind under control and by putting his senses to good use, achieve spiritual bliss. But man considers it as an act of bravery to use the senses for bad purposes. On the contrary, our mind goes into a spin with the unquenchable thirst of our desires. First of all they tempt the mind towards wicked tendencies. After that the mind starts imagining and feeling happy at the thought of action. Then the thought of happiness of action sways the mind, and after some struggle, man surrenders himself and starts wandering behind the temptations of the senses. Gradually the downfall of the mind occurs. Bad thoughts and bad tendencies overwhelm it and man gets trapped more and more in the temptations of the senses.

Man can save himself permanently from the excitement and sway of the senses by abnegation and practice. Our mind can be free from the power of the senses if they are put to proper use by control and discipline. That itself is the right meaning of a pure life. Do not have a sense of possessiveness or attachment for anybody. The only dear one for us is God Supreme.

Some people, specially the youth, are doubtful about the subtle authority of God. But the truth is that the one and only reality is GOD. God is within us but we are not awakened about him. To be awakened about God is a great gift to humanity. The more the man becomes pure, the more he will ~ able to see the image of God within himself.

The easiest solution for protecting the mind from the temptations of the senses is to keep it engrossed in the worship of God. Man should go on doing the life's deeds without attachment of the mind, which should be protected from them and diverted for acts of public-welfare. That is the real devotion to God. Once *Swami Dayanand Saraswati* was asked, "You too have the body of bones and flesh; do the sexual desires not trouble you?" The *Swamiji* replied, "I have never had the time to think of sex throughout my life." Well, similarly join the mind in God's work in such a way that the thoughts of desires of the senses are not able to enter the mind at all.

We can achieve such a beautiful result by strong spiritual power.

पवित्रं ते विततं ब्रह्मणस्पते

Pavitrum tay vitatumbrahmanaspatay

प्रभुर्गात्राणि पर्येषि विश्वतः ।

prabhurgatrani paryeshi vishwataha

अतप्तनूर्न तदामो अश्रुते

ataptanoorana taddaamo ashnute

श्रतास इद्वहन्तः सं तदाशत ॥

shrataas idvahantaha sum tadaashata

(*Rigved 9/83/1, Samved 565*)

Meaning: This world is full of good, beneficial and pleasant materials, but such materials are obtained by only those who are ready to pay its real price through austerity. By austerity performed with discretion, one gets learning, money and everything.

Message: We are not able to think even a millionth-part of the skill of God in making this vast creation. For the 84,00,000 species of life on this earth, this world is full of every type of matter. Vegetables, medicinal plants, wealth, grains, diamonds, and pearls - all this is there and all of it is good and pleasantly fruitful for every one.

Just as God is everywhere and his light can be seen everywhere, similarly the great authority of *paramkrupalu* (the most beneficent, the most graceful) God, filled with total supremacy is in every pore of every life. Even then it is not so easy to receive His graceful blessings. Despite the presence of all types of beneficent materials, man is seen to be in want, every moment. He is deprived of the 'aanandras' (the blissful nectar) of God's grace. It is like dying of thirst despite living in a lake of water. The main reason for this is that man has not developed his worthiness by austerity. His mind is filled with faults and wicked tendencies. He is surrounded on all sides by malice and enmity. Because of the darkness of ignorance he has become like a frog in a well i.e. his vision is narrow and limited and also he does not have the enthusiasm to look beyond. His mind is not interested in celibacy, exercise, yogic exercises of *aasan* (physical yogic exercises of the body) and *praanayam* (yogic exercise of breath-control), restraint, *manoyog* (mental concentration) etcetera. Every time man is involved only in the greed for enjoyment of the senses.

To obtain something in life, it is most essential to perform austerities. Austerity does not necessarily mean to fast and make the body thin and dehydrated by unnecessary suppression. Austerity means to overcome the difficulties in the path of life with all the available capacity and

insight, without being swayed by the difficulties and hardships. The faithful endeavour carried out for this purpose is austerity. God helps only those who labour hard and He helps them and graces them with every type of material wealth.

The saying in the Veds is ‘obtain knowledge and money by austerity’, and for austerity tremendous will power is required. Only with that is a man saved from the temptations of the senses and able to walk with concentration on the path of the truth. Man goes on moving in the vicious circle of earning more and more money and for that he does not even think of what is moral or immoral, what is proper or improper. But when man achieves the spiritual knowledge of God by purifying his mind through austerity, then by discreet conduct he earns money honestly through hard work.

Tremendous spiritual power is required for honesty and only that is capable of taking us on the path of success.

ईशावास्यमिदं ॐ सर्वं यत्किञ्च जगत्यां जगत् ।

Eeshavasyarneeda ngum sarvam

yatkincha jagtyaarn jagata,

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥

tena tyaktena bhoonjitha

maa gradhaha kasya swiddhanum.

(Yajurved: 40/1)

Meaning: One who does not snatch away others’ wealth by believing that God’s authority is everywhere, such a ‘*dharmaatmaa*’ (religiously great man) obtains happiness in this world, achieves salvation and reaches God’s world.

Message: This whole world is richly resplendent with God, who is present in every particle. Every life on earth including insects is active because of Him. All useful matter including grains and wealth are produced only by his benevolence. But it is our misfortune that man is not able to recognise this reality. Believing that whatever exists in the world, all belongs to Him, he (i.e. man) only has the right on it, he is immersed in only utilising it, enjoying it. It is true that God has produced all these materials for man, but has also indicated that all the material be utilised with the sentiment of abnegation. Keep only the minimum for your requirements; give up the remaining for others. Only in this lies the salvation.

‘*Kasya swid dhanam*’? We forget this fundamental question, viz. “‘To whom does this wealth belong?’” The owner of all this luxury, buildings, bungalows, land, fields, orchards and gardens is only ONE, the ONE who feeds and nurtures the population. All this belongs only to the society, the nation and the GOD and GOD only will be its owner for ever. It has been God’s from time-immemorial and only God will be its owner for ever. We have come here in the human species only for some time, and after enjoying material happiness, will go on the further journey according to our deeds. All this did not come with us (when we were born) and will not go with us in future also (i.e. after our death), then why this tendency for greed and temptation? Why are plans made for snatching away others’ wealth? Why is there the temptation to stake our claim on all the wealth of the world? There can be only one answer to all these questions -it is that we falsely believe that all this wealth is ours and get trapped in false illusions. We are forgetting the fact that its owner is our supreme Father, the God. In fact, we have been granted the right for its limited use only.

It does not mean that man should not make any attempt to earn money. Actually, the Veds assert that man should earn money by the hardest austerity, labour and diligence. But at the same time man should also remember that all the wealth belongs to God, the Supreme Father and He only has given it to us. Out of that the requirements as suits a brahman (that is simple necessities) only should be taken and the remaining should be surrendered for societal welfare. Think first of self-denial, think of the welfare of others and only after that think of utilising for self. But we usually think completely reverse. We go on making plans for utilising, enjoying everything alone by ourselves. We never get the time to think of others and that only is the reason for all the troubles of this world. The person who understands this fact, for him all the binds of personal and worldly attachments get automatically broken. He starts observing the reflection of his own soul in others with the broad outlook of 'aatmavat sarvabhooteshu' (i.e. all the living beings have the 'atma' soul similar to mine). Such people pay attention first to the happiness and welfare of others.

Human-life can be happy and peaceful only by very properly recognising the wealth in this form.

अग्निना रयिमश्नवत पोषमेव दिवेदिवे ।

*Agnina rayimashnavata
poshameva deevaydeevay*

यशसं वीरवत्तमम् ॥

Yashasum veeravattamum

(Rigved 1/1/3)

Meaning: We should earn wealth only according to the rules made by God. The wealth earned by dishonesty should be away from us. Let us not keep the money earned by improper means. Earn money according to religious rules and use them in religious works.

Message: The Veds have preached to man to be free from greed. But the question is, 'ultimately what is greed?' Greed is that mentality whereby man is not satisfied even after earning the maximum wealth. There are many forms of greed. To be busy in earning money even by destroying one's own health is also a type of greed. The money earned by deceit, stealing, by trespassing or by not paying taxes or through corruption is also a type of greed. All these schemes of making money are teeming with dishonesty and they stain our soul also. The wealth earned by sinful acts under the temptation of greed is condemnable in every way.

Money has received so much importance that only money counts in this world. Money has become necessary for every work in this world. Whether the task is big or small, religious or political, spiritual- endeavour or religious vow or recitations to be performed; for all these money becomes necessary. Therefore the Veds have called it an essential task or duty to accumulate money also and have also lauded the human tendency for earning more and more money through the maximum possible diligence. With that the man receives the blessings of supremacy and increase in wealth also. For the increase in wealth and its good fortune, knowledge and skill are required. Through knowledge, one receives guidance and inspiration and through skill, there is increase in wealth. Competence based on experience for some special task is known as skill. This skill itself clears the road for obtaining prosperity. The place of God is first in man's life, then comes the place of character and then comes the place for money.

But man is never satisfied with money. This thirst of his is also known as greed. This is a big distortion or perversity of nature. Greed covers man's moral intelligence with darkness in the form of ignorance. When this happens man starts committing inhuman acts and does not feel

any sense of shame when doing such acts. Acting shamelessly he neglects his own moral, religious duties and thus hurts his own interests. In this way, such a man destroys all three that is, his own wealth, religion and happiness. The money earned immorally through greed and undesirable acts like bribes, makes the mind very restless and upset. Such a home or family gets destroyed by involving in bad acts and man's moral downfall also occurs.

Therefore the Veds have directed that man should try to earn more and more money only within the framework of religious conduct by tremendous hard work. Only such money is pure. Man gets happiness, peace and satisfaction with that. Man does not spend such hard-earned money for wrong work or without reason and enjoys the bliss by spending such money for the welfare of the society. By seeing others' welfare through his money, he becomes mentally very cheerful. Such pure money develops moral qualities in people and inspires all for doing righteous deeds.

Only the money earned honestly gives beneficent results.

अस्मभ्यं तद्वसो दानाय राधः ।

Asmbhyam tadvaso daanaaya raadhaha

समर्थयस्व बहु ते वसव्यम् ।

samarthyasva bahu te vasavyam

इन्द्र यच्चित्रं श्रवस्या अनु

indra yachchitrum shravasyaa anu

द्यून्बृहद्वदेम विदथे सुवीराः ॥

dhoonbruhadwadem vidathe

suviraahaa.

(Rigved 2/13/13)

Meaning: Only the income earned justly and with labour gives happiness to man, it goes on increasing and always keeps the mind cheerful. With it the soul remains clean and pure, a person's manliness increases and he is inspired for good acts. The money earned through theft, deceit and treachery also causes sorrow.

Message: The importance of money in life can never be ignored. It is necessary for man's and society's development for a limited sphere, but if that limit is broken, that money causes unwanted trouble and destruction instead of development and becomes the reason for exploitation and conflicts. As long as money remains confined within religious limits, it is called 'arth' (i.e. meaningful) but when it enters the field of 'adharm' (i.e. non-religion or immorality) it becomes 'anartha' (i.e. meaningless because it causes harm and destruction).

It is true that the material progress achieved by mankind to-day is incomparable and its main reason and basis is money only. Never before had money the importance that it has to-day. In the ancient times, spiritualism had the topmost priority and money came second. To-day, the reverse is the matter. People are running like mad persons after earning money and have completely forgotten spiritualism. To-day when they do not have the time even for a superficial show of worship, then what to speak about real worship and real spiritual endeavour (or spiritual discipline). The only philosophy to-day is that of materialism in the entire society.

Both spiritualism and materialism are necessary for the society and it is also necessary to maintain a balance between the two. In the ancient times, people believed in spiritualism as the be-all and end-all. The society has never suffered by only one-sided progress of spiritualism; the only difference was that man was not able to get the benefit of several material facilities. But to-day with the one-sided progress of materialism, instead of benefit to the people, more and

more harm is caused to them. The prevalent anarchy throughout the society is because of the root-cause of materialistic outlook. The wealth earned by stealing, looting, dishonesty, lies, treachery etc destroys man in every way. First of all peace of mind gets destroyed. The money earned through immorality and unjust means sucks away the juice of life and makes man hollow.

The current economic system is not able to find out the difference between morality and immorality and gives importance to accumulation of money by fair means or foul. The root cause of all types of material troubles is this only. We cannot be indifferent to material progress but at the same time we cannot ever oppose spiritualism also. We will have to create a balanced viewpoint by harmonising both. We will have to understand very clearly the difference of earning the money morally and immorally. We will also have to condemn as well as despise immorally earned money and give maximum praise to the money earned by just means.

Money earned by proper means and earned through labour gives happiness, peace and satisfaction, increases the strength of the soul, makes the soul clean, pure and free from blemish, and with it creates a divine atmosphere in the society.

अग्ने नय सुपथा राये अस्मान्विश्वानि

Agnay naya supathaa raaye asmanvishwaani

देव वयुनानि विद्वान् ।

deva vayunaani vidwan,

युयोध्यस्मज्जुहु राणमेनो

yuyodhyasmajjuhuraanmeno

भूयिष्ठां ते नमउक्तिं विधेम ॥

bhooyishthaam te namuktim vidhem

(Rigved 1/189/1)

Meaning: We must totally discard bad habits and earn wealth always by the truthful path.

Message: The Sanskrit language saying is “*Shreyascha preyashcha manushyametastata*” which means that two types of paths are wide open for man to tread, one is the beneficial path and the other is alluring but harmful path. The man himself has to decide as to which path he wants to follow. Either he should follow the path of honesty even though it is full of difficulties, or he may choose the path which - at first appearance - looks attractive, even though it will lead to downfall. It is extremely essential to decide this point’ in making money. To-day every man is engaged in the race for earning more and more money than the other one. This is the only reason for the present corruption. Corruption is getting more and more encouragement because of money-related or financial crimes.

The main reason for the burden of material wealth on our shoulders is because of our desires, requirements and demands. There is no limit to man’s desires because requirements automatically increase when our desires become intense and as a result the tendencies like snatching away others’ wealth and rights assume dangerous forms. To-day’s man is prepared to do anything for personal comforts, indulgence, infatuations and reputation. They do not have the time to find out the harm caused to others or even to the nation. By collecting more money than his own requirements man then runs after indulging his desires which is nothing but unbridled wilful behaviour, pushing him into the chasm of downfall.

It should be explained to the people that the same wealth which you are worshipping is making you unhappy and in future also will make you more unhappy. If man wants to save himself from various types of sorrows, quarrels and difficulties, then he will first have to obtain spiritual knowledge. The strength of the soul or the will-power for the control of the mind and

for restraining the senses is awakened only with spiritual knowledge. Only when this occurs, will man be capable of control over his wishes, desires and temptations. In this way through real spiritual knowledge the money earned honestly by proper diligence or endeavour gives good, auspicious results, and justifies the Sanskrit saying 'poshameva divey divey' i.e. nurtures and increases the power of the soul. Such money also keeps the mind cheerful and proves developmental for the personality.

Just as fire burns away and purifies, likewise we must burn away our sinful tendencies, move further and further on the road of progress, and should obtain satisfaction by money earned within moral, religious limits. The flame of the fire always keeps rising upwards. Even though there may be a tremendous storm or typhoon, the flame does not come downwards, even though it may lead to its extinction. Similarly a man with a strong power of the soul or will-power never bows down to immorality even though it means self-extinction. No temptation is capable of swaying him from the path of honesty.

शतहस्त समाहर सहस्रहस्त सं किर ।

*Shatahasta samaahara
sahastrahasta sum keera*

कृतस्य कार्यस्य चेह स्फातिं समावह ॥

*krutasya karyasya
cheha sphaatim samavaha*

(Atharvaved 3/24/5)

Meaning: O men, may you earn plenty of money with hundreds of hands through your high profession and others' advice and use that wealth with a thousand hands for excellent deeds. With that you will progress constantly.

Message: Even the Veds have accepted the importance of making money. Man should not use merely his two hands for making money but also earn with hundreds of hands with the co-operation of other classes of the society. He should use all his insight, capabilities and diligence for earning more and more money.

But why should all this be done? Is it for mere personal use only? No, never. All the wealth in this world belongs to God, the Supreme Father. Whatever we obtain by our profession and endeavour, that also belongs to God Only, God has graced us and appointed us as trustees. We should take only the minimum amount for our requirements, and in fact, we have no right at all to take more. All the remaining wealth, we must spend with a thousand hands for public welfare. Earned money gives us benefit only for a short while, but the praise and fame achieved by donating it is capable of making us happy for many births. Just as one seed planted in the field, is transformed into a thousand grains, similarly the donation given for good works increases manifold and gives fame and good luck.

Regarding the use of wealth, it has been very clearly said in the scriptures, 'dharmaaya yashasearthaya aatmane swajanaayacha' i.e. the money earned honestly should be divided into five parts as follows: one part for religion, second part for fame, third part to be ploughed back into business, fourth part for self and fifth part for relatives. It is necessary to allot the first part to religion. The donation meant for religion means secret donation. Nobody should even get an inkling about it and it should be given to some worthy person for some auspicious work. Donating for fame means to give for construction of a hospital, an inn, to give scholarships to

students, for planting and nurture of trees etc. During some calamity people should be helped by full co-operation with total involvement. The third part should be ploughed back into business i.e. in one's own profession or business or farm or orchard. The fourth part should be kept for personal use and the fifth portion should be used for the near ones or the relatives. In this way only, we should obtain the means of comforts after satisfying the fundamental requirements of food, clothing and shelter.

In this way, the scriptures have given the maximum importance to 'daan' (donation). Only with that are the blessings of God, the Supreme Soul continuously showered on us. All the men become ours through donation for charity, and enmity also gets destroyed. Money, knowledge, power, joy and all that may be possible, keep on distributing to others. How many things does man have for giving to others? He has at least got the vast ocean of love, the flowers of laughter. Distribute all this too, be cheerful and make others cheerful also.

Man should earn as much as possible through honesty, endeavour and use it for good deeds.

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।

Yadindra yaavatastvametaavadahamishiya

स्तोतारमिद्विधिषेय रदावसो न पापत्वाय रासीय ॥

stotaannididhisheya radaavaso

na paapatvaya raasiya

(Rigved 7/32/18)

Meaning: Money earned through moral means, when used in good deeds leads to salvation. Those who use it for sinful acts, get destroyed.

Message: Money is important everywhere. A king or a timid citizen, rich or poor, a householder or a man who has renounced the world - the work of each one of them halts for the lack of money. In this world everyone worships money. One must of course make efforts for earning money. But the efforts should not be such that they may be condemned by excellent people and give a bad name. That income must be pure!

Money is certainly necessary for maintaining social transactions. It is always impossible to ignore it. Just as the protection of our body is necessary for fulfilling our realistic aim, similarly money is also necessary. But this is certainly not the ultimate goal of man's life. The main reason for all our troubles to-day is that we have considered money as the be-all and end-all of our life. We are not able to see anything except that. The Hindi saying, 'baap bada na bhaiya, sabse bada rupaiya' means neither one's father nor brother is important, the most important is money. Not only that now money is considered as even bigger. In their mad rush for earning money, people have forgotten God also. But when they come across a hurdle or suffer loss in their pursuit of money, then they invariably abuse God. As if, it is God's responsibility to protect man's money and to co-operate in the immoral acts in which he failed. Those who think that money is everything, go on making right or wrong plans for becoming somehow wealthy. But they never pay any attention to the harm to the society by their improper behaviour. They only look to their selfish interest only. They want to earn more and more money by any means, even though it may mean that they themselves may become the victims of their own immoral acts.

There is a Sanskrit language saying, 'sarvegunaha kanchanmashrayanti' which means, 'all the qualities of this world are within gold'. But it is forgotten that bad attitudes such as lust and other intense desires, anger, greed, attachment are also born alongwith wealth. But when money is earned honestly through the sweat of one's brow, there is a certain fragrance in it and by utilising such money for good deeds man achieves fame. Man never wastes on the wrong path the money earned through hard work. But he never feels sorry for unnecessarily wasting the money earned immorally. In such a man's heart there is the sentiment expressed in Urdu as 'Maale muft, dile beraham' which means 'when it is someone else's money, you can afford to be ruthless in spending it' and he gets trapped in addictions such as gambling, liquor etc. Such money gets used in tyranny, sinful acts, wicked acts and corruption. Such a chain is formed of the various links of sinful acts that the man himself gets bound by it and then it becomes extremely difficult for him to free himself. He is surrounded by 'tamogun' and 'rajogun' and he becomes incapable of thinking about salvation for the self or the welfare of the public.

Honestly earned money develops a man's 'saatvik' intelligence and inspires him to conduct himself on religious lines in the service of the people.

न वा उ देवाः क्षुधमिद्वधं

Na vaa oo devaaha kshudmidvadham

ददुरुताशितमुप गच्छन्ति मृत्यवः ।

dadurutaashitamupa

gachchhanti mrutyuvaha

उ तो रयिः पृणतो नोप

uto rayihi prunato nopa

दस्यत्थुताप्रणन्मर्दितारं न विन्दते ॥

dasyatthyutapranamarditarum na vindate

(Rigved 10/117/1)

Meaning: The usefulness of money is to remove the wants of the sorrowful. That is why that work should always be kept going. The ungenerous, miserly and hoarders always become unhappy. Hoarding of wealth gives rise to fears and doubts. That is why the money remaining after satisfying one's requirements should be offered to the society.

Message: God has given man, not just hunger, but death in the form of hunger. Every time there is hunger, hunger and hunger only. No one knows the innumerable types of hunger troubling man! Not only the hunger for filling the belly but the hunger for wealth, status, reputation, the hunger of the senses, the hunger of the ego - all this hunger of man never gets satisfied. He is always uneasy for staking his claim on whatever exists in this world. The man with such a tendency of collecting everything always suffers. Man has to labour a lot, first in earning the money, then in increasing it, then in protecting, spending, using it for indulgence and finally in destroying it. He suffers from every type of fear, worry and illusion. There is sorrow in earning money, sorrow in protecting the income, sorrow if the wealth is destroyed and if it is spent, then also worry and sorrow. In each case, it becomes the reason for unhappiness, for sorrow.

The meaningfulness of money does not lie in hoarding it, but in using it for good purposes. Once one's needs are satisfied, then in offering the remaining amount to the society, lies the meaningfulness of wealth. It is the injunction of the Veds to enjoy by renunciation. First feed others, and then eat.

Those who have should give to the needy. We are not alone, but our whole life is joined with the entire humanity. We have to discharge the obligation which we owe to the society and the nation.

If we understand this philosophy then fear will be removed from our mind that our wealth is reduced by giving to others. The person to whom we are giving the money is a part of us only. The Sanskrit saying is 'aatmavat sarvabhooteshu' i.e. the same type of *atma* (or the soul) is there in all living beings. The need satisfied by our donation contributes to our progress and in the end increases our personal happiness and our wealth also. The man who helps others during their times of need, he too receives God's help generously when he needs it.

Ungenerous and miserly men always lead lonely lives and are scorned by the society. Neither does such a man have friends nor is anyone prepared to help him. Man remains wrapped up in hoarded wealth but it is not that essential for life. The main elements necessary for life are knowledge, strength, happiness, sympathy, love etc. Although one thing is true, that death overtakes both the people with full stomachs as well as the hungry. Death occurs of both, those who donate and those who do not. But the only difference between the two is that the person who donates, obtains invaluable life-giving riches, his wealth never diminishes whereas the man who has never given any donation, is deprived of all these and lives a narrow-life like the living-dead.

Only they are capable of giving donation for good causes who possess pious '*atmabal*' (strength of the soul).

मोधमन्नं विन्दते अप्रचेताः

Moghamannam vindate apracheta

सत्यं ब्रवीमि वध इत्स तस्य ।

satyam bravimi vadha itsa tasya

नार्यमणं पुष्यति नो सखायं

naaryamanum pushyati no sakhaayum

केवलाघो भवति केवलादी ॥

kevalagho bhavati kevalaadi

(Rigved 10/117/6)

Meaning: Wealth should not be with a man with bad tendencies. He is not able to do good to his associates with that. Thus a man who enjoys the wealth alone is certainly a thief and a sinner.

Message: The emotions of greed, attachment, a feeling of intoxicated superiority and arrogance are created with wealth. Even the most intelligent people get trapped in the net of these emotions, then what to say about men with bad tendencies? They become 'mad' with the intoxication of money and immerse themselves in indulgence of desires without thinking of what is proper or improper. We see all around us men with sinful intelligence who have the treasure of household necessities like grains, money and plenty of means of comfort and luxury. They seem to be very wealthy and happy. But is it so in reality? Not at all. They are not able to enjoy all the material comforts, and in reality those material comforts make them their victims. All this wealth is in fact like a beautiful and attractive executioner for them. The wealth accumulated with sinful and bad tendencies is like their death.

Such a man always remains unsuccessful in putting that wealth to good use. He wastes away all the wealth in eating, drinking and in fulfilling his desires. There is a total lack of the

feeling of spending it for societal welfare. Such a man does not feed anyone else on this earth and is not able to use that wealth for any welfare work also.

If such a man uses his wealth in religious works like *yagya* and in deeds for the benefit of the world, then that same wealth becomes like pure nectar and gives him beneficial results. The birth of wicked immoral conduct and wrong customs starts with money earned sinfully. Criminal activity also increases in the society with that. It supports wicked activity and spreads anarchy.

One who enjoys alone, one who eats by himself without feeding others becomes a sinner. When all-round there are countless men who do not get even one full meal, who are hungry and not fully clothed, passing their days wretchedly in huts, then who can be a bigger sinner than a person living in indulgence and eating rich food? Seen externally, these men appear very happy, but if observed carefully, they are merely undergoing the punishment for their sins, and become partners in sins. Such men by not living a life of 'yagya' (i.e. distributing their money, grains etc for societal welfare), are living with the burden of sins. When they are in need, nobody helps them and scorned by the society, they lead lonely lives.

We must develop the intelligence for discretion between the wealth that satisfies the body, mind and the soul and the wealth that sends a person to quick destruction. It is a thousand times better to eat dry bread or even to remain hungry than food dripping with sins.

The same wealth can prove either deadly or nectarine.

मा प्रगाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।

Maa pragaam patho vayum
maa yagyadindra sominaha

मान्त स्थुर्नो अरातयः ॥

maanta sthurno araatayaha

(*Rigved* 10/57/1, *Atharvaved* 13/1/59)

Meaning: Usually people become indolent with wealth and because of that, they go on the wrong path. For that reason, let us obtain wealth but become donors without becoming proud.

Message: Society progresses only when people are righteous. The path of untruth always becomes the cause for destruction. By adopting the path of truth, the society develops morality, purity and cleanliness of heart. If there is immorality and impurity in the society, then it will create all types of faults by reaching every man. Therefore, the path of untruth should never be encouraged in the society.

The enemies of the society are usually exploiters and selfish persons. They make the society hollow. Such enemies of the society should be pulled out as early as possible. All the men of the society must tread the path of truth by acknowledging the divine qualities of God and with 'yagyiya' sentiments (i.e. with the sentiment of giving to the society), should go on helping everyone. Every man must save himself from harmful or sorrow-producing sinful acts, and should go on marching ahead on the easy and beneficial path of religion and restraint

Whatever help and blessings are received through such diligent and restrained life, should be considered as the grace of God and one should save himself from arrogance. The work for which he has selected us should be completed with total involvement. In other words whatever He has given us, all belongs to Him only. When we commit the mistake of considering it as our own, then arrogance creeps in, which in reality reveals our lowliness.

The injunction is that one part of our earning should be donated for religion and one part should be donated for achieving fame. '*Dhannaya yashase arthaya atmanee swajanaya cha*' the income has to be divided into five parts. When donating the money, one must certainly pay attention to the worthiness or the unworthiness of the receiver. It must also be clear that when giving donation for charity, we are not obliging anyone, but actually we are being obliged. There should be no ambition in giving for charity and there should be no expectation. A donation given with expectation for something in return is not a donation, but trade. It is completely