

Oam̐ Bhur Bhavaḥ Swaḥ, Tatsaviturvareṇyam̐ Bhargo Devasya Dhīmahi Dhiyo Yonaḥ Prachodayāt

The Glory of Human Life

(Mānava Jīvana Kī Garimā)

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The Preeminence of Being a Human Being

Human life is said to be the supreme creation of Nature. It seems as though complete art of the Almighty is put in for this masterpiece display. The distinct features and potentials endowed in a human are not acquired by any other being. This might give an impression of a bias of God in favor of the human race. But that is not true. God is the eternal parent of all, the infinite source of affection and protection, *thy* love and justice are absolute for all.... The Omnipotent has bestowed substantial bequests on all beings that are essential for the latter's survival and growth in the natural environment. *Thee* is omnipresent and sublime and has therefore entrusted the responsibilities of physically guarding the orderly sustenance of *thy* creation of the world upon the human beings. A human being is conferred with superior faculties, greater potentials and facilities so that he could transact this duty efficiently and help developing a beautiful, civilized, cultured and happy world reflecting *thy* grace....

In terms of his physical body, a human being does not seem to have any extraordinary capability as compared to many other organisms. He cannot fly on his own like the birds, neither can swim beyond limits in deep seas like the fishes do. He is also deprived of the jumping of monkeys and might of a lion. His physique is so tiny in front of an elephant! The same is true of his perceptions through the sense organs. The faculties of smelling in a dog, hearing in an owl and vision in a hawk are far more evolved than that of humans. Some creatures can sense the occurrence of heavy rains, cyclones and tremors in near future and reach the safer shelters well in advance. Who among us could do that so adeptly without any instrument?

It is indeed the marvelous bequest of the brain and the intellect that effectuate superiority of a human being over other living beings. Despite being weaker in physical strength, he can defeat and control the wild animals with ease because of his mental trenchancy and awareness; he can even make them play and dance to his tunes in a circus or entertainment shows.... The unimaginable achievements of science and technology that have enriched his life with colossal comforts evince his amazing intellectual and mental faculties. The genesis and development of language, scripts, art and literature, medicine, philosophy, politics, etc remark

the civilized ascent of man, which stands out at peerless heights on the evolutionary scale. It would be meaningless to compare this intelligent being with any other creature on this earth.

Nothing seems to be impossible for the human willpower.... He has stirred the depths of the earth, the oceans and the grandeur of space with his determination. He has penetrated the thick forests, reached the gigantic mountaintops and measured the limits of long rivers, wide deserts and glacial expansions. He is searching for newer resources beneath the oceans, traces of extraterrestrial life, inhabiting the barren land on the moon and ruling over the stars.... The mythological 'grand churning of the oceans' (*samudra manthana*) also at times sounds insignificant in comparison to these endeavors and accomplishments of mankind. However, these alone do not glorify the human being as the crown prince of God. If he focuses the astonishing powers of mind only for selfish aims and autocratic goals, he would not hesitate in exploiting the boons of Nature; the same potentials of man would trigger restlessness, terror and adversities in every horizon of life in that case. This way he would not only disobey *thy* wish but also prove to be guilty in the eyes of the absolute law.

Senior officers are given the facilities of car, bungalow, servants, assistants etc, apart from attracted salaries by the employers. This is to facilitate better transaction of higher responsibilities by the former and certainly not to encourage their pomposity and arrogance. They are supposed to be accountable for using the extra benefits. Corrupt practices and misuse of the available resources does render them dismissal and severe punishment. *Thy* clemency has endowed mankind with the majestic mental and intellectual faculties for certain purpose – to maintain and embellish *thy* garden across the world.... If a man misuses these divine gifts and engages in contrary, perverted acts, he is bound to be punished some day.... The judicial order of the omniscient supreme lord also has provision for correspond penalty... Apart from facing *thy* punishment in the form of ill omen and adversities, the sinful individual-self suffers devolution worse than the animals in the successive lives.

The Basis of Human Dignity

The virtues hidden in the inner cores of human self account for the rare distinction and splendor of human life. Human life is bestowed for the expression and active manifestation of these noble tendencies. Humility, continence, service, generosity, benevolence, etc are their natural reflections that found the basis of evolution of the character of man from that of a ghost or a beast in the human body to that of a good, honored, great personality.... His intellect and other faculties can make worth use of their immense potentials and available opportunities and resources only with the arousal and adoption of these natural humane characteristics. It is only after this prudent enlightenment that the powers and talents of people get restrained from self-obsession, avarice and other insidious influences and detrimental acts and are oriented towards constructive contributions in cultural, civilized, soothing and glorious development of this world, the carefully nurtured garden of *thee*.

The treasure of *bhāva-samvedanā* is the most valuable, unique asset of human life. This is what enables one understand and feel others' sufferings and agony. This is what makes him share others' worries and distribute his own joys. It is indeed the sublime impulse of *bhāva-samvedanā* in people's hearts that nurtures saintliness, sympathy, amity, harmony, co-operation, modesty, etc and erects an ambience of civility, goodwill and all-round happiness. Emergence of this elixir in mankind generates great saints, *rishis* and angelic beings..., who evince the glow of divinity in human life by the flow of eternal love in their hearts, their deep sagacity and ideal conduct and generate a heavenly atmosphere of beatified bliss on this earth. Presence of such "divine incarnations" and their compatible saintly aids has effectuated the descent of golden era or the "Epoch of Truth" in this world in different ages.... Once upon a time, the 33 crore inhabitants on the Indian soil were revered as 33 crore *devatās* because of their lives endowed with such divine ideals. Bharat (India) of that age was gloriously recognized as the *Viśwa-Guru, Cakravarti*....

The Supreme Creator has subliminally endowed *thy* manifestation in the form of human. A model of the universe is supposed to be subtly inscribed in an atom; the orbital motions of electrons and protons around the nucleus constitute a planetary system in the energy space. We all know that the blueprint of the entire tree is coded in its tiny seed, which begins sprouting its appearance in nourishing soil, water and sunlight. The

gamut of divine potentials is also folded in a seed form in the human self. It could be said that God is present in a latent, dormant state in every human being. Enormous sources of *riddhis-siddhis* (supernormal talents and divine potentials) are hidden within our existence. Divine virtues and powers imbibed in the human self begin to arouse and manifest when these extrasensory sources in the body and mind are activated by devout *sādhanās*. When the divinity immanent in a human begins to express its presence, despite being normal in its physical existence his life gradually transmutes into the higher realms of being a great personality, a beatified saint, a *siddha yogi*, a *rishi*, a divine being...; *thou* love, knowledge and might pervade in all dimensions of his life. It is this state of absolute enlightenment and ultimate realization that is described in *Vedant* as – “*Soham, Śivoham, Saccidānandoham*” and “*Ayamātmā Brahm, Pragyānam Brahm, Tatvamasi*”.... Indeed all this is possible in human life.

The human life is said to be superior to all other lives – that of the animal kingdom and even of the life of *devatās*. Because all other lives are only *bhogayonis* in which one can only suffer or enjoy the different materialization of his *karmaphala* – accumulated effects of his *karmas* in the past lives. Human life alone is *karmayoni* in which *thou* has granted the freedom of *karma* and thus allowed one to be the architect of his own destiny. Neither the animals, who are enslaved to bear the burden of sinful acts of the past lives nor the *devatās*, who float in heavenly beauty and relish in absolute pleasures, could render any *karma*. Both are born as human beings whenever the balance of their *karmaphala* is settled. A human being can shape the devolution or evolution of his life by the quality of his *karmas*.....

Because of these unique beatitudes the human life the savants and sages of all ages have adored the dignity of human life and have preached mankind to wake up and realize this invaluable fortune and make prudent use of this truly rare opportunity of being born as humans. The *vedic rishis* address the humans as “*amṛat putra*” – cherubic child. Maharshi Vyays elucidates in the Mahabharata that there is nothing superior in this universe to the human life.

Human Being – An Astray God

The human life could be a means of divine evolution, of the live appearance of divine incarnation, manifestation of god in the human body.... However, if neglected and lost in ignorance or ruined in perversion, it could prove to be a curse, an ocean of sorrows and miseries.... While other creature traverse the journey of life routinely as per the rules of Nature, humans at times are seen to have transformed their lives into a hell, because of the compounded pressure of inner vices and evil influences of the external ambience. Looking at this decline one wonders whether such fellows are humans or some dreaded animals or ghosts in the body of a human? In its infancy and childhood the heart of a human child is so pure, serene, contented, loving and truthful – reflecting the presence of *thee*.... But, the influences of the ignorance and materialistic attitude of the parents, extrovert teaching, untoward trends in the society and worldly passions mislead it and soon its original cherubic nature is waned... There after he lives the life of someone who has lost himself.... This way, every man or woman could be regarded as an astray *devatā*, who has forgotten his own identity.

God has gifted us wonderful hands to work; the excellent machinery of brain and mind to think and feel; *thou* has also bestowed substantial time for enormous activities. We could cultivate blissful conditions for ourselves in all circumstances by making scrupulous use of these natural bequests. However, many of us drain our resources in sheer negligence and lethargy; we don't even attempt making efficient use of our physical and mental faculties. Such fellows often leave their lives in the hands of destiny and live the dull life of incompetence, accidie, poverty and decline. For such people, life becomes a phase to be somehow passed rather than to be lived. They bear the burden of life being driven by the tides of circumstances and keep complaining of the ‘injustice’ of god or of their ill omen for all adversities and agonies.

For most people, life is a routine course of eating, growing, earning, reproducing, raising the children and the family and somehow completing the respective stages of old age till the final departure. This life of the ‘social animal’ is similar to that of a natural animal. Entrapped in this casual, ignorant and rather customized and narrow attitude towards life, one can't see or realize the higher and wider domains of life. The periphery

of such a life revolves around earning more and more comforts for the self, spouse and the offspring. Such people hardly care for the society and are often deprived of sympathy and cooperation of others.

Excessive self-obsession coupled with ego and avarice worsens the nature of people's life. It may decline to the limits that even beasts would appear better than such fellows. Animals remain abide by the laws of nature and although being confined to the natural needs of the body, their life never perverts or declines because of passions. They do not harm the fellow beings out of jealousy or hatred. But debased human mind breaks all norms and declines to the ghostly levels without any bottom... The power-hungry demon of ego sitting on a corrupted mind harasses others by exploitation, cruelty, deception, terrors and varieties of tortures and loses all peace from his own life too. He remains troubled, vexed, restless and furious and makes others in contact also bear the fire of his misdeeds and ailing psychology. This life cursed by one's own evils is worse than the Hades...., and ruffles and debauches the familial, social and subtle environment too.

The Three Grand Forces of Devolution

Thousands of illusions, attractions and vices could be counted as responsible for deluding and depraving the human life. However, all these are different outcomes or expressions of the three basic thralldoms – (I) *Vāsanā* (craving, infatuation), (ii) *Trāṣṇā* (avarice, irrepressible ambition) and (iii) *Ahantā* (arrogance, vanity).

These three dire forces of decline invariably shroud the mental and emotional domains of life and delude and drag it from its original path. Their attraction pulls one into the mire of unfulfilling passions. None of these could ever be satisfied. The more one attempts contending their invisible urge the tighter becomes their grip with greater demands. Engulfed in this vicious cycle, a man becomes like a deer running behind a mirage.... Deluded by the luminous glow of moon light reflected from the sands in a desert, the thirsty deer mistakes it for water from a long distance; it eagerly rushes to the spot but in the vain...; looks ahead...., again finds the flash of mirage appear like a oasis far away... Again and again he repeats the same blunder and finally dies exhausted and thirsty... Similar is the fate of a man driven by the inciting thirst of *vāsanā*, *trāṣṇā* and *ahantā*.

The implacable demon of *vāsanā*, *trāṣṇā* and *ahantā* rides on one's head and overrules his mind without letting his inner voice reach there. The immeasurable burden of these deadly 'stones' does not allow even a single step in the righteous direction. These are like sharp holes in the boat of life. Even a small hole in a tiny boat is sufficient to sink it in the middle of a river. How could one's boat cross the ocean of life with three unchecked holes in the bottom...? It is certain to meet a tragic end without any hope of rescue... A life captured by the handcuffs of *vāsanā*, fetters of *trāṣṇā* and the stout chains of *ahantā* is worse than a bounded labor. All its potentials are suppressed and exploited.... When all the talents and powers of a man are lost in this labyrinth, there remains no hopes of achieving anything in life. When one is enslaved by his habits and passions, he has no freedom, no choice, and no joy of his own. He becomes a like a puppet which dances in the hands of his extrovert, astray mind or as per the winds of circumstances....

Vāsanā: Sensual lust (*kāmukatā*) dominates the streams of *vāsanā*. Unchecked indulgence in *kāmukatā* is like incision of the roots of one's own life. The biological role of the genitals is quite limited – mainly, in throwing of the body's waste out in regular interval and in reproduction; Nature requires the second function only occasionally to maintain the growth of one's race... However, most people ignore the natural purpose of this function and put the genitals in excessive use under the excitement of concupiscence. All restraints and standards are ignored under the insidious force of erogenous desires. Driven by this debauching thirst, one ironically 'enjoys' draining the vital energy, the treasure of life, in the sexual pleasure and thus invites host of physical and mental infirmities and ailments. A fly dips itself into syrup in want of more and more sweet and dies untimely by sticking its wings there, worse is the case of erotic, licentious people.

Animals prove to be wiser than man is in this regard. They attempt sex as per the instructions of Nature, at the scheduled seasons for reproduction. Living under the norms of Nature helps maintain their health and

might. This way, they also set good example for man, who despite being ‘intelligent’ is enticed by the pleasure of sex and who regards eroticism as a means of entertainment and fuels all his energy in this incontinence and absurdity.

Vāsanā squeezes one’s life like a lemon, depletes the source of vigor, energy, alacrity and happiness and virtually converts him into a just a hollow living ‘shell’ of body. The weakened body becomes a host of varieties of diseases and complications. Despite being young in age, fatigue, lethargy, ennui, irritations and dullness rule over his body. In a disorderly state, his mind sometimes feels depressed and gloomy and suddenly gets restless or wanders in agility... Nothing really engrosses his mind. He loses mental concentration and even suffers amnesia. One could hardly expect any success or recognition from such a state of life. Often, the personality of such a fellow is seen as controversial, suspicious and certainly not worth relying for any important responsibility. The expectations of enlightenment or any ideals in his life only remain sparse imaginations....

Small perturbations or instances of work also become heavy for a sick body and weakened mind. Such people are often found stressed by anger, intemperance, vague fears, jealousy, disgust and unnecessary worries; even then, the spark of *vāsanā* does not pacify. Intoxicated by its passion, one forgets all values and crosses all limits. Indeed the unrestrained addiction of *kamukatā* depraves and maligns human life and ruins it in the dark wells of disgrace and derision. Being driven by this passion is like putting oneself on the funeral pyre (*citā*). The fire of *citā* inflames the body and liberates the soul in few minutes. But, the pernicious, poisonous heat of *vāsanā*, holds it locked in the infirm and ailing body to burn without flames with torturous agony.

It is therefore the earnest duty of every aspirant of an elegant and elevating life to be aware and firmly check and eliminate the obnoxious cravings and infatuations of *vāsanā*. And also be vigilant to protect the invaluable treasure of vital energy and natural bequests of life by adopting the ideals of continence and moral disciplines.

Ṭṛaṣṇā: The thirst of *ṛaṣṇā* triggers one towards unlimited possession of riches, comforts, power... It vividly inscribes the false impression that happiness and peace in life would increase in proportions with wealth and accessories.

In reality, the natural needs of human life are very limited. His body is so adaptive and optimized in energy generation and conservation that it can easily survive with little food, even raw vegetables and fruits. The requirements of roof and clothing to protect the body also are minimal in fact. He can easily earn these aids to raise the family with sincere hard work of few hours and use rest of the free time for refinement and cultural and intellectual development and also in the altruist duties assigned by the Almighty. Those living such austere life have no dearth of resources and time. The difficulties arise only when one begins to greed for greater comforts and pomp. The mania of becoming affluent and famous evaporates all content from life, and puts one on the rolling wheels of earning more and having ever new and gorgeous resources.

Avarice never lets one relax in peace. A greedy fellow always keeps dreaming and planning to gain more money and enjoyment thereby. Wealth is his primary god and its possession is his worship. In the hope of immense joy, he keeps accumulating heaps of money and materialistic belongings but ironically the results prove to be just the contrary.

First of all he has to worry about the security of his property; the fear of theft, burglary and extortion always hangs on his head. The envy of neighbors and enemies does not let him sit in peace for any moment. Sycophants and cheaters rove around him to grab something or the other from him in the name of ‘friendship’. Often, the excess of money silently spoils one’s habits and invites varieties of addictions; one doesn’t realize how and when luxury, wine, extravagant hobbies, gambling and other insidious tastes and tendencies entered and became inseparable parts of his life. Above all, the stringent tension of how his heirs would safeguard his property after his death adds to his worries....

The want of wealth and prosperity increases with greater possession of the same. The system of the world is such that, one can only earn up to certain limits by honest means. When the avarice of having enormous wealth like Indra and Kuber (the royal king and treasurer of the heavens) dominates one’s desires, only one

road is left for this ‘dream goal’, that of infidelity and corrupt practices. When the intoxication of greed blocks one’s reasoning, who could prevent him from going to the wrong path? He begins to move down through the slippery path of immorality and knavery. As his money, luxuries and gorgeous pomp rise, so do the decline of his health, integrity and religious morals. However, despite putting his character and powers at stake, his thirst of *tṛaṣṇā* remains unfulfilled. How could it be? The trench of *tṛaṣṇā* is so wide and deep that even the giants like Hiranyakashyapa, Ravana, Vrattasura and the global kings like Alexander the Great were unable to fill it even partly in spite of employing all their might and clout.... Then, where would the efforts of an ordinary man count? The initially attractive web of *tṛaṣṇā* is so wide, strong and terrible in reality that one can never acquire any joy or hope accomplishing any dreams despite sacrificing his whole life in its trap.

It is a common experience that out of excessive affection, people tend to gather grand property to bequeath for their children and other near and dear ones in their heritage; they spent almost all their lives in this ‘futile’ effort. This attachment appears to be detrimental, as the ‘gifted property’ often spoils the life of the heirs. Prosperity cannot be sustained without industriousness; wealth earned in free cannot be digested by anyone. It makes the inheritors luxury-hungry and lazy. That apart, the inherited property becomes a major cause of their malice and disputes. Thus the resource aimed for the substantial comfort and support of the successors turns out to be the source of the latter’s perversion and problems. Thus, the affection that risks being insidious for the beloved ones in the long run cannot be justified. People should avoid being driven by this attachment. Rather, they would do lot of good to their successors by nurturing the qualities like independence, industriousness, self-reliance, discerning thinking, sound decision making and moral values in the latter along with providing them good education and healthy ambience for personality development. The offspring too would be thankful to them for bestowing the invaluable asset that would ensure self-earned, glorious prosperity in their cultured lives.

Ahantā: Ego is the deformed face of our self-esteem that triggers us to exhibit it in variegated ways. When our own self detaches itself from its originality and true status and gets linked with the attractions of external influences, it adopts the shape of ego. Arrogance is an image of self-respect in the mirror of complacency, illusions and artificiality. Such illusions or influences could arise due to the charm of the body, trenchancy of mind, might, wealth, powerful status, or anything for that matter... It could be expressed in enormous forms; but with a common aim – to boast or somehow show one’s superiority over others. Driven by *ahantā*, one tends to underestimate others and by all possible means tries to prove his distinction and to impress and dominate the people around.

Ahantā is the most intimate and most prominent flaw of the individual self that compels one to ‘display’ himself with variegated pomp and project his self-conceited personality in the disguise of ‘being recognized’ by the others. In this hypocrisy, one tends to cheat himself and even embraces crafty approaches.

Haughtiness, swaggering, self-applause, intolerance, annoyance, discourteous behavior, self-imposing, etc are the most visible features of arrogance. However, its roots are widely and deeply spread in different aspects of life at the personal and social levels. Fashion, gorgeous satire, makeup, advertisement, extravagant showoffs in wedding and other social ceremonies etc are also manifestations of ambitions driven by *ahantā*. Whatever one might argue in favor of one’s life-style or approach, but the layers of cosmetic foundations on a woman’s face and burden of jewelry wore by her is in fact a symbol of this hidden pressure or desire of ‘self-importance’ that wants to win the attention of others....; men too are not behind in this race. Their ego induces some kind of feeling of ‘insecurity’ in them and they try exhibiting their ‘potentials’ in one way or the other – even by force wherever possible. This also is an addiction that displays the immaturity and shallowness of the wise and learned ones as well.

As excessive possession of wealth and property invites multitudes of problems, the pressure of *ahantā* also entangles us in ever new complications and tensions. An arrogant fellow keeps increasing the class of his enemies without any conflict, mainly because he hurts their self-esteem, his self-conceited attitude only wants his own prestige and admiration and usually tends to ignore and insult the others. Who would bear his

haughty behavior? They may not say anything on face out of modesty and social etiquette, but would certainly have a negative impression of the egotist fellow and would avoid supporting or interacting with him.

All the efforts employed in flaunting, in satisfying the *ahantā*, go in the vain and even prove detrimental. Who has time and interest in listening to someone's boasting songs? Who would enjoy the company of an arrogant hypocrite? If at all, it would only enhance people's envy, irritation and disgust. Even flatterers would bear him only till their selfish motives are served; and would push or stab in the back at the earliest opportunity.

The delusive attraction and pressure of *ahantā* is so intense and intricate that – forget about emancipation, one can't even understand how deeply it has expanded its roots. One can't have even the slightest clue of when it overshadowed one's personality and captured one's existence. Even the savants, the *sadhus* and *swamis*, who might renounce every attachment and avarice, can hardly escape its web. The magical display and misuse of *siddhis* is incited by this latent force. It is said to be the major cause of distraction and perversion from the righteous path of human life.

Missed Opportunity and Endless Repent

Most of us – the common people, spend major portion of our lifetime in *kāma-vāsanā*, materialistic earning and its possession and in the activities driven by our ego and selfish attachments. Our goals, our aspirations revolve around these and we hardly have any time left to attempt enlightenment of our life or to contribute in the duties assigned by the Almighty. How would we do it, when we don't even have time to think about it? How will we proceed along the path, which we never pay attention to?

Because of our ignorance and the strong influence of the three forces of decline, we abruptly engage the invaluable opportunity of human life in earning and gathering materialistic means in the name of the bread and butter and the basic needs of survival, getting married, expanding and raising the family.... All our attention and potentials remain focused at moneymaking, business, worldly transactions and self-obsessive interests. The domains of life largely get confined to the body, family, finance, power and politics.... Like the ox revolving around the oil churner, man keeps cycling around these rigid peripheries and reaches nowhere despite all the rush and hard work throughout his life-span. The sheeps blindly follow their rabble and fall in the ditch one behind the other... The drive of mob psychology or tendency of feeling 'safe and secured' in following the trends and customs of the society without any thought is not less absurd and insidious. There remains nothing except repenting and crying there after. It is ironical that even the learned, brilliant and supposedly wise fellows too do not often realize what exactly is good for their life and for the society. The fallacious attitude of negligence and ignorance about the value of life drives people cut their own roots; it is this folly and illusion of the intelligent beings that forces them to load unnecessary burdens beyond their capacity and rove around helplessly, in a trampled and broken state... Eating more than the capacity of the stomach is bound to give the troubles of indigestion, the same is true of our unmindful acts in all facets of our life.

This astray state is a delusion of our intellect that makes us accept the wrong as the right. In the plush palace of Draupadi the glare of granite floor gave the Kauravas an impression of water and its reflections in water appeared to them like the floor; thus putting them in an embarrassing situation. It is a bitter fact that most of us – inadvertently or being compelled by the untoward pressures and circumstance, also make mockery of our own life during our long sojourn in this world. It is indeed a pity that the crown prince of the omnipotent forgets his originality and scornfully shuns the golden track of evolution, illumination and welfare. As a result, he can't even get a glimpse of the beatified bliss that could be reached along this righteous path.

In spite of knowing and experiencing the perishable nature of the body, most people are dragged by the bodily pleasures and comforts. Childhood passes in playing; the phase of youth flies fast driven by sensual passions, self-adoration, daydreaming and extrovert hasty activities.... By the time this intoxication pacifies, one's family is grown, so, all his time and efforts are engaged in fostering it. By the time matured thinking or wisdom gets a chance to ponder over the value of life, it is too late; body gets old and weak and gets prone to

number of diseases and handicaps. The vices and untoward habits adopted so far also establish their firm roots by this age and begin to harass with greater force and intensity. Body and mind are squeezed of all energy by then. What is use of awakening the wisdom at this stage? It would have been meaningful if aroused earlier, when there was some time to attempt refining the tendencies and improving the mode of life; when there was a possibility of understanding and adopting virtuous practices. Then one would have had some content at least for moving few steps ahead towards the true progress and worth of life....

At the time of final departure, the individual self sees the replay of his misdeeds, sins, perversion and feels restless in the burden of panic... But there is nothing, no solace, no hope in the last moments except deep regret and pains.... There is darkness everywhere, even no chance of penance and expiation, the present life ends...; the blessed opportunity is missed forever.... The wealthy assets, power, prestige, name, fame, children, relatives and friends, for whom the rare chance of human life was sacrificed are of no help in these tragic moments. These people, for whom, one had assembled and bore the unnecessary burdens, blemishes and sins, turn their face and isolate themselves from sharing the penalties. One has to face the consequences of his *karmas* all alone, the gamut of sins and the untoward assimilation in the mental domains are carried forward in its successive lives. What is the use if this eye opening realization comes at the last moments? By this time the amazing pearl of human life is sold in worthless pennies, the sandalwood is burnt into coal...

The following story seems to materialize in most of our lives today. Once upon a time, a king went for hunting in a distant forest. He was lost on his way in the hazy darkness of the evening and somehow reached a nearby village. He got shelter in a poor farmer's hut and returned back in the morning. As a mark of thanksgiving, he gave his address and offered open invitation to the latter to contact him whenever there was any sever need or problem. Next year, that area was trapped in a draught, the helpless farmer recalled the king's words and went to the royal palace. The generous king thought that giving jewels and gold coins would not be appropriate, as the poor chap would not be able to protect them from thefts. Instead he gifted a garden of sandalwood, which was located near the village of the farmer. Overwhelmed by this grand possession, the farmer thought – “why should I work hard and take the trouble of cutting and selling the wood every now and then? Rather, I would burn many trees in one shot and do more profiting business of coal. Almost the entire garden was finished in this craze. He did make some money by selling coal. One day, when some wood could not be processed to make coal due to heavy rains, he took the wood pieces to the market. The smell of sandalwood attracted big traders and the small lot got him thousands times more than what he used to get from the coal. Now he was shocked to note his blunder... He had charred the gifted treasure by his own hands!

This is the mistake we often commit in one form or the other. Every day of our life is like a tree in the blossoming garden of life bestowed by *thee*. We continue cutting it through the roots and destroying each branch like ‘making coal of the sandalwood’ till the last piece remains.

Man is the Architect of His Destiny

Complaining of infirmities, adversities, fate all along, and living an enslaved, maligned, haphazard life, facing its abrupt end with agonizing regret.... Is this all man is destined for? Is there no way out from the entangled illusions, perversion, straying, and blind race?

The *rishi-munis*, the visionary sages, refer the delusions and ignorant attachments of life as ‘*māyājāla*’ and warn against getting entrapped in this invisible web. But what to say about the self-imposed compulsions of human mind that do not let one change or rectify the mistaken approach and see the light of prudence? This is indeed the biggest tragedy of human life.

We might find arguments in our defense and justify putting the blames on others and the circumstances, for our misery and flaws. This may only give us momentary satisfaction, but would not solve the problem or improve the situation any further. The reality in essence is that — we alone are responsible for the state of our life. Whatever be our favorable or troubling circumstances today, these are the outcomes of our own good or

bad *karmas*. Indeed one's destiny is shaped by his own conduct, his own actions in the present or the past lives in the *karmayoni*.

This absolute fact of destiny is explained in the Upanishads as – “Human mind alone is the principle cause and means of all thralldom and sufferings and also of blissful salvation in human life. No enemy is more dangerous than the maligned and astray mind. It is also true that there is no friend, no mentor better than the enlightened mind”. Indology also emphasizes that one has to endeavor the evolution of his life, of his “self” on his own. Lord Buddha preaches it as “*Appo Dīpo Bhava*” – you become the light for yourself. A spider weaves a web through the liquid secreted from her mouth; she gets trapped into it and entangles more in her desperate struggle to come out; she succeeds only when she herself gulps it back. A man too creates the web of attachments, untoward actions and effects and sufferings that captures his own life. He alone will have to rewind it for emancipation. Circumstances and people in one's life have negligible role in supporting or distracting this attempt of his determined mind.

As far as divine grace is concerned, it is subliminally present for every one. However, it is bestowed only upon those who help themselves, who initiate the endeavors of refining and improving their life on their own. It is said that chance favors only the prepared mind. It is more true of the divine help and guidance. As per the laws of Nature, the idle chaps, inactive prattlers and lethargic buggers are left to degeneration on their own destiny.

If a man determines through heart and soul, there is nothing that he can't achieve. He is made up of such a special stuff that nothing could stand before his willpower and enterprising courage. He inadvertently or often being driven by the hidden forces of decline digs a huge trench for his own fall. If he awakens and resolves, he can construct a stout ladder by the same hands, in the same circumstances, for elevation. His inner light and enlightened spirit can illuminate even the darkest domains of his life. He is therefore the architect of shaping the course and fate of his own life.

Determined March for Brighter Ascent

Every thoughtful person should ponder over the peace, happiness and refined elevation of his life, also arouse the will and courage to protect it from calamitous perversion and tragic eradication and as far as possible, orient it on the righteous path as per *thy* will. If at times our mind and the heart (emotional core) is inspired along this kind of thinking and aspiration, it is an indication that God's light immanent in the inner self has aroused and *thy* grace is being blessed upon us. This gives the impetus required to march towards glorious evolution of personality.

It does not take long to uplift and improve, once there is an inner urge, pain and eagerness to get rid of the present state of life, to emancipate it from the mire of ignorance and blemishes. The illusions and misconceptions get erased that had projected the physical body alone as the identity of self and forced a person to live like beasts and ghosts by dragging one in the vicious cycle of *vāsanā*, *traṣṇā* and *ahantā*. With the recognition of his true identity, man begins to live worth the dignity of human life. It is like the homecoming of the cub of a tiger, which grew with a rabble of sheep in a forest and used to behave like them. Once a tiger encounters this group, drags the cub-cum-sheep on a riverbank and shows him his face (that of a tiger! Like the former) in water. Now the cub realizes his originality, roars with a sense of triumph and lives the intrepid life of a mighty tiger.

This grand awakening, self-realization, transmutes a thug into *rishi* Valmiki, cruel king Ashoka into a serene devotee of Buddha, a messenger of mercy; licentious Vilvamangala becomes a saint and a prostitute Amrapali turns into a Bhikshuni dedicated to the cause of religion and piety after this arousal. This is how Ajamil, Angulimal, Ganika, etc had also left the path of sin and risen along the ascending path of saintly service of *thy* creation. It is only after this enlightenment that his inner urge and determined will is activated with immense force to uproot the corrupted, maligned, untoward instincts, habits and conduct and to adopt the life worth the dignity of human self. With this, one gets the source of peace, content and blissful progress of life.

Once the human self gains this consciousness and understands his divine origin, nothing can hinder his continuous march towards the glorious goals of human life.

Compounded Effect of Ignorance and Aberrations

Unless we are aware of our self-identity or notice our misconceptions, we can not manage our present effectively, neither could we take care of brightening the future. We can neither make this life happy, nor achieve anything worth for the successive lives. The multiplying effects of our ignorance and fallacious attractions burn most of our life-energy in inimical acts; whatever we earn materialistically is also consumed and drained in our spoiled habits, addictions and unmindful expenses. If we had had a correct attitude towards life, we would have disciplined our life-style by continence and austerity to some extent. This sure would have made our present more satisfying and our future more promising.

The following story is worth citing in this context. A funny tradition was followed in certain empire. The king used to be enthroned only for five years. Later on he was left in a deserted island without any facilities of food, water or shelter. The 'exiled' king used to die soon in the tragic, starving state, shivering in the icy weather. This absurd, unjust custom had gulped many intrepid kings. Once a wise man became the king. Soon there after, he ordered his ministers to find out the deadly island where he was supposed to 'live' after five years. Having located the destination, he took the pains to arrange developing the island under his own supervision; he arranged for digging of wells and ponds, irrigation, vegetation and cultivation of healthy crops of grains, fruits and vegetables. A palace was constructed and a small town developed around it. After completing his tenure, he happily went to the same island and enjoyed a long life in better conditions there. This farsightedness, prudent use of the present is what excels the present and the future course of life

In the limitless cycle of life, we might have lived uncountable number of lives, unknown ones would continue to follow.... It is only the present life that is in our hands to direct the future journeys. Whatever be our present circumstances, we can accumulate and enhance our *punyas* by altruist deeds, and thus enlighten our future lives too. It is so unfortunate that in spite of having foremost intelligence among all other beings, we don't demonstrate any wisdom in this crucial aspect. All our intellect is engaged in extrovert shows, rat-racing and preposterous plays and imaginations, we just don't look into our inner world and continue declining at a greater acceleration.

The Inanity of Intelligence!

Human intellect is surely remarkable. Every now and then we see its trenchant potentials in resolving complicated issues, deciphering the challenging riddles; its reach expands from the atoms and subtler particles to the limitless cosmos; it has analyzed and studied the biological diversity ranging from ameba to dinosaurs. But it is surprising, it never attempts self-analysis; never tries to research why he has been bestowed this marvelous brain and body? What is the purpose of his life? What is the best use of his life?

This intelligent being holds excessive information about enormous things, of the whole world. He attains erudite degrees, scholarships and expertise of many disciplines. But, he has no answer to the most intimate queries about himself. Who is he? What is his origin? Why has he come here? What are his duties? He lives in an illusory state like a deer, which frantically hunts for the source of the musk-aroma that lies in its own navel. Man also keeps running behind the mirage of peace and joy in the outer world all his life but gets nothing in the end except fatigue, failure and despair.

There is an interesting story illustrating this irony. Ten flaunting prattlers from a village once went to see a fair in another village across a small river. They all crossed the river together. Upon reaching the other bank, they thought of recounting whether all of them have reached safely. One of them counted and found only nine present, another one rechecked and again found one of them missing; this way each one of them did count the number present as nine – missing him self in counting. In great panic they all sat there, crying about what will

happen now, how would they go back without the ‘missing’ friend? After sometime, a wise man happened to pass from there. He listened to their worries and laughed at their folly. To convince the chaps of their ‘presence’ he made them stand in a row and thrashed a slap on their faces one after the other with loud counting – one, two...., successively. The fellows took a sigh of relief after the tenth slap.

We the ‘intelligent fools’ are also like these comical chaps. We keep gathering information about every other thing, know everyone around except our own self. Even in this ‘lost’ state we live under the false impression of being learned and wise and boast about our knowledge!

The True Grandeur of Personality

One could be regarded knowledgeable if along with his expertise in the external disciplines of life and Nature, he is also thorough with the inner domains and cares for inculcation and growth of brighter qualities there too. This is essential towards the overall development of personality as well, because all the obstructions in this direction and also most of the other difficulties and sufferings in life arise or expand because of the infirmities and flaws rooted in our mind. As we refine the inner personality and cultivate virtuous tendencies and good qualities, the blemishes and negative assimilation begin to wane and get uprooted in equal proportions. Consequently life becomes straight, simple and soothing. The piety and excellence of the inner substance is the key to the greatness of the personality. The more enlightened be one’s inner nature and virtues, the greater would be his honored recognition. All the glittering prosperity, accessories and elite clout of the world is dim and lighter as compared to the inner radiance of personality. The recognition and respect earned by worldly achievements does not last long. But, the glory of great personalities remains immortal.

One might gain physical potentials, or develop scholarly talents because of bright intellect, but the development of his personality would remain incomplete if he lacks in inner qualities. The growth of inner virtues and righteous tendencies also facilitate success of the attempts of progress on the external front. The immense peace and unalloyed happiness experienced by the complete development is peer less; gamut of all other joys and success is always lesser than this unique asset. The personalities endowed with the treasure of inner virtues can guide and lead many others along the path of noble rise. They might be poor *fakirs*, but the elite affluents, the owners of palatial estates also fall in their feet and bag for their help and blessings.

If in spite of being born as humans, we can’t pay attention on ascent of our inner qualities and virtuous development, then, what is the difference between us and the other members of the vertebrate family? That way, animals are even better because they at least pass their *bhogayoni* as per the laws of Nature and depart with reduced burden of negative *bhogas*. Man on the other hand keeps increasing this burden by unethical conduct and misusing the freedom of *karma*; perverted from the path of religion he even makes this life worse than the hell. Who is to be blamed if one chooses to lose the bid of life, despite having the key to limitless treasure hidden in the inner self?

Most Ordinary Life Should Also Strive For Success

Most of us – the common people, do not, in general, set any goal in life. The routine chores of earning, eating, raising the family, social and professional dealings...., define the major course of our lives. However, even in this most ordinary life we could achieve a lot! We just need to alter our attitude.

Austerity and content are the basis of happy life even in economically constrained conditions. If we adopt them and pay attention in inducing moral discipline, culture and scientific thinking in the children rather than assembling luxuries for them, we could easily fulfil our responsibilities and live happily in most ordinary and financially restrained life as well. Simple life-style with planned and industrious routine gives ample opportunities of success; it would be ideal if we our time and efforts are devoted to inner development and

altruist service too. This alone would lead to an accomplished life that could be an example for many others to follow.

Failures, worries, challenges, adversities are part of the game of life, those who face them without tears, anxiety, despair, cowardice, confusion and lethargy and instead nurture hope, zeal and forward looking approach, are the winners. One who lives and dies with peace, satisfaction and natural smile is truly successful in life, even though he may not have gained much name, fame and wealth. On the contrary, one is the biggest loser in human life if he has spent it with tensions, jealous competitions, passions, and complaining and crying.... He can't hope for any success in life. We all should note this and attempt improving our attitude and lifestyle towards a fulfilling and successful life from today instant.

Inner Bliss is The Measure of Success

From outside one's life might glitter of high achievements and enormous cheers, but this alone does not confirm his happy success in life. Only the soothing fragrance of inner joy and bliss indwelling in one's life could be a universal measure of his genuine success. This incense arouses and spreads along with the inner virtues. This is what sprinkles the real beauty of life in every dimension.

In reality, peaceful happiness is synonymous with the blossoming beauty and fruition of life. A life, even endowed with all prosperity and sophisticated comforts, treasures of pearls and jewels will be beauty-less like dead if there is no inner happiness and natural enthusiasm in it. Plush bungalows, cars, decorated rooms, ornamental dresses, gold, diamonds, etc might appear attractive from the outside but these do not possess any peace or joy in themselves. If there was any such source in these materialistic means, people possessing all these would not have been found suffering from pains, tensions, depressions and worries and ruining their lives in addictions. The fact is that one could experience a joy in the externally supportive circumstance only if his mind and heart contain the natural sense of happiness.

The delight of life does not lie in materialistic prosperity or intellectual achievements etc. Its roots blossom in the soil of the enlightened inner self. The beauty and success of life grow in proportion with the piety, simplicity and generosity of thinking, sentiments, conduct and nature. If the inner domains of life are maligned with vices, prejudices and blemishes, then one can't be regarded beautiful even if his body-build, mannerism, overall looks and life-style is charming and magnificent. Instead, the life of a simple, illiterate, penny-less fellow would prove to be beautiful and nice if he is courteous, compassionate and courageous and possesses serene beauty and bliss of the soul in his heart.

The Delusion of Flattering the Almighty

Some people look for quick-wins in life without deserving anything. They want to become wealthy and powerful without any hard work. Instead of walking along the straight path to the desired goals, they keep trying shortcuts and often get lost in the middle. The approach of sycophancy in praying and worshiping God is tried by such people who think that the Omnipotent will fulfil all their demands or bless them with boons in return of their 'sincere' rituals of worship, devotional songs, prayers in *thy* praise, etc. This way, they seem to be trying to please and bribe the Almighty by means of offerings in worship and praying, as though *thee* is looking for their adoration. For many others, flattering God is *thy* devotion. They mechanically perform the rituals of worshiping *thy* idols and touching its feet, chant some religious hymns and prayers, and assume this as the end of their duties assigned by *thou*. Many aspirants even blunder thinking this alone – extended for longer stretches of time, as the source of salvation too. But such exercises or 'tricks' and 'plays' give them nothing except engaging their time and efforts. Soon the 'devotees' of the above categories are disappointed and lose faith in *thy* grace. Their drama ends in changing the mode of worship, or approaching some other deity, or becoming atheist....

It is indeed our immature thinking, our narrow mind that interprets *thy* manifestations so absurdly. God is omnipresent, omnipotent, omniscient. All that exists within and beyond the limits of existence is encompassed in *thou* concept. *Thy* disciplines are absolute representation of justice and pious wisdom. *Thy* blessings and love are preserved for those saintly, virtuous and altruist personalities, who are devoted to adept transaction of the duties assigned by *thou*; these are also bestowed as inspirations and inner strength upon those, who sincerely endeavor to follow this righteous path. One's inner virtues, piety and good conduct and noble deeds alone – and not the rituals of worship – can link his heart with the subliminal realms of *thy* expression and enable his prayers reach there. God has gifted us human life with the important assignment of protecting, maintaining and beautifying the garden of the world; to keep it growing and blossoming in the shelter of Nature. *Thou* has certainly not bestowed this rare opportunity for just singing *thy* adoration, crying and bending the head in the shrines, and decorating and worshipping *thy* idols (symbols) with enormous 'religious' offerings....

The infinite order of *thee* only sees how and what we do – in the physical, mental and emotional domains of our life at personal, social or professional levels. There is no time or place in *thy* system to keep record of who praised or chanted *thy* name how many times? One's intrinsic nature, thoughts and deeds and not the games of rituals and worshipping matter there. *Thy* law compares every one along one absolute scale and sees who could adopt and expand the virtuous dignity of humanity by their moral disciplines, sincerity and noble deeds and who waned and maligned it by ignorant, perverted and evil thoughts and acts.

We could reach and experience the intimacy of *thy* love only by moral refinement of our life. We should also remember that God helps only those who help themselves. Sycophancy, tricks of flattering and bagging are of no use here; these or no other attempt without deserving could get us *thy* grace. It should be noted that the rituals or religious practices of worshipping and devotional singing etc, are only symbolic modes to help inspire and concentrate our mind upon *thy* manifestations. These are meant to prevent the excessive passions and diversions of mind and induce its faith in the absolute law and protection of *thee*; these also condition it to adopt greater purity, integrity, prudence and courage. However, these are only initial practices like those of teaching in the childhood. It should be noted that these could only support initial steps of our forward journey but can't help us reach the goal of *thy* realization and beatitude. There are only two modes, two measures of receiving *thy* grace – (i) how much we succeed in inculcating purity, generosity, and honesty in our sentiments, our thinking, character, behavioral conduct and actions? (ii) What we contribute towards altruist welfare, towards the maintenance, amelioration and blossoming growth of *thy* garden spread every where in this world.

Enormous Boons of the Deity of Life

Many people are found practising several kinds of fasting, worshipping, prayers, meditational devotion, etc for different forms of Gods and Goddesses in order to get rid of the adversities and scarcities or ill omen etc, and get some light of peace and joy in their lives. They expect solace and divine help via these religious remedies. "How many of them succeed and to what extent?" – is difficult to assess. We can't decipher the sublime system of divine powers. We can only pray and endeavor devotional *sāadhanās*. In a helpless state of agony when one calls *thee* through the depths of his pure heart, *thy* shelter and grace certainly reaches for his rescue and support in the tragic moments. But, the serenity of deep faith and purity of heart are the key factors here too. Who stands where with respect to these time-testing criteria is again hard to predict. Most of the 'devotees' and aspirants of divine blessings are often seen disappointed and with shaking faith. However, they should leave out all despair and illusions and note that there is indeed one *devatā* (god) on this earth whose *sāadhanā* never goes in the vain. This divine source never disappoints its devotees and bestows *thy* grace without any delay.

We don't have to search long and wide in finding this unique *devatā*, it is our most intimate deity – the deity of life. The *sāadhanā* inspired by and devoted to this *devatā* is like a *kalpa vrakṣa*, which fulfils all intrinsic

desires of every one, who comes under its shelter. Thus, the golden key available with us is – to practice *jīvana-sādhanā*, devout devotion of the deity of life by sincere endeavors of moral improvement, adept management and virtuous progress of our own self and its domain of expansion and interactions.

The earlier one realizes and understands this fact, the luckier he would prove to be in all horizons of life. All the worth, bequests, victories and ecstasy associated with the human life are accessible to such farsighted, wise people. Most ordinary ones could also attain immortal glory by this *jīvana-sādhanā*. Mahatma Gandhi was lean in physique and had no exceptional talents till his young age. But the *sādhanā* of the deity of life arouse such an astonishing power in this man of 98 pound of body and ordinary background that uprooted the mighty British reign without violence and wrote an epochal chapter in the annals of world history. The great leaders like Abraham Lincoln, Martin Luther King, George Washington, etc were also most ordinary and deprived in the earlier phase of their lives. There *jīvana-sādhanā* exalted their excellence to unimaginable heights.

Ample examples reflecting the radiance of *jīvana-sādhanā* can be found in every discipline. The edifying minds of Sir C.V. Raman, Jagadish Chandra Basu, Albert Einstein, Madam Curie, Thomas Edison, Karl Marx etc did not have to worship or bag before any god for their scientific and intellectual achievements. The sparkling advancement of science and technology seen everywhere today is an outcome of only 10% of the true potentials of human mind aroused by adopting *jīvana-sādhanā* in part. Just imagine the miraculous impact of activating the remaining 90% as well? As the orbital motion and energy of the cosmos is minimally symbolized within an atom, or the blueprint of a tree is coded in its seed, the same way the infinite powers of *thee* are subliminally hidden in the human beings. These remain dormant in normal course of ignorant, astray or perverted life. If aroused by dedicated *jīvana-sādhanā*, these are expressed as *riddhis-siddhis*. The *rishi-muni*, *yogis*, and *siddhas* accomplish these angelic attainments by their beatified *jīvana-sādhanā*.

In ordinary case, the state of human self is like an extinguishing ember that is shrouded by thick layer of ash. But, once this ash is remove, the ember begins to glow and radiate burning heat. *Jīvana-sādhanā* educes similar recharging in the human self; the otherwise dormant fraction of divinity immanent in it then begins to manifest.

With this arousal, a unique ‘magnetic force’ is generated in the *sādhaka*, which attracts the compatible cooperation, commodities and circumstance substantial for his ascent and success. This is as natural as – the force of attraction of the trees that pulls the clouds to enshower rains; the mutual affinity of the particles of a metal beneath the earth’s surface that results in enriching its stocks in the mines; or, the fragrant pollen of the flowers that charms the honey bees, butter flies and the humming bees..... In a similar way, though subliminally, the vivid magnetism induced by accomplished *jīvana-sādhanā* invokes divine powers and invites their blessings to bestow upon *sādhaka*’s life.

Listen to the Inner Voice

No body wants a downfall in the field of worldly life. Everyone desires to progress, move up as compared to others in his society. Because of the ego driven tendency of human self, most people want to see or prove themselves as the best among others of their standard and attempt demonstrating their superiority in varieties of ways. The aspiration to excel is human nature; but it does not get proper direction, as one does not know the real goal, the adept aim of his life. Most people don’t even think about it. Most of the remaining ones, who are somewhat conscious about the state of their life, can’t usually go deep into the search of an answer... In this situation, the great potentials and abilities associated with human life remain idle or go haywire by haphazard spread. The inner urge of ascent remains concealed....; it wants to be expressed, but our extrovert mind ignores its subtle voice because of external attractions and worldly desires. The inner voice thus gets suppressed and gradually insulated from the expressed sense of self-esteem in the individual self.

We all should note that the source of divine powers is present in our heart – in our inner self. The sublime impulses of divine inspirations and messages constantly reach in this inner core. We can grasp these spiritual signals, if we listen to our inner voice; these can indeed motivate and guide the refinement and sharpening of

our intellect, arousal of self-confidence and deep wisdom, and the growth of our virtues, by which we can enrich our asset of *punya*s. But the pressures of *trāṣṇā* and *vāsanā* bubbling in our mind do not let it reach our conscious self. We thus remain ignorant and lost along the slippery shortcuts and enslaved in the entangled web of miseries and corruption. The inner voice is so delicate and subtle that it could be easily suppressed by the ‘noise’ of extrovert activities, but it is so clear and unperturbed that there could be no confusion and misunderstanding in its interpretation once we listen to it. If we pay little attention, and ponder over in a state of meditation or carefully attempt listening to it, it would soon become sharper and the divine messages indwelling in it would be deciphered. This will convey us the true aims of our life and also decode the straight and righteous path of absolute ascent.

Simple Living High Thinking

The first step to proceed along the righteous path of enlightened progress in life is — observance of austerity in every walk of life. The avarice of name, fame and possession of more and more wealth and worldly resources blocks one’s forward movement on the path of ascent. The intoxication of arrogance and bragging is said to be the worst and strongest kind of intoxication. One hardly gets even a glimpse of that joy and content for which he keeps piling and showing off the elaborate possessions, powers and celebrity. Rather, he faces the contrary, by inviting jealousy and suspicion of people in acquaintance. How could one who flies high in flaunting get the shared company of his friends and colleagues? What enjoyment one would get by eating lavish sweets while surrounded by those who are starving for simple meals? This insensitivity would only gather others’ fury and scorn for him. This kind of arrogant, opulent life-style would often encounter extortion, thefts and even murderous attacks.

The golden principle of “simple living and high thinking” is the best mode in this regard. The true glory, dignity and respect of human life flourishes with adoption of this simple discipline.

Simple living means a naturally soothing, austere life-style devoid of luxurious possession and pressures of extravagant habits. The honest life-style of an average Indian standard could be a good measure in this regard. Else, we would not be able to keep track of what means and resources we possess or use are really necessary and correct and what are not? We have to analyze our needs on this yardstick else the force of *trāṣṇā* will make it almost impossible to identify what is justifiable and what is not. People driven by *trāṣṇā* dream and die for wealthy possessions like Kuber; they can’t even imagine how a common middle class man lives a duty-bound, moral life. Their blind intellect does not mind following unjust means like those of the smugglers, and corrupt criminals....

According to the discipline of “simple living and high thinking” we will have to limit our desires with an objective that all the resources gifted by Nature could be amicably shared by all. Least for the self and maximum possible for the others, for altruist purposes – is the essence of this ideal. We may at least attempt it in part by reducing our needs, prudent vigil over our mode of living and tendencies; hard work and average standard of living by common Indian standard could help us save a lot of time and other resources for welfare deeds. This is what defines the basis of the divine culture of everlasting peace and unalloyed happiness.

Renounce Meanness to Taste the Nectar of Magnanimity

If we want to follow the eminent path of achieving the majestic goals of human life, we ought to eliminate our vices, flaws and evil assimilation. This *tyāga* (renouncement) is the basic tradition of *rishi* culture. Not only the *rishis*, or the Buddhas and Gandhis, but every aspirant of noble elevation also has to begin from this first step. The principles of *tyāga* and *vairāgya* (asceticism) emphasized in the *shastric* scriptures for the glorious ascent of human life, indeed signify and effectuate getting rid of the debasing force of *trāṣṇā*, which hinders engaging the mind and body in noble endeavors. All attempts of refinement and rise would be meaningless and futile like the rigid walk (of hypocrites) unless its influence is allayed. The whims and daydreaming of

illuminated progress in this case might entertain or give us some false satisfaction, but would lead nowhere unless we renounce the wrong, the evil and prepare for adopting noble virtues by ascetic endeavors. We will have to firmly choose only one of the two mutually exclusive modes – (i) narrow and perverted attitude and mean and maligned life; or (ii) noble thoughts and sentiments and great life endowed with piety, austerity and virtuous sincerity.

Evils and declining forces appear very attractive initially but spread their insidious effects like slow poison and lead to tragic and disastrous end. The adoption of morality and noble path of welfare works like enduring germination of a healthy seed. It gradually sprouts, grows into robust tree and blossoms at the right time. The ignorant, immature, shortsighted fellows are lured by instant benefits and charms. They set live examples of how the greedy fishes are caught by the fishing-hook, or the eager birds get entrapped in the net of a fowler. The thoughtful assiduity and consistent efforts of a farmer, sincere student or honest professional etc, on the other hand bring increasing success and evince that sincerity, patience and hard work devoted for good aims are the secrets of lasting happiness.

The path of austerity and prudent thinking is open for all, and certainly offers gratifying and brightening results to everyone. This mode of life ensures the welfare of the individual self as well as of the society. This altruist conduct gradually endows the inner domains of life with immense content and joy and enriches the external fronts by respect and benevolence from all directions. The sincere transaction of our duties as the sincere and diligent guards and gardeners of *thy* garden spread in this world enshowers divine rewards and beatitudes.

Come Out of the Hell, Experience The Heaven In Your Life

When we fall from our level as humans and get entrapped in the vicious cycle of *vāsanā*, *trāṣṇā*, and *ahantā*, we tend to do all that which is not expected of humane nature and even turn ourselves into beasts or ghosts living in the human body. This perverted thinking and conduct results in horrible physical (bodily) and mental diseases and also brings disrepute, disgust and suspicion from all fronts. Suppressed by the declining forces, the heart remains scorched in the heat of repenting. The fear of punishment from the government and the society against the misdeeds and the doubt of revenge the sufferers horribly frighten every moment and destroy all peace and rest. This makes the life a virtual hell full of stinking agonies.

Anyone who undergoes this (self-made) torment, should ponder over the real cause. Accept one's mistakes and evils and analyze the moral ways of rescue from this malicious cycle. Deep thinking and sincere confession will make it clear that the root lies in the misconception of identifying the body as the self. Many of us perceive ourselves as the body; its needs, desires and pleasures dominate our thinking and actions. If left unnoticed, its passions trigger untoward thoughts and incite us towards immoral, debased practices and compel us to bear the torturous circumstances like a hell mushroomed thereby.

There is only one way of liberation and protection from this Hades. And the key lies in righteous orientation of our attitude, our convictions and aspirations. This enlightenment also opens up the path of receiving the nectar of heaven in the same life. This change should first begin with our conceptualization and consideration of our own self. We must understand that the physical body is only a tool available to us; we, in reality are a spiritual power endowed with a fraction of divinity. Our hidden virtues need to be aroused and expanded accordingly. Our thoughts, tendencies, desires, aims all should also be coherent with our graceful origin and our deeds should comply with the duties and responsibilities assigned by the Almighty.

Realization of the divine origin of the self and the endeavors of inculcating noble virtues and reorienting the attitude, line of thoughts, nature and conduct in concordance, arouse the miraculous power that can erect the edifice of heaven even in the filthy mire of the hell. On this basis, Saint Emerson used to say – “send me to the Hades, I will create a Heaven there too”. While depraved or maligned thinking pushes one into torturous circumstances of the hell, the positive, enlightened, altruist thinking opens up the glorious path to heavenly

bliss, peace and progress in every dimension of life by corresponding effects on one's actions. Following a straight, well-illuminated road eliminates the chances of missing. Similarly, righteous orientation and piety of thoughts alleviates the untoward passions and fears and thus removes the forces of decline.

Adoption of edified attitude, thoughts and conduct through the depths of the heart is the secret of divine life in human body. God expects this dignified status of mankind. Every father wants and expects his child to maintain and expand the tradition and prestige of his ancestry. God also aims that *thy* beloved prince – the human being, would cultivate the seed of divinity sown in his inner self, enliven the illuminated thoughts emanated thereby and follow a life worth its dignity, which will also erect a world of beatified beauty and bliss. This is what is the ultimate goal for which God has created human beings as the masterpiece of *thy* art in this world.

Take Care of the Present

Whatever has gone in the past is gone... Even if that was disappointing, untoward or disgraceful, there is always a hope in the present that whatever is now available would be optimally taken care of and used positively to rectify or overcome the past damage. There is nothing wrong in turning back after recognizing the mistaken path ahead. One has to begin the counting a fresh if he is lost or commits an error in the earlier round of counting.

Adoption of the good, the righteous, with a new enthusiasm is so inspiring that it could be effectively employed to uproot the flaws and vices that dominated the past phase of life. If one determines and strives hard to refill the ditch that was dug up in the past, he can get the plane land to construct a new edifice or to cultivate fresh crop.

Once the mind is enthused by the inner exultation to rise and brighten up, sooner or later one also finds the adept mode of its materialization. It is said that – where there is a will, there is a way. If our determination to elevate is clear and firm, it certainly gears up in action without much delay. The long hands of *thy* support and protection are always available to one who endeavors enlightened ascent of life; *thy* hands also rescue even the sunk one, the moment the latter feels an intrinsic urge to be emancipated and tries for it through all his strength. Those dedicated towards the divine goals of life never risk devolution or illusory perturbation. The history of humane dignity is shining with ample examples of such glorious lives, which also illustrate the super force of the radiant inner will. There was nothing supernatural or divine in the early lives of Jesus Christ, Buddha, Gandhi, Vivekanand, Dayanand, etc. But, as the world has witnessed, once they vowed through the depths of their hearts to follow the virtuous path of moral ascent and preeminence of humanity, God bestowed unlimited strength and support upon them. *Thy* light eased their hurdles, alleviated their adversities, gathered necessary resources and support, and enabled accomplishment of their devout endeavors with angelic, epochal impact.

The seemingly impossible pledge of Bhagiratha also materialized in reality by *thy* grace and brought the holy Ganges flow on the Indian soil. His devotion, total sacrifice and absolute *tapa-sādhanā* dedicated to the noble cause of invoking the heavenly currents of holy Ganges to enshower the elixir of sacred salvation to all beings invited *thy* beatitudes with infinite force. Ganges is therefore also revered as *Bhagīrathī* – the daughter of Bhagiratha, on this earth. Hanuman and Arjun also reached the ultimate realms of *thy* devotion because of their complete dedication to the altruist path of divine duties. Immortal personalities like Dadhichi, Harishchandra, etc, too have been blessed by *thy* boons after following this path of ascent with the dignity of human life. It is only this eternal truth that also works behind the amazing *riddhis-siddhis* attained by the great *yogis*, *tapaswis*, and *rishi-munis*.

Don't Miss This Golden Chance at the Doorstep

An exceptional opportunity with miraculous promises is available to us these days in this unique juncture of the change of an era with the unfolding of the new millenium. *Thy* creator Himself has taken direct charge of setting the clock right and bring back the order and the hope of liberation in this critical phase of all round pollution, disastrous follies of mankind, and threatening decline. The phased implementation of *thy* project has already commenced, the world would witness materialization of its major parts with the progression of the 21st Century.

This is indeed the rarest chance to dedicate full cooperation and contribution in *thy* plans and attain the paramount beatitude that, in the Ramayana Age, was acquired by Kevat, Shabari, Jatayu, a tiny squirrel, monkeys, apes and bears. In spite of their downtrodden status and insignificant capacities, they became immortal because of their total dedication in God's work. None of those who sacrifice themselves for divine purposes ever face any loss or repent. Rather, their righteous decision, their devout attempts, are remarked in the annals of history with great honor and become precious models to be followed by all aspirants of glorious welfare in the present life and beyond. The recent examples in this regard include – Rahul, the son of Yashodhara, and Mahendra and Sanghmitra, the children of King Ashoka, who had devoted every breath of their lives for altruist welfare and expansion of the teachings of Buddha all over the world. What they accomplished in life could never be equated by any amount of wealth, prestige and other achievements of the selfish and possessive lives of most of us. The same truth of divine success and angelic eminence by absolute dedication to divine virtues and sacrifice to *thy* goals, was expressed most vividly in the lives of Buddha and Gandhi. The ever-filled pot of grain at the Jalaram Ashram in Gujarat, is amazing evidence in this regard. It is not too far in the past when Saint Jalaram of Virapura Gujarat had employed all his property, resources and time for the welfare of the poor, downtrodden and helpless masses. He was blessed by the divine boon that the stock of grains and food in his ashram will never reduce.

Today, the world is passing through the perilous phase, when the inner as well the outer domains of human life are maligned and enslaved by evil tendencies, devil mentality, terrorism, and beastly instincts, and deadly pollution and corruption. Each one of us is now expected to fight like Arjuna on both fronts – devastation of the devil and resurrection of divinity in the gross and the subliminal domains of life. The alarming necessity of grand cleansing, stirring and upright change needs more and more awakened, duty-bond, dedicated men and women who, like the Pandawas, intrepidly triumph the Mahabharata of the present era. Divinity would also bestow everlasting eminence on their dedicated lives. None of those endowed with some wisdom should fail in listening and understanding the call of *thee* and march ahead accordingly in these historic moments. Destruction of the evils and reconstruction of positive, virtuous and altruist life is to be initiated from the personal and familial level and expanded at the social and global fronts.

The possibility of preeminent accomplishment of the invaluable human life exists every time for all of us. But this has been made most easily accessible and certain on this special occasion when *Mahākāla* – the Supreme Lord of eternity, has called for dedicated cooperation of mankind and induced unprecedented spiritual force for purification of the sublime environment of life. The *Yug Nirman Yojana* of the All World Gayatri Pariwar is dedicated to follow the call of *thee* at the gross fronts via motivating the mass movements of reformative and reconstructive endeavors at the personal, social and national levels. All humans across the globe can join this altruist mission and make best use of the rarest golden opportunity at the doorstep.

The unique twelve-year long (1998-2000) spiritual experiment of “*Yug Sandhi Mahapuraścaraṇa*” was a divine endeavor accomplished by the Gayatri Pariwar under the angelic guidance and protection of its founder, *Yugrishi* Pt. Shriram Sharma Acharya. This, as per *thy* will, has contributed to the spiritual refinement of the sublime environment of life. The spiritual flow thus generated would endow immense boons on all those who have and who will link their inner self with the Divine Light by spiritual *sādhanās* and altruistic transaction of their duties as human beings – the crown prince of the Almighty.

Ahantā: Arrogance, Vanity

Bhāva-samvedanā: The genesis and expansion of compassion, sacred love and enlightened sentiments.

Bhoga: The consequence of *karmas*, the destined rewards or sufferings given by Nature.

Bhogayoni: The form of life in which one only has to experience the *bhogas* and survive as per the destiny.

Cakravarti: Which has won over the world.

Devatā (or *deva*): A manifestation of divine powers, an expression of God.

Jivana-Sādhanā: The *sādhanā* of life.

Kāmukatā: Sensuous lust.

Karma: Sum of one's actions/deeds.

Karmayoni: The form of life in which one has the freedom to shape his *karmas*.

Mahākāla: The Absolute Law of Time, the Supreme Lord of eternity.

Mahā-Puraścaraṇa: A grand *puraścaraṇa* performed collective at a massive scale.

Puraścaraṇa: A highest level spiritual endeavor of 2400, 000 *japa sādhanās* of the *Gāyatrī Mantra* under distinct ascetic disciplines.

Puṇya: Good omen earned by good *karmas* (deeds)

Riddhis-Siddhis: Supernormal talents and divine abilities.

Sādhanā: Spiritual endeavor of self-refinement and inner elevation.

Sādhaka: Who sincerely performs a *sādhanā*.

Siddha (*siddha yogi*): One who has attained *siddhis*.

Siddhi: (see *Riddhis-Siddhis*)

Tṛṣṇā : avarice, irrepressible ambition.

Tyāga: Renouncement

Vairāgya: Asceticism

Vāsanā: Craving, Infatuation.

Viśva-Guru: Illumined Global Mentor.

Yug Nirman: Reconstruction of an era by social, cultural and spiritual enlightenment.

Yugrishi: The *rishi* – the angelic sage, saintly reformer, ascetic *yogi* and spiritual scientist, of the present era.

Yug Sandhi: The juncture of transition of an era.

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(Footnotes)

1

The English letters and special symbols used here for the Sanskrit Script are in accordance with the international transliteration standards.