

|| HARIOM ||

Genuine Happiness

(Prasannata)

Written by Reverent Shree Mota



HARIOM ASHRAM PUBLICATION, SURAT



Late Chandubhai Nanabhai Patel and
Late Chandramaniben Chandubhai Patel
of Nadiad with Pujya Shree Mota.

|| Hari om ||

GENUINE HAPPINESS

(PRASANNATA)

: Written by :

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HARI OM ASHRAM PUBLICATION, SURAT

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EDITOR'S NOTE

Who does not want to be happy ? Every one of us is looking for the ways to be happy. We try to be happy with worldly stuff like money, prestige, relationships, fame etc. and spend our lives in vain. All these come with its own baggage of unhappiness with it. The book **GENUINE HAPPINESS (HAPPINESS)** is a collection of Pujya Shree Mota's literature and talks. Pujya Shree Mota shows us the ways to cultivate genuine happiness. For most people, the happiness is not present naturally and needs to be cultivated. Although some hedonic pleasures (like eating daily meals), do give us some temporary happiness and also, it is needed. As mentioned in the book, everyone needs some level of happiness to survive.

Pujya Shree Mota shows the practical methods to be happy. This includes the removing the obstacles in the way of cultivating happiness. It is the hallmark of the Sadhak, to have the genuinely happy mind. In the end this happy mind leads to BLISS - AANANDA. Genuine Happiness is a compilation of the material from the conversations with Pujya Shree Mota and the books written by him. I am confident that this first English edition will be welcomed by the swajans - devotees of Pujya Shree Mota.

I sincerely appreciate and thank my wife Shama, for helping with editing of the book. HARIOM.

Dr Ashwin Amin.
USA.

PREFACE

GENUINE HAPPINESS is English translation of original Gujarati book Prasannata. It is a compilation of selected pieces from Pujya Shree Mota's literature and talks. Happiness is a foundation stone of spiritual life. The book has everything about happiness. It is about one's transformation in to happy state of mind and to remain steadfast forever. Shree Mota has often written long sentences unfolding the secrets of Sadhna. Such long sentences are not possible to translate in verbatim English. Hence we have tried to explain the crux of originals in two to three sentences. Majority Gujarati sentences are translated verbatim but some are translated in common words, maintaining their true spirit and emotions with a purpose to deliver easy and convincing message. Shree Mota has composed literature in verse - poem form. Such couplets are translated accordingly.

We are thankful to Harivani Trust – publisher of “**Haribhav**” monthly for the first compilation and publication of this book in 1997. Shree Rameshbhai bhatt and Shree Prabhudas jani had taken an initiative and had compiled Shree Mota's write ups and talks on the subject of happiness. We are thankful to them individually. Shri Bhavna Joshi of Rajkot, Gujarat, India has done English translation

and Dr Ashwin Amin of USA, have read and confirmed the quality of English translation. We are thankful to Dr Ashwin Amin of USA for his assistance in this publication. One of our trustee have made corrections and additions to deliver correct meaning and effective message to the society. The elaboration explained in brackets are done by our trustee, is for easy understanding of a reader. They are not the originals of Shree Mota.

At the end part of the book Glossary is attached for easy understanding of Gujarati words. Shree Mota's AARTI - Closing prayer is the most meaningful poem for upward lifting of one's own being. It has a tremendous power to awaken our Soul. It is our endeavor to deliver the most punctual translation. However if any mistakes are found, we are the sole responsible for it. We urge readers to bring such mistakes to our notice to enable us to correct the same in next edition.

We hope - this book will serve as beacon to stress filled individuals to achieve peace in their life. This first edition of English book - **GENUINE HAPPINESS** is our humble and most respectful offering to the all spiritual seekers of society at large. HARIOM.

Date : 23-07-2021
Gurupurnima.
Smavat Year 2077.

Board of Trustees
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IN MEMORY OF OUR LOVING PARENTS

Late Shree Chandubhai Nanabhai Patel and Late Shreemati Chandramaniben Chandubhai Patel of Nadiad were Sacred, humble, happy and helping Souls. Both of them were dedicated and true followers of Pujya Shree Mota, during their entire life. They had immense faith in Pujya Shree Mota's preaching.

They always tried to live their life as guided by Pujya Shree Mota's values and acted with family accordingly. Both of them shower their love, emotions, commitment and devotion to their near and dear ones. Each one of us has experienced their positive vibes around. They lived a satisfied life without any expectations. Generosity and helping hand were their handy virtues. We are thankful to Almighty God to bless us with such parents. We still feel their presence, remember them and feel proud of them. Whatever we are today, our achievements in life – all credits to the grace and blessings of our parents.

We express our gratitude to them by offering this book – **Genuine Happiness**. The book is English translation of original Gujarati book – Prasannata. It is a compilation of selected pieces from Pujya Shree Mota's literature and talks. It is about how to experience, how to feel or how to

become happy in life. Remembering our parents, we dedicate this book in their fond memory. We are happy to share their photo with Pujya Shree Mota in this book. We thank HARIOM Ashram, Surat for this publication. HARIOM.

Harish and Pravina Patel.
USA.

Dedication

We are delighted to publish this book in fond memory of Late Shree Chandubhai Nanabhai Patel and Late Shreemati Chandramaniben Chandubhai Patel of Nadiad, an ardent devotee couple of Pujya Shree Mota. Both of them were in close connect with Shree Mota and hence their photo is pasted here in this book for the memory of future generation.

We are thankful to their son Shree Harishbhai and daughter in law Shrimatee Pravinaben Patel for publication of this book. HARIOM.

Date : 23-07-2021

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Smavat Year 2077.

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I AM OMNIPRESENT
- Mota

MEANING OF Prasannata - HAPPINESS - GENUINE HAPPINESS

Devotee: Mota, Earlier you were explaining the meaning of the word “Happiness.” Would you tell us the remaining explanation?

Pujya Shree Mota: In the word Prasannata “*pra*” is there in the beginning, enhances the meaning of the word when placed together. Same is true for “*ta*” when added at the end of the word. “*Pra*” is a prefix and “*ta*” is a suffix, the root word is “*sat*” (being). When we realize this awareness of the “being”, it is Prasannata “happiness”.

That means, when we become aware that “we are the Soul-Atma”, the happiness manifests itself. Let us pause the discussion about Atma for now. We get happiness even for small worldly things. When we become aware of our assets or something that is valuable in the mundane sense, we become happy. Here is a explanation of a word “Prasannata” In short, these prefix and suffix, “*pre*” and “*ta*” are added to the root “*sat*” to clarify the meaning of the word. The root word is “*sat*.” There are two “n” in the word pra san na ta, and “ta” is spoken as “n” as per rule of “*sandhi*” (compound word).

HAPPINESS

Devotee: Mota, will you elaborate on the “HAPPINESS”?

Pujya Shree Mota: Happiness is important to live life, to do your work and interact with people. Happiness is necessary to live a life. Happiness is not an innate or a natural quality, but it is a cultivated (positive) virtue. You have to cultivate it. It is not present in everyone. It may be present naturally a little bit. It is more about the willingness, aspiration and firm belief that “I want to cultivate the happiness” and then only it is possible to remain happy in life. Genuine Happiness is a virtue which will not get reduced by any type of circumstances. Your happiness should not be affected or abated by any infliction, ill-will or jealousy by others. These are the results from the cultivation of happiness. When this happiness manifests and blossoms, life seems beautiful and worth living. To say all this, is of not much value. One, who has cultivated happiness, knows its value. It is so beautiful that it can attract anyone. The real heaven in life is where happiness is present all twenty-four hours. That is the natural heaven.

Now, the important thing is how to get this happiness. One must aspire to achieve it. Happiness is also needed in daily life, just as I eat my bread, butter (Dal-Roti), vegetables and rice daily, and get happy. With happiness, things go on smoothly and whatever is worth doing is done smoothly with a sense of satisfaction. There is also a great deal of happiness and that (vibrations of) pleasure also affects others. Hence, happiness is the best virtue. Those, who develop the virtue of happiness, themselves become happy and also make others happy, Others may not be completely happy because their minds may not be fully turned in that direction. They have not cultivated the spirit of Bhavna that they should be happy and stay happy forever. They do not aspire to get happiness. So happiness does not touch them enough. They may get little happiness, in proportion to its touch, but never complete. As I mentioned earlier, one who has cultivated the happiness and is at certain level of development; one's vibration will touch and affect others to make them happy.

Now, let us come to the point. How to develop happiness and how to express ? What

are the tools required for it to express ? How do we cultivate happiness while living in this materialistic world ? Since we have to live in this world, we cannot neglect the duties related to the worldly life. We need not talk about those who have left the worldly life. Although they are in minority, why create obstacles by giving their example ? It is not needed. We should think about all those obstacles that obstruct our path to happiness and these obstacles are desire, anger, infatuation, pride, jealousy and ego. Happiness does come from satisfying desires, but this happiness leads to sorrow and regrets later. Happiness which is born out of anger (due to anger being satisfied) will turn into negative happiness. In short, when all these Vrutties (senses) of desire, anger, greed, infatuation, pride, jealousy or ego are satisfied by us, then there is a kind of happiness. This is short lived happiness. It changes its character and turns negative. It flows in a downward path and pushes us into ignorance. It keeps us away from the real knowledge.

He, who cultivates and develops the genuine happiness, will always be moving higher in the path. Everybody wants happiness but not the negative happiness. We want true

happiness that can elevate or transcend us. As we transcend higher, we develop increasing happiness and the most physical characteristic of that increased transcended happiness is Bliss - AANANDA. Unless we experience this Bliss, we will not believe it ! He, who has realized this happiness, will not be affected by sorrow, tension, difficulties and conflicts of life. He will remain peaceful in adverse conditions of life; this state is due to the true happiness that he has cultivated. He will be never disturbed by any mundane or worldly problems. His mind, intellect, Chitta, Prana and ego will never get disturbed and they remain peaceful. He can solve the problems much faster as he remains peaceful. His intellect and Prana are with the mind, so they help to find the way out of the problem much faster. He finds the answer in an instant. He acts accordingly and the problem is solved quickly. This leads to happiness. He has the feeling that the work is done nicely and that – “I was unnecessarily thinking a lot about the problem like a fool.”

It is not possible to live happy life without solving any problems of life. We should and we must, solve the problems of life without

avoiding them. The life will be miserable if we do not solve our problems. People, who have no determination to become happy, have no desire for it, do not know and do not understand anything about happiness, also get difficulties, troubles, and obstacles in life. They have to solve them somehow. None can avoid them. Everyone has to find the solution of the problem. One, who has fully cultivated happiness, will find the ways to solve the problems automatically. While the ignorant one, after thinking hard and with lots of efforts, will fail to find the exact solutions of the problems. Mahatma Gandhi, when he was in Lahore, our countrymen gave him the leadership of the Independence movement. There he took an oath “I do not want the British rule, we want independence and we will do *Satyagraha* (Insistence of Truth) to achieve it.” At that time he was not fully aware of the path, how to drive the movement. He thought “What are the things that he should do for *Satyagraha* ? What are the instruments that he should do for *Satyagraha* ?” He passed the whole night awoken in great agony and anxiety like a pregnant woman. He sang bhajans walking in verandah, remained absorbed in one thought

only - “how to conduct *Satyagraha*.” It is only after six days, something struck his mind with instant comprehension, and he jumped and started dancing....! Such a big man, overwhelmed with joy ! (He found the movement of nonviolence). When happiness is fully cultivated, the problems and puzzles of life are solved immediately and easily. Problems solved in this way are solved appropriately, without any dilemma, as there is conviction behind the solution. So the point is, one who aims to cultivate happiness, gets it. Happiness is one part of the Bliss - AANANDA. When Bliss - AANANDA is fully blossomed, concentration and focused attention manifests itself. Once it is manifested, your mind will remain focused with one thought only, even though surrounded by many. This is the uniqueness of happiness. Happiness always expands and proliferates.

The rays of the Sun expand on this earth. The reflected rays of the moon also expand on this earth. It is believed that - the earth does not have her own rays of light, but if we watch it from thousands of miles away from space then we will realize that she also has the rays of light and it also expands. Where can we go to see the sun, the earth or the moon ?

Everything expands and develops. A human being also develops from birth to five years to forty years in his stature and activity. Here, in this world, it is the nature of everyone to grow, but the main problem is that the target of growth or development is not fixed. Had it been defined, it might have been different story altogether ! Such determination of rightful growth will develop a person, who in turn will kindle a growth in others as well. It is possible.

Generally, everybody has a tendency to remain more or less happy. The constraint is that - one is lacking a direction of goal and a will to achieve it. If happiness does not prevail then life becomes a hell and unworthy. Happiness is the sole reason for living. A person living the half hazard life also has happiness in him. We can say that happiness is somehow rooted in our life, but we have not thought about developing the means to cultivate the happiness. We definitely want genuine happiness but we do not know the ways to cultivate it. Neither we have thought about it nor do we have enough inquisitiveness to develop it. We do not have that firm determination to develop it. There is not enough longing to experience the genuine

happiness. This leads to lack of efforts for achieving it. Unless there is enough inquisitiveness and longing, otherwise efforts will not be made. 99.99% of the people do not have such curiosity. Suppose, someone thinks and wishes to have happiness or genuine happiness, what should he do ? He obviously does not know the path. Fundamental question is, does he have enough inquisitiveness ? There must be curiosity because curiosity is a true master – Shree Sadguru to guide him. Inquisitiveness is a real master – One’s own Sadguru. Now, the question is that - what are the practical steps to follow to achieve this happiness. The inquisitiveness shows us the practical steps to follow.

If someone asks me, “we are common men and we want to know/understand, how to cultivate genuine happiness in life from its foundation itself.” To them i say, see brother, if we want happiness, we should start now, without delaying it as a future plan. We must start with the present moment of life and always try to remain happy. It is a common question; how we can remain happy, when there are so many conflicts and confrontations in this world. To them i say that you have not

matured your thought to remain happy. If you have firm and matured thought to achieve happiness, there would be at least awareness about it. If you do not have awareness regarding it, you are not firm in your decision to be happy. If you are firm enough to have happiness, then, no matter what circumstances you are in, its awareness will be definitely there. If you do not have this awareness that means you has not deeply thought about it. You have not mastered or digested that thought. You have not made that thought as a central idea and the most important part of your life. When you become firm about your plans then you should have constant awareness about the plan.

Whatever you want to do in life, you must remain aware about that. I give an example that if we have to visit Dr's clinic from our home then we are aware of it. This awareness may not be apparent, but it is in the mind. We will always travel the road towards the clinic and not somewhere else. We will not wander like a madman. So the point is, there should be awareness in what we want to do. If you want to have happiness, there should always be an awareness of it. If there is interruption of this awareness, then it will alert us to the fact that

it is interrupted. This awareness will act as a beacon and tell us - “we want to be happy and stay happy at any cost, so it is not proper for us to lose happiness under any circumstances. We should make an attempt to be happy by solving the problem.” We need to solve the problems of life while maintaining the awareness of happiness. When mind, intellect, Prana, Chitta and ego become quiet, you can easily find the answers of the problems and easily solve them. It is an excellent quality of happiness. Sometimes many people are involved in the same problem. The uniqueness of happiness is that - it will solve the problem in such a manner that solution will result into justice for all and never make injustice for anyone. I do not say this just for the sake of talk, i am telling this from my own experiences.

Secondly, whatever work we independently embark in life, happiness or our disposition of happiness will become helpful to us, not only that - It will definitely make us more involved and interested in the work, avoiding all difficulties and dilemmas. It will guide us in a way that - we do not have any difficulties, inconveniences or confusion in the mind.

Suppose there is a difficulty, the person who has goal to achieve happiness will not think about the problem only. The person, who remains engrossed in problem, cannot find the way out of it. He will not think and try to find the solution the usual way. If you want to see the city of Baroda, you have to fly over the city, and then only you can view it completely. Similarly, you need to keep distance (try to be separate) from the difficulties and examine it with balanced attitude, balance of mind, then you can find the true solution of the problem.

The uniqueness of happiness is that-if you aim to achieve it and stick to it, your mind will start to develop balanced attitude (Tatasthata). This is an additional outcome of happiness. When happiness is manifested, balanced attitude develops naturally. Person becomes detached from the problems when balanced attitude develops. With the development of balanced attitude, it is easy and natural to know the essence and the subject matter of the problems. Whatever problems or the puzzles are faced in life, can be solved with ease.

This is not possible for common person who is not having balance attitude. It is definite

that - there will be a great difference like sky and earth in the solution of worldly problems, delivered by both of them. The person, who has happiness and has developed balanced attitude with sense of discretion, will find most appropriate solution. This solution will be even better than the person who is adept in solving worldly affairs.

We were talking about the means to achieve happiness. Fundamentally speaking, first the aim has to be firmly established that - i want to remain happy, that resolution should be there and gradually should be woven into daily works. Perform your duties happily. If there is any obstacle or unhappy event on the way, we should remain peaceful without being upset about it. Being upset and agitated kills happiness and decreases its intensity.

When we develop balanced attitude, our mind, Prana etc. will remain calm. When we think with the peaceful mind, our quality of thought is always better than the person who has confused mind because his mental senses are disturbed. The solution of the problem is achieved earlier when there is peace and balanced attitude. Work becomes easier than

others since the problem is solved faster. This type of a person is criticized as an idiot or unnecessarily being meticulous, but his work is simply and quickly completed. The progress of his work is also better. Another important quality of happiness is that it can enhance the intellectual capacity of a person. All are not equally intelligent. There are people who are not blessed with average intelligence. When such people start to live with happiness, they can enhance their intellectual capacity. The path of spirituality also enhances intelligence. Once intelligence blossoms, it helps to remove many obstacles, found on the way.

Secondly, when happiness increases, balanced attitude manifests as one of the many results. There is also manifestation of intellect. Once intelligence manifests, active forces of mind Prana comes with it and so does the ego. Thus, whenever certain questions arise, a person blessed with happiness, gets the answers easily because of the presence of the balanced attitude, intellect, energy and sense of discretion.

Let us come to the main question. What should we do to achieve happiness ? We should

keep happiness at the forefront while performing any deed, just as when the ritual of marriage is performed, the bridegroom is always in forefront. We have to keep happiness at the forefront, in every work. We will be lost, if we fail to maintain this awareness while performing all the work. How can we maintain such awareness ? This is possible only when we have made firm and final, irrevocable decision - “we want to do this definitely, no matter whatever comes in life.” If we are dubious or weak in our resolution, we will be lost and then there will not be awareness to keep happiness alive.

We cannot progress without being aware. **We need active and creative awareness in the field, in which we want to progress.** Without it we cannot progress. We have discussed previously, that happiness should be at the forefront, but it is not easy. What should we do to keep happiness in the forefront ? First of all, remove all the obstacles or enemies of happiness, found in our way. The biggest enemy of happiness is attachment and hatred, so we need to remove it. It is true that it will take many incarnations to be free from such a vice. I will agree with you. Instead, whenever we encounter attachment and hatred, we should

get detached from it. We will need many births to get rid of attachments and hatred, like the story of Bhagwan (Lord) Buddha where he mentioned, that he required many incarnations to be free from the hatred. Hence it is difficult for us too. So what should be done ? Whenever we encounter attachment and hatred while cultivating happiness, we should get detached from it. We have thoughts, intellect and sense of discretion and balanced attitude of the mind. We can definitely separate ourselves from the attachment and hatred with their help. There is nothing preventing us from doing that. In case we get entangled with attachment and hatred, than there will be definite interruption in our happiness. If that happens, it will never be possible for us to maintain happiness. What should we do when we confront desires, anger, infatuation and greed ? We should adopt the same attitude of detachment, when confronted with them.

It is not possible to enter the region of happiness while carrying all the vices and Vrutties of Prana mentioned above. So avoid all these vices found on the way, and maintain the awareness of happiness. We have to be very firm about keeping our goal. We need to progress to

maintain our happiness and keep the awareness of that. Any hindrance, in the form of a vice, can kill our happiness, and we do not want that. Such determination will happen internally. We often observe that, a small child will always be firm in the mind, about what he wants. If we try to give the child something different, the child will throw it away and not accept it. The child will be satisfied, only when he gets what he wants. This is really true, we can ask anyone. Same way, if we desire happiness, we will fight against all the odds very bravely and will reject all such negative senses. We will say “We do not want these.” We will not get engrossed in something that we do not accept, because now we have attained the sense of discretion and have balanced attitude. We will keep distance.

Happiness will help us to detach and show us the path to remain detach from lust, anger, infatuation, pride, jealousy, hatred etc. (from *Kama, krodha, moha, mada, matsar, ragadwesh*). If we think with balanced attitude, we will find that due to happiness we can maintain distance from all such vices. It may not be possible at first; we have to try twice, thrice or even many times. Each vice has a special

energy, active force of Prana. Every Individual vice has its (negative) quality. Prana in all these vices. All are affiliated with the existence of each other and have every sense of awareness in each one of them. They can also mix up with other vices and turn them against you. It is their art, skill. Negative force can mingle out easily. We can still remain separate from all these, with the presence of happiness and can mould them.

The life, we live is quite perceptible, luminous and the best possible. Our life has a goal. Happiness is the most obvious practical result of such life. When happiness is fully blossomed in the life, there is never a feeling of any difficulty in life even though it is present. Difficulty is solved quickly and easily.

You may say, “Mota, you talk about all such stuff sitting here but is there any connection between your happiness and our livelihood? Or you just keep on lecturing about it.” Then, let me tell you that both are highly related and compatible. A person blessed with happiness can never be lazy in any circumstances. He is always enterprising, industrious, diligent, assiduous and patient. He may be poor, but he

would work hard for his livelihood. He would be satisfied with whatever he earns. If he needs a bread of millet (one large Rotlo) and if he gets one half, he would still be satisfied with it. How can he maintain his life that way ? You will ask this question using your intellect. But from his viewpoint, everything is going well. There is never a question regarding it, in his mind. He never experiences any difficulty in earning for food and clothing etc. for his family. He works with happy mind and earns for his household. There is absolutely no exaggeration in this. There is need for money in dealings with others but he can manage the dealings, from whatever money he earns. You may ask, “How can we believe, unless you show us definite example of such things happening. Or you just say it like that.” If you ask me this question, than I will give you my own example.

My life and the interactions with the world and people run smoothly. Anyone can check it from my childhood to this day ! Someone would say, “whatever you have done, forget it; what would happen to the common people, say, A, B, C, D ? Tell us something about them.” True, that can be done also. Everyone should use

whatever skills they have. Only then the work will blossom. If you use your skills properly in the business, it will run very well. Capital is needed to start the business. If the person does not have capital, he will find an investor to raise the capital. He may even make the investor, a partner in the business. Thus, a person who is blessed with happiness will somehow find his way. He is not a helpless fellow, waiting for a miracle to happen, but a brave fighter who fights all the obstacles found on the path of life and wins them successfully.

Gujarati book : “JODAJOD”

1st Ed. Pages 18 to 31 (compiled)

Talks of 9th October, 1974

HAPPINESS MEANS RELAXED ATTITUDE

Unless and until, our intellect blossoms like a lotus flower, it is useless in the path of development of upward life. Until there is an experience of joyful feeling like innocent chirping birds in our life, there will not be an expression of happiness in our mind and Chitta. Our intellect has become lifeless by the influence of likes-dislikes, hatred and conflicts. It is bound by certain standards and has become limited and short sighted. Moreover, it has various insistences, opinions, beliefs and presumptions. It does not have a will or a forceful inclination to cross over above limitations and till then it stays in the same condition. The uplifting of intellect is according to the state that it is in. Our intellect is covered with various layers. When it becomes free from all the above mentioned layers (insistences, opinions, beliefs, presumptions) and relaxed, that experience, that feeling is happiness. If a person is burdened by anything, he can never experience happiness. If he feels burdened, he can never feel relaxed. A human mind feels pleasures in enjoying senses of lower mind. Normally we consider these pleasures as very

important pleasures in our lives and they are fixed in our mind as the only pleasures. In fact it is not true. A time comes when we understand this. Human beings can only leave such pleasures of lower nature when there is the heartfelt experience of the futility of such pleasures. Then he will think, introspect about the downgraded quality of life. That brainstorming will direct him to detach from pleasures of lower life. Accordingly a determination will happen. From that point on, at the very instant the level of the pleasures becomes higher and is in the altogether a different field. From this moment, the Soul manifests a vision of the generous life that is more explicit, open and wide. And having experienced this vision, that human has abundant pleasures and happiness, still unfolds the flames of dissatisfaction. Thus, from one side, his uplifting vision and proclivity ascend him to upward life and from the other side; his gross and mundane lower instincts hold and constrain him to move upward. When the battle between these two, reaches its culmination and turns into a tangible form, sometimes he experiences, the call from the heart to live highest, divine and glorious life. Such invocation

only pushes a person towards the higher stratum. Nevertheless, It is also possible that, if we are not prepared for it, the invoked inspiration gets extinguished and once again the darkness spreads in the life. It happens many times in man's life, he ascends and descends. The person who has fully understood the significance of human life and Sadhna, he will frequently experience the call from within. When such call intensifies, then only the awareness of life and energy will awaken within. Such calls from within are one type of measure to find out the state (level) of Sadhna of an individual. Such calls are manifested by an unparalleled zest and excitement for life and its intoxication is quite unique. The disposition of valor felt at that time, is marvelous. The divine consciousness behind such valor inspires us to break all the barriers of intellect. In older days there was a practice in village, to awaken people by beating drums, at the time robbers attack to wake them up and make ready to fight. Similarly when there is a beating of the drum of such an invocation or call from within, (constant hammering from within) it strengthens us to overcome and cross over all the mundane limitations. Otherwise sole intellect

is not capable enough to cross over its territory on its own. Intellect can be both – beneficial and harmful. When things are nebulous and hazy, the intellect tries to preach. It tries to be over smart and creates unnecessary problems and difficulties, when it acts without any factual knowledge. Practically this happen when we are confined to the lower level (superficial layer) of mind and struggling to liberate ourselves from such confinement. At such time the harmful games of the intellect will push us back. It will not work, if Sadhak follows with hastiness and believes in certain suppositions. When the Soul realizes about these games (of intellect) it becomes cautious and alert with the wisdom and conscious awareness. And at that time a feeling of happiness is experienced within. This is a real happiness, a true happiness. When this state of happiness, is achieved, there are all possibility for a Soul to go higher even while being in the ordinary physical life. The attainment of happiness derived from Sadhna uplifts the Soul from Jiva-Bhava (lower stratum). The meaning of Sadhna in life is, a human being should harmonize each and every incident and interaction occurring in the course of life, in the direction of the higher

Bhava. At the same time, there should be progression to the higher stratum and experience of happiness, then only Sadhna is worth and fulfilling and we can summaries that, we are truly and firmly on the path of Sadhna. This is possible only when our mind, senses and other elements of the being, experience that Sadhna is the only thing worth doing and nothing else. We need to do this by convincing them, with the experiences of the Sadhna; then only they will be sublimated.

Just solving the mundane problems related to our pain and pleasure of our life will not suffice. (To achieve complete happiness). The spontaneous stream of happiness does not flow from the heart, by just doing that. As the Bhava of Sadhna penetrates deep into the inner within, it also spreads with awareness. With that, there is a change in the vision of a Soul and at this time flow of happiness is constant and remains intact. Such a Soul never enters the trivialities of life. The Sadhak experiences divine energy directly from the Bhava of happiness that he has attained as a result of severe penance of Sadhna. This happiness is not just a momentary, to provide lightness, space, peace, certainty and laughter. It is a divine

energy and such happiness that is received walking the path of Sadhna, are very inspirational. Moreover, the field of happiness attained, is of higher level. Mind selects and rests only in the areas of creative life that are worth accepting. Otherwise happiness gets disturbed when there is an obstacle in the way and alerts us and thus, it becomes our true guide for the upward life.

How can I explain you, the word **Happiness** in its simplicity as well in worldly sense ? So many examples can be given. Here are few of them. When something precious is lost and you put die-hard efforts to find it without success, suddenly it is found and there is a great sense of relief, it is happiness. When you suddenly find the solution of the most difficult work, there is a sense of great satisfaction, it is happiness. The mathematical problem that puzzles you a lot and you try to solve it several times, still you fail and suddenly the solution erupts in the mind, at that time the feeling of joy you have, it is happiness. When we are relaxing at ease in pleasant mood after completion of difficult task, that feeling is happiness. If anyone has a problem of constipation and after excreta a feeling total

relief and pleasure thereafter, it is happiness. If anyone has a great desire to get something for a long time and suddenly it knocks his or her door, it is happiness. If your mind is highly perturbed by certain difficulty since long and suddenly the solution comes to your mind, it is happiness. At home, when you find quite healthy and harmonious atmosphere without any dissention, the feeling of concord and calmness you have, it is happiness. I think these are enough gross examples to understand happiness.

One, who is cheerful (whose mind is happy), his intellect will also remain pleasing. One, who is not cheerful, is not a Sadhak in the true sense. Cheerfulness is the first characteristic of a Sadhak. For this reason, it is written in “GITAJI” –

“अयोगीने नथी बुद्धि, अयोगीने ना भावना - *ayogi ne nathi buddhi, ayogi ne na Bhavna,*”

Meaning is - unfit yogi (Ayogi) does not have intellect

Unfit yogi (Ayogi) does not have heartfelt Bhavna (emotions).

Happiness means tranquility, openness, broadness of the mind, simplicity and

spontaneity. A happy mind is totally free from burden even though surrounded with lots of tension and worries. Happiness is silent within, with overflowing of feelings or emergence of emotions. Happiness has stability, patience and balanced mind. There is an in-sight in happiness for incessant development, manifesting Soul's (Atma's) exhilaration, tenderness, humility and sweetness of love. Furthermore, it provides the ways to accomplish the goal and has a key to solve the related problems. A cheerful person/human will skillfully and quickly find the solution of the problem. He manages the flow of emotions equally, in happiness or sadness and with the sense of discretion. He does not get engrossed or subjugated by the emotions. We can say that – after tremendous hard work and physical tiredness, when we freshen up and sit at ease with relaxation, such state of mind and body is also a kind of happiness. There is a sense of wellness and comfort in happiness. When you are burdened with lots of work and unable to complete all tasks very aptly, appropriately and adeptly, there is a feeling of satisfaction. This condition can also be called happiness. Without achieving the happiness, it is not possible to have clarity of mind that

thinks clearly about Vrutties (senses) and emotions in a peaceful way without confusion. When mind gets mixed up with anger, fear, attachments and desires, happiness brings stability and peace in the mind that can think with balanced attitude. This type of state of mind can never be achieved without happiness. A happy mind and heart are as light as a flower; feel the great sense of lightness and relaxation everywhere. We can solve the biggest problems very naturally and spontaneously. Being cheerful, we can cultivate the attitude of equality in our behavior. If we remain cheerful then we will have broadness and openness of mind, absorption in Bhava, serenity, sense of discretion and balanced mind - all these will blossom like a dawn of the day and will beautify our life. A cheerful does not think excessively, does not have any doubts and confusions in his mind. He overcomes his difficulties with great calmness and stays in peace. There is a great sense of certainty in happiness. If we can develop the potency of a single positive virtue in our life, the other similar virtues will automatically touch our lives. (Likewise attracts likewise). Thus, a Sadhak will have a real time

experience all throughout life that – One is infinite in all. (That a common abstract being is alive in all).

A cheerful person will always have a sense of contentment with calmness and composure of the mind. His temperament is like clean sparkling water. His cheerfulness never gets disturbed by anything even by adverse situations. Whenever there is agitation in the mind, a cheerful person understands the root cause of the problem. He has a different perspective to look at the problem, and for that reason, he never gets enslaved by any emotions. Vrutties (senses), feelings and Bhavna become his slaves and works as his tools to follow his directions. **A heartfelt natural cheerfulness is must to experience the nature of Soul - Atma.** That is why it is written in “GITAJI” –

“प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।” (२-६५)

“By divine grace (a cheerful person) attains peace in which all sorrows end, and his intellect guides him with tranquil mind which soon becomes firmly established in God.” In short - “Intellect gets stabilized immediately by happiness.” The ‘intellect’ of cheerful person will stabilize immediately. The ‘intellect’ of cheerful

will not be diverted in multiple directions. Neither it will split nor will it spread as multi branched. It does not get diverted in many directions.

“What are the tools and means for achieving cheerfulness ?” Any Soul that has made up his mind to pursue the path of Sadhna will not have this question. We must understand that a person making such question knows nothing about Sadhna. A manifestation of the Bhava of happiness, will become constant with a cultivation and steady pursuit of Sadhna. A deep concentration and focused attention will give birth to happiness. Nevertheless, if someone wants to achieve only the Bhava of happiness, it can be done by the long-term practice of the following methods.

Always have Bhavna of friendship with every Soul and animals on this planet, so that the feelings of revenge and competition become less in the Soul. There is reduction in the ego and pride when the Bhavna of compassion is practiced with the development of harmonious Bhava and joy towards all. A virtue of natural appreciation will prevail. Souls are attracted to each other with the Bhavna of goodness and

(gradually will) develop the higher Bhavna by helping and cooperating with each other. Practicing all these, a sense of despair will prevail and that will lead to the destruction of hesitancy, afflictions (clash), infatuations and attachments. Happiness can definitely manifest, if these four Bhavna are constantly followed appropriately with the knowledge and awareness.

This is an age old proven experience of many. There is nothing new in it. Further, unnecessary worldly criticism hampers the rise of happiness. There will not be much progress until the conscience of a Sadhak becomes as transparent as crystal clear glass. Once the conscience becomes as transparent as crystal clear glass, he will experience the reflection of nature's elements, like mountain, ocean, rivers and many more in himself. Here, the Sadhak neither feels the weight of the mountain nor gets wet from the ocean. Similarly, with the presence of happiness, conscience is not affected; suppressed. When happiness, with highly illumined consciousness of the Soul - Atma manifests the heart becomes like an ocean. A river, trees, leaves and garbage are dragged in the ocean, but ocean remains pure

and clean, throwing out everything on the shore gradually. Further, the water of rivers does not make any quantitative change in the ocean. Similar things happen with the Bhava of happiness. When happiness manifests, virtues and vices of others remains just as an imagination only of the mind. (The mind becomes mature enough). The happiness will manifest the sense of awareness to remain stable and harmonious with others. A happy mind will appreciate and evaluate the positive virtue as divine quality of others. It will remain unperturbed with the negative virtues of other. It will behave and act with such awareness. The rising of good qualities, positive virtues and sublimation of negativity is possible due to the power of happiness. Any kind of detrimental thought has no place here. As a consequence of blossoming Bhava of happiness, one can experience all above. Happiness will unfold Bhavna of readiness, attitude of service, commitment, clarity of thoughts and speech, mildness, sweetness, insistence of truth, not supporting untruth, zest for knowledge, honesty and naivety towards friends, reverence and heartfelt respect for elders, gratitude and respect for Guru and teachers, seriousness

about Chitta, interest to develop positive virtues and supreme devotion towards Almighty God. (All above unfolds with happiness). Gradually manifestations of all above virtues are experienced in oneself. Just as the snake sheds its skin, likewise a cheerful person will not keep his insidencies. He does not keep thinking unnecessarily and he is not obstinate about his opinion. There are no chains of thoughts. A person can never be a cheerful, if his intellect bifurcates into many branches. This kind of person is mentally imbalanced and will behave unprofessionally. (He can never understand the subtlety of the essence). Cheerful mind will never be burdened by the puzzles of the intellect or its arguments. He understands the real meaning of the essence. The expression of cheerfulness is virtue of Soul - Atma. Cheerfulness means constant effect of the manifestation of the nature of Soul - Atama. Happiness means prevalence of Soul - Atma. Happiness means (a person living under) consistent impression of Soul - Atma. It is a state of mind, where every action in every field, is carried out in an appropriate manner. A cheerful never gets agitated and perturbed. He remains calm and composed because there are

no desires left in him. Though seemingly serious and somber, happiness prevails. He laughs out loud naturally with ease and without any hesitation. Nowadays, I do not laugh in that way, but previously I used to laugh loudly and sometimes even tumbled while laughing with open heart. I also had an occasion where I laughed freely without any reservations. Sweet smile and laughter are an external characteristic of happiness. A cheerful person may not be highly talkative or keeps quiet all the time. His speech flows like a serene river, always meaningful and with humorous touches. There is never any bitterness in it, but it is always direct, pertinent and explicit. He would tell the person, whatever needs to be told, with clarity and relevance. If the other person thinks that his talk is too strong (harsh) and not smooth, he lets him believe that, without any corrections. There is genuineness, alive sacrament in his speech. There is always an aura of a cheerful person, which touches surroundings. This effect is a kind of intoxicating, but it does not make us egoistic. It increases the confidence and strength in the life. There is never carelessness or negligence for the work that comes on the way.

Sometimes people with such senses consider themselves as cheerful but one must understand that this is sheer stupidity and ignorance. A cheerful person is always looking for the ultimate goal in life, sees others with compassion and natural Bhavna. He will, immediately develop harmony with others. Whenever he is puzzled by any problem, his intellect, naturally rushes to help him. Solutions come easy and he comprehends the things quickly, without waste of time. It is not that he will not go to the root of the problem and will not find the purpose behind the question, but he knows that doing this, will reduce his power and functionality to take care of the problem. So he depends upon his own experience. Since he is always absorbed within himself and looks the problem from the viewpoint of the Bhava, he does not need to understand other or to make an effort to convince others to understand the problem. He does not have any stalemate in any matter. He remains simple, lucid and flows like a river. He is always open-minded, with simplicity and spontaneous ease. Happiness also means simplicity and relax condition of state of mind with ease and without any burden, associated with an expression of

delightful and exuberant Bhava in life. By the grace of God, may all of us achieve the same condition. We pray At Thy lotus feet that – May HE, helps us to grow and establish us in serene happiness forever.

“JIVANPATHEYA”, 2nd Ed., Pg. 27 to 41

CHARACTERISTIC OF A SADHAK

The first characteristic of a Sadhak is cheerfulness. The only way to stand tall while facing difficult worldly affairs is that the stream of happiness shall flow incessantly and naturally. It is true that when we digress from the path of the goal of happiness, we get tensed and unhappy. It is also true that it will cause pain and unhappiness and worry (Dukkha). This unhappiness, worry and pain (Dukkha) should push us to progress towards the goal of upwardly life by alerting and pinching us for the digression. If that does not happen, then know and understand that, it is the result of some illusory condition. (Still we are in a state of darkness, ignorance, illusion (Tamas) – our inertia, makes us unable to understand the purpose of Dukkha). If there is genuine unhappiness, worry or pain (Dukkha), sufferings - it does not let us stay in the same condition. It always alerts us, warns us, ignites struggle in us and prompt us to rise and get us out of that condition. If that happens, only then believe and understand that Dukkha, worry and pain are genuine.

“JIVANMANDAN”, 2nd Ed., Pg. 69,70

HOW TO STAY CHEERFUL ?

While dealing with worldly matters, if our mind is affected by someone's thoughts, behavior, words and interactions, then we need to think that what are the real meaning and understanding of these interactions ? If we find ourselves ignorant regarding this understanding and feel unhappy about it, then it is our sheer meanness, wretchedness. We should definitely observe and scorn this type of attitude of our mind. If other people fail to comprehend the true understanding of these things; then there is no need for us to get unhappy about their ignorance. Just as, we are not immediately capable of destroying our ignorance, the same way others also cannot destroy their ignorance in short time. So whenever such situations arise, we should empathize and be considerate to others. If we behave with others with such awareness, then there will not be any annoyance, disgust, aversion, weariness, jealousy etc. will emerge in our mind or in our interactions with them.

“JIVANMANDAN”, 2nd Ed., Pg. 70

HAPPINESS IN THE JOINT FAMILY

As you need to live, work and interact with many Souls in this society for worldly affairs, it is possible that there may be certain mental confrontations. Such confrontations are followed by tension in the mind, anxiety, uneasiness and the loss of peace. When that happens, Bhavna and Jap-chanting (Naam-Smaran) will fade away. Such moments (when our mind gets disturbed) are like wasting our precious and true wealth of life, but this revelation happens only to the occasional Soul. For this reason we should learn to develop balanced mind and mental peace in all the worldly incidents, in our karma – deeds, and interaction with others. We will learn a lot, if with living awareness, we try to develop heartfelt goodness, love, open and considerate mind towards others. Hence, while dealing with people and doing our karma – deeds, we always have to “let go” many things. This “letting go” is the sacrifice. (Yagna – for our own upliftment). That is the penance and the practice of the penance. Our lives become excellent, if our Bhavna of love and devotion for “letting go” for others, stays illuminated in our hearts.

“JIVANMANDAN”, 2nd Ed., Pg. 104, 105

HOW TO MAINTAIN PEACE OF MIND ?

If there is continuous happiness, then only mind can remain concentrated and devotional. Mind can remain peaceful only with a cheerful state.

One poet has written - "Everything will be easy and straightforward for a cheerful." That is absolutely true. Hence, try very hard to remain cheerful, by igniting heartfelt enthusiasm.

"JIVANMANDAN", 2nd Ed., Pg. 139

AVOID CONFRONTATION

If we have any confrontation with others; (and it disturbs our mind) it means that our mind can still gets emotionally disturbed and touch the confrontation. This is the law of psychology. We have many types of likes and dislikes in our mind, resulting in many kinds of worlds within. There are various types of prejudices (even prefabricated) regarding different, different people. Due to these reasons, confrontation occurs in our mind. We have to train our mind in such a way, that it does not get perturb. To avoid any confrontation and to remain aware of that, (to maintain peace of

mind) do lots of Jap-chanting (Naam-Smaran) of God all the time.

“JIVANMANDAN”, 2nd Ed., Pg. 141

CONFESSION OF THE SINS

Without any reservations, we should have the courage of openly admitting our vices, bad qualities. With this acceptance, we will have clarity in our mind that - we dislike, hate the bad qualities in us and we are separate from them. At least our aptitude is not towards them. With this confession to some extent, our mind gets trained about our short comings. (And will remain aware in future). It is a kind of self-narration (atma-nivedan) to accept the responsibility explicitly, with ease and heartfelt repentance. There are many conditions for Sadhna, and this is one of the unavoidable conditions. By the repentance of the sins, our heart feels light and mind feels peaceful and remains joyful.

“JIVANMANDAN”, 2nd Ed., Pg. 150, 151

PEACE AND HAPPINESS

Anyhow maintain peace and happiness in any condition. Know for sure, we will not be able to do anything in life, if we fail to maintain

peace and happiness. Cheerfulness is the first characteristic of Sadhna. Peace of mind and happiness are considered the entrance gateway for Sadhna.

“JIVANDARSHAN”, 9th. Ed., Pg. 205

JUST STAY IN THE WAVE OF HAPPINESS - ALWAYS BE JOYFUL

We are not to be tensed in any circumstances. If we happen to be so, immediately make efforts, find out the solution and get the way back to the pleasant mood. No work will be resolved without being happy. I feel so much in my heart, i am overwhelmed, full of joy (unable to express) that – we all remain immersed in the joy from the Bliss – AANANDA. The Bliss which is limitless, cannot be understood, beyond imagination and can be experienced only in the ripples of heart. (We all remain absolutely immersed in God). We should have deep trust in God that **“everything will be solved by HIM.”** Let us do all the work with full trust and by keeping HIM as witness, remembering HIM and as offering to Thy lotus feet. If the work is done this way, then nothing wrong will be done by us. Awareness must remain that whatever task we perform, there

should not be a sense of superiority. Get the support and empathy of others in the work, let others join and express their feelings and opinions. Express the details of work to everyone. Restrain where it is not advisable to open out. Also, make others familiarize with the agenda of the task, acquaint them with the main purpose of the task, take everyone's advice and let others feel that it is also their task. Only this way, people will take interest in the task. And once everybody takes interest in our work then we will feel at ease to some extent.

I am writing this but if we find that it is difficult to do the work this way, then do not do it. Whatever we do, we are solely responsible for that work. We must carry out our duties with self-confidence and with a humble feeling that - God has made us an instrument to perform this duty. We should not be vacillating (wavering) in any way. It should never be forgotten that **“every opportunity that we get is to boost our Sadhna.”** There will be many obstacles to make us forget this, but we should not surrender to such obstacles. Continuously we should ask for the help and grace from Almighty God for performing and accomplish every task. Let us have the trust, that if we do the work like this,

then definitely HE will navigate our ship (of life) without any problems.

“JIVANPAGATHI” 3rd Ed. Pg. · 112

FOUNDATION OF SADHNA

Let there be abundance of joy. The foundation of our Sadhna will become weak if our Chitta is not happy during and completion of the work. God Almighty Himself is in a Bliss form - AANANDA SWAROOP, so HIS devotees must remain in Bliss - AANANDA all the time. Cheerfulness means the stable and steady condition of AANANDA. It is quite essential for a Sadhak to maintain happiness in his heart. Only then, Sadhak's disposition will remain gentle and natural. His (progress in) Sadhna will be natural, without any feeling of difficulty and pressure from outer circumstances. With such Bliss, Sadhna will continue at ease and constant.

“JIVANPAGATHI”, 3rd Ed., Pg. 207

ABUNDANCE OF HAPPINESS

In the Sadhna of life, there is no place for sadness and gloominess. We should believe that we are either stuck or stumbled in Sadhna, if

there is no exuberance of joyous innocence of a child and deep and intense Bhava of love within. So, wherever we go, there we must create enlivening and exhilarating atmosphere. Even though, we are not benefited from such atmosphere, then also we must remain cooperative. We cannot afford to remain non-cooperative. (As our goal is happiness).

“JIVANMANTHAN”, 2nd Ed. Pg. 28

HAPPINESS AND WEARINESS

It may be proper to have weariness due to the impatience for experiencing the Realization of God. At the same time, we must have glimpses of love in that weariness. Without the presence of this love, the real life cannot subsist. Our fate becomes similar to the fate of huge boulders getting pulverized by the excessive heat and cold for a long time. The highest level of Bhavna and most powerful love prevails in the true weariness. If this love is not expressed, then it can be considered that we do not have the true love. If we have a true love for HIM, it always expresses itself. **Always to remain cheerful and stay cheerful is one of the major aspects and characteristic of Sadhna.**

“JIVANMANTHAN”, 2nd Ed. Pg.32.

HARMONY MUST BE MAINTAINED

If both of you cannot harmonize your Bhavna with each other then both of you need to discuss and come to some kind of solution regarding your behavior and actions. But there should not be any type of quarrels, dissention and indignance. Always remain in cheerful mood, with ease of mind and a happy face. We need to take care; that our atmosphere shall be full of happiness, enthusiasm, love, gentleness, mildness, simplicity, benignity, oneness and harmony. I can tell you only this much. What else can i write more ?

“JIVANMANTHAN”, 2nd Ed. Pg. 57,58

ALWAYS STAY CHEERFUL

While performing any task, a Sadhak should always remain calm and cheerful. The cheerfulness and peace of mind should always remain there with increased intensity in all tasks. When conflicts and confrontations happen at that time (In such phase of life) also a Sadhak must remain in peace and his cheerfulness must increase. Only then, he will be able to stand tall in his efforts and have enough strength, to reach the ideal in his life. Sadhak will experience a vital force within. The most

essential quality of a Sadhak is happiness. One should become alert and aware, if there is a feeling of disengagement in happiness or lessening of our Bhava. One must think – “somewhere my Bhava is diffused.” And such time he should remain alert. We get insight into many things by being aware of the scale (amount) of happiness. In Sanskrit, the word “*Prasanna*” means pure and holy, and this is really meaningful to make us understand.

“JIVANMANTHAN”, 2nd Ed. Pg. 139

THE UNIQUENESS OF SADHNA

For the Sadhak, every good quality of the Sadhna is a self measurement of his own life. This quality does not stay confined with limitations, but always keeps on expanding. For this reason, Sadhak experiences increase in self-confidence, faith and devotion in his life. The real uniqueness of Sadhna is such that - it keeps on showing its uniqueness and secrets to the Sadhak because happiness itself is manifested spontaneously. Such spontaneity in Sadhak is manifested from cheerfulness. For this experience, he needs to make continuous efforts with constant awareness.

“JIVANMANTHAN”, 2nd Ed. pg. 139

SADHAK'S ATTITUDE TOWARDS CONFRONTATION

Our ease and calmness should not be disturbed by the confrontation with anyone. We need not encourage confrontation by choice, and we should not be the reason for the confrontation. If the confrontation happens from some incidence for no obvious reason, we should remain very peaceful and cheerful with awareness, at that time. If there is even a small quantity of peace, happiness and balanced attitude remains present within us, then it becomes possible for us to know the core reasons of the confrontation. It will not work, if we deny the confrontations. So accept and participate in it with peace and happiness. **Confrontations are for our training.**

“JIVANMANTHAN”, 2nd Ed. Pg. 141, 142

ALWAYS HAPPINESS

One, whose heart blossoms with ceaselessly (uninterrupted) happiness, his mind will develop the habit of experiencing Bliss - AANANDA from all incidents of life. This happens because of holy impressions in mind. After that, there are no such object, incidence or happening, which

are disgusting for him. His mind becomes peaceful due to intense and devotional practice of experiencing happiness. Such practice will also increase awareness and sweetness in him. And he will achieve brightness and energy which will lift him to reach another height.

“JIVANMANTHAN”, 2nd Ed. Pg. 345

HAPPINESS MEANS PROXIMITY TO GOD

When the sound of your prayer echoes sweetly in your heart, understand that our Bhava is particularly at the best. When it is extremely unpleasant, understand your mind is perplexed and disturbed. Everything is pleasant when there is lots of happiness in the mind.

“JIVANSOPAN”, 2nd Ed., Pg. 31, 32

ADVANTGES OF THE HAPPINESS

Always be happy. There are many advantages of the happiness. The Soul that maintains happiness all the time, his senses and intellect become sharp and subtle. His nerves can tolerate every type of trauma and its repercussions. His mind may not restrain with hesitations and indecisions from doing any work but definitely it does become more stable.

Its wavering becomes less and gets more stabilized. It becomes more constructive. Intellect gets balanced. The vision on the true path of the life and towards the world becomes sharper. There will be changes in the natural instincts of Prana like desire, passion, thirst, lust, greed, infatuation, anger, pride, and jealousy. The attitude towards the ego also changes for the better. The Soul does not get perturbed by any kind of incidents and tackles them with peaceful mind. The Soul also learns the essence of the incidents in much more efficient way. Equanimity and balanced mind are creative and active in the Soul that stays in happiness. The strength to understand the life is born with this kind of qualities.

“JIVANSOPAN”, 2nd Ed. Pg. 88

GET HAPPINESS FROM THE INCIDENTS IN LIFE

I never get disappointed by anyone and i am always an optimist. The reason being that is, the presence of the divine consciousness in every human being. All it needs to do is to change the direction towards divine consciousness. Everything seems different when this direction is changed. Do not get bored by anything. Do

not get tensed at the time of the weariness. Oppose it with the calm mind. Explain to the mind that there will be increased loss of peace and increase in worry and conflicts by acting previous ways. Our vision will not stay holy and pure. By acting on previous way, we will be seen differently and because of that the mind will be harassed and unhappy. Then, what should we do ? Do we want to keep the attitude of happiness and peace in the mind or just act in a haphazard way ? Try to convince the mind often with heartfelt sincerity. When the occasion arises, we need to keep our mind in a higher level by the grace of the God within. Otherwise it is quite possible, that we will get lost in the mud of this worldly matter. Even with great effort, it will not be possible for the Soul to retract the mind from this mud. Our lower mind is used to the same familiar path for a long time, so it likes to stay in this mud because it has always done so until now. Our path is not that. By the grace of God, this Soul (my Soul-myself) has the experience of that. The Soul that learns from the experiences of life gets happiness and peace from those incidents. So, I happen to tell everyone that, **“every incident is a Master (Guru).”** This is the ultimate essence of my life.

“JIVANSOPAN”, 2nd Ed. Pg. 284, 285

PURIFICATION BY PENANCE

Sadhak's work gets spoiled by being uneasy and upset about it. We need to bear whatever comes along in our way, in our life with the Bhavna of penance and happiness. There is never a suffering or weariness in bearing this way. (By doing so) In reality, the Soul becomes more noble, generous and aware of consciousness about the expression of conscience within.

“JIVANSOPAN”, 2nd Ed. Pg. 287

ROOT OF THE HAPPINESS

We should not feel unhappy about anything, that awareness shall remain active in our mind. And for that we should make constant effort with awareness. That should be our goal. Our mental attitude, Vruttee (senses), Bhava and longing should be such that we will not rest until our goal is achieved. Happiness shall remain alive along with our efforts. **The root of happiness is in love, faith, hope and patience.** Like an oiling wheel of bullock cart it nurtures our self constantly with love, ease, zest and enthusiasm. It also inspires us to reach our goal by constant efforts. Hope keeps us firm,

determined and always provides us energy. In the end, victory is ours because we have confidence in our work. We will gain confidence, since our work is the truth. Our life goes on because of our trust in truth. And truth is the only dependency of life. Patience is mandatory, not only to start the work but also to stick to it. When all such virtues are active in our Sadhna then only true form of happiness will remain active in us.

“JIVANPAGRAN”, 2nd Ed. Pg. 143, 144

WHEN CAN BE A BLISS - AANANDA SUSTAINED

Bliss - Aanand cannot stabilize without sustained cheerfulness. It is not possible to remain cheerful without calming of all kinds of disturbances of the mind. When we are able to divert our focus of life (from worldly matters), it will calm down our senses and instincts then only the feelings of disturbances will also calm down. We must focus and strive hard constantly in this direction. The disturbances of the sentient nature can be calm down only when there are constant and conscious efforts like a rotating wheel, are done with awareness of our inner being to stabilize within and being happy

all the time. Increasing clarity and shining inquisitiveness are also required in our daily work with an upward goal of life. Then only our lower instincts of JIVA-PRAKRITI will calm down. Self-satisfaction will spring from such genuine efforts and the steps taken to move in that direction.

“JIVANSANSHODHAN”, 1st Ed. Pg. 127, 128

REMOVE GLOOMINESS

Always be happy and do not allow any kind of gloominess to enter the mind. So there is no question to have that disposition all the time. We need to keep ourselves happy and also make the whole atmosphere around us happy. In return, we will receive the strength to achieve peace and Happiness. (This will help us to grow further in the state of happiness. This is Science of vibrations).

“JIVANSANSHODHAN”, 1st Ed. Pg. 309

PRESENCE OF BLISS

Bliss is present where there is constant cheerful mind.

Anyone who stays cheerful cannot be besieged by anything.

(Anushtup - Raga of poem)

**Things will be easy going and straight
forward for cheerful,**

Gloominess can never affect a cheerful.

“JIVANPRERANA”, 2nd Ed. Pg. 32, 33

CHEERFULNESS

We should remain cheerful, in spite of having a serious nature. Our movements should reflect cheerfulness and should not be like a face that had just ingested castor oil.

“JIVANPAGRAN”, 2nd Ed. Pg. 63

IGNITION OF AWARENESS

If we intend to ignite a state of complete awareness and knowledge in the direction of upward life, to achieve this – we must perform our duties, utilize our senses, our instincts, with a knowledge of awareness to remain free from worldly desires. If we remain detached to do so then only we will achieve tranquility of mind. (And such status will keep us floating in happiness).

“CONVERSATIONS WITH SHREE MOTA”, 2nd Ed. Pg. 103

THE WORK-HOW TO PERFORM DEEDS

Spend your days in cheerful mood,
Whatever you do, do it joyfully,
Whenever you feel Stress in mind, be alert,
Become cheerful again and then
carryforward your work.

“KARMAUPASANA”, 2nd Ed. Pg. 50

(New addition)

KEEP HAPPINESS STEADFAST

(Anushtup - Raga of poem)

When you find that the amount of
happiness is being diminished,

Be cautious and find out “why it happened?”

Do not stop and engross there after finding
the root cause of the Vrutties (senses)

But keep detached and again be happy.

“JIVANMANTHAN”, 2nd Ed. Pg. 284

|| HARI OM ||

GLOSSARY

- Bhajans : Songs. Psalms. Rhymes. Songs of God. Songs sung as prayer in praise of glories of God.
- Bhava : Natural state of being. Living awareness. Innermost virtuous heartiest emotions/feelings.
- Bhavna : Aspiration. Intention. An emotion of love or longing. Expression of innermost virtuous heartiest emotions/feelings. (Expression of Bhava)
- Chitta : One of the four aspects of consciousness. Lower mind. Aspect which reflects our past deed (like a mirror) and stores impressions of it.
- Dhyan : Meditation.
- Dukkha : Misery. Pain. Discomfort. Distress of mind or body.
- Guru : Spiritual teacher and guide. Spiritual Master.
- HARIOM : Mantra used for naam-smaran or japa-chanting.
- Japa-chanting or Naam-smaran : Reciting and remembering God's name vocally or in the mind with Bhava.

- Karma : Action or deed. Cycle of cause and effect.
- Jiva-Bhava : Lower stratum of life. Involvement in mundane activity.
- Prana : Life force or energy. Breath. Active force of life.
- Sadguru : Spiritual teacher and guide. Spiritual Master.
- Sadhak : An individual making sincere effort to progress in spiritual journey. A spiritual seeker.
- Sadhna : Efforts made by Sadhak to achieve his goal. Spiritual practice to attain Realization of God.
- Sukkha : Happiness. pleasure. Expression of happiness in our being.
- Swajan : Person who is near and dear.
- Tatasthata : Balance attitude. Balance mind. Sense to remain neutral. Unperturbed.
- Vrutties : Natural tendencies. Senses. Aspect of one's nature.
- Yagna : Sacrifice. Performing rites and rituals. Offering. Act done for people's welfare.

|| HARI OM ||

AARTI – Closing Prayer

Om, accept my surrender at Thy feet, God accept my surrender at Thy feet.

Save this fallen soul, oh God. Hold my hand and accept me in your wings.

Om, accept my surrender at Thy feet.

Oh God! Let the true spirit of my mind and speech be expressed in all my karmas. May your grace bring harmony to my mind, speech and heart.

Om, accept my surrender at Thy feet.

Oh God! Let the loving kindness spring up in my heart for all who come in my contact. Let the spirit of love fill me up and flow, even when insulted.

Om, accept my surrender at Thy feet.

Oh God! With your grace help me make an effort to oppose and sublimate my impure senses and to live upward, make me fit for your acceptance.

Om, accept my surrender at Thy feet.

Oh God! May the impurities of my mind, senses and the doubts of my intellect be purified at Thy lotus feet.

Om, accept my surrender at Thy feet.

Oh God! Help me see myself the way I am. Shine the light in my intellect to clearly understand my true self.

Om, accept my surrender at Thy feet.

Oh God! May I always express my inner feelings truthfully and act on it. Grant me the clear intellect to see that I never do the opposite.

Om, accept my surrender at Thy feet.

Oh God! May my heart always settle where there are virtues and true spirit of Thee. Grant me the devotion in my heart for virtues and true spirit of Thee.

Om, accept my surrender at Thy feet.

Oh God! Let my mind, intellect and prana (force of energy) be immersed with the fervor of the devotion for Thee. May Thy devotion surge in my heart like splashing waves of the ocean.

Om, accept my surrender at Thy feet.

- Shree Mota

हरि:ॐ आश्रम में उपलब्ध हिंदी पुस्तकों का लिस्ट

क्रम पुस्तक	प्र.आ.	८.	श्रीमोटा के साथ वार्तालाप	२०१२
१. पूज्य श्रीमोटा एक संत	१९९७	९.	विवाह हो मंगलम्	२०१२
२. कैसर का प्रतिकार	२००८	१०.	बालकों के मोटा	२०१२
३. सुख का मार्ग	२००८	११.	विद्यार्थी मोटा का पुरुषार्थ	२०१२
४. दुर्लभ मानवदेह	२००९	१२.	मौनमंदिर का मर्म	२०१३
५. प्रसादी	२००९	१३.	मौनमंदिर का हरिद्वार	२०१३
६. नामस्मरण	२०१०	१४.	मौनएकांत की पगडंडी पर	२०१३
७. हरि:ॐ आश्रम (श्रीभगवानकेअनुभवकास्थान)	२०१०	१५.	मौनमंदिर में प्रभु	२०१४

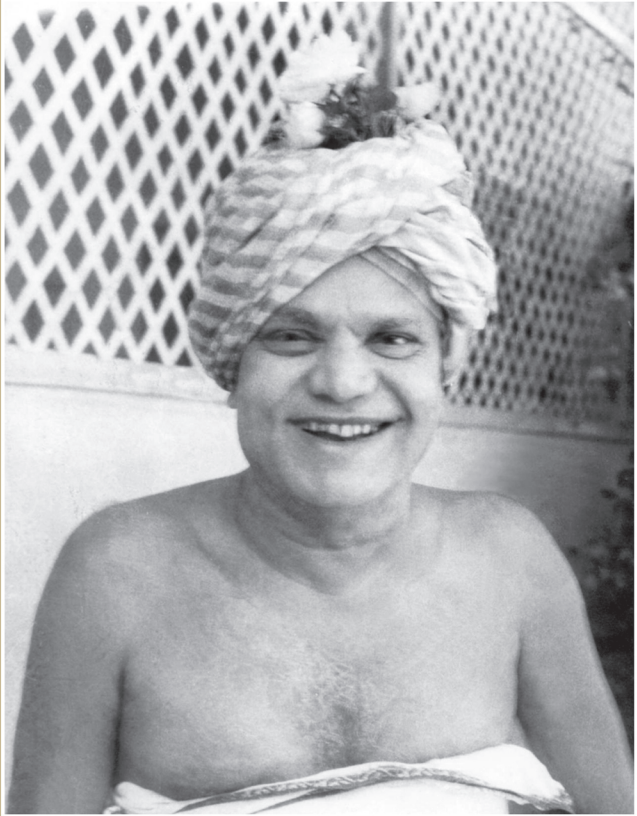
English books available at Hariom Ashram Surat. January - 2020

No. Book	F. E.	16. Shri Sadguru	2010
1. At Thy Lotus Feet	1948	17. Human To Divine	2010
2. To The Mind	1950	18. Prasadi	2011
3. Life's Struggle	1955	19. Grace	2012
4. The Fragrance Of A Saint	1982	20. I Bow At Thy Feet	2013
5. Vision Of Life - Eternal	1990	21. Attachment And Aversion	2015
6. Bhava	1991	22. The Undending Odyssey	
7. Nimitta	2005	(My Experience Of Sadguru Sri Mota's Grace)	2019
8. Self-Interest	2005	23. Puyja Shri Mota	2020
9. Inquisitiveness	2006	Glimpses of a divine life (Picture Book)	
10. Shri Mota	2007	24. Genuine Happiness	2021
11. Rites and Rituals	2007		
12. Naamsmaran	2008		
13. Mota for Children	2008		
14. Against Cancer	2008		
15. Faith	2010		

|| Hari om ||

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|| HARIOM ||



Pujya Shree Mota

“HAPPINESS”

Devotee : Mota, will you elaborate on the “HAPPINESS”?

Pujya Shree Mota : Happiness is important to live life, to do your work and interact with people. In life, Happiness is necessary to live. Happiness is not an innate or a natural quality, but it is a cultivated virtue (guna).

A Positive virtue. You have to cultivate it, as it is not present in everyone. It may be present naturally a little bit. It is more about the willingness, aspiration and firm belief that “I want to cultivate the happiness” and then only it is possible to remain happy in life. Genuine Happiness is a virtue which will not get reduced by any type of circumstances. Your happiness should not be affected or abated by any infliction, ill-will or jealousy by others.

These are the results from the cultivation of happiness. When this happiness manifests and blossoms, life seems beautiful and worth living. To say all this, is of not much value. One, who has cultivated happiness, knows its value. It is so beautiful that it can attract anyone. The real heaven in life is where happiness is present all twenty-four hours. That is the natural heaven.