

|| HARIOM ||



Pujya Shree Mota's

Spiritual Science



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Pujya Shri Mota's
Spiritual Science

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Shri Mota's 'Spiritual Science' **(Translated by H.G.C., August 2006)**

Pujya Mota's '**Spiritual Science**' is a brief introduction to his unique approach to spiritual matters. It is a primer or practical guide containing his valuable views on the ideal life and on the aim and attitude of the aspirant or the seeker after Truth. It has some valuable revelations about the nature of the selfless soul or the realized, experienced one, the "Jivanmukta", transcending जीवदशा as powerfully illustrated in an anecdote form the life of Srimad Rajachandra whom Gandhiji admired and adored. The book is arranged in a question-answer form. Here Mota talks to the reader (the Satsangi asking questions), about his own intense experiences and what he considers valuable for the seeker after Truth. The abstract subject of spirituality is made simple by the illustrations from our daily life. The deep underlying influence of 'Srimad Bhagwad Gita' is evident in every work of Shri Mota, who at Gandhiji's instance wrote a simple 'Jeevan Gita' in 'anustupa' metre for fellow prisoners and Ashram inmates.

A major portion of this booklet is concerned with Shri Mota's detailed analysis of the qualities of the Perfect Man (or 'Purna Purusha') as described in the Bhagwad Gita, of Lord Krishna, who is in himself an embodiment of the Purna Purusha or Purushottama, as described in Chapter 15 of 'The Gita'.

Shri Mota has here succinctly described the nature of the realized soul, or of one who lives in the world, does not neglect his regular duties, but remains unattached as to the fruit of his actions and continues to live on the worldly as well

as the spiritual planes at the same time. This is the important message. To read Shri Mota is like talking to a friend, philosopher and guide who is saintly but also very direct, loving and practical. Behind the writing of this book and his unconventional, rational approach was the inspiration and revelation through actual experience of Shri Mota's Sadguru.

In a nutshell, Puja Mota's 'Spiritual Science' means: "Do your daily duties honestly and effectively." "Don't think of the rewards or fruit of your actions." "Let others benefit from your actions." "Use your discretion in all that you do." "Think of God as the doer of actions. Don't take personal credits for them." "Live simply. Keep your needs limited." "God cares for everybody and loves them all. New lose faith."

The booklet is divided into three sections: The first section deals with Ideas defining or describing what a spiritual science means to Shri Mota, his treatment of the theme of Dharma, and of a true practitioner of 'dharma', his essential qualities, etc. in detail. The anecdote about Srimad Rajachandra illustrating how society can play a role in the life of an ideal practitioner of religion ('dharma'). Shri Mota sums it up in the subtitle: "Society is God". It means spirituality in action.

The second section offers us advanced hints on approaching spirituality through the chanting of God's name, repeatedly, reverently and constantly. The last section deals with 'Purna Purusha', the ideal of the Gita, as interpreted in practical terms by Shri Mota. It describes the plane of the realized soul, the Sadguru, who is like God, who lives among us and is yet far above us all. It is hoped that this precious booklet serves as a guide to the beginner, who may choose to travel further on the path of Spirituality as shown by Shri Mota.

We are happy that the book is in demand and hence this first reprint in English as well as in Gujarati.

– H. G. C.

Preface

Pujya Mota has expressed his views during discussions with inquisitive inmates who stayed with him, as well as through letters or books. Some of such thoughts or reflections were collected and published in 1996 under the title, “Shri Mota’s Spiritual Science”. With a few changes made in some titles, etc. of the matter in that edition, this second edition of the same is now brought out. The publication of this second edition has been made possible by the efforts of Shri Indravadan Sharedalal and of some of Shri Mota’s admirers, devotees, etc. It must be also noted that Shri Yogeshbhai Bhatt (U.S.A.) has financed the publication of this booklet.

The first section is on ‘Spiritual Science’, in which an admirable effort is made to present spirituality as a Science. Pujya Shri Mota clearly states that ‘the discipline that studies consciousness and its allied aspects is a Spiritual Science.’ He believes that the person who contemplates Spirituality must grasp and master the element of Consciousness. If we look at it from the conventional or traditional stand point, religion in itself is believed to be the best pathway to spirituality. But it also seems (to us) that religion is trapped or imprisoned in the mechanical rituals or ceremonies of sects or branches of established, organized religion. More prominence is given everywhere to only the

ritualistic observance of religion. (The spirit of religion or religiosity lies dead in the rituals.) The ideal of expanding one's consciousness or awareness of the Supreme Consciousness remains neglected and ignored. Pujya Mota has often affirmed or insisted on developing the noblest qualities or gunas rather than indulging in the ritualistic ceremonies (*Karmakanda*), which is the heart of religion as such. And even in that sense, the spirit of sacrifice and service to others deserve a prominent place in his idea of religion.

Pujya Mota's life's motto was : "I must make my society rise and prosper." ("Arise and awaken"). This mantra (motto) does not consist of mere words, but it is a great, religious contribution of this superman who endeavoured against all odds, all his life, incessantly, to see his dream come true, to make his society prosper and progress. **Religion is not indifferent to social progress.** Those who remain aloof and forget their duty and obligation to society do not understand religion. The great endeavour aimed at achieving an all-sided progress of society is a result of Shri Mota's revolutionary outlook. **It is a contribution of his unconventional attitude. This fact can never be lost sight of or overlooked.**

Pujya Mota has considered जिज्ञासा curiosity (inquisitiveness, eagerness to learn) and 'japa' or 'nama-smarana' i.e. constant chanting of God's name as the two main methods or pathways in the process of self-realization. These are the main steps or stages in spiritual progress. He says, "True understanding is achieved only when a burning desire to know is

awakened in us.” It is very difficult or nearly impossible to achieve such an understanding. Hence, Pujya Mota says, “We truly deserve and can do only one thing – that is, chanting God’s name continuously. We can do it easily. No other ‘yaga’ or spiritual exercise (quest) is possible for us without purity (of mind and heart). We are all fully qualified for ‘bhakti’ or devotion. (Mental worship only). To begin that process of ‘bhakti’, we must chant his name. We must remember God at all time of our awareness or living in this world. Remembering, praying, ‘bhajan–kirtan’ (Singing & chanting of God’s praise), self-surrender and social service.”

The second section deals with “Why should we chant (repeat) God’s name?” Pujya Mota’s views in relation to this are presented in this section. Pujya Mota says that sincere ‘japa’ or the process of transforming one’s life is remembering God’s name or repeating it endlessly. Here the word ‘sincere’ is very important, it must be noted. Normally, many people chant God’s name by telling beads or handling the ‘mala’. People often proclaim as to how many ‘malas’ they numbered or completed in a day. But this mechanical activity of counting the beads and the number of malas alone during a day is like plastering the ground with the help of cow-dung. What is truly needed is the intense sincerity and unflinching faith during the entire process. Pujya Mota believes that if we pray sincerely and intensely, our inner qualities are bound to be sublimated, that is, the ‘sattva’ guna will become prevalent, and that the ‘rajas’ and ‘tamas’ will

become diluted and weaker. As a result, our desires will also undergo a change. Desires for undue affection or love and for anger, etc. may also be fewer. Unless such lower desires are defeated or rendered less effective by our chanting of His name, it is not a real achievement. He says, "What for is existence? What is its aim?" Unless and until such important inherent questions become nagging and hammering us insistently, unless such souls are not constantly pestered by such questions, we are not likely to experience the true awareness or the sublimation of consciousness. And, therefore, it is imperative that 'a natural continuity' and 'an endless consistency' be recognized as the unavoidable / essential elements of Japa. Thus Pujya Mota has described in great detail for us the nature and the process of Japa. This will provide unfailing guidance, power and inspiration for the eager seeker on the path of Truth and Realization.

In the third section, Pujya Mota has delineated in words a portrait of the 'Purna Purusha' or Perfect Man. Our life in this world is a continuous cycle of birth, rebirths, life and death. Man is born with the legacy or inheritance of a number of previous births. But very few of us deserve to be called truly human. And the rarest of the rare become Supermen in a true sense. Such supermen (like Maharshi Aurobindo) can become "perfect man" (पूर्णपुरुष). We have here a detailed description of the thoughts, instincts, actions, attitudes, views of life, sense of duty or devotion, actual implementation (or life in action), nature, etc. of such perfect individuals or supermen. Such supermen live

not only like men of equanimity but also like those pervading the whole universe, remaining immortal and omnipresent.

Thus, this booklet has been loaded or made compact with diverse opinions, ideas, thoughtful reflections or contemplations expressed on different occasions through speech and writing.

Its language is easy and understandable, yet it requires a special effort of mind invariably (some intellectual exercise) on account of its high contemplative content.

We hope that it will be found useful for those who are desirous of achieving a true and scientific understanding of spirituality, in their pilgrimage of life.

January, 2004
Ahmedabad.

– DR. KANTILAL NAVADIA
Translated by : H. G. Chhikniwala

On the occasion of the 3rd Edition

We are publishing this 3rd edition of Pujya Shri Mota's Spiritual Science (booklet) as its second edition, published in January 2004 is no longer in stock.

We hope that readers will feel inclined towards spirituality by making its best (maximum) use.

March, 2004
Ahmedabad.

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INDEX

SECTION : I

1. SPIRITUAL SCIENCE	11
2. DHARMA (RELIGION/FAITH/DUTY)	16
3. THE NATURE OR QUALITY OF RELIGION	17
4. A TRUE PRACTITIONER OF RELIGION	19
5. CHARACTERISTICS OF AN IDEAL PRACTITIONER OF RELIGION/DUTY	20
6. APPRECIATION OF THE BEST/THE NOBLEST	24
7. SEEING GOD IN EVERYTHING	26
8. SHRIMAD RAJACHANDRA	27
9. UPHEAVAL	29
10. THE ROLE OF SOCIETY IN THE MAKING OF AN INDIVIDUAL	31
11. SOCIETY	32
12. THE WELFARE OF SOCIETY	33
13. SOCIETY IS GOD	35
14. AFTER REALIZATION	36
15. THE REWARD OF KARMA	40

SECTION : II

19. WHY SHOULD WE CHANT GOD'S NAME	42
--	----

SECTION : III

20. THE PERFECT MAN (THE COMPLETE MAN)	57
--	----

SECTION : I

• SPIRITUAL SCIENCE

Swajan : Mota, I wish to understand something about Spiritual Science.

Shri Mota : That is also a special science and its Supreme Power is **Consciousness**. You can call it consciousness, call it by any other name, or don't give it any name at all. All the names are given by us that is Man. Many devotees, yogis, enlightened people, have had different types of experience. Some have called God 'Merciful' (करुणामयं). Some have called him 'Saviour of the Sinners' i.e. पतितपावन (one who forgives all sins of sinners). There are a myriad names, of these there is a legion. Thousands of names have been given or used. That is why we have a special book in Sanskrit listing all those names. What's the name of the book, Mr. Jani? The book with a thousand names of God is called 'Vishnusahasranam'.

• CONTRADICTION

Hence, if we use only one special or particular name, we commit the error of contradiction. If you name it, it becomes finite or limited. Its true nature

is of Infinitude or Limitlessness. It has no limitations. It is indeed limitless. It can be bound by no boundaries. It has no definite shape or size too. This kind of consciousness and the science that studies it is called “**Spiritual Science**”.

In this science, the science of consciousness - there is nothing like Personality. There may be many more learned people, more knowledgeable than I am, sitting here. But it is my special request to all of them to correct me if I am wrong. Please see me surely afterwards.

When the consciousness becomes one with God - the individual merges with the Universal - there remains no Personality. In spite of being an individual, its individuality is lost. No individuality remains with it at all.

There, as well as, in our country, and even elsewhere, not only in our country, but everywhere - i.e. in Islam, Christianity, Jainism, etc. there has been a personality cult. Poor consciousness was lost sight of and remained isolated. Whatever sects gained prominence, their Acharyas (founders) were given greatest importance. They became prominent.

No personality really remains. Whatever the element, the individuality gets eliminated though individuals are there. That is its mystery. Hence in

this spiritual science, there has been a personality cult, and so people will worship only an individual (or personality). That 'personality' ceases to be a cult or vanishes only when one worships an individual in all sincerity, with the strong desire to get at the Truth, with all honesty and the greatest invincible desire to experience the Truth. Consciously as well as devotedly, purposefully and knowingly and when one undergoes the experience, then and then only the personality vanishes from the seeker's mind. The personality does not remain with one.

• **MAN IS NOT GREAT (GOD IS GREAT)**

Initially, we need to worship God through an individual. We do it so because we have to take it as a base. Man is not great, only God is great. That individual is only an embodiment of awakened consciousness enlightened through self- knowledge.

Initially, we have to take it as our base. But through it we have to experience God alone as great, and not that individual man. Our society today worships man and considers him as supreme. I must therefore tell you this that man is not great. We have to realize and experience God alone as great through our experiences of and with man.

I have heard many people say that if you experience (realize) Brahma, you become Brahma. **I do not agree. It's a very false belief.** The earlier you break it, the better for you. Drop that belief early. Man endowed with a body, may reach or attain to the highest state of consciousness, even higher than the highest peak of the Himalayas, yet he is not Brahma or God (in my opinion).

No man can create what God can. It's impossible. I cannot quote scriptures in support of my opinion. I am not so very learned. But it's true that the soul ensconced in consciousness, the soul staying within a body, cannot create like God. **No man can do what God alone can.** Anyone with a human body can never create anything as God can. **Creation goes on and is going on every moment of our existence.** Earths, stars continue to be born. Creation declines and ends also. Such miracles are not within the power of Man, my dear Sir.

Another reason - Please correct me if I am wrong. If some learned man corrects me, I am ready to admit my error. **Man can never create like God.** We have an example. Only one instance it is, and that is, Vishwamitra created a universe. But the sage Vishwamitra had created only another world. I call it only a possibility, but not a reality

or fact. It is only to prove that an embodied soul with such a powerful consciousness (like Vishwamitra) can achieve a miracle. That is how I interpret it.

Some one wrote to me recently. I told him, well, dear brother please give me some proof. I had received a letter. It is now with Nandubhai and not with me. The letter quotes evidence from our scriptures that such an embodied soul (शरीरधारी आत्मा) Who is firmly ensconced in Consciousness cannot create like God. That is the sole, remarkable difference. That God we have to believe as an embodied soul - with a strong purpose. It's only when the purpose is manifest that the qualities (गुणधर्म) or properties are born. These qualities are like those of the Supreme Consciousness - with its true limitlessness in all its extension - limitless expansion - that's also true, but the Purpose must be there. It becomes manifest only when the purpose (intention) is there. It's all like the properties of consciousness. There is no difference at all. The One - the embodied soul with a Purpose - that has its intention. But it has again its own limitations. The purpose has its own limitations. True eternal Consciousness has no such limitations at all.

• **THE EXTENT OF CONSCIOUSNESS**

A third aspect also needs to be understood. **Consciousness is infinite. It is limitless.** Whereas the embodied soul - the soul ensconced in consciousness has no such limitless infinite, momentary expanse. It's only when the purpose is there, not without it, my dear Sir. I just say whatever little I understand, and that is, please do not by any mistake make Man great. **Understand God alone to be great.** And hence, in this spiritual science the personality cult has no place whatsoever. This I can tell you from my own experience only. The question is good and deserves consideration and understanding. But before attempting a complete answer to this question, we must understand '**Religion**' (धर्म).

• **DHARMA (RELIGION/FAITH/DUTY)**

We must first understand 'Religion' (faith). What is Religion? It lies at the very foundation of spiritual knowledge. Without practising religion, and that too, with absolute sincerity and true feeling of oneness or being, no spiritual knowledge can be inferred or derived by anyone. In other words, it may be said that the true feeling for religion is awakened in one while beginning the journey, (साधना) taking the first step on the path of spiritual

knowledge. Therefore, **religion means the noblest of human qualities**. I give this practical and easiest definition of religion which everyone can understand. I have studied Sanskrit upto college level, brother, and I can define religion as studied in Sanskrit books, but I do not regard it as convincing. If we want to practise religion, we must grasp the true nature, quality or characteristics of religion.

• **THE NATURE OR QUALITY OF RELIGION**

My Guru Maharaj (Teacher, Preceptor) taught me this: “Son, Acquaint yourself with anything by its true nature or quality (understand its kernel or essential characteristics first)”. In a man who practises religion two qualities must be prominent : **sacrifice and altruism**. He may have his self-interest (not selfishness) because he has his own house and property, trade or business, agriculture, family and children, etc. He is also very much responsible to all of them. (He has their full responsibility). But whatever he earns or gets out of all his activities, he does not consider only his own. In religion - two qualities stand out : **Sacrifice and altruism or empathy (service to others, concern for others’ well-being)**. This is a very

simple thing I am telling you. It's an easy definition of religion. **Selfishness must be reduced to a minimum in the man who practises and continues to practise religion.**

He must remain detached or dissociated from all his worldly activities even while he continues to perform his daily activities and enjoys his relationships with worldly things. He may perform all his duties or 'karma', within the world, society, business, trade etc. and yet his attachment to the world diminishes as he performs his duties religiously. His fondness for the world diminishes; desires, cravings and anger also diminish and specially his cravings for wealth also must diminish. Let him say that he has read the scriptures, the Upanishads or heard discourses on the Upanishads. He may also say that he reads one chapter of the Gita everyday. Let him say that without reading at least one chapter of the Gita he does not take his meals. Let him say all that. From a strictly religious point of view, I do not approve of even the rituals. Religion gets into us and lives beneath our skin. It becomes part and parcel of our web and texture. Only when sacrifice and Altruism or empathy are prominent and are practised as inseparably woven into our being - it can be understood that we are practising religion.

• **A TRUE PRACTITIONER OF RELIGION**

The Practitioner of Religion :

In a true practitioner of religion, qualities like attachment, possessiveness, ego, etc. are declining or shrinking. Feelings of anger, lust or passion, etc. are also on a decline. So also his feelings of envy, greed, discrimination between ours and others' etc. get weakened. He may show his love or affection towards a person who has wronged him, love him strongly, may have no bias or prejudice to the wrongdoer, may feel no dislike envy, enmity, jealousy, etc. **He may feel no grudge or sense of revenge at all towards anyone. He must feel only love for all, a sense of goodwill towards all.** Thus he will do a great service to society, remain involved with society and do his most religious duty of social obligation.

It's so because such a performer or practitioner of religion understands or believes that, Sir, whatever he has acquired is not his alone; and that all others have their due and proportionate share in it and therefore it must be enjoyed or consumed only by sharing with all others. Now think, Sir, that if we all also believe like this then it won't take long to uplift our society. **We must all practise such a 'religion' to uplift our society.**

Many people say many different things; we also do, to make our society progress and prosper. Leaders talk limitlessly about such things. But we won't be able to achieve that progress and prosperity of society unless and until we awaken such a consciousness of duty and the religious awareness as I mentioned and of which I am fully convinced.

• **CHARACTERISTICS OF AN IDEAL PRACTITIONER OF RELIGION**

The one who does his duty is always alert. The man who practises religion through (ज्ञान) knowledge and through deep, devoted, dedicated love (प्रेमसक्ति) will never fall a prey (victim) to false allurements or silly fascination (मोड). He lives in such an atmosphere of delusion and in such a condition, too. He has to do his trade and agricultural work, etc. He has also to take part in such other industries, etc. But one who practises religion, his intellect is refined, it gets more and more refined along with his mind, consciousness, soul and so on.

That is to say, he does not remain in 'Jiva-dasha' - the ordinary 'attached' state of the soul - (because his soul is enlightened). Thus, the practitioner of religion remains always alert and aware of all that he does in each act, and every

aspect of it. He remains ever conscious of his own duty too. But that consciousness is not at his mental or intellectual level only. It gets more activated. The wisdom or understanding that is not transformed or translated into action is no wisdom or understanding in my opinion. And the same is true of our feelings too. The instincts we have are also moving towards their fulfillment. Just think, for example, you feel some desire or passion, then it is moving towards its object for fulfillment. It is in the process of culmination. If one feels greed, then the process is towards fulfillment of greed. We can see now that none of our instincts lies dormant or inactive. They soon start moving towards their desired object for fulfillment. And so, when one's religiousness is awakened, it automatically becomes aware of an endless number of such obligations (debts) and finds an easy way of moving in the direction of discharging those obligations and also discharges them. That is, it translates itself into action or activities. And therefore, one who has performed one's true religious duty to society, need not look for other patriotic activities. He has been in many ways closely related to his society: this I have conveyed to you in detail.

• **OBLIGATION IN RELIGIOUS**

PERFORMANCES

Indebtedness to Religious Duty

Hence, if we truly perform our religious duty, one cannot forget one's indebtedness or obligation to society. A truly religious person performs his or her duty in all sincerity and with full devotion. He never forgets his obligations. Our seers, sages and experienced (enlightened) persons have told us of about **five kinds of such obligations**. I don't know about all of them. Mr. Jani, sitting here, can with authority, enlighten us about them. But I know of at least one. It is an **obligation towards our forefathers** (पुत्रव्रत). It is also the obligation to our Nation or to Motherland. It means that we are under an obligation to such 'souls' who have realized themselves and are on the way towards such realization of God who is present in the form of the people around us. (It is the society we live in, the society we serve, i.e. God). It is also because such souls are sowing the seeds of devotion (sincere, inner feeling / consciousness and awareness of our true Being) in the hearts of people belonging to society. This is not a menial (or trivial) task. **It is a great mission**. We cannot say when those seeds will grow or flourish into blossom and fruit. **But the seed-sowing itself is**

a great duty. In other words, we can call it obligation towards our Motherland. And the **Motherland includes the entire society.** Thus it is a social obligation. There are two other similar obligations which I cannot remember. In all, there are **five such obligations,** which we must discharge. We are all indebted. He who does not discharge such obligations cannot be called a man of religion.

• **THE DUTY OF DEVELOPING MERIT OR AWARENESS**

Moreover, if we truly perform our duties, then the best of human qualities or virtues get evolved in us. They steadily develop in us, if we are truly religious. The qualities are : **adventure, courage, patience, forbearance, sense of sacrifice, nobility, broad-mindedness, desire to serve or be of use to others i.e. empathy.** We must willingly suffer for the sake of others. Many such virtues (noble qualities) thus develop in us. I don't claim any knowledge of scriptures, nor have I read so much. But I just convey according to my understanding. Mr. Jani, sitting here, can quote and give us detailed references to scriptures. But we must develop such virtues. Only the best of human qualities developed in us can justify our claim to

being considered human beings. Otherwise, one lacks in humanity. It is while doing our duties that we develop in us this kind of humanity. Secondly, there also develops in us a sense of appreciation while doing our duties.

• **APPRECIATION OF THE BEST**

A religious person cannot refrain from showing his appreciation of whatever is good or noble that happens in society, when something of merit is created by anyone. He makes his own contribution with love, devotion and all enthusiasm towards any act of uplifting, promoting the cause of his society, and he sees to it that society prospers in every way. This he does with a clear understanding that in whatever trade or business you or they are, your co-workers and helpers like clerks, farmers, daily wage earners, laborers, mill workers, etc. are like your own hands and feet (part and parcel of your being) without whose help you cannot earn anything. How can one ever think of doing any kind of injustice to them? We should always bear this in mind. I just want to convey to you my feeling that any one who lives religiously becomes closely connected with their society in this manner. I say this without any exaggeration that when true religiosity awakens in us, we share with others and

enjoy our earnings. Sir, many of us may not actually be living like this, I tell most of the people, and I must say also that what you earn is not entirely yours only, you have no exclusive right over it. Many other people have contributed towards your gain or profits which you have usurped. If God were here, right before our eyes, and if He had a court of law in His office, He will surely apply the Criminal Law against us and say, "Scoundrels, you are eating only stolen food." Forgive me, I am a common man unable to refrain from using such bad words. They escape me involuntarily. I do not wish or intend to cast aspersions against any one. But the 'Gita' is our standard reference book, because I have studied the Gita to some extent. The Gita tells us plainly that such people eat only stolen food (The wealth they enjoy has come by theft). When one's true religious feeling is awakened, its awareness touches each and every aspect of one's existence, every activity in which one participates, every person to whom one is related and feels affection for, to all such people he/she is responsible and the truly religious person verily discharges his/her duties towards all such people with love and devotion. Not only that, but I will also tell you about how this kind of religion is closely connected with society.

• **SEEING GOD IN EVERYTHING**

God knows how many of us understand religion in this manner. But a truly religious person who devoutly practises religion is never selfish or self-centered. (He always shares with others what he enjoys.) He never believes that all this is exclusively his alone. His attachment to objects of worldly desires diminishes. His fondness for or attraction to such wealth also declines. Gradually, step by step, it happens as he elevates himself or rises towards higher goals in performance of his religious duties. His affinity with God grows gradually - and God does not live in the heavens only - God lives in the heart of everyone. Such a person realizes his / her indebtedness to God. He admits that everything that happens is done by God. Who gave us this intelligence? God did it. I am able to tell you all this from my own experience. I do not say anything I have not experienced. This is my Preceptor's (Guru's) command "My dear son, do not tell anyone anything that you have not experienced." I have been able to use my intelligence in the writing of many books. I have donated all my earnings from books to worthy causes. I have not kept a single penny or farthing for my own use.

We earn, farmers earn, all others also earn

just by means of their intellect. This intellect is a gift of God - We cannot rightly call it our own only. It belongs to consciousness and God controls it in all of us. The practitioner of religion who truly practises it and understands his duty, is also aware that God is everywhere and in all of us. Such a person can never deceive others or anyone. In case his instincts rebel, he will try to control them. He will never do any injustice to anyone. He may prefer to be deceived by others. A religious person can easily be deceived, quite often, but he will never deceive anyone. He cannot be unjust toward anyone. He will gladly suffer or endure injustice done to him by others. Not only that, but he will also shun wealth, turn a blind eye to thousands of rupees (dollars / pounds etc.).

• **SHRIMAD RAJACHANDRA**

Sir, I am now talking about an incident from real life to illustrate my point. It's about Shrimad Rajachandra, a great man of our country. He was a man of knowledge and wisdom (revered by Gandhiji). I hold him in high esteem. I have worshipped him from my childhood. There have been many such eminent persons, many such 'experienced' persons in matters of spiritual knowledge in Gujarat in the last one hundred and

fifty or two hundred years.

There were many sects or sectarian ideologies too, but among them all I give the topmost position to Shrimad Rajachandra's in matters of spiritual knowledge in so far as I understand it. He realized that he had been indebted to some 'jiva' (person alive) to the tune of about one lakh rupees from his previous birth. Now his problem was to collect somehow the big amount of one lakh rupees so that he could pay his debt. He could not live without discharging that debt. So he thought about starting a business and he went to Bombay. He worked with a firm called Rewashankar Jagajivan which exists till today. He dealt in jewellery and did his business on a commission basis also. He entered into an agreement with some one in a transaction. It was a written agreement about how much was sold at what rate or price and what the other party would have to pay. As time passed it so happened that the prices went up and the person who had signed the agreement was simply unable to buy at exorbitant rates. He began to cry and approached Shrimad Rajachandra requesting that he could not honour his agreement. He appealed to God. He could not raise the required amount even if he sold out all his estates, orchards, bungalows, cars, etc. He just rued or regretted his

helpless condition. Then Shri Rajachandra consoled him telling him not to worry. “Why do you cry, my dear fellow?” He said, and added, “Lo, I am tearing this document off”, And so saying he actually tore it off. It was to him just a piece of paper. He let go or waived the entire amount. This is a fact, from real life. This is a fact from the life of Shrimad Rajachandra. Real men of religion are like this, men who practise what they profess or preach.

• **UPHEAVAL**

The upliftment of our society will be easy, within our reach, when all people begin to practice religion truly like this. It may happen sooner or later. It may take some time. But I am fully convinced about it. Sir, it cannot happen without some upheavals. The soil also undergoes some such upheavals before it becomes fertile. To make land fertile, we must subject it to upheavals i.e. digging and turning over, etc. We dig it deep and shuffle it up and down, moving sods to and from with a spade and pick-axe, etc. Unless the earth or farmland undergoes such upheavals, it cannot be used for agriculture. Similarly, we need a social upheaval in our country to facilitate the rise of religion, the rule of religion. Man in a happy state generally does not remember God; mostly he would

not remember God. Only while he is in a state of misery, he remembers God. For the same reason, Kuntamata asked for misery for all time, “O God! give me misery so that I keep remembering you at all time.” What an idea! I gratefully remember the writer of that story and pay him/her my homage. My respectful loving salutations to the writer who told us about this! Kuntamata (the mother of the five Pandavas and Karna) asked for misery because misery reminds you of God. The way we are trained and tested, strengthened and purified through miseries or suffering is not achieved while we are happy in a worldly sense. Normally, people are overpowered by suffering or misery, otherwise they just ignore or overlook matters of religion. They sink and become indifferent to observance of duties or discharging their religious obligations. But the one who sincerely performs his religious activities or does all duties whole-heartedly and devotedly achieves equanimity and to such a person happiness or misery becomes equal or alike. (He remains unaffected and undisturbed in all situations.) He is indifferent to such dualities.

• **THE ROLE OF SOCIETY IN THE MAKING OF AN INDIVIDUAL**

The individual is closely connected with

society. (In a sense he is a product of his society.) Whatever one does, gets or achieves is not done by oneself alone. What happens to me is also because of the help, cooperation, assistance of many people and also because of my relationships with them. (A large number of people have made it possible for me.) One has to do one's duty towards all of them lovingly, act religiously, in the best possible manner.

Our country has not yet experienced or seen much of communism. But it has had its impact on France, China and other countries. The reason is simple : Action and reaction are equal and in opposite directions. It is the reaction to action. People have become grossly self-centered and money-minded, "I and my family" – it is all. We have become indulgent in many ways as a result of the wealth we earn. Please do not understand or think that our indulgence leaves no bad impact on our society. The society is adversely affected by our behavior. Look at the way of life of our elders of about a hundred years ago. I am now seventy-four years old and approaching seventy-five. I still remember my childhood. When I was eight years old, God was gracious and I had just begun to understand a little about life. There were

rich people in those days too, but their behavior was very simple and straight-forward. They would not ever behave in a way to make others envy them. Today we see such gadgets and implements or articles of enjoyment which create a social chasm. Our country too is now experiencing this kind of social division or discrimination. One becomes aware of this social divide now, and is awakened to this reality if one is truly performing one's religious duties, obligations to society, consciously and devotedly.

- **SOCIETY**

Secondly, while we are doing our duties to society or observing our religious duties, we are not alone, unassisted or independent, in doing it. **Whatever we earn is also not exclusively our own. Just think of it rationally. In whatever we earn or achieve, a lot of other people are also involved.** That is, the society is also involved. If a man thinks or supposes that he has single-handedly cultivated a farm, well it is just not possible. He must have been helped by a number of laborers, daily wage earners, etc. We also use chemicals or fertilizers in farms. Thus we are also connected with or indirectly helped by the manufacturers of those chemicals, the industrial

labor, etc. And if we go to sell such things, we get duly involved with the people who buy. Similarly, if I am a trader or businessman, I am closely connected with and involved in the society. The society is inseparably involved with all the means of earning any kind of wealth or income.

• **THE WELFARE OF SOCIETY**

Swajan : What role can one who has realized God play in the prosperity of society?

Shri Mota : As it is said in Sanskrit, “Sarva Khalu Idam”, which means “All this is God” or “all this is Brahma”, God is really everywhere. Hence, the embodied soul (soul residing in a human body) that is established in consciousness or one with the Eternal Being, who has realized God - for such a soul, God is everywhere and everything in the Universe is Brahman incarnate. So, if my mother were ill, I will serve her. Is it not so? If my son were ill, how much troubled and restless will I be? I will do everything possible or in my power to serve him, to get the required medicine, etc., even to keep vigil at night. Tell me if I am wrong. Similarly, the realized soul that lives in a human body and has been established in consciousness will see God in everything he perceives and only if he so perceives can it be called a realized soul.

And only then can he be considered as one who possesses spiritual knowledge. Now such a soul cannot but serve God or cannot exist without remaining in service to God, if it fulfills the above conditions. I have met many such sadhus and sanyasins in my lifetime, as it happens, who say, “Why should we need any religion / do any duty? We have no action to perform”. I have heard it with my own ears, “Why should we do anything?” O my dear, this our God, who is before us every moment of our lives, who is Consciousness Supreme, is also performing action at all times. This is stated in the Gita.

He cannot exist without doing it. He must act always. He (God) is both embodied and unembodied. He performs action disinterestedly, without attachment. He is the same without any form or with it. They are both closely connected and also inseparable, and one. This is only for our understanding, if I say so. In the same way the realized soul that is established in consciousness perceives God, experiences God in all things.

• **SOCIETY IS GOD**

If you wish to realize God, or experience Him, “Society” is also God. UNDERSTAND SOCIETY

AS GOD. Where will one go to search for Him, to serve Him? **Performing ‘aarty’, lighting lamps, applying ‘tilak’ on forehead, even going to temples for ‘darshan’ is not real service to God, my dear brother.** I do not mean to say that all the above activity is wrong. But if the person is, as we saw, a realized soul, established in consciousness, experiencing the presence of God in all things, then he/she cannot live without serving God. He/she understands that whatever he/she is or he/she has is all God’s, given by God. He/she considers nothing at all as his or hers. It is by God’s grace, as he/she knows, that he/she is alive. He/she keeps nothing for him/herself because he/she is totally dedicated to God. Their love is total submission. It is not a matter of words or speech, but all of action, real action. And so, this society is also a form of God. GOD EXISTS IN THAT FORM. I am not the only one to say so. All say so. He/she must serve God alive in the form of society. Then those saints or sadhus who say, “What is Karma for us?” will not hold water. Those who say so have no meaning. That is how I simply understand it. The person cannot live without doing his/her duty to society. He or she also has such purposes to live for. He or she is connected with so many people as a result of a number of

previous births. So when the occasion arises, the time for duty comes, he or she cannot but discharge his/her duty or obligation.

• AFTER REALIZATION

Swajan : Mota, after realization of God, what does an individual experience in this world? (How does a spiritually advanced person continue to live in this world?)

Shri Mota : Once a soul is realized, or achieves the highest state of being, in spiritual advancement, he becomes the Master of Prakriti (nature). **He controls all existence. He can make use of any kind of instrument. He remains Lord of Nature. He acts in any manner.** We, who are worldly beings (souls) cannot compare with such a realized soul. We stand no comparison with such a being. I had also started testing my Guru Maharaj, examining and evaluating him, but only after I began to worship him, did he become familiar to me. Only then could I become truly acquainted. If you wish to understand truly any such great man or a man of spiritual excellence, it is imperative that the spirit of worship or devotion arise in you. **You should let the spirit of true worship awaken in you.** You cannot understand such a dignitary unless you feel fully devoted to

him/her. **Unless you worship truly, you cannot understand such a person.** The reason is he/she is also just like you and me. He/she has a human body like all of us, and they also behave just like us. **And we are also likely to evaluate or understand such a person in our own terms only.** He/she does at times show you directly his/her living prowess, the power of consciousness, just before your eyes. But you are very likely to forget it soon afterwards, my dear Sir.

I am telling you about a true experience of my own life. We have here, sitting with us, Dr. Kantaben Patel. And there are many others also here, just like her. But they are all likely to forget about such experiences. But, brother, why should I talk about such things? We have the story of Bhagavan Vyasa in our Shrimad Bhagavat. And what wonderful tricks even Lord Krishna in his childhood played with his mother Jashodamata! How incredible or superhuman were his powers! But Jashodamata was unmindful of such things, such powers, etc. because to her Krishna was just her own little son, “My Kanaiyo”, “My Kanaiyo” only. If anyone told her that he was truly the Lord God himself, she would not believe it. She would just deny it. Therefore, Sir, it is not possible for us unless we are ripe for such an experience, unless

we fully deserve and be duly qualified.

And people think of earning without making any effort. If a person believes in such things, like effortless earning, he may not be a worldly person in a gross sense. How can he be a spiritual person in any sense? Some people say, "The Master (Guru) will be gracious and merciful. He may just favour one. O my dear fellow, our society has become lame and limping, weak and backward just in such silly hopes, just because of such blind faith. I tell you. Just try to buy even two paise worth of 'variali' (celery) from a grocer. Just two paise worth, dear Sir, not more. Even one paise worth you may ask for. The grocer, I am sure, will not oblige. He cannot. Then how can you hope to obtain this blessing, this grace of God, without anything in return, or just gratis. It is such an invaluable thing. It stands comparison with nothing else in the world. How can you hope to get it free of cost? And our people, people of our community and society, ask for such grace and blessings just in return for nothing. What an idea! My Guru Maharaj, my Master, wanted to offer me his stick (danda), an emblem of honour. I was foolish enough not to accept it. Do you see? why? A danda or emblem would suit me only if I were a sanyasin. But this poor soul (me) was ordered to live the life

of a 'grahastha", a householder. How can it match the life of a worldly man! Otherwise, I could have used the 'danda' to punish an individual, "Stupid, don't come near me!" "Don't ask me for favours!". Fool, are you asking for favours without any effort on your part? Are you in your senses or not? Have you mortgaged your wits? Your intelligence? **People blindly trust and believe that God will come to them on his own. (Nothing is gained without effort). I pray to you all to forget about such undeserved favours. You can't get anything in return for nothing. It is foolish to ask for such favours.** It only proves that you have lost your senses or mortgaged your intelligence. The sooner we forget such things, the better for us all. I don't mean to say that people are unable to grant such favours or such blessings. The power is there, of course. And I say it, with reference to myself only, for my own purpose. God knows the truth about others! I can say this of myself alone. **But if you succeed in pleasing God, he surely blesses you.** Why is it so? That's just a question. It is not so easy to be accepted by all. Everyone cannot believe it. **Please try to make him pleased with you, very very pleased with you.** Then his blessings are sure to descend on you and yet it stands to question. It is subject to doubt. Such

blessings easily descend upon
 a beggar in the street, a man in the street, my
 dear Sir!

• **THE REWARD OF KARMA**

Swajan : Please explain to us the principle of the bond of action and its fruit.

Sir, if someone has wronged some other person, in this our life, the one we are passing through, i.e. if one person is wronged or done injustice to by another, is that person who wronged some one likely to suffer the fruit of his action in his next birth? Is he likely to be punished in his future births?

Shri Mota : Please look at this whole question (problem) in the perspective of Psychology. I have not studied any scriptures or such holy books, my dear brother, and I don't claim to be knowledgeable! I was required to write the Gita (Gitaji) just because I was expected to make my students in jail realize its (Gita's) importance. (I had to teach them its significance and relevance) Just at that time I received a letter telling me that I had to write the Gita in the 'Anushtoopa' verse form (a simple couplet form). The condition was it must be easy enough to be understood at first reading only. Then I realized that it was an order

from God (It was the Lord's command). So I read and studied the Gita and wrote this 'Jivan Gita' in Gujarati in a very simple style, I have not read anything other than this. And so, with the grace of God I was able to find answers or solutions to whatever problems that came to confront me, in the perspective of Psychology, in a manner as rational as possible, a way that is acceptable to our understanding and common sense, to our mind.

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SECTION : II

Why should we utter God's name? Prolonged and constant chanting of God's name (JAPA-SADHANA)

• LIFE AS AN EXPERIENCE

Just as the formula H_2O is acknowledged by all as a proven fact (proved by experimenting), similarly, **it is a historical fact, acknowledged by all, that different people**, belonging to a number of countries, communities, religions and cultures, through their own experiments (with self) conducted with a sense of total surrender and having plunged into the fire (yagna) of sacrifice, by whole-heartedly becoming one with the cause (consciousness), **have imbibed and been absorbed inextricably with Truth.** And it is also true that by the power of that Truth they have lived, impressed and influenced other people in their society or community, showing them a new pathway of living, and guiding them further on that path, through direct and creative action. This is also a historical fact.

Then are those experiments which such great people made during different periods of their lives respectively, with a total sense of surrender, devotion and love, not perfectly scientific? (Can we not call all those spiritual experiments also purely scientific?) (The end and the method are the same or similar in all these cases). Just as Science through various experiments (over the ages) has proved directly several facts about our world which are easily accepted by all, so also or in a similar way have those great personages, during their lifetimes, through their own unique conclusive experiments, made the world and the people around them not only rationally realize the Truth about life but also experience it directly. **Then, are those lives and the Truth manifested through their knowledge and devotion also not experiments?**

- **THE INFLUENCE OF THE LIVES OF GREAT PERSONS**

Such people have no doubt changed their own lives - it is an undeniable fact - but they have also changed the lives of other people by their own influence. It is again a historical fact that they have been directly instrumental in transforming the lives of a great number of people who had negative

attitudes, and have also accelerated the process of such a transformation.

- **THE SIGNIFICANCE OF JAPA OR CONSTANT RECITATION OF GOD'S NAME**

The remembrance of the Lord God means a kind of process of transforming one's life by power of sincere, constant recitation of His name. It requires faith, no doubt. But it can happen even in the case of one without faith. **(It means it can inspire faith in a person who has no faith.)**

Someone may argue and doubt as to how to control reduce or nullify one's lust, anger, greed, etc. with the help of Japa. The only answer is that one must plunge into this process with a sense of total surrender and kindle within oneself with the power of Japa unflinching faith in love and devotion. Only such a person can realize its true power. In support of that, the fact is as follows.

- **FIVE ELEMENTS & THREE 'GUNAS' (PROPERTIES, QUALITIES OR CHARACTERISTICS)**

The five elements are Ether or Sky (space), Air, Light, Water and Earth. Each of the elements has the following constituent qualities : **Ether -**

Sound, **Air** - touch, **Light** - vision form, **Water** - rasa or fluidity, liquidity; and **Earth** - smell, aroma.

Now these five elements are associated with the three Gunas or qualities : Satva, Rajas and Tamas. Satva is associated with Space, the sky or heavens, Rajas with Light; and Tamas with Water and Earth. The Word and Space are closely and completely connected with each other. They appear to be separate, but are inseparably one, like light and the Sun, heat and fire.

The Word (sound) "OM" is there from times immemorial. It is timeless and endless; or it has no beginning in Time. It is a symbol of consciousness. When in this Word, which is consciousness, arises living eternity, infinity and continuity as a force, then with its support arises the space element and becomes prominent. Now, as the Satva Guna is closely associated with Space and Earth, when the Space element gets prominent, Satva also rises, blossoms and becomes prominent and with the Satva Guna becoming prominent and powerful, in this manner, the two other gunas (qualities) of Rajas and Tamas, become secondary, subordinate or less powerful. **The objects of man's desire such as lust and anger are associated with Rajas and Tamas.** So when Rajas and Tamas are weakened or kept under control, Lust, anger etc.

are also weakened. Thus living in the Word which symbolizes consciousness, when eternity, infinity and continuity come to the fore easily, the seeker after Truth or Shreya Sadhaka finds it rather easy to control or keep within his power the qualities like lust, anger, attachment, aversion etc. Such qualities themselves get weakened. **The real reason behind this achievement or state of consciousness is a distinct kind of awareness.** The Word which itself is a symbol and good conductor of consciousness or energy becomes the support of the state of living, natural or effortless continuity, eternity and infinity. It is a special state or again a distinct kind of awareness. It enables the enlightened soul clearly to see its life's goal and determine firmly the difference between Truth and Untruth with the right power of judgement or discretion. Not only that, the person also loses no time in extricating (or disentangling) oneself from whatever is not right in the perception of the goal or whatever is in conflict with that goal. At that time, the person's perception is totally directed to the goal, well-inclined and instinctively so, fully alive, dynamic, active and creative, absolutely and inexhaustibly aligned with consciousness, full of energy and at all time fully aware of its aim. When such a live, effortless, dynamic, active and creative

awareness manifests in one, the enlightened person's (seeker's) vision, inclination, attitudes, etc. are fully manifested and remain consistently and at all time directed to the goal.

• **THE POWER OF THE WORD IN MANTRA**

The Word, **Mantra** (symbolic prayer, divine incantation powerful sounds) carries great power within itself. When such a live power arises in a mantra (word), it creates or gives birth to a natural, live faith, and then manifold virtues and power flow perpetually from that live natural faith. Then one need not cultivate any particular 'guna', because the gunas and the power are a result of that faith as told above.

So long as that powerful faith is not born or manifested in a seeker after truth, the seeker finds it necessary to cultivate the guna and the power.

• **VOLCANIC ASPIRATION**

It is also equally true that even when one remembers God, but if the person's attachment, anger, etc. are not controlled or weakened, the remembrance of God by itself does not come to the fore or become prominent. It is not so probable or easy that a common soul gets strongly, infinitely and consistently involved with remembering God's

name. The soul is affected by a volcanic aspiration (is obsessed by an immeasurably strong desire to reach him). Only such a soul will have the power of being manifested through the infinite power of the Word, and such souls are surely to be found in a microscopic creative minority. (There are not many of a like nature to be seen.) Thus, even though 'japa' or remembering God's name repeatedly remains the best, easy, pure and innocent means of awakening and uplifting one's life, with regard to common, ordinary souls, yet along with that 'japa' in order to awaken the conscious Prana, the seeker must also constantly struggle to weaken the desires like attachment, anger, etc. By so doing the seeker makes his power of Japa stronger and stronger. And it comes to the fore.

In order to reach to the core of any subject, one has to be prepared to take a blind jump with full readiness for self-sacrifice, etc. It is called 'Ya Hom', or in other words, '**Do or die**'. Without getting one's self merged in totality, in all consciousness, with full devotion and a sense of surrender, it is not possible to reach to the core of a subject.

What is life for? What is the prime purpose of existence? Unless such innate questions bother

or totally obsess a person or people, persistently and at all times, there is little chance or probability of the manifestation of Conscious Prana in Japa for them and the rest of the people.

• **THE POWER THAT AWAKENS CONSCIOUSNESS**

When the Word becomes imbued or impregnated with the sublime consciousness (or conscious sublime) and is filled, suffused or saturated with the natural, loving, sublime faith, then its instruments (organs) like Mind, Intellect, Reason, Soul and Ego tend to become gradually brighter and brighter and subtler and subtler. The course of their journey or the realm of their play, (their field of activity) is unique and directed towards their goal only. And the power that emerges out of that single-minded conscious faith helps the player (seeker) to fight valiantly and with all awareness and manliness, the forces of evil against good. **Such a seeker then becomes a truly brave warrior. His awareness has by then become a profound and irresistible power in itself.** And when such an awareness chooses to be born in one or to inhabit a right receptacle or instrument (some person) then it continues to renew itself in a live and dynamic manner, giving

birth to more merit and power. Not only that, but it also becomes alert, observant and perceptive to the prominent or outstanding aspects of art, beauty, organization etc. It becomes more and more perceptive and alert, growing into a state of wide-awakening, lively and vigilant, and in the end becomes manifested or revealed as a kind of experience in the direction of or leading towards Satyam, Shivam, Sundaram (Truth, Beauty and Godliness). **'Shivam'** also means auspicious, bringing with it welfare (Kalyan) or eternal **well-being**, i.e. **being godlike**.

A spontaneous, creative, dynamic and continuous process of sublimation begins. Whenever there is a process of consistent and continuous Japa or repeated remembrance or recitation of God's name, then and then only the process of sublimation in the instrument (person) begins in a natural, creative and dynamic manner.

• **CHARACTERISTICS OF THE EMERGING CONSCIOUSNESS**

There are obvious, visible characteristics of enlightened consciousness or sublime awareness. They can be identified also. As soon as such a state of enlightened consciousness is achieved or is born, with it are automatically born an insight or

deep understanding or discretion as to the consequences and nature of each of our actions, etc. It is a state of Being that throws light on or illumines everything and makes its true nature or form understandable or recognizable and its true hidden significance or core of its meaning also manifest or clear before one. **Such a state of Being lovingly welcomes and willingly accepts and makes one's own whatever is worth welcoming and acceptable. Such a state of Being is like the inner eyes of the seeker after truth.** Such a living natural state of Being gives birth to a harmonious, well-coordinated confluence of Knowledge(ज्ञान), Action(कर्म) and Devotion(भक्ति). The State of Being (enlightened awareness or super consciousness) is instrumental in bringing about or causing Devotion as well as Knowledge, and through proper action it incorporates both Knowledge and Devotion. A state of complete concentration of the heart is achieved or it results from the accomplishment of the enlightened state of being identified with the Word. And a total identification with an object (objects) becomes possible as a result of the complete concentration of the heart (or mind).

- **THE TECHNIQUE OF JAPA - THE METHOD AND ITS MEASUREMENT (EVALUATION)**

- A japa should be as brief as possible.
- There should be no hard letters or consonants in a Japa. The easier to recite a japa, the better it is. (The best japa must be very easy to utter or articulate).

- That verse is the best which contains in its words letters or sounds which touch and penetrate the three areas of vocalisation : navel, throat and the topmost part of the human head.

- The japa should be easy to utter or recite in harmony or concurrence with the beating of the pulse or with the process of inhaling and exhaling.

- The Japa can become efficacious and helpful in directing the heart and inner actions (instruments) towards the right path of Yoga only when the mantra japa becomes lively, natural, continuous and incessant like the flow of the river Ganga.

- **It is imperative that the Japa have its incessant flow. Only then will it rise to the state of Being or Awareness of the Supreme.**

- The best way of reciting Japa is with total sincerity, ardor and dedication.

Only mental Japa (without utterance) is also a good way, perhaps the best. But initially and

usually no one can do it only mentally, because the mind is always obsessed with ideas of doing and not-doing. The mind being a functioning part of duality and of the three gunas, it cannot be free from motions of doing and not-doing. It cannot do anything else. Whereas Japa is possible only when a firmly involved and consistently creative and conscious state of mind is achieved and even that must be very natural and non-stop throughout, such is Japa.

• ACTION - REACTION : VIBRATION AND THE EFFECT OF JAPA

The nerves in our (human) body are subject to vibrations as a result of actions and reactions of diverse types. Those vibrations also are of different types; and as a result of different types of vibration, the body passes through or experiences different stages of sensation. When lust, anger, greed, attachment, pride, bitterness and ego, etc. get into ascendancy, or become intense, they produce certain types of excitement, passion, etc. in us, and as a result of such experiences (action, reaction, inter-action) the nerves become subject to vibrations of various types. In a person or body there exists a kind of balance or equanimity. Such vibrations cause disturbance or

disorder in that state of balance or equinamity. They cause excitement (lack of peace) and inequity (lack of equilibrium). And, consequently due to a disturbed or disorderly state of the nerves, they become less efficient gradually, and they also tend to become weaker in their power of holding or carrying. Equilibrium gets reduced (or balance is broken) and it allows diseases to enter. **When Japa or mantra is consistently, sincerely and continuously chanted, it helps to tone up the nerves. The nerves become strong and toned up. That produces equilibrium, peace and balance, etc. in the nerves.** When the condition of such peace, balance and equanimity of nerves achieves a climax, then it may lead to a state or condition of immunity of keeping diseases of the body away. For that reason, it is quite imperative that the Japa achieve the continuity, consistency, non-stop fluidity and holy purity of the flow of the sacred Ganga. When Japa embodies such an emotive continuity, then only it becomes effective in motivating and moulding the aims and instinctive tendencies of the mind, intellect, consciousness, reason, spirit and ego. The doing, not-doing state of mind comes under control. A true, vital '**sattvik**' state of consciousness comes into being. A natural condition of the soul arises in which the tendencies towards lust, anger etc. get

weakened automatically. The state of equanimity of intellect becoming stabilized, remains consistent and inviolable, and the Ego, which in a normal state of being called Jivadasha remains often attracted towards or absorbed in matters of duality and the three gunas (satva, rajas, tamas) etc. is now able to withdraw itself and becomes directed and ready to move towards knowledgeable or knowledge-giving study of consciousness, the search for perfect consciousness.

• **THE INDISPENSABILITY OF FAITH IN JAPA**

Faith is indeed necessary while doing Japa. But in that case, faith in a particular process or Karma is indispensable in order to accomplish our objective perfectly in any case. Whenever we wish to achieve something, we need full faith in the process of that action. **Without such faith in action, nothing is possible to accomplish.**

I have given words to or tried to express what in spirit I have achieved as a result of faith in Japa. As we read it, we understand what deep study has gone into it. This discourse (writing) on Japa is both scholarly and knowledgeable. (It is full of knowledge and scholarship). I have tried to approach the problem from all possible angles or

points of view in all its aspects. All this would not have been possible if I had not been fully involved in the spirit and true manner of Japa.

• **JAPA IS UNFAILING POWER DIVINE**

But it is very difficult for people (society) to understand and appreciate the true worth and contribution of such a **warrior of experiments** who has totally devoted and dedicated himself in every way, with a sense of surrender and sacrifice to such experiments or plunged into them with a sense of do or die. If people fail to understand him, how can we expect them to experience the same?

(Hari Om Ashram,
Nadiad, 26-10-72)

SECTION : III

The Perfect One (The Complete Man)

It is not at all easy to identify and to appreciate the true worth of a perfect man. Generally, diverse notions or opinions exist among us regarding the concept of the perfect one. Some firm opinions or ideas regarding the conduct or style of living of such a perfect man have already taken possession of our minds as a result of our reading of books of fanciful, capricious thinking and as we are guided by our own outlook or understanding as well as by the established or current ideas prevalent in the society of our time.

• DIFFERENT BELIEFS REGARDING THE PERFECT MAN

The Perfect Man, according to many is one who has reduced his life's needs to the minimum. One who feels (abundant) exhaustive compassion towards the poor and the downtrodden. One who cares not at all for his personal - individual - liberation. One who is an ocean of kindness (mercy) for the

whole of humanity and strives only for the upliftment of mankind. According to some others, the Perfect Man is one who observes silence or speaks the least. One whose face is always calm and solemn. And when we approach such an individual we are at once and invariably impressed by his/her nobility and magnanimity. But if such an individual is observed as laughing loudly and seen as engaged or involved in some trivial ordinary activity, taking interest in worldly affairs and talking intemperately about such mean matters - **well then the show is over! The spell is broken!** However great he might be, yet he will be perceived as one who is out to impress people by his inordinate prowess and intellect, and by attracting everybody towards himself, to dominate and keep them under his power. Such people may also generously acknowledge that man as a little meritorious person or as a person of integrity and character and hence very powerful, but, in the end, he will be perceived as **a worldly being, that is one who is immersed only in base, earthly matters, loitering on a lower plane.**

• **THE NATURE AND IDENTITY OF A PERFECT MAN**

But there are no labels as stated above, or price tags which attract our eyes, stuck or pasted on the

forehead of such a perfect man. **A diamond was evaluated differently by a vegetable seller, a cloth merchant and a clever jeweller.** That story applies to this matter. **Only an expert can judge another expert (as only poets are the best judges of poetry).** As regards, not only a true saint, but even any genius of extraordinary talent - the truth or essence can be judged only by one who has achieved profound knowledge and expertise with total devotion and dedication and through a profound study of the subject concerned. **It is said that there are only a few persons, whose names you can count on your fingers, who thoroughly understand Prof. Einstein's theory of Relativity.** In the same way, only he who has the right vision and a heart ready to appreciate can acknowledge or identify a perfect man as a perfect man or an accomplished individual.

• **THE FACE OF TRUTH IN
THE GOLDEN (WOMB) ORB/
"HIRANYA GARBHA"**

For this reason, it is not claimed, to the smallest degree, that in this article the limits of Truth are envisaged. **It is probable that there are a number of errors or shortcomings.** This is only a humble attempt to indicate or point out that specific subject. It is my aim and effort to

sum up here, in essence, what I have been able to understand or gather through my contacts, to some extent, with genius-saints, to reach at the core of wisdom or experience, with the sole and single objective, experience the philosophical quest of life, having determined not to be dazzled by the light of any genius, however brilliant they might be, and by observing, assessing and contemplating both their conduct and speech, behavior and precepts, calmly (with a quiet mind) and to the best of my ability, and also, to some extent, having a firm determination (a firm resolve) not to be tossed by the stormy clashes of diverse opposing or conflicting ideas. It is impossible to identify or establish contact with a real (genius) saint - like the face of truth concealed under the lid of the golden orb (the face or vision of a real saint) so long as our mind is obsessed or laden with deep-rooted, definite, set beliefs or opinions. **It is impossible to arrive at the door of truth or get its full vision unless we are prepared to be forcefully led to wherever it might lead us.** It (the question of truth) requires the seeker to be completely unbiased (with an open mind) and ready to go bravely and blindly, early and willingly wherever it might lead us, unmindful and unafraid of any kind of consequences.

The perfection of a perfect soul (enlightened individual, the complete man) is not seen with our gross eyes in a gross field of activity. It is to be realized or experienced in the subtle area of the heart, of the mind or of our inner nature. And hence, in order to visualize it, we need our subtle inner vision only, our mind's eye alone can see it. We must not forget that important fact in regard to this subject. And, therefore, for that only reason, I have given the description, as above, or commented as above, in order to enable us to identify or recognize a true saint.

• **NON-TRANSPARENT SOUL**

Another reason, moreover, is that the noble soul of the highest category is almost non-transparent. It is easy to see through the crooked (chanakya) policy of a crafty, deceitful person, he or she can be caught and exposed. But it is indeed very difficult to understand the motives behind certain actions of the perfect man (the enlightened, accomplished soul). **Our imagination generally cannot fully grasp or unveil its motives and objectives. We only try to measure or evaluate the workings of its mind with the help of our own base, limited minds.** Our measuring rod falls short to assess their full worth or worthiness. And though the perfect man (soul) is also just like us,

skinned, clothed or enveloped in flesh and blood like our own, still its gross body is just a meagre part of its genius, the greatness of its soul. That man though in a human form, however, is able to touch the sky, be heavenly, divine, celestial, simply because of his extraordinary, wonderful and often miraculous or miracle-like experiences. **His mind and soul are as broad or limitless as the skies and the creations (works, activities) born out of them are also far above the reach of common humanity,** even though outwardly they are or seem to be quite ordinary or sometimes even pervert or tosy-turvy.

• **DETERMINATION**

For example, on those occasions (common events or happenings) which prove to be calamitous or heart-rending or capable of causing great misery to worldly people, the accomplished soul (perfect man) remains calm and quiet, unperturbed and unruffled like as before (those events). Such a soul seems to remain untouched and unaffected by events like terrible aggression by (from) a merciless enemy, large-scale devastation, caused by a devilish drought or famine, and such or any other catastrophes, calamities, scourge of plague or earthquakes or meteoric strikes, etc. **Apparently, the soul appears to be quite heartless, but only superficially so.**

But in truth it is not heartless or cruel. He can see clearly, as in a lamp-light, what others cannot see. And, that is why, he remains resolute and firm on such occasions. **He knows that every object (in this universe) is controlled by and follows its own destiny. And that is why he lets things happen as they do, unhindered, in their own way.** He considers it right to allow things to take their own course and does not interfere with their functioning, their normal evolution or growth. And hence he remains or appears to be inactive (inert) on such occasions. Besides his very subtle, unexpressed (inexplicit) compassion is much more effective than the din and bustle and noisy activities of others - this is known only to him. **It remains his own exclusive experience.**

• **LIMITLESSNESS, UNBOUNDEDNESS**

His instinctive nature is like the ceaseless, nonstop flow of a river in its course. He keeps himself unbounded or unrestricted, free from regulations. And also allows others to remain equally free in all their movements so that they may also be naturally moulded or formed according to their nature. And thus, though apparently he seems to be quite retired or resigned, yet he serves the others in the best possible manner.

• **ABSOLUTE EQUILIBRIUM**

From his (its) point of view, nothing is basically in essence superior to another or better than another. **He forgets its/his own self-hood, and therefore, can rise above differentiations or dissimilarities.** He does not have to strive for anything because he does not desire or aspire for anything. And so, things like success, achievement of the fruit of action, or of objectives, etc. do not matter to him at all, His (its) soul encompasses or includes everything. And hence he becomes merged or identified with everything (all objects) with perfect equanimity and thus conceals or loses his own identity. And **therefore, a saintly soul has no name or identity.***

• **FULLY CONTENTED**

He is fully contented with everything at any place and in all circumstances as well. Hence he is happy in himself. Any changes seem to him to be like ripples of waves of an eternal ocean. And he can easily ride over such ripples or currents. **He is thus fittest for the task of ruling or administration because he has no personal needs or desires.**

* Elsewhere it is stated by Shri Mota that the Sadguru has no individuality, but the essential universal Gurutatva (गुरुतत्त्व).

• **MAN WITHOUT ANY DIFFERENCES OF OPINIONS**

He is aware that in him everything is born automatically or spontaneously, without effort. He is absolutely above all manner of likes and dislikes. **He is totally impartial towards all sorts of opinions, distinctions or contradistinctions. He does not enjoy or sacrifice anything. He has no personal opinion of any kind. He does not even oppose any kind of differences of opinions.** He simply transcends them all and is above or aloof. He observes with equanimity the natural and spontaneous process of evolution of all things, and hence he does not obstruct or hinder the state of things emerging naturally or spontaneously.

• **ONE WITH THE SUPREME AND DETACHED, DISINTERESTED**

He is forever immersed in the Supreme Being and therefore, is in himself the Highest knowledge or constitutes infinite knowledge. **He never indulges in any kind of creation or construction and, therefore, he never destroys anything.** He continues to remain in direct experience or is experiencing everything. **He does not preserve or allow to linger in him the impressions**

received from experiences. He never thinks about an experience either before or after experiencing it. (He contemplates nothing). He never feels any kind of anxiety or eagerness regarding the future, and so remains totally detached about it. (He is disinterested in the future, or in things to happen). The past also escapes (passes through) him in the same way as time passing through us invisibly. **There is nothing like the Present also for him.** He does not feel and is immune from any kind of conscious observation of the external world as well as conscious sensation of the internal world.

He feels the joy of everything as it is and is able to adjust with any kind of change at each and every place. **He never cares for life or / and death. His mind is empty.** Whatever impression it receives is stored in its consciousness / being. **His soul remains aloof or untouched.** But in the normal course of things, he is never conscious of the impressions being received or imprinted in him. **On a rare occasion when such an imprint is made in his consciousness, then it is transformed into an act of worship i.e. offering to God,** and is automatically disintegrated or it soon disappears. But we can never grasp or understand such a nature or inclination of saints. In reality, such people never have any such inclination at all.

• **SELF-REGULATED AND POISED**

It is only a self-automated, self-activated element! It often acts silently, unobtrusively, or at other times, in other ways or manners to suit the occasions and the circumstances. But its basis (background) is above the gunas (three qualities), or is sometimes even affected by the gunas. And at certain (rare) times it remains in an unknown intermediate position which is neither in the gunas nor outside of them. Whatever is inevitable or unavoidable is known to it as the work of destiny and hence it remains calm and composed for ever. Apparently, it is unuseful to others. But by its very existence, it automatically participates in or contributes towards the evolution of the entire universe. Thus, the perfect man (individual) allows or enables everyone to reach towards one's fulfillments in one's own way, helping each towards self-fulfillment in a natural way. He sees nothing contradictory or in conflict with the essence of existence, the elements.

• **IMPERVIOUS TO CRITICISM AND/OR PRAISE**

He is above all criticism or praise, slander or admiration. The form and characteristics of its nature are of a diverse kind. He keeps swimming on the surface of the current of Time and holds

fast to nothing as a matter of choice, never insists on anything. **He is at times above or below the surface. He is profoundly calm about events at all times.** He considers events as mere events, or happenings only, and acts accordingly. Events cannot sweep him off with them. He bends the movement or motion, the direction and the force of events to suit his own purpose - they all converge easily in him.

- **CLIMAX IN HIMSELF/
THE APEX OF ALL**

He is his own apex point or climax, because he understands the movement and speed of the wheel of Time. Hence, the transformations of Time (upheavals) do not or cannot disturb him. And thus when he understands Time, he does not waste time in seeking to analyse the reasons behind things. **He perceives concord even in things discordant. (He sees harmony even in chaos).** He has nothing like 'I' or ego, and so, he has no attachment towards anything, and consequently, he has not to suffer or endure any kind of war or defeat. The vicissitudes of fortune cannot affect or disturb him. He has right virtues (noble qualities), but he appears to have none, as it were. He has the form or body of a human being, but he does

not clearly look like one. **He never plans to do anything, so he needs no knowledge at all.**

There is no deficiency or lack in his thought and conduct, and hence he needs no principles of morality or code of conduct. He has no carnal love for anyone, and he desires no victory which comes after valor. And so, there is no cause for merriment on victory or conquest, and for lamentation on loss or failure. **He has nothing to remember and nothing to forget. He in himself is pure experience, and so he is pure science or awareness.**

He unites in himself nature and its maker, or the creation and the creator. He looks with equanimity at everything as the same in its essence. **There is no mutual exclusivity in objects in his eyes.** He looks at things respectively in relation to their nature of experience. It exists in the form of essence or basic element inside, outside and in between or among them all. **And hence it is both full and empty at the same time.** It has no knowledge or awareness of its separate entity just because it is omnipresent by itself, by its own nature. And thus it equates itself wonderfully in unification with its other self. It is the entirety of gunas (three qualities). It is the very entirety (total entity, unified, indivisible whole)

of all existence, creation, motivation of the inert and the conscious, of mind and matter, of space and time. **In short, it is in itself the totality of the spontaneity (self-born nature) of all cosmos, the universe.**

• **SELF-BORN**

In a way, it does not do anything. It is inactive. But in another way, it does everything or all because it is in itself the entirety of spontaneity (self-born, or self-created, self-existent, self-perpetuating). And **thus, even though really it does not create, it creates.** To him / it everything seems to be trapped or gripped in the limits of creation and destruction (bound by law of nature). **Moreover, even in the process of destruction, it finds the process of creation. (Both are one and unified).** It has not a single desire different from the truth that is omnipresent (all-pervading), peaceful (blissful) and totally beneficial. **Thus it remains active in the midst of inactivity. It never does anything inappropriate.** It does all kinds of activity like crying, smiling, joking, chatting, speaking, humming, muttering, etc. But spontaneously and compassionately it wanders in innocent simplicity and experiences non-separateness with everyone.

It has nothing like individual or personal attitudes. Its impact is felt everywhere by itself and thus it fulfills its own true nature or form. It may appear to be inert or inactive sometimes, whereas at other times it may appear to be very energetic and dynamic or active, at times steady, peaceful and quiet or at other times passive and sad; and thus, it embodies in essence the entirety of all sorts of excitement, passionate tendencies, and transcending them all, too. And **thus it remains retired even in the midst of activity.**

• **UNTOUCHED BY FAME OR RENOWN**

It/He has nothing to do with fame or renown. He owns nothing and yet owns all. He is the master of everyone and at the same time of no one. **He is one with the infinite, the eternal.** His mind is like a mirror and therefore, he can adjust skilfully with the environment or condition (of nature), and the environment can never envelope or overpower him. He easily gets an insight into the sensible working and the purpose of Time and of the worthiness of circumstances, and allows the world to go its own way, to take care of itself. **He never imitates anyone, because imitation can never be the appropriate action at times. He can be compared only with himself, and with**

nothing or no one else. He is incomparable and unique. He never depends on anyone or anything and is self-reliant in himself.

• **BALANCE IN ELEMENTS**

He attends to or looks after a lot of things at the same time. But he is never carried away by them. And even though he handles a huge burden, yet his heart remains unburdened. Such an art is inherently and automatically born in him. He has the knowledge of the sameness in essence of all things. He sees oneness of Truth or sees the uniformity of essence in all things in the true sense. **Thus he is inscrutable. The word 'Neti' alone fits him or truly describes him.**

Hari:Om

Sadhana–Marma

– Shri Mota

The Core of the Experiment in Search of the Supreme

The Quintessence of the Quest (Points to Ponder in search of God) (The Pathway to Realization)

- Continuous chanting, repeated recitation of God's name, the process of 'japa' aloud or only in the mind, done consciously with a concentrated mind and heart, and contemplation of the Conscious, the Supreme Being.
- Total Surrender of both the Good and the Evil, at every moment of life.
- The attitude of a witness only, Awareness and No links with Thoughts.
- Observe as much of Silence, both of speech and of thinking in the mind also, as you can. Train and Develop the attitude of Surrender (आत्मसमर्पण) achieved through a vigilant awareness.
- Pray ardently and imploringly, from the heart of your heart, even with tears flowing from your eyes, for His mercy. Tell Him about each and every trouble or joy you feel. And thus establish an intense relationship with God through your

surrender. **Keep your mind absolutely empty, free from rumbling, ruminating etc. Understand and appreciate the duties falling to your lot. Do them all lovingly and absolutely ungrudgingly.** Each incident or event that affects us does it for our good only. And hence every activity deserves to be carried out with a view to developing our own self only, enriching us in the end. **Behind each occasion or event is hidden God's mysterious, good intent.**

- Be introvert, looking within, subjective or self-intent. **Live in you own inner world only. Let no one else involve you in anything.** Do not get involved with objects or with others knowingly.
- Understand that service to others is service to God. The one who accepts your service obliges you by giving you the opportunity to serve. Rama (God) has given us and we give it back to Rama. What is ours (mine) in it? What is so-called yours in this World? (There is nothing).
- Let every act of yours, every bit of your talk (Conversation), every thing you do or say be directed practically towards the achievement of your objective, the live objective (aim of existence). **Cultivate the habit of remembering Him (conscious being, the memory of being one with Him) while doing any type of reading or writing or anything else.** (Keep the Goal clear before your eyes in all that you do).

- Search for the root of the instinct. Analyze it and without being involved with it, observe it neutrally.
- Pray so that the Spirit (being) of all of God's gifts and graces like God's art, beauty, loveliness, purity, etc. descend on you, the grace of all appropriately and respectively descend on you.
Pray to let it happen.
- Let not your feeling, emotion or excitement (passion) flow away from you inadvertently. And do not get unnecessarily involved in them also. Use it all towards achieving self-conquest.
Develop neutrality.
- While taking food, pray, so that the energy of Consciousness descend on you. While easing yourself or relieving yourself (clearing of the bowels etc.) pray so that the evil desires and weaknesses of your nature leave your body (You are purged of your weaknesses, etc.)
- **Keep the subtle form before your eyes, giving up the idea of the gross body.** Let all instincts be purified and let the sense of Being get sublimated.
- **God is omnipresent.** Develop the spirit of being one with every object of the world (**Perceive your essential oneness of self in all worldly objects**).
- Look at the bright side of every person and of every thing. **Never try to judge anyone** (Never sit in judgement on anyone). **Do not opine on**

anything in haste. Do not enter into debate and do not hold fast to your own views only. **Do not be insistent.**

- Project only good motives in the actions of others. **Let there be a universal, psychological liberality, nobility in your life and attitude. Learn to love in abundance.** (Pour/shower your love on all abundantly.) Learn to live as unaffected or untouched by all natural acts by transcending natural instincts as you are on the way towards transforming your nature. **Give up attachment as to the fruit of action. Believe firmly that the roots of all miseries, injustice and suffering caused to you are within you and not outside of you.** Strengthen your spirit of love and worship for your Guru as much as possible. **Let there be a three-fold confluence of non-desire, renunciation and surrender. Let there be joy, rejoicing in all things.** Let the qualities of grace and endeavour (selfless effort) be always in you. Let the memory of God be present in all that you begin, continue with or / and end, always. **Let your mind be free from volition.** Be constantly vigilant and aware so as to avoid all evil desires like aversion or attachment, passion (sexual desire), anger, avarice, greed, pride, ego, etc. Let your experiments and experiences (achievement) in

spirituality be always alive in your daily routine. **Never think of escaping from any duty or responsibility. Welcome whatever comes to you easily, naturally as the gift of God. (God's grace). Never compare others with others or with yourself. Comfortable or convenient situation is only an illusion, a state of mind.** For seekers of truth, all conditions are convenient or normal. **(To the seekers of truth, all things are favourable).** Keep the sole desire of being and remaining God's dumb instrument (medium, vehicle, vessel). (Let that alone be your sole purpose, aim in life.)

- Action in itself or by itself is not important. What matters is the constant contemplation or live meditation of the state of being (art of living). Develop such a live attitude while engaging yourself in any action or activity.
- So long as you are in your body, you will feel dual moods of happiness – unhappiness. There is no liberation in such experiences. It is believed by devotees of God, by worshippers that liberation or deliverance is total absence of duality of experiences, of diseases, etc.
- We have to keep ourselves swimming (afloat) and not sinking in the ocean of worldliness. We have not to observe the rituals and rites of social ceremony. **It means we must do all our social**

duties but without attachment, that is without being involved or absorbed in them. We have to do it all neutrally. With as much neutrality as possible, we have to do so; otherwise, we are likely to be swept away, destroyed.

- To achieve maximum neutrality in doing our daily chores, routine work, is the greatest objective (aim of Sadhana) or endeavour. That alone can separate us from others. Make us distinct. Is it not?
- Our attachments and aversions are such a pair (couple) that can increase as well as decrease our desires, anger, etc. These two alone can make our worldly existence bitter or sweet.
- The whole of the epic 'Mahabharata' illustrates this duality of attachments and aversions, etc. They are like those (incidents) in the story of the epic. So beware of them. I consider the epic greatest among all in this sense. No story teller in our history (literature) has given us a fine picture (illustration) of attachment and aversion.
- **Remain faithful to what has fallen to your lot.** If you can't be faithful to your lot (duties) and love it, then **how can you be faithful to God?**
- 'Jijivisha' is the desire to live, the will to exist. It is not so easy to give it up. For a Muslim or a Christian, the will to live cannot be forsaken. Everyone wishes to continue to live, to exist. No one wishes to leave, to die, to go away.

- **We can cultivate humility by giving up our preferences. We can control our mind,** when it is not allowed to have its way. It cannot be controlled. Then our ego becomes soft or weak with the ascendancy of humility.
- Our discretion (power to distinguish good from evil) gets strengthened as the ego gets weaker and weaker. We become truly aware of the good as different from evil.
- Chaos is sure to come. People are talking about prosperity. But they are deceiving us. There are no symptoms of any kind of prosperity.
- **Real service is movement toward the sublime.**
- Family, wife, son, friends – they are all companions from our previous birth. We have been associated with all those souls from (since) our previous birth.
- **When I became aware of the great injustice being done to the poor in our society, and thought about how to do away with such injustice, I decided to live in poverty, to live like the poor. That kind of life is our way of repenting for sin. (It is our act of atonement)**
- If you think too much or have a plethora of ideas, you can't have clarity of thinking. You can't achieve any concentration either.
- I give all importance (reverence) to Saraswati Devi, the goddess of learning, because she

moulds us, and our lives, etc. No one else can do that. Money cannot mould our lives, nor can even wealth do it.

- It is very annoying and also discouraging if our companion in life, for a choice of high living, is incompatible. (With an incompatible partner, companion in life, it is impossible to lead an idealistic life, a noble life.)
- **Sooner or later, we must all mix with Harijans and live together. Gandhiji has foretold it, and I believe it to be true. If we cannot accept Harijans as our own, we cannot survive.**
- Just as a child cannot live without its mother, **man cannot live without faith. Faith is the root cause of our existence in divinity.** It cannot be compared with anything else. **Faith leads us to God and makes realization possible.**
- Cheerfulness is necessary for living and life. Cheerfulness is not an innate quality, it is an acquired one. It is not easy to find in everyone. Heaven, in reality, or paradise is the place where pure cheerfulness exists at all hours, all time inexhaustibly.

Hari:Om

॥ HARIᅀ AUM ॥
CLOSING PRAYER
ĀRTI

Aum, give me Refuge O Lord, at the Haven of Thy Holy Feet,
Save this fallen soul, lead him by Thy hand, clasp him to Thy heart.....(1)

Let my mind, heart and speech be revealed by my action,
May Thou unify by Thy Grace, my mind, speech and heart.....(2)

May our heart's love pervade in our dealings with all,
Even where insult is done, let there only love prevail.....(3)

May we attempt by Thy Grace, to change our lower instincts
Into nobler ones, so we may be worthy of Thy Holy Feet.....(4)

May my mind's thoughts and tendencies of the vital
And intellect's all doubts dissolve at Thy Holy Feet.....(5)

To appear to others as we truly are at heart,
Let our being be open, so others can know us truly and well.....(6)

Give me the will not to do otherwise,
Contrary to what is truly in my heart O Lord.....(7)

Wherever there are Virtue and Nobility, let my heart there abide
May Virtue and Nobility flower and blossom in my heart.....(8)

May the instincts of the vital and the mind merge and melt in my love for Thee
And may my adoration for Thee ever surge, dance in delight and joy.....(9)

Aum, give me Refuge O Lord, at the Heaven of Thy Holy Feet

- Mota

(Gujarati : Aarti - Translator : Babu Sarkar)

हरिःॐ आश्रम में उपलब्ध हिंदी पुस्तिका 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. हरिःॐ आश्रम - श्रीभगवान के अनुभव का स्थान	२०१०	१५.	मौनमंदिर में प्रभु	२०१४

हरिःॐ आश्रममां उपलब्ध अंग्रेजी पुस्तकोनी यादी. ज्ञान्युआरी - २०२०

English book available at Hariom Ashram Surat.

January - 2020

No.	Book	F. E.		
1.	At thy Lotus feet (Tuj Charane)	1948	14. Against cancer (Cancer ni Same)	2008
2.	To the mind (Man ne)	1950	15. Faith (Shraddha)	2010
3.	Life's Struggle (Jeevan Sangram)	1955	16. Shri Sadguru	2010
4.	The Fragrance of a saint (Parasliila)	1982	17. Human to Divine (Bhagat ma Bhagwan)	2010
5.	Vision of life - Eternal	1990	18. Prasadi	2011
6.	Bhava	1991	19. Grace (Krupa)	2012
7.	Nimitta	2005	20. I bow at thy feet (Tuj charane)	2013
8.	Self-interest (Swarth)	2005	21. Attachment and Aversion	
9.	Inquisitiveness (Jignasa)	2006	(Raag dhwesh)	2015
10.	Shri Mota	2007	22. The Undending Odyssey - My	
11.	Rites and Rituals (Vidhi-Vidhan)	2007	Experience of Sadguru Sri	
12.	Naamsmaran	2008	Mota's Grace	2019
13.	Mota for children (Balako na Mota)	2008		

॥ हरिःॐ ॥

GOD IS GREAT - MAN IS NOT GREAT

Initially, we need to worship God through an individual. We do it so because we have to take him/her as a base. Man is not great, only God is great. That individual is only an embodiment of awakened consciousness enlightened through self-knowledge. Our society today worships man and considers him as supreme.

I have heard many people say that if you experience (realize) Brahma, you become Brahma. I do not agree. It's a very false belief. The earlier you break it, the better for you. Drop that belief early. Man endowed with a body, may reach or attain to the highest state of consciousness, even higher than the highest peak of the Himalayas, yet he is not Brahma or God. No man can create what God can. It's impossible. Anyone with a human body can never create anything as God can.

Creation goes on and is going on every moment of our existence. Earths, stars continue to be born, declines and ends also. Such miracles are not within the power of Man, my dear Sir. That is how I interpret it.

An embodied soul (शरीरधारी आत्मा) who is firmly ensconced in Consciousness cannot create like God. That is the sole, remarkable difference. The embodied soul has a specific and strong purpose. It's only when the purpose is manifest that the qualities (गुणधर्म) or properties are born.

These qualities are like those of the Supreme Consciousness. Truly the Soul becomes limitless and omnipresent with realization of God.

Pujya Shri Mota's Spiritual Science

- Shri Mota