

|| HARIOM ||

# Life's Struggle

(જીવન સંગ્રામ)



- Puja Shri Mota

|| Hari om ||

# **LIFE'S STRUGGLE**

(જીવન સંગ્રામ)

**SHRI MOTA**

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# LIFE'S STRUGGLE

## Dedication

(First Edition)

*Dedicated*

*to*

*Professor Jayranchodji Sevak*

*Gratitude is our only  
inexhaustible exchequer.*

- NANDUBHAI

॥ ॐ श्री नारायणाय नमः ॥

## LIFE'S STRUGGLE

### Foreword

(First Edition)

Quite a number of the remarkable sayings of the author of this book bearing such titles as 'To The Mind,' 'The Cry Of The Heart,' 'At Thy Lotus Feet,' 'At The Feet Of Mother Ganges,' 'The Hymn of Love,' 'The Gospel Of Action,' 'First Step To Life Divine,' 'The Foot-Path Of Life Divine,' 'Message Of Divine Life' etc.,—in all about 15 books\* have appeared in Gujarati and some in English.

It is, therefore, impossible for us to look any longer upon Poojya MOTA as a stranger, needing our introduction and favourable notice. He seems rather to be one of our own prophets, whose message we have assuredly a right to expect. We, therefore, welcome a new book from his hands as we would have a new gift from our dear friend who is charged in a sense with the care of our welfare.

This treatise is written not as a result of a study of books on philosophy or of expositions on our holy gospel, the Bhagwad-Gita, but is the offspring of the intuitions of a totally spiritualized heart and it leads the reader to a spiritual contemplation of the great facts of the Divine Spirit's working.

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\* The total number of Shri Mota's books published up-to-date is 70.

The matter deals with a subject that is so vast, with ramifications so far-reaching that only a few modern writers have had the courage to undertake the treatment of the whole subject; and yet, proofs are not lacking to show that a movement of exceptional spiritual depth is at present going on. If, however, there was any lack of such proof, the deficiency is relieved by the appearance of this Book out of the heart of this movement. Wherever men are concentrating themselves on the holy and happy meditation on God and His work, it is safe to say that the foundations of a real spiritual life are well and truly laid and the edifice is rising

The mere fact that a book of this character offers itself to the public as one of the products of this sublime movement attracts us to it. And the nature or quality of the matter of this treatise—its solidity of thought and its depth of spiritual apprehension—brightens our hopes for the future.

May this book bring to all, into whose hands it finds its way, an abiding and happy sense of rest on and in God, the Lord of all life to Whom in our heart of hearts we may Pray.

*A wayfarer of Holy Kailas,  
Narayana  
9 th March, 1950*

## The Author's Tribute

( First edition )

Oh ! what struggles of various kinds  
Worldly, bodily and the mind's  
Fell to me ! But all that strife  
Worked as a lever or to light  
The darkness of my life.

Thank God : They seemed  
His helping Hand indeed,  
Stretched Forth by Grace Divine.  
It made me gain my end  
Through troubles and through brine,

He always caught my hold,  
When getting overbold,  
Down I would often fall  
And now I stand erect  
Whatever may befall.

In the dark unfathomed cave  
Of destitution grave,  
He came in various forms  
As Gods who helped; my bow  
To Gods of all these norms.

**MOTA**

14-7-46

Sayla,  
Saurashtra, Gujarat.

Guru - Purnima.  
(Guru's Holy Day)

## A Poor Repayment

(By the author)

(First Edition)

Injustice ! How often did I meet with thee in  
life !

But God be thanked; He showed me the aim behind –  
To mould me into shape.

On whomsoever that grace of God descends  
Is saved; out of earth he is raised  
And made a man.

His grace is a power; a charm that turns  
The basest metal into molten gold;

The wretched fool turns wise.

His wretchedness can find

No place or rest save that of Thine–  
Thy Lotus Feet, my Lord !

The Fallen, the woebegone can find

No other refuge but that of Thine:

Others spurn them; thou alone

Doth them in love enclose.

Unasked, He Came in the Master's form,

Took me within His fold to mould,

And cause the bud to open

He is the Source of all that's me

He is the Inspiration, Guide

And Life and Energy Divine.

This meed is Thine-however poor–

Of all I got from Thee;

Due to His grace alone could !

Offer Him this-my humble mite.

— MOTA



## A Word by the Translator

(First edition)

“Really speaking the whole life of a man is one continued struggle “ -Mahatma Gandhiji.

This treatise was written by Poojya Shri Mota originally in the form of letters written for definite objective. A dear and revered person whom the author addressed as Bapu (Father), was once passing through trying times which caused him great uneasiness. In order to soothe his feeling and instil a correct understanding and a proper approach to the problem, the author had only one recourse—that of setting forth and emphasising his ideas in the matter. The book, therefore, contains repetitions of some of them; but this is as it should be. As the Latin proverb says, “ Repetition is the mother of study.”

That Poojya Shri Mota himself had often to pass through sorely testing troubles on various planes, is a matter of personal knowledge of many of us. But the author realizes and actually experiences the truth that God’s existence is as much of a reality as our own and far more effective.

Only one who has gone through it can really understand how far more trying and painful the conditions of a man’s inner life can be, than the outer difficulties which one encounters in life. On the plane of the world even, so many ogres of uneasiness, worries, pains, sorrows, troubles,

clashes and commotions always face us. No human soul is free from them. This little book, therefore, is certain to prove to be a guide, with regard to the attitude and conduct a man should adopt in order to tide over the difficulties that beset him.

Both the translator and the publisher express their heartfelt gratitude to reverend Shri Narayana Swamiji ( whose ashram is at Khela, a village, sixty miles down south of the Mansarovar on mount Kailas in the Himalayas) for his kindness to write the foreword.

It would be sheer ingratitude if this closes without acknowledgement of heartfelt thanks to professor Guru Dayal Mallik, for many years profesor of English at Poet Rabindranath Tagore's Shantiniketan; to Prof. F. C. Dawar an equally senior professor of English at the Gujarat and L.D. arts colleges of Ahmedabad and to Shri Shantilal Desai, M. A. and others for all the labour of love they have taken.

Harijan Ashram - **HEMANTKUMAR NILKANTH**  
Ahmedabad-13

15-11-55

## LIFE'S STRUGGLE PREFACE

(Fourth Edition)

We are extremely happy to offer this fourth edition of Life's Struggle written by Reverend Saint of Gujarat, Shri Mota. This is a English translation of original Gujarati book 'Jivan Sangram'. The book answers all questions of life of spirituality as well on social matters. The book addresses the basic need of understanding about one's Nature—PRAKRITI at the various stages of day to day life. Hard pressed with social responsibilities, a devotee still has a wish to achieve some milestones of spirituality in this birth of life. This book helps them to understand their inaction on spiritual path and guides them to progress.

This book is not based on philosophy or the teachings of 'Shreemad Bhagvad Gita' but the facts of own Life Struggle at the various stages and efforts of spiritual progress, (*sadhna*) Life Struggle has many aspects which are difficult to explain & understand but Pujya Shri Mota has lovingly explained from his own experience the various aspects of Life Struggle. The struggle in life is a plan of Almighty Lord to awake us, to understand the purpose of Human Birth, to understand all struggles in life, to think it positive as a divine gift for our uplift and to remain happy and peaceful in life. This book is A FOUNT OF DIVINE SPRING flowing from the heart of a Saint.

The first Gujarati and English editions were

published in 1946 and 1965 subsequently. The able translator Shri Hemantkumar G. Nilkanth

(Hemantdada) has passed a long journey from being colleague and a friend to becoming a devotee of Shri Mota. His 'Grace me-o' Lord' (कृपा याचना शतकम्) in Sanskrit is a mark of total surrender to a Saint.

We firmly believe that readers will like this book and appreciate our efforts for publishing this fourth edition in English after the gap of 32 years. Surely, they will be attracted and pulled by the inexhaustible treasure, unlocked by Pujya Shri Mota for us all to take away as much as we can.

Pujya Shri Mota is a multifaceted personality worthy of our study and reverence.

We are grateful to Shri Karsanbhai M. Patel and Shri Jayantilal Motiram Tamakuwala of Surat for proofreading of this book. We take a lot of Shri. Shryaskumar Vishnuprasad Pandya of Sahithya Mudhralaya (P) Ltd. for his generous gesture to print Shri Mota's books, to help us to keep our cost and selling price as low as possible. We thank all of them from the bottom of our heart.

We release this book on the auspicious day of 'Gurupurnima" (A Holy Day of Guru)-sacred to all devotees, dedicated to the guru. We humbly offer this life guidance of a great saint at the Lotus feet of the society. Hariom.

20-4-2013

Ramnavmi, Vikram Samvat 2069

75th Realization day of Pujya

Pujya Shri Mota

Board of Trustees

Hari Om Ashram,

Surat.

## DEDICATION

A person, who has never met Shri Mota, never visited Hariom Ashram but influenced by the literature of Shri Mota and always eager to help Ashram, a person highly educated, intelligent, honest, serving Public sector undertaking for 31 years and at present at a very high post and still consciously aware of his own spiritual progress is a rare combination to find in today's world.

We are humbly dedicate this fourth edition of 'Life's Struggle' to

**Shri Rakeshkumar Kamra  
and his wife  
Smt. Madhu R. Kamra  
And their Respectable parents  
Shri Ramesh Kamra  
and  
Smt. Prakash Kamra  
of New Delhi.**

May Almighty God shower his blessings on Karma family to give them Best Health, Career and Peace of mind in life.

20-4-2013

Ramnavmi, Vikram Samvat 2069

75th Realization day of Pujya

Pujya Shri Mota

Surat.

Board of Trustees

Hari Om Ashram,

Surat.

# **Life's Struggle**

## **The object of the treatise**

The place where the Lord Shri Krishna, delivered His divine message of the Bhagwad Gita was the plain of Kurukshetra and the time the eve of the great war of Mahabharata. A discerning reader of the Lord's Song, however, cannot fail to wonder why this battlefield of kurukshetra was chosen by the Lord for a revelation of the Ultimate Reality. 'The place best fitted for such a philosophical discourse should have been some quiet cave or a lonely hill or a hermitage in a dense forest', he might be tempted to argue, 'for, only in some such place away from the din of the world and conducive to quiet reflection, mental equipoise and detachment would it have been possible for Arjun to understand and assimilate the abstruse truths of life.' At first sight, no doubt, it does appear queer, if not incongruous, that such an inspiring, spiritualizing message should have been given on a Battlefield about to resound with conches and clash of steel. But a little reflection would convince us of the perfect propriety and significance of the Lord's choice. It is the object of this treatise to

substantiate its significance by examining the subject in all its details, and all its aspects.

### **Struggles compel transformation**

Life, nay, this whole cosmos, sustains itself and thrives on warfare. It evolves, grows and is tempered like steel in the furnace of war. It is only a life-and-death struggle that gives a rude, terrific shock to the time-worn ways of thinking, old ruts of habits, traditional evaluation of things, outworn beliefs, manners, customs and ways of life. Only then can a new influence or element essential to man's growth find a passage for entry into his being. The human mind has the inveterate habit for going along beaten tracks, and is never willing to change its course and think afresh. But struggles create such circumstances and compel it to seek or cut new channels for the flow of life. Every change in a man's circumstance owes its existence to some such compelling force.

### **Humanity's bright future**

The history of the evolution of the universe shows that the inner Consciousness or Life-force manifests itself and evolves by going through a series of transformations. Of this process of unfolding, struggle is an

essential and indispensable characteristic. Without it the universe cannot function, and the divine benevolent and grand object of life cannot be fulfilled. It is the Divine Consciousness hidden within everything which causes the process of its transformation. For this reason the future of humanity is ever very bright.

### **Its elucidation**

The stage, which the human mind has at present reached through evolution, is the outcome of innumerable struggles. But at the same time, since there is a definite divine purpose in the permeation of the Holy Spirit into the human framework, this purpose will surely be fulfilled some day and the divinity at present involved in man will manifest itself in all its glory and perfection. One can, therefore, safely visualize a state of man wherein any friction of any sort would be a thing of the dead past and divinity will be in bloom like a full-blown flower.

### **Destruction includes construction**

But till then in every stage of human evolution, struggle of one kind or another is inevitable. Strenuous exertion is the only alternative available to man in his



advancement of life. But the common understanding that 'struggle' (*Sangram*) or 'war' means only destruction does not represent the whole truth.

Concurrently with destruction, there is inherent in it a new incentive for constructive and creative action also.

### **Indispensability of adaptation**

Every individual sustains and develops his life by means of this element of struggle. Whoever wants to withstand onslaughts and keep himself alive, has no other choice but to adapt himself to the ever new situations that arise from struggles. He, who is somehow unable to adapt himself to such suitable changes, becomes a back number, a loose end and finally drops away. He meets such an end because his life-energy gets atrophied and he becomes static and unfit for anything

### **Nothing always at a standstill**

At the same time there is, behind the formation and working of the universe, some mystic divine purpose and it is a result of its inner propulsion that nothing can remain absolutely at a standstill for long. Consciously or unconsciously, everything whether animate or inanimate is forced to move forward. That

which despite of this push from behind rigidly adheres to its position topple over, and is trampled under the heels of the more vigorous who rush on headlong from behind.

### **Struggles keep us fit**

Even in our physical body a constant, relentless, incessant war is waged every moment between exertion and rest. On that account do life and energy flow through our body and we feel ourselves fit for our daily round of duties.

### **Subtle struggle even in union**

Something or other is always born anew out of the contact or collision of any two things. But even in that union there is a subtle struggle. '*There is no progress without struggle*' is thus the law of life. Everyone who reviews the panorama of his past life will find himself engaged in some kind of struggle during all its stages.

### **Mind's inertia requires struggle**

And for the *sadhak*—the pilgrim on the spiritual path—situations demanding strenuous fight or resistance are all the more imperative. He cannot move a step forward without it. The human mind has never been known to have reformed itself of its own

accord, i. e. without any pressure, push or pull from somewhere. The mind requires some spring-board to enable it to jump up and get outside the rut of its rooted habits. So long as a very urgent and compelling crisis does not confront the mind, it never takes the trouble to reform itself. In order to make the mind stride forward or to enable it to have a clear undimmed vision, or lift it up to a higher level, friction or clash, uneasiness or trouble, physical pain or mental agony, in short, some struggle, is indispensable.

### **Its varieties**

It is indeed true that on different planes of human life, the form of struggle varies, but situations involving conflicts are unavoidable, so long as the mind of a man functions under the influence of dualities and loves to grovel in their inter-play. For its formations as well as transformations, conflict is an indispensable feature of the cosmos, and despite man's likes or dislikes, it is inevitable for him also. Not only in the form, but also in its kind or class, is to be found an infinite variety of struggles. They may be on the physical planes or on subtle or psychic planes. Even on each plane their forms are innumerable.

### **Need for ever-new struggles**

As the mind reaches higher and higher levels of consciousness, it meets with ever-new and unexpected forms of opposition. The central fact is that no stir is possible in the placid rigidity of the mind until it is placed in an uncomfortable position, which necessitates a full manifestation of its energy. The mind never takes the trouble to probe into anything and think deeply because inertia is its very nature.

### **The *sadhak* cannot afford to rest**

Only he, therefore, who has an intense yearning for spiritual wisdom, and who is intent on having it at any cost, will experience an unbroken continuity of struggles of various types. Other souls will not stir and will not advance. One and the same action produces different results on different levels of spiritual consciousness. The life of the spirit has, therefore, to face and overcome the everchanging strategy of various hostile forces. The pilgrim on the spiritual path cannot afford to nestle in a place of safety and ease.

### **Transformation everywhere**

As it is, neither the sage nor the ignorant wordly-minded man can for long remain in

one and the same state. Changes continue to take place in the life of everyone. The only difference is that the ignorant is not conscious of these changes. Ceaseless transformation is the eternal and ever-active law of life in the universe, and that transformation is solely due to some form of warfare. This warfare may be internal also, i. e. on the mental and other subtle planes; and during the process of growth as the subtle planes become subtler, the forms and kinds of struggles correspond simultaneously to them.

### **Perennial undercurrent**

But 'war', 'struggle', 'fight' and such other words do not necessarily mean mere destruction. The 'destruction' caused by 'war' is either on the physical or on the higher planes. Besides, there is construction or creation also; a state, suitable for change, arises in everything only as a result of warfare. It is, therefore, the background of life's picture or, better still, a perennial undercurrent which sustains the life-tree of every being.

### **A standard of *sadhana***

But he alone can make any progress who can perceive this undercurrent, experience it

intensely, and prepares himself to accept it with boundless zest. The series of subtle struggles which continuously go on within the aspirant's inner being furnishes an incontestable evidence of the functioning of the *sadhana*.<sup>\*</sup> The spiritual stage of the *sadhak* is measured by the manner and intensity of receptivity of the lessons that can be learnt from his struggles.

### **'Sansara' also a battle**

As there is within and without the being of a *sadhak* a state of perpetual war, so is the case with this '*sansara*' (the fleeting, everchanging world), which also is a veritable Kurukshetra. No motion can arise except as a result of a clash of forces. This constant fight, which man has to face, is not always a clash of arms. In every situation, in all his relations and in every activity, man has to counteract some force, physical or subtle.

### **Struggle sustains life**

It is struggle that sustains all things animate and inanimate. This statement may seem very absurd and astounding. But it is not so. It is a fundamental law inseparable

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\* Process of life's fulfillment and efforts for realisation of Almighty God.

from life, for struggle runs unintermittently through life in all its stages.

### **Cause of unawareness**

We all know that health and happiness are our normal states in life, but rarely are we aware of them. But the slightest disturbance in health or happiness at once makes us conscious of the disturbance. We cannot appreciate the blessings of air, sunshine and water, but their scarcity at once unnerves us. So we are quite unaware of normalities closely and constantly intertwined with us.

### **Kurukshetra a symbol**

Thus considering the question in its various aspects, struggle is not only entirely essential and useful for the development of the human soul, but is also its fundamental and indispensable instrument; and Shri Krishna's discourse on a battlefield is a symbolic vivid expression of this great spiritual law of life. We may not know it, and naturally, we will not acknowledge it, but it is a fact that a tussle goes on in the mind of man both in his waking and sleeping states. We see a process of transformation going on everywhere and it is certain that this transformation is governed by the law materialised by the battle of *Mahabharata*. *Kurukshetra* thus glares in the face of a man throughout his life.

## **Incomprehensibility of cosmos**

This cosmos is too vast and limitless to be measured by time and space. It has infinite resources for the manifestation and creation of material things and living beings. How can the limited human mind even by its highest flights of fancy comprehend such a cosmos in its totality ?

### **The space-wide warfront**

On the vast front of such a cosmos, war is incessantly waged for innumerable purposes to fulfil ultimately the purpose of the Lord. Between man and man, between matter and matter, war constantly goes on. Even between atoms and particles the same story is retold. The whirling rush of electrons round a proton also creates friction and brings about changes in substances.

### **The Lord's '*Lila*'**

This '*Lila*' (sport) of the Lord is wonderful indeed ! Out of this incessant warfare countless old things die and countless new ones are born. The electrons, the smallest units of energy or of mass, know no rest and life is sustained and evolved by such struggles. Mutual attraction keeps substances united and sustains their separate existences.



But even out of this attraction quite a new form of struggle arises.

### **Evolution results from conflict**

Compelled, thus, to face a continuous conflict, every living being is always engaged in a concerted and supreme effort to draw out its utmost energy and is required to use every ounce of it to sustain its existence. It is through this process that the evolution of life-energy becomes possible. All our senses and our mind with their manifold mysterious powers owe their continued development to this inevitable and basic element of struggle.

### **Pressure draws out the man**

The desire to live and conquer is an instinct inborn in every creature. Owing to the ceaseless prompting of this instinct every one is edged, even goaded on, by nature to think and act along that line. It is as a result of this constant pressure that various faculties of our mental, vital and other internal members also continue to grow.

### ***Sanskaras***

Our virtues and vices also owe their growth to it, and they tussle among themselves. A little reflection shows us that

in microcosm and macrocosm warfare continuously rages. Every *jiva*\* is born with innate tendencies or *sanskaras*\*\* They push the 'jiva' into the battle of life.

### **Necessity to organise**

It is absolutely necessary that all the best energies of the individual should be kept concentrated upon and open to the influence of the divine force. Such being the situation everywhere, no person or society or race can do without forming an organisation for concentration in this manner of all its energies. That society or race alone retains its fitness for life's fulfilment whose energies are maintained in a best-knit organisation. Failure to do so enervates it automatically. Its life-force, its power of self-defence and self-maintenance become effete. It sustains defeats after defeats and carries on a dead-alive existence at best.

### **Defeat a tonic**

But even from these disastrous defeats, that individual, community or race, which

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\* An imperfect being or Soul with infinite, inborn potentialities of development into perfection.

\*\* Subtle impressions having the capability to germinate into concrete qualities or acts.

keeps its eye ever steadfastly fixed on its cherished goal, continues to receive inspiration and rejuvenation. Defeat is no defeat and sorrow no sorrow to one whose vision, attitude and tendency of the whole being are kept attuned to his goal. To him on the contrary, a defeat is but a different facet of progress or success in the battle of life. In his case it is a misnomer to call it 'defeat', though the world may see it as such.

### **It is attitude that counts**

From the stand-point of spiritual development defeat or despair depends not on the event or turn of the situation, but on the attitude and the way in which a man views and receives the event and the manner in which he deals with it. This attitude and this manner give us a measure to discern the degree of his spiritual awareness.

### **Like attracts like**

As a result of this universal warfare on gross and subtle planes, the consciousness and the tie of inner affinity grow stronger and stronger among creatures akin in spirit. Those *jivas* that are advanced in the awareness of inner affinity form themselves constantly into new associations such as families, groups, tribes, races and classes,

breaking up the old ones. Birth and death of all things have thus become an eternal and important phenomenon of the world.

### ***Sadhak's* awareness**

The *sadhak* shall have to wage a similar relentless incessant war within himself, as that is the irretrievable destiny for him as for all others. But the difference lies in the fact that to the *sadhak*, in the real sense of the term, every moment of his life is packed, and is one of crises and conflicts (however subtle their forms), whereas others are unaware even of their existence.

### **Vigilance is his watchword**

All the while during this warfare, waged by nature herself, the *sadhak* will maintain a state of concentrated receptivity to the source of all energies in order to gain and retain strength in this, otherwise very unequal, fight. He will refuse to support or sanction and even actively non-co-operate with the naturally degrading tendencies of his mind, intellect, consciousness and vital urges. The moment a thought, a slight inclination or just a ripple of any such urge arises, he will be on the alert and thus try to extinguish it. Only that *sadhak*, therefore, who can keep up constant vigilance on his debasing

tendencies and is conscious of all the inner moves and movements of his nature, continuously marches forward in his upward pilgrimage. When this awareness of the *sadhak* becomes as incessant and 'involuntary' (i. e. automatic) as his breath, he will attain the perfect evolution of his whole being.

### **The egoist is smashed**

How can he ever lie at ease, whose longing for perfection burns bright like the sky-kissing flames of a sacrificial fire ? While his lower nature will push and pull to drag him down, he will resist it as best he can. There is thus a tug-of-war between two opposing forces within him. The *sadhak*, who stands rooted in his habit of being moved by his ego even in this struggle, is smashed to pieces in this clash.

### **The Lord graces him**

But even though his activities are directed by his ego only, ( a fact which he is often wholly unaware of or not sufficiently alert to ), his real inward purpose behind them is his spiritual elevation; the Lord Sri Krishna, therefore, deigns to rain His grace upon him by creating such circumstances as would crush his ego.

## **Look upon troubles as blessings**

Such circumstances are trying indeed, as they are intended by the Lord to serve as pounders. But the *jiva* that, instead of grieving over them, accepts them cheerfully as a divine gift is 'saved' and blessed. There will be some even among these *jivas*, that can bear in mind constantly the one, all pervading purpose of their (the *jiva's*) development behind everyone of the circumstances and incidents in their lives. Such *jivas* will necessarily see in them the manifestation of the benign grace of the Lord, leading them to perfect efflorescence. They will, therefore, utilise such circumstances to the fullest extent for the attainment of their goal. They will thus be the Lord's instruments for His purpose.

## **Wars increase power**

We all know by observation and actual experience that a society, a race or a group of nations wins a fight only to that extent to which it can prove its superiority in gathering war-materials, in its vigilance, in detecting its own vulnerable wings and in its resourcefulness in massing its men and materials at all fronts and specially at the weak ones. Our material, mental and psychic sciences owe their growth and present state

to the process of countless such struggles either gross or subtle. The extension of the natural faculties of man, through his capacity to harness natural forces, is also due to the concentration of all his energies to achieve the single objective of success.

### **Fight to progress**

Similarly the *sadhak* who does not resist, with keen consciousness and energy, the activities of his mind and other inner organs, and allows himself to be dragged along the same rout of life, will not be able to acquire newer and higher spiritual powers. He has necessarily to give up his old ways of living, thinking, believing, judging others, perceiving things and gathering experience. For only through struggles, that ensue in this process of casting off his slough, can he achieve any real progress.

### **Some inner conflicts**

In the functions of everyone of his inner organs a constant struggle goes on. Even the most unillumined on the path of the spirit is not free from it. Take the sphere of intellect. Thoughts of various kinds arise in a man's mind, immediately thoughts of the opposite or different direction surge up and tussle with the previous ones. Thoughts, good and bad, coherent and incoherent, gushing

and depressing, pure and impure, high and low,—to give only a few pairs—create a fight among themselves. Then there is a constant clash not only between beliefs old and new, but between rooted beliefs themselves. When dogmatism of one kind arises dogmatism of the opposite kind rears its head. As with his thoughts, so with the habits of man. To add to this the various urges of his vital nature ( and the different degree of their intensity) like those of his desires, ambitions, longings and cravings, create a great stir and consequent conflict. Hardly does one desire catch hold of him, when some other pulls him athwart and they strain his nerves. Besides, man is tossed hither and thither by differnt ideologies, each of which sways him. Our whole life is thus full of thoughts, opinions, cults, dogmas, ideas and ideals and the terrific tempests they raise cannot but have their effects on our minds.

### ***Sansara* also a Kurukshetra**

As fights on all the innumerable planes of a human being are fought out every single moment of his life, so also is our '**sansara**' (the everchanging world ) full of scenes of countless wars. Every new '**ism**' and its attendant forces go on fighting in order to



carve out channels for their easy, continuous and lasting flow in the mind of man and in society. Those races or nations which suffer heavier casualties in this clash of ideologies are enervated and finally beaten.

### **Faith ressurects**

But even among such races, that race which hails its physical destruction for the sake of a cherished noble idea rather than give it up, may indeed die materially, but it leaves the signet of a sublime self-dedication and immolation and a lasting impression on mankind. Thus it leaves a rich heritage and makes a substantial contribution to humanity in its march forward to its destined goal. It resurrects itself in this way in one form or another and at least in spirit it lives for ever.

### **Behaviour of the perfected**

In the same way he, who by the grace of the Lord gains a conquest over activities of his mind and other internal organs, attains the realization of its real inward essence or the 'Self. And then in this process of spiritual flowering, the divinity within him so completely manifests itself that he lives in divine consciousness, without any hitch or

dimness, even on the planes of his thoughts and wordly acts. He and His Father are one.

### **On higher stages**

But to be so the *sadhak* has to face and conquer an ever new series of struggles on planes increasingly getting subtler. He has to attain many spiritual heights before he reaches the goal of life, just as many tall peaks have to be traversed before one can gain the topmost summit. No doubt he feels a sense of relief when he goes beyond the region of the defined limitations of the human mind. But even in regions higher than those of the mind, he has to face a kind of subtle struggle. It is indeed true that his serenity is not now ruffled as it used to be formerly, yet, sometimes even at this stage, he is overpowered by the opposing forces. Sometimes he cannot even apprehend the full import of such subtle fights or of subtle environments, despite his advanced alertness and power of perception and discrimination of subtle forces. There is every danger of his falling into the morass of delusion. But the Lord never fails to lift up bodily the person who minds nothing else except the continuance of a fervent and concentrated prayer to Him.

## **Saints testify to God's Love**

This dynamic love–aspect of the Lord is not a mere figment of pleasant imagination or an intellectual concept. An unbroken series of saints, who have dedicated themselves in toto and with all their heart and soul, have vividly and actually experienced Him. Their lives have left atonce a living testimony and a rich heritage but they are not accepted in their true spirit by us. We do not find it difficult to accept and believe in conclusions of physical or mental scientific experiments. But the life–experiences of such seers, devotees, saints and *yogis* ( persons attuned to God) who are the real representatives of our culture and who have left indelible, vitally-germinant impressions in the atmosphere are simply discounted or passed over by us.

### **They rose through struggles**

But their attainments were due to the accummulated result of progress achieved by incessant warfare in planes ranging from the grossest to the subtlest. Seen comprehensively this way, struggle is a mystic, eternal phenomenon of the cosmos and also its uninfringable and indispensable law. It is so because the Lord ordained it as

one of His dispensations for the cosmos with the object of its complete consummation. It does not then fail to strike us the Lord's wonderful '*Lila*' (sport) and also the unique, miraculous piece of art.

### **Some pairs of opposites**

If we care to see with penetrating insight and wisdom and with single-minded purpose, we shall observe pairs of opposites of innumerable types in the physical composition of the universe and throughout the vast expanse of life. In other words, the play of duality pervades sentient life and insentient matter. To mention just a few : Day and night, light and darkness, hope and despair, victory and defeat, honour and insult, sympathy and disgust, love and hate, compassion and cruelty, truth and untruth, union and separation, preference and aversion, creation and destruction, gain and loss, prosperity and adversity, health and disease, happiness and misery, young and old, entity and non-entity are some of them. So have anger, greed, infatuation and such others their own opposites.

### **Meeting means friction**

These countless series of pairs form one of the basic principles of the constitution of

the cosmos. In fact what we see or understand as '*sansara*' is nothing but the intermingling of the forces of duality. And this never ending process of intermingling contains automatically a tussle or friction of various kinds, for no two forces can conjoin without producing heat or friction of some sort. That is the reason why not a minute passes in life but there is somewhere or other, some clash or conflict, agony, worry, paroxysm of sorrow and many other mental and psychic upheavals within man, and earthquakes, conflagrations, cyclones, storms and revolutions in physical and subtle spheres of the universe.

### **Dualities fulfil the divine scheme**

The eye of wisdom reveals to us that such upheavals are so much of a daily routine of man's life, that we are not astonished at their outbursts. Like a bullock-cart the human mind lumbers along a route. Willy-nilly, therefore, man has to go on fighting so long as he is under the clutches of duality. None can free himself from it. Not one of the numerous planes of cosmos also is devoid of struggle, for such is the inborn characteristic of Nature Herself. Man, however, cannot easily perceive its existence,

as it is inter-twined very closely into the fabric of his life. The pairs of opposites however, go on discharging their appointed duty of fulfilling the subtle, mysterious, design of the Lord.

### **Preferences create sorrows**

Out of the pairs of duals, the human being prefers one type of the components of the parts and dislikes their counterparts. He likes what his mind imagines or conceives to be 'good' and/or 'pleasant' and dislikes what seems to it to be the contrary. But the events of his life do not dance to the man's tune. It does not usually happen that what a man likes, he necessarily gets. And it is on account of this tenacious bent of his mind in favour of 'likes' and against 'dislikes', that he never feels himself at ease and never enjoys real peace, because he can neither make the things he likes happen to him nor prevent the occurrence of those he abhors.

### **Components are inseparable**

If a man were to think of it with detachment, equipoise and with an attitude unswayed in any way from the proper perspective, he would spontaneously realize that, with the pleasure itself derived from

one set of components, lies side by side pain from the other set. One man's meat is another's poison. Victory to one means, defeat to the opponent. In this way the components of duals can never be disjointed. Where there is one half of a pair the other half is sure to co-exist.

### **Give up preferences**

In the same way sublime joy of unison with the indwelling eternal self is not possible without undergoing the throes of a keen sense of separation from it. However sorely tempted to do so, the *sadhak* should therefore, rule out all possibilities of accepting one component of a pair while rejecting the other, as their inseparability forms the very basis of the constitution of the universe. He must realize in the fullest possible manner that it is the very nature of the opposites to co-exist. If there is attachment in him, there is aversion also. Birth of life divine in him is impossible without the death of his merely fleshly qualities. So is respect impossible without insult and success without failure.

### **The *jiva's* forgetfulness**

Intellectually, man may indeed agree to all this; still, however, every *jiva* without

exception yearns to acquire only the pleasant components of pairs and to eschew the painful ones. During the long process of his activities to satisfy such a longing and get at only the pleasant halves of duals, he has per force to pass through many painful struggles, which defeat the man's object. Let him but peer a little deeply into the working of natural phenomena and he will realize the futility of his longing and see that duality, with its consequent struggles is an eternal, fundamental, integral and untransgressible law of the cosmos.

### **Nobody cares**

Not that human beings alone have to deal with these duals and the fights they cause. In the lives of all beings, nay, even in the case of all material objects we find struggle springing from duality and progressing continuously. There is no slackening or interruption in the process. In spite of this conspicuous phenomenon of struggle, man does not even care to think seriously on this problem. And if a soul in some rare and blessed moment does so, he has not the patience to go into the root of the matter. Besides, as the *jiva* can hardly maintain even a comprehensive



remembrance of the divine purpose behind its existence, how can he have a constant direct experience of it ?

### **Reasons for it**

This is so for two reasons. The first is that the drama of gross and subtle struggles, which is enacted in the life of everyone, is the ethereal play of 'Mahamaya', the Lord's Divine Energy of delusion. Secondly, such constant and all-sided awareness of one's natural attitude and such insight into the self as could enable one to maintain a detachment from this play of *Mahamaya*, sufficient to make one see Her play, cogitate over it and experience it in life, are possible only in a very few, most sublime souls.

### **The fallen one requires a prop**

That is why there is literal truth in the statement in the Bhagwad-Gita that God makes all creatures dance like puppets pulled by the hidden strings of His own *Maya* (power of delusion). When, at a crisis in life, this frightful spectre of war rises up before the mind and the terrible irksome results of the war involving the ruthless annihilation of the mind's own dear ones is vividly visualized, it is shaken to its depth by fear,

pain and grief. The man loses all power of balanced thinking as his mind is overwhelmed from top to bottom. He has no clear and accurate perception of what the situation demands from him and how it should be met. Equanimity, peace and cheerfulness desert him. He begins to lose his substratum, is reduced to utter helplessness and at last falls prostrate. It is then very difficult, if not utterly impossible, for him to get up again. If at this critical juncture there is no one by his side to prop him up, he is as good as dead.

### **Man's kinsmen**

During the process of perfect fulfilment of life, man has to fight not one, but many such terrific combats. His accepted ideas, his cherished opinions, his likes and dislikes, tastes and distastes, as well as his desires, longings, cravings and the like are just like living beings and kinsmen who dwell in his heart because he loves them ardently. But these kinsmen belong to the human or lower plane and are dear to him on that plane only. They are not his kinsmen on his divine plane. Their tricks assume ever new and subtle forms in order to transfix the soul to its human plane. Theirs is a wonderful bewildering play indeed !

## **Dragged into struggle**

The human being is unwilling to destroy, or to put it more correctly, is positively averse to raising his arms to destroy these dear kinsmen on the human plane. To part company with them is to the mind the most irksome task set to it. Despite its aversion, man is always in the vortex of a struggle engendered by nature, within and without him, during his state of unenlightenment. There is no choice left to man and he is simply dragged into the struggle, much against his will.

### **The most unpleasant for man**

This is so because the human being would more willingly suffer spiritual death than offer a strenuous, conscious, and determined fight against his dear relatives on the human plane and kill them. Even when, a compelling situation meets him, his mind is divided as to whether he should fight or give up.

### **The situation facing Arjun**

Similar to this inner conflict was the situation that faced Arjun on Kurukshetra, when he sees to his dismay his dearest ones on both the sides of the forces arrayed against each other for a deadly war.

## **Already a veteran**

Let us for a moment pause and visualise the situation of Arjun. By no means can Arjun be labelled as an ordinary human being; nor was he a warrior of any mean prowess. Often before, he was confronted with serious situations, but never did he wince and experience such a tormenting state of doubt and indecision. On the contrary, with the exhilarating twang of his famous Gandiva bow, he had plunged in all his previous battles 'with the stern joy that warriors feel in foemen worthy of their steel; and he was hailed as a hero among heroes. He was considered as a manifestation of 'Nara' (the Man), nay, he was actually 'Nara' himself. In the opening verse, the Mahabharat pays homage to him as 'Nara', the best of men and the divine companion of Lord Narayana Himself. So he was already a veteran hero and winner of many laurels of victory.

## **His battles worked havoc**

Is it ever possible that this ascent to the pinnacle of glory was not marked with ruin, unspeakable agony, tremendous disorders, even chaos, countless loss of life and property? It is certain that numerous tribes must have been wiped out and many more human

beings made to suffer unbearable misery. Well-ordered societies and races must have been broken up and disrupted, many a smiling cornfields and green meadows laid waste and vast stretches of territory thus practically denuded of all their splendour. Numerous families must have lost their bread-winner, their only hope and support and inspiration. Who knows how many heart-rending tragedies lay hid behind the saga of Arjuna's valour and victories ? All these evils of war, the thoughts of which throng Arjuna's mind only now on the battlefield of Kurukshetra, and just when the fight was about to begin, had already happend under his very eyes in all his past battles.

### **Reasons for Arjuna's blindness**

But the picture of war, like that of everything else can be viewed from many angles of vison. And uptil now Arjun was absorbed in the single objective of gaining victory. No other idea that would disturb or shake his single-minded pursuit had arisen in Arjuna's mind. Consequently the ever-victorious Arjun was possessed with a passion to defeat his greatest enemies, the Kauravas, and win for himself the diadem of victory in the greatest of his battles—that of

the Mahabhatata. With extraordinary joy and zest he had made the best possible preparations in order to achieve this aim. All his life through Arjun had accepted warfare as *Swa-dharma* ( his own duty ) and as a stepping stone to heights of renown with a view ultimately to overaweing the Kauravas. Arjun was always so rapt in his vision of the final victory, that no other idea had flitted through his mind. Born and brought up as an archer brave and true, he was imbued with singular powers of concentration. The stoty goes that he could see nothing but the bird's tiny eye when he was asked to shoot at it. Nothing, therefore, that could aid him in the slightest manner in achieving his purpose ever escaped his attention, but beyond that everything else remained un-noticed by him. His preoccupation in this matter had become almost a frenzy, which, as in the case of the lover and the lunatic, had completely overwhelmed and blinded him to everything else.

### **Detachment indispensable**

The human being can think of nothing except the object of his maddening passion which possesses and consumes him. So long

as qualities such as equipoise, serenity and detachment have not germinated in the soil of his inner being, man can neither have an all-round view of the problems that face him from time to time, nor the divine purpose lying behind them. Without complete detachment the solution of the riddle of life is impossible from the spiritual point of view.

### **Arjuna's clouded vision**

To such capacity of detachment, Arjuna was a total stranger. He was inspired with an intense white-heat longing to defeat his enemies. At such a time, to quote the happy similes of the Bhagwad Gita (the Lord's Song), the human intellect is covered up like the light of the sun by the clouds, like the embryo by the womb.

### **His single-minded longing**

In that state of his mind, then, any view of war different from that of gaining victory could not even strike Arjuna's mind. If ever it did, it did so incidentally, in a fleeting moment. The intoxication of his former victories and the benefit that accrued from them made it impossible for him to have the necessary detachment to enable him to see the other aspect of war,—the awful

destruction caused by his fights, the almost total extinction of huge armies, the general ruination of masses, the laying waste of countries, in short, the extermination of life everywhere. The grim spectre of wars and their aftermath could not, therefore, haunt him and make him uneasy.

### **Quite a new problem**

But entirely different was the situation that now faces him, as he stands on the battlefield of Kurukshetra. Quite a new riddle poses before him now. The fight that he was now called upon to wage was as far apart as the poles from the old ones. The persons that he was now required to fight against were dearly beloved souls. There, in the enemy's forces, he sees his own grandfather Bhishma. It was he who had reared him up from childhood with all the fondness of the family patriarch. It was from him that Arjun had received not only the cultural impression but also the potentialities of their full development. He it was, whose life's career was a source of Arjuna's pride and inspiration, and on him were poured Arjuna's veneration, love and even devotion. When he finds himself in the predicament of having to slay that dearly beloved and revered head



of his family, he is seriously ruffled for the first time in life. Then he sees his dear Guru, Drona, also in the opposite camp. If he was an adept in warfare, he owed it all to the inspiration and guidance of that Guru; for it was the Guru's genius that had kindled his own. How could he set aside his reverence and devotion to such a Guru ? He was 'Nara'—the man endowed with the highest qualities that could be attained by a man within the limitations of the human kingdom. To him, therefore, callousness and indifference towards such benefactors as Bhishma and Drona appeared to be the height of ingratitude and impropriety.

### **Friends and Kinsmen**

To add to this, he sees his dear mates arrayed against him. He had passed his childhood in their company, played with them and shared with them the joys and sorrows as well as the dreams of boyhood. They were mixed up in his heart with many an unforgettable anecdote and reminiscence. With some of them he had marched hand-in-hand along life's journey so far. They were almost his other self to him.

### **This ordeal baffles Arjun**

All this stirs an unprecedented upheaval in Arjuna's mind. His whole upbringing receives the shock of its life in this quandary, which requires him to exterminate at once the head of his family, his own Guru and his dearest kith and kin. His whole inner being rises up in revolt and quite a new train of thoughts and emotions surges up within him. For the first time then he vividly visualises the destructive aspect of war. On both the sides he sees persons whom it is hard to part with. Whichever side wins or loses, he feels himself as the vanquished. Such is the fiery ordeal he finds himself asked to pass through. It baffles him. He is at his wits end as to what to do. He cannot distinguish right from wrong; rather, his thoughts run along apparently in the right, but really in the wrong direction.

### **Spectre of evils upsets him**

Now he wonders how many great souls who represent the highest culture of the world, who are the source of inspiration to millions, and an honour to mankind will soon be no more, as a result of this dreadful holocaust ! And who knows, he thinks, to what great height the number of casualties

in men, families and clans will mount ! And, more even than the loss of life and property, what of the social chaos that it will cause. What of the total destruction of culture and civilization, of the depravity of the souls of men and women that will ensue ! A long, very long procession of such dismal thoughts passes in his mind and unnerves him. And when upset, can one ever see the truth of a thing ? Can he keep up his spirits and retain peace and equanimity ?

### **His concept of his duty**

How queer was this state for Arjun ! He was no mean warrior. He was proud—to the point of vanity perhaps—of his lineage as a *Kshatriya* (the warrior class). To fight, conquer and rule he regarded as the special privilege of his class, and never till then had he faltered or winced in the discharge of that duty, however stern it might seem. Far from it, he felt happy and self-exalted whenever he could perform it successfully.

### **Duty appears a crime**

But now, for the first time, it strikes him that what he had all along regarded as the sphere of duty and work **par excellence** ordained by God for him and his class,

meant nothing but the most degrading and debasing action he could ever do.

### **Sudden turns upset man**

Such occasions are not rare in life. Sometimes it does happen that what appears to be the right attitude and conduct in a certain situation seems to be just the reverse in a different context. Arjun has now to face this different context and is staggered in the face of it. He asks himself, wherein lies the truth ? What is right—my former conception of duty to fight or these new ideas to give it up ? He finds himself unable to resolve the dilemma. He is puzzled and perplexed. His mind is saddled with all sorts of doubts, and he knows not what to do. An uncanny, unimaginable agony lays him low.

### **The Lord never lets his devotee sink**

Arjun by nature was anything but a Hamlet. He was a man of action, quick and decisive. He was often in a whirlpool of struggles and was inured to them, but the possible ruthlessness, horror and destructiveness of this war, the Mahabharata or the Great War, raises the ghastly scene of a death—dance before Arjuna's mental eye, because repeatedly the idea of having to kill his dear ones haunts him. He is horror—struck

at the thought of killing his family's dear grand old man, on whose arms he had lain cosily in infancy, whom all his life he loved warmly and whom he was anxious to pay homage to out of reverence and devotion. The thought of his Guru also for whom he was filled with devotion only added to his uneasiness. His whole soul revolts against all this carnage. This lion hearted prince, therefore finds all his majesty and power, his glory and strength, his valour and skill in arms and strategy receding from him. He is so swept off his feet by the surge of emotions, that he feels sick of it all and wants to leave the battlefield altogether. But can Arjun, every inch the warrior, really flee from the battlefield even if, in a weak moment, he is so inclined ? And if that were possible, can the Lord Sri Krishna let him do so, when He has taken the reins of his life's chariot in his own hands ?

### **Arjuna's wisdom slips away**

Arjun had all his life looked on Sri Krishna as his friend. Sri Krishna, too, had acclaimed Arjuna's exploits and was the beacon-light of inspiration as well as the stay and support of Arjun in his joys, worries, sorrows and problems. That same Sri

Krishna, who had given Arjun all possible help and touched his heart with burning sympathy, was by his side even now; and yet Arjun sinks into the depths of gloom and helplessness. His determination to regain the kingdom evaporates. The ideal on which he had set his heart fades into nothingness. So sorry is his plight that he even forgets the solemn vows he had taken. 'Better not have the kingdom at all than commit such horrible sins,' he feels. When the very painful and inescapable fact that the one single way to the throne was that of wading through the blood of his kith and kin obtrudes itself on his eyes, all his wisdom gained so far slips away like sands under his feet.

### **Indispensability of alertness**

The real state or stage of a man is disclosed only when he is placed under circumstance trying enough to stir his whole being and leave him no rest or peace of mind. Such dreadful crisis in life will continue to encounter him who keeps his eyes fixed on the ideal of his life, with an open receptive mind, a concentrated gaze and a comprehensive outlook, and sticks without faltering to this frame of mind all through till the goal is reached. The man

who fails to maintain this uninterrupted consciousness and comprehensive outlook fails, shattered in every way. At such a crisis, a man breaks down, if he is not sufficiently awake and on the alert to give up everything with all his heart and mind.

### **Characteristics of perfect dedication**

Moreover, mere mechanical and unintelligent readiness is of little avail in this situation. What is required is first a stern resolve, full of wisdom and devotion, to defeat the kinsmen who stand between him and the realization of this ideal, and secondly, the acceptance by his heart of this resolve with a flood of joy and enthusiasm. A decision behind which lurks shades of gloom, anguish, worry or strain should be taken as really rejected even though apparently accepted, by the heart. For the life of the spirit, the value of a decision is measured, not by the outer effects it produces, but by the degree of sincerity of the heart behind that decision. The resolution and consequent self-sacrifice which are not hallowed by pure, whole-hearted self-dedication do not yield the right results in *sadhana*. Struggle there always is in life, and so one has to consecrate one's

all to win a victory. At the same time, instead of blossoming, life is withered and crushed by a self offering behind which there is reluctance, repression, or a sense of constraint. Animated spirits, power, joy, right or correct angle of vision, finest possible sense of discrimination as to the propriety or impropriety of one's action, equipoise, steadiness, detachment, peace and patience are some of the formative qualities and powers of a perfecting life. Only if a man can experience the growth of these qualities within himself, can it be said that his self dedication is pure and untainted. How can one win the goal of life if he cannot dedicate himself in this manner ?

### **The *Jiva* compelled to do the right**

This aspect of the quality of self dedication can never be overemphasised, because even he is sure to have his sorely trying times, who has gone a long way along life's pilgrimage and has in the process equipped himself fairly well with spiritual arms. If such a *jiva* takes the Lord Sri Krishna for his only friend and guide and entrusts with the fullest faith the reins of his life's chariot to Him, the Lord will never leave him in the lurch. With or without his will, he is



tied down to the performance of right action. The Lord will never let him escape from it, try as he may through the promptings of his natural urges. The Lord graces him and impels, even goads him to do what he ought.

### **God fructifies *sadhana***

Just like Arjun, the *Sadhak* also is sure to find his own kith and kin ranged against him. Who they are, we have already seen. If he has the strength and the nerve to kill them without the slightest tremor of sorrow, dejection or uneasiness and if he can brace himself up to accept such a trying situation with cheerfulness, he is sure to attain the goal of life. But even if his heart is not so well steeled, the Lord can never let him go under, if he has dedicated himself with full heart to the Lord, as his one stay and support and as the director, guide and controller of everyone of his actions. It is by the Lord's grace and inspiration that he is impelled to achieve his life's purpose. How then can the Lord give him up half way even if in his weak moments, he is so inclined ?

### **Measures of *sadhana***

It is certain that man has respect and attachment for his own cherished opinions,

habits, insistance, beliefs, ingrained impressions and many such allied 'kinsmen' of his inner being. He may not, for want of detached insight, acknowledge this fondness even to himself, but it is there. So long as everyone of these kinsmen does not pass out of his being, the rocky strata of ignorance and delusion, which cover up the Light within, cannot be exploded and his aim cannot be accomplished. By the grace of God, however, circumstances and incidents having behind them the divine object of blowing up the hard crusts always arise in the *sadhak's* life. At such times his soul's mettle is tested and revealed by his choice of his course out of the several alternatives open to him, by the way he acts in his chosen course, and by the attitude and the motive with which he accepts such occasions.

### **Crises disclose our infatuation**

Such a critical problem confronts Arjun for solution. With Bhima and others, Arjun also believed that injustice had been done to them in the matter of their claim to the throne, as they had the sole and indisputable right over it. Besides, the Kauravas had not only usurped the kingdom but were treating the subjects in a way that was totally

unrighteous and unjust. So, among others, Arjun too, felt that even for the welfare of the subjects, the Kauravas ought to give place to them as they could rule according to the canons of **DHARMA** (righteous conduct.) The Pandavas, therefore, all along felt very sincerely that they were striving not only for justice to themselves but for the good of the people also. And now just at the last and the most critical stage of their life-long efforts, Arjun is suddenly seized with a blind attachment to those same wicked kinsmen, for whose destruction they had made all these elaborate preparations ! To what length delusion and infatuation can go is disclosed only at such crises in life.

### **The Lord energizes the *Sadhak***

The *sadhak* also is sometimes caught up in delusion. Though he sincerely believes that he has achieved something substantial, or being now firmly rooted in *sadhana*, he is fully prepared and strong enough for any eventuality, an undreamt-of situation arises and shatters at one blow all his fond beliefs and over-confidence. He is reduced to a non plus; but really, in such eye opening incidents lie the outpouring grace and mercy of the Lord. The *sadhak* that remains in a

state of total surrender to the Lord or, if his flesh is weak and cannot do so all at once, is anxious with all his heart to be alert in remaining in surrender to the Lord, will not be allowed to nurse any delusion for long. The Lord will surely create or arrange circumstances that would shake him out of it. The Lord will never let him lie fallow in a state of torpor and lethargy. He will be turned over and over again in the fire of new and trying situations, so that he may be fully baked. When necessary, He will light even a conflagration in the form of battles.

### **The faithful rewarded**

The *sadhak*, who in the midst of such a crisis is convinced at heart that it is God's opportunity to shower His grace, or rather it is itself an embodiment of divine grace, will certainly never give up his Lord. Far from it, he will on the contrary cling to Him all the more tenaciously and pray to Him for light and guidance earnestly and devoutly. At this dark hour, which, however, is really the darkest night before the dawn of a higher stage of life, he who steadfastly keeps the Lord by his side and whole heartedly entrusts the conduct of his struggle to him, is saved. Sri Krishna Himself runs to his

rescue, raises him up and endows him with a new divine vision.

### **Sri Krishna's exhortation**

When, therefore, delusion and infatuation obscure Arjuna's vision, and he is thrown into distressing doubt and confusion, Sri Krishna says to him :-

"My dear good man, just look around. Wherever your eyes are cast you will find warfare going on. Not a moment passes on earth without a fight. In fact, this *sansara* is nothing but a plane of constant warfare. Show me a single place or person that is free from struggle. Various are the types and techniques of warfare and it is fought at once on many fronts and even on different planes. Only the aspect of the war changes with the difference in place, direction and environment, and everything evolves as a result of conflict".

### **The social worker's broader vision**

Even for the mere sustenance of the body, all creatures have to wage a war against hostile forces. The countless ways and methods by which struggles go on in the minds of men are different from those of the struggles referred to above and their

characteristics also differ. Political wars waged in defence of one's land are still different from both. All the same they all are struggles, in as much as there is resistance to be overcome. Even a man immersed in strictly material, worldly affairs is unwillingly drawn into a struggle. Compared to him the man, who takes up arms in defence of his community, race or country, relatively widens his horizon and his vision becomes broader and more enlarged than that of the man selfishly confining himself to the narrow world of his family.

### **The Uninfringable law**

So every *jiva* has to fight out his own battle which has a direct bearing in scope and quality to his capacity, his environment, his times, and his country. It is possible that prompted by sloth or some such degrading urge, he may say that he will not fight; but the nature of the Lord conscripts him, since struggle is a function of Divine Nature which the Lord uses as an instrument to work out His divine purpose. It is a self created, principal feature of the Lord's design and so joined up inseparably with the miraculous, beginningless and endless, structure of the

universe. None can escape from it. The *jiva* is made to plunge in it.

### **The *Sadhak* should welcome troubles**

And during his struggles the *jiva* cannot bear in mind the consciousness that behind the struggles lies the hand of God who wants to mould him thereby; and the person who has not the discrimination to realize this object, naturally cannot take due advantage of his struggles and cannot progress spiritually. Such ignorant souls are fated to suffer sorrow, grief, perplexity and uneasiness. The man, who can perceive the truth that struggles are highly beneficial to him because the purpose behind them is his own development through the destruction of his beloved kinsmen on the lower plane, will not fail to hail them as events worthy of hearty welcome.

### **He will cling to God**

Moreover, seeing visibly the benign grace of the Lord in them, his heart will overflow with love for Him, the Benefactor. He will cling to the refuge of His Lotus Feet and resort to the all-embracing *Yoga* of meditation, wisdom and devotion in order to live, move and have his being in Him.

## **Major operations first required**

He who yearns for attachment to the Lord only shall have to see to it that all his other attachments are shed. When his love for the Lord is thus firmly enthroned in his heart, he will experience, even in his feelings for all other beings, nothing but love and attachment for his Beloved. But it is absolutely essential, rather indispensable, that the ties of all his other attachments must first be snapped, before he can see the Lord everywhere and in all beings. Without these previous major operations his body-spiritual cannot be cured.

## **Arjuna's crucial moment**

To Arjun this crucial moment has come. He forgets the ideal so long and so devoutly cherished by him. His heart's attachment, rather infatuation, for his friends and relatives surges up in all its intensity and shrieks out in agony.

## **Sri Krishna compels Arjun**

A man's selection of his way, out of the several open to him and the manner or his handling his situation show his spiritual level. Any ordinary soul in Arjuna's place would have simply floundered in such a



situation. But fortunately for him, Arjun had installed the Lord Sri Krishna Himself as his Charioteer. How could He then let Arjun remain in that state of doubt and despair ? He is therefore not allowed to escape from his dharma.

### **Qualities of the Lord's servant**

None can change or modify the principle intermingled with the Divine Purpose which keeps the universe going. Therefore, the *jiva* which, when confronted with an unbroken succession of struggles, can maintain his spirit of self-dedication with devotion, wisdom and atonement with the Lord, will be able to see the world as the manifestation of the Lord's play and become His willing instrument for the fulfilment of His purpose.

### **A question and its reply**

*Sansar* is a plane of Kurukshetra for a series of battles of various kinds. The *jiva* has to join in the fray consciously and willingly or unconsciously and unwillingly. The question then arises, "Why does not *jiva* accept and welcome this element of struggle in life as a divine gift affording him an occasion for his evolution through self-discipline ? " He can not do so because the

view that a man takes of his life differs according to his capacity and his level of spiritual consciousness. Only some souls, therefore, can experience a purificatory process in their struggles.

### **The fallen also saved**

But at least he, who wants to utilize the gift of life as a means of perfection and has already begun to make sincere efforts in that direction by making it the only goal of life and the one purpose of his continued living, should keep alive the consciousness that the meaning of the struggles sent to him by divine grace is to unfold his being to perfection. If this awareness could be maintained in every situation in life and so continuously as to become spontaneous, only then can the *sadhak's* mind be regarded as firmly fixed on the goal of his life. Every situation, no matter how grave or trifling, has a special, definite purpose underlying it; and he alone, who can look upon it as only conducive to his spiritual health and, by treating it accordingly, can give a turn to it in such a way as to benefit him, can become a real "*Bhakta*" (mystic and devotee of God). But the Lord stretches His helping hand to lift up even that person who goes down in

a trying situation but makes a clean breast of his failure and prays to the Lord with devotion, full of love and anguish at his weakness.

### **Such experiences common to all *sadhaks***

Such blissful experiences of God's grace and help no *sadhak* fails to have, The Lord God and his divine consciousness get fully established in the heart of such a *sadhak*.

### **Fight even after death**

Every soul has always to pass through a series of struggles. None can achieve anything by running away from them, even if that were possible. Even at the last moment of death the *jiva* is by its very nature trying hard to save itself from it. But at last it is forced to own defeat and die. The man is thus compelled to give up that body which he had taken for his real self and to which he was so deeply attached as to become one with it. And his subtle craving does not leave him even after death. There also his blind infatuation continues the struggle.

### **The unmodifiable law**

No *jiva* in the world is able to transgress this immutable, unmodifiable law. Be it the sphere of his physical, mental or spiritual

world, some form of struggle is sure to be there. But it means destruction as well as construction. That plane also is a battlefield whereon things unbearable or unpalatable to the mind are to be found. The *jiva* may tremble at the spectres of some struggles; but shutting ostrich-like its eyes, does not save him from them. No *jiva*, without exception, can free itself from them.

### **The world a *Tapobhumi* & a *Vrajabhumi***

And yet everyone now-a-days talks of 'freedom'. All such talks of 'freedom' seem queer Freedom ? Whose freedom and from what ? Nobody cares to penetrate into and go to the root of this question. Just because in life all sorts of struggles have to be fought out, his world is a *Vrajabhumi* (a land whereon Sri Krishna in His boyhood played and gambolled with the cowherds) and a *Tapobhumi* (field of sacrificial labours). Man's salvation lies in accepting life only with this attitude and in acting accordingly. So long as we continue to live, we shall surely have to be engaged in struggles of different kinds. But very few can view life in that light. Even Arjun heartily accepts this view only when Sri Krishna confers grace and vividly depicts this truth before him.

## **The way to fruition of life**

That man only will, therefore, be able to see the perfect fruition of his life, who thus realizes at heart the truth that the perennial Ganges of struggle flows through life and cosmos from the highest to the lowest level and accepts this phenomenon of struggle so as to get his being transformed, energised and divinised through devotion, wisdom and unison with the divine. A stuffless person invites disaster only since he is simply swept along the stream against his will and in the attitude of the helpless despair of a drowning victim.

### **Attitude—the cause of suffering**

A doubt may then arise, 'if struggle is such a natural and ordained condition of life solely for its evolution, why should it entail so much destruction ?

The result of every action depends upon the attitude with which it is performed. Destruction and, its opposite component of the dual, construction or creation are inherently woven into the fabric of the universe. Whatever the field of activity a man is placed in, struggle is destined for him.

## **Uninitiated action**

Viewing it, therefore, as God's favoured gift he, who seizes it as an opportunity for self-offering and his consequent evolution and dedicates his all at the feet of the Lord with a heart surcharged with devotion, informed with wisdom and tuned with the divine, will be released from the bondage of action. Such a soul does not initiate any action of his own accord, but does every thing as The Divine wants him to do. The process of continued, uninitiated action leads ultimately to the state of "unbegun action", the state when not a single one of his deeds is propelled by the ego within him.

## **The wisest use of life**

This untransgressible law of struggle as an outcome of duality can be utilized in such a way as to help a soul in the highest attainment of life's goal. That person alone can be regarded as making the best and wisest use of his life, who can see his struggle as divine fruition of the immutable design of God by concentrating and directing all his energies therein. Such a man alone can witness within himself the total transformation of his human into the divine nature.

### **To welcome struggle is possible**

This is not possible without the complete assimilation of the truth that no man can ward off the life-struggle and that he has willy-nilly to fight his own battles. Since it is so, man can, if he desires it most heartily and is resolved on it, hail this nature-impelled struggle as a God-gifted means for the attainment of his goal and have the purpose behind the law fulfilled in his life.

### **Co-relationship of man and the cosmos**

In the circumstances and incidents of life there is a harmonious synthesis of the life-spirit of the individual and the cosmos. The life purpose and welfare of both of them are always inseparable. He alone, who accepts life's situation from this angle of vision, can truly discern the divine will and serve his master in the best and most devoted manner.

### **Attitude shapes progress**

Thus through all space and time, in microcosm as well as macrocosm, struggle is a constant phenomenon. But while most of us join in it with the attitude of defeatism, some few plunge in it, with a warrior's zest

and joy. Therefore, upon this attitude of a man towards this constant feature of struggles really depends his evolution.

### **Gains of *sadhana***

We can now grasp the importance, the significance; and the great propriety of the Sermon in the Gita which the Lord Sri Krishna delivered to Arjun on the plane of Kurukshetra. Since every *jiva* is always on a battlefield, his life will continue to be frustrated until he can, by God's grace and firm determination, make his life's struggles turn into the means for his spiritual upbringing. As the mind and other internal faculties of a man rise in purity and as they gain in equipoise, his life energy and psychic being also gain in plasticity for evolution. Simultaneously, the vital urges of his desires and longings are more and more pacified. When such equipoise and other elevating qualities are fairly well developed, the *sadhak* experiences the qualities of friendship, compassion, love, and the like, automatically growing within. The debasing tendencies of his being fade almost to extinction. He observes the mind's fickleness, uneasiness and digressive nature disappear so fast from him as to look like a miracle.



## ***Vairagya* and its lessons**

Spontaneously then, *vairagya* shoots forth in him. *Vairagya* here means the acme of detachment from everything else and whole-hearted, undistracted attachment to the Lotus Feet of the Lord. Now the *sadhak* feels not the least inclined to the negative urges and tendencies of his nature; any lurking preference for them is, therefore, out of the question. His soul pines to fly far, far away from the maddening crowd's ignoble strife and from the field of all activity, as it reeks with desires, longings and such other degrading urges. The intense longing that affects him then, the single-heartedness which spontaneously sprouts forth from this new ennobling longing and the spiritual experiences that he gets as their result, make him see as clearly as daylight that the only right form of human endeavour lies in his pursuit of *mukti* or liberation from his present state of being kicked about like a football by the urges of his imperfect human nature.

### **Spontaneous effort begins**

At that time he observes the working of duality and the clash and warfare that ensue from them, and encircle and imprison the

whole world. All this awakens in him a very acute agonising consciousness that there is no rest, no joy, no peace for his soul except by deliverance from such a duality-ridden world. He finds himself in a crisis, at the cross-roads, at the point from which his life takes a turn in the direction of the right and elevating way of living. He starts up from a deep slumber of ages and thenceforth he is engaged in a constant, persistent, unintermittent and spontaneous effort to be and to remain fully wide awake. Certain it is that even such a ceaseless, spontaneous, effortless effort is a struggle even through its form may be among the subtlest.

### **On a high spiritual plane**

So, in all the innumerable ascending stages of human life, struggle is a constant concomitant. But the form of it that the *sadhak* encounters on a very high spiritual plane is unique. Very possibly he will not be able even to perceive it as a struggle. So subtle is the form it assumes then. There is every chance of his falling into delusion and missing the right course of conduct. Struggles also rise in subtlety with the increasing height of the progress of the *sadhak*. His ideal also gains in altitude. He

is now out to master completely the art of living a perfectly divine life. He finds himself, therefore, required to fight at once on different fronts of different planes. On one side is the world constantly, calling him for fights issuing out of the dualities and the degrading tendencies of his merely human nature, and on the other side there is fast growing in him the newly-born feelings of *vairagya*. Since at that time he is over head and ears in anxiety to gain liberation from such struggles on the worldly plane, he feels unbearable pain if such natural tendencies find a habitation in him even for a moment. Then again, every action, performed on the plane of duality and so on the basis of desires and longings, creates *sanskaras* certain to fructify into some fresh action that, by the nature of its origin, binds the human soul further still. The mind, therefore, pines and yearns for retiring from all activities since they are performed on the basis of dualities. At the same time it is impossible to desist from action altogether. As a result a series of terrific and mysterious struggles starts within him between two opposing forces arising from his intense longing to retire and from his inability to avoid action.

### **A fresh problem**

To give up all activity as such is impossible. At the same time the defects and improprieties of his deeds now glare upon his eye of introspection, newly opened as a result of the stir caused by the situation. All this raises a great tumult within him, but even this tumult begins to subside after some time, and the *sadhak* is not now as ruffled as before even though his introspection now shows up his defects even more clearly. Then he wonders if this new outgrowth is really conducive to his spiritual development and this creates a fresh problem for him.

### **The necessity of surrender**

This is a very irksome, inner experience indeed. But every one of the exalted souls that have reached the highest summit of life has had to pass through this bewildering situation. Nothing on earth, however, remains always in the same state. No river hemmed in by mountains fails to carve its way out. Similarly the longing of such souls, now burning hot like a volcano within, never fails to show them the way out. Problems one after another continue to raise their heads from different directions in the minds of all

such earnest souls and they make all possible efforts to solve those problems. Whenever they get puzzled and cannot find a solution, they rush to the refuge of the Divine Charioteer with a heart full of peace and cheerfulness. No human being can ever find a solution, to a serious problem, easily and automatically-without mental agitation and the ensuing of a struggle within. And there do arise in life some situations which are so over-powering that a man cannot extricate himself from them by his own unaided efforts however hard he may try. Whatever be the kind and the plane of his problem, he is compelled at such times, to approach someone for help, guidance and protection. This shows the psychological necessity of surrender to the Lord.

### **Truths related to planes**

From the cradle to the grave, situations of different varieties continue to crop up and pass off in life. True it is that it is none but the Creator, Ordainer and Controller of life and cosmos who inspires, and even goads man to fight his struggles. But before a man accepts this belief as a guide of his conduct, he must first be able to understand correctly his own plane of consciousness; for what is

true for one plane of consciousness is not necessarily so for another.

### **The Lord controls the results**

The *jiva's* natural merely human tendencies, queer attitudes and the equally strange movements they produce within and without him, his likes and dislikes, fantastic activities of his mind and their deep-hidden motive-springs create by their very nature a great commotion in his inner and outer life. Remaining as the detached, subtle all-pervading Spirit within, the Lord controls the results of all these queer activities of the *jiva*. Were it not so, man would have gone on in his nefarious deeds, once a debasing urge arose in him, and gone straight to perdition; or on the awakening of some elevating tendency would have scaled just as easily, without a hitch, all spiritual attitudes till he was merged in the All.

### **Hidden from man's perception**

Thus even though the Lord dwells within man as the Inspirer as well as the Controller of all his activities, he keeps himself hidden from him, and the *jiva* in his ignorance cannot accept Him as the Guide and Charioteer of his life. That is why though

the Creator, Ordainer and Controller is always seated as the Charioteer and the Indweller within everything, animate and inanimate, in this infinite cosmos, and though He, the only one without a second, the Indescribable and the Subtle All-pervading Spirit is thus always the nearest to man, the perfect, true and comprehensive knowledge of Him never arises in him. In reality, it is He alone who leads and directs our life and is our true Friend and Guide, and yet we cannot perceive and acknowledge Him as such, much less wholeheartedly accept Him in that light.

### **Egotism, the cause**

How is it that man is not able to recognise Him as the Charioteer Divine, even though He actually holds our life-strings ? Arjun also did not, at first. The egotistic conviction, that he had won all his previous fights by his own prowess and skill in arms and strategy and that he could do what he liked, acts as a mist of delusion which blinds him from recognising the Lord Sri Krishna in the true perspective even though He, the Lord, was always by his side. Every human being believes in practice, though he may deny it theoretically that he himself and he alone creates his way of living, directs himself

and reaps the fruits of his own actions. The idea, therefore, of someone else in the picture does not strike him. Consequently, because he is unconsciously a willing bondsman of his degrading urges, the Great Director of and the Player on the Word's stage cannot be perceived and experienced as such in His true form by man. During the actual performance of an action, the human *jiva* is not aware of that Inconceivable, Hidden, Subtle, Divine, Energising, Consciousness which impels human nature, and without whose urge no action of any kind is ever possible. This explains why Arjun had never seen Lord Krishna as the inspirer of his life and as Divine Consciousness.

### **Different beliefs about God**

Even when a man theoretically or intellectually knows this form and work of the Lord, the human mind, foolish, wicked, unenlightened that it is, cannot fully accept the Lord in that attitude with wholehearted devotion and true spiritual wisdom. He takes Him for a mere help, at the most as one who satisfies his desires. Some believe Him to be the judge who metes out due return for their actions. Others consider Him to be



altogether aloof and indifferent to everything. There are others still who believe that He is the Absolute, entirely actionless and devoid of any relativity.

### **The basis of beliefs and ego**

The degree of vigour and the strength and spirit of conviction with which these different beliefs about the Lord are held, varies with each individual according to the stage of his spiritual evolution. Even the ego of a man assumes different forms with varying degrees of grossness and subtlety according to the degree of the spiritual development of the man.

### **The blissful and critical moment**

And since the *jiva* so long as it is still a *Jiva*—an imperfect, human being—cannot separate the ego from himself and act with true wisdom and devotion, he cannot realize the Lord as his life's Creator, Director, Controller and Indweller. But by God's grace it happens at times that a man's egoism is shattered and pounded to dust. Whenever such an occasion arises, one should receive it as the divine gift of an opportune blessed moment of life to enable one to perceive and acknowledge the Lord as the real Creator,

Dispenser and Controller of his life, it is then that a man realizes that his human intellect and human power are helpless in the matter and can do nothing. All his bustling and bursting activity shrinks into nothingness. It is disclosed to him that he was only pluming himself on his assumed powers, and his ego-impelled confidence in and control over himself melt away. This is a critical and tremendous moment of his life, for only then does the possibility of the awakening of longing for the vision of the Lord arise.

### **The mystery is then revealed**

If at that momentous instant, he views his situation from the right angle of vision and prays to the Lord with a cheerful heart for light and relief. He begins to grace him. He manifests Himself and shows him the solution of the riddle of the universe as well as of his individual life. The Lord reveals to him the mystery, the significance and the purpose behind the phenomenon of struggle carried on, in a subtle or gross form, throughout the cosmos down to the tiny atom and instills into him the truth that struggle is for the evolution of all life and matter. He thus points out to him the path to his supreme good.

## **Man otherwise always deluded**

Unless and until a very difficult situation arises in his life, man can never think deeply. So the Lord in His infinite mercy and grace places him in such a predicament as if edges and goads him to think along right lines; but otherwise, moved by his divine and delusive Energy of nature man always performs his actions for this world and the next by harnessing his learning, intellect and skill to his actions according as his ego urges him.

## **Right appears wrong and heinous**

When a veritable Kurukshetra flares up in his internal and external life, the sadhak, finds his own kinsmen arrayed on both the sides. He comes out to fight, defeat and liquidate those kinsmen who would keep him tied to the plane of the merely human nature and thus get a release for himself from the bondage of the qualities of his lower self; but the performance of this deed which, though quite righteous and lying strictly within his own sphere of life-activity and though required of him as an instrument of the Divine will, appears to the limited vision of his infatuated ego a very onerous, heinous and inhuman action. Notwithstanding his consequent hesitation and tremor, it is

certain that the attainment of a divine way of living is impossible without ruthlessly exterminating these kinsmen i. e, the urges of his merely human nature even though so far he had received help and support from them and loved them.

### **Forced to seek God's protection**

His intellect is befogged at such an awful moment and is incapable of deciding the right course of action, and he takes refuge with the Lord, the real charioteer of his life.

### **Egotistic fond belief**

The *Mahamaya* the Divine Energy—dwells within—everybody in the form of his consciousness. Inspired by it man is impelled in all his activities. But in his egotism he persists in the delusion that he is the Lord of his life and of his way of living, the dispenser of his destiny, and the free agent with powers to do or abstain from doing anything, and that all the actions of his life are regulated solely by his own thought—power, life—energy, intellect and individual consciousness. Though this view of life can be rightfully entertained only by the rarest, the most sublime soul that has attained and is fully established in the perfect fulfilment

of life's purpose, everybody even the most unenlightened indulges in this fancy. But if man were really omnipotent there would be nothing left for him to strive for or against; as a matter of fact, however, we see every one caught up in some desire and a consequent struggle for achieving it. And yet every social being continues to cherish this delusion. There is a Gujarati proverb which says **that a man in deep slumber can be aroused from sleep and made to speak, but not the man who only pretends to be asleep.** So there is no salvation for such a self-deluded little-knowing person.

### **Arjun under that delusion**

Arjun had so far cherished the belief that he himself was the arbiter of his destiny, the creator of his circumstances. He had utilised everything so far to enhance his own prestige. He was craving for fame and wanted to tower above all others, and he thought all this to be indispensable for defeating the Kauravas. With that single minded objective and outlook he had used all his resources in the pursuit of this aim. He was vain enough to suppose himself the free, independent master of his situations and the undisputed creator and regulator of his life's course. He

had imagined himself always capable of taking the correct and all-inclusive view of the propriety or otherwise of action.

### **Seen and yet unseen**

During many important occasions in the lives of the Pandavas, Sri Krishna was present at hand (not that He was not present even when the relationship between Arjun and Him was not visibly formed ) and He was often consulted, too. But so long as man thinks himself to be supreme in his life's affairs, God-consciousness can never awaken within him. The human mind cannot be made fit to receive the experience of divine consciousness easily and of its own accord. Prior to attaining that fitness man has to go through many fights with his own mind, with his whole temperament.

### **Qualification to attain the Lord**

As it is even on the plane of his world and his merely human nature man has to engage himself in tussles. But such fights cannot lift him to divine consciousness. Only that person who can persistently and with a devoted, prayerful attitude remain aware through all his daily acts and relationships that the purpose lying behind his struggles

is to evolve his mind and nature, will be able to see them so transformed.

### **Contact a prerequisite**

How it is that man always forgets the fact that struggles are inevitable, even though all his life through he finds himself in the midst of them ? The answer is that only those persons will be awakened to divine consciousness who have long been in close and inner contact of some kind or other with the Lord. Arjun had this contact with the Lord for many long years. It is true that there were not the required wisdom, devotion and at-one-ment or a continued living awareness about that contact, but still there certainly was the touch and the germinant impression or *sanskara* of the Lord Sri Krishna's being and His companionship.

### **The advanced *sadhak* sees God's hand**

The seeds of these impressions were already embedded in Arjuna's inner soil and were waiting for a suitable opportunity to sprout out. In order to afford it and to get the complexed and other rigid adherences of his merely human nature resolved, the Lord blesses such a soul by creating such circumstances as would do so. And that

person is really blessed and fortunate who can discern the hand of the Lord behind the circumstances, just when he is in their midst. Such a *jiva* should be taken as advanced in spiritual consciousness.

### **Devotion absolutely essential**

But it also happens that the Lord is by the side of man during many occasions in his life. Besides, He even graces him by creating such varied and striking circumstances as would awaken him, enlighten his soul and make him see that Lord stands by his side. But even such extraordinary, favourable circumstances cannot impress themselves deep enough and work at once and visibly so as to develop his soul rapidly, if the receiver of such benign grace is not yet saturated with devotion for the Lord. The person who deliberately, intelligently and devoutly associates the Lord in all his dealings and contacts with the world, will rush, by all possible means and with all his heart, to the shelter and protection of the Lord whom he sees as the Almighty and the All-Supreme. Even that person will achieve his aim who has an intense longing to habituate himself to



associate the Lord in the above manner, for longing quickens the progress of *sadhana*.

### **Contact never unavailing**

That our contact with the Lord can never go fruitless can be testified from an ordinary everyday experience of life. We know that our contact with bigwigs proves very helpful and beneficial to us in our worldly life. How then can our contact with the Lord of all the worlds, if developed with enlightened consciousness, devotion and atonement, ever prove ineffective ?

### **The Lord's unrequired love**

Truth to tell. It is we ourselves who drive away the Lord from our doors though He often comes begging for entry and very often we deny Him altogether. It is the human soul that does not trust and have any faith in Him, but He on His part has an abiding faith in man and waits for a suitable opportunity to find entry into our souls. Though the human soul goes on doing injustice to Him, disregards Him and refuses even to acknowledge His existence, the Lord is never indifferent and never ignores him. Despite all his little faith, the Lord never fails to respond and rush to his rescue, whenever

the human soul remembers Him with love and devotion.

### **The significance of Kurukshetra for Arjun**

Many incidents attesting to this eagerness of the Lord to help him must have happened to Arjun are now in his long carrier. The battle of Kurukshetra itself has been devised to awaken in him the recognition of this mysterious and subtle principle of life. Of course he had plunged in warfare often before, but as the human *jiva* does, as propelled by the urges of his merely human nature. But at those times the perception of the hidden truth that struggle is a self created element inseparably compounded into the formation of the cosmos was not even born in his heart, not to talk of its dynamic awareness in him.

### **Arjuna's plight**

All the solemn vows and grim resolves that Arjun had taken till now and the clear, undoubted perception of his *dharma* (righteousness) that he had so far, fade into complete disappearance on the battlefield of Kurukshetra. Seeing the apparition of war as now projected by his mind, and the dire results now portended, there is a rush of

entirely new thoughts in him. He wonders whether all his resolves and activities hitherto were prompted by *adharma* (unrighteousness). He cannot distinguish between truth and untruth, right and wrong. The fear of a dreadful sin fancied now by him unnerves him and he longs to retire from the battlefield.

### **Propriety depends upon a man's level**

But the propriety of a deed depends upon the plane of the author's being. What is right action for a man on a particular plane becomes wrong on some other plane and context. Arjun had not the perception of this truth and he could not gauge the plane of his being.

### **Arjuna's fantastic notion**

That is why he is now thinking of giving up the fight. He is eager to give up all actions as such and is even ready to be killed by his wicked opponents as a penance for all his supposed previous misdeeds. He supposes that it is he who has raised this Frankenstein of war in this terrible form, and it is he who has created and so far accepted this situation. Consequently he imagines himself to be a free agent who can easily retire from the activity of fighting. But all this is nothing but gross ignorance on his part.

## **Indissoluble ties**

No jiva can ever shake off his environments, actions, dealings and contacts with others. They are part and parcel of the formations of his past, present and future lives. They are links of the long chain of his evolving being. Just as the eyes, ears, hands, feet and other organs of the body are part and parcel of the body itself, so are these situations closely intertwined with a man's life. Fancying that he has nothing to do with them, a man may renounce or disregard them physically, but it is certain that they dwell in him in a subtle form as germinant impressions. So, as a matter of fact, he is not free from them actually even though he discards them.

## **Everyone, a marionette**

All this world and this infinite cosmos belong to the Lord, because it is His life-Energy and Consciousness which join and separate, design and create, direct, regulate and destroy activities in the cosmos. All beings, therefore, form one long unbroken chain in the subtle, mysterious design of His creation; so none can disjoint himself from His connecting links. The Lord God by means of the power of His *Maya* (the Energy of

Delusion) causes every soul to be deluded in his perception. But really the soul is only a marionette and an incidental cause in order to give a concrete shape to the mysterious, divine and subtle purpose of the Lord, which is that of the evolution of the cosmos.

### **Arjuna's decisive advantage**

This great truth had not yet penetrated into Arjuna's being. He was still under delusion. The enveloping mist of ignorance had not yet rolled away under the light of the sun of wisdom. Every soul spellbound by *Maya* and tossed hither and thither on the momentary waves of *sansara*, is always under one form of delusion or another. The only decisive difference however between the ordinary soul and Arjun was that in his case the Lord's contact with him had persisted in some form all his life through.

### **Meaning of the Cosmic Vision**

The Lord God is intent on making Arjun His devotee; and when He, the Lord Himself begins to confer grace on anyone, He does not stint; there is no limit to it. He endows him with the divine inner eye and reveals Himself before him. He makes him realize

by vivid, visual experience that man is not only not the creator of his life or his world, but even his acts do not happen according to his own free will or power or intelligence. They are performed by the life-energy and consciousness pulsating in his nature. But man is so full of ego that he imagines himself to be the doer and gets more and more entangled in his ego thereby. Not a single one of the struggles of infinite kinds, that are always being waged in the cosmos, arises automatically. The tendency of *karma*\* is forged according to the capability of the stage of evolution of the soul; and only in accordance with this capability is a soul made to enter into the arena of the world. The bed of the river along which his life's course will flow has been carved out for him and man runs his life along that bed.

### **A question**

A question here naturally arises in the mind. How is it then that there is a persistent feeling, even deep-rooted conviction, in man of a sense of freedom of will and action? Nature furnishes the answer by many illustrations. Here are some of them.

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\* Potentially fruitful store of energy created by one's actions.

## The illustrations

We see tiny blades of grass and other vegetation shoot forth immediately after the rains. But the life-seed of that particular kind of foliage was already there embedded in the ground and it sprouted forth by contact with rain, earth and water. We meet with persons in society exceptionally proficient in some art, say in music. The art-master and others around think that his skill is due to his training under an expert musician and his own persistent strenuous efforts. But suppose he had not in him that kind of innate tendency and consciousness which would quickly and easily receive, respond to and develop the symphony of music. Suppose, in other words, he had not already possessed what is called 'talent' for music could he ever have gained his mastery in the art ? This shows that there was already something in him which was only waiting for a suitable opportunity to flower forth. This is how everything becomes manifest in all walks of life. In the very constitution of the human being there is 'something' innate and involved which comes out during his life's course. So, there is no question of the freedom of the individual there.

Were the cold of earth arrogantly to assume that it was itself that created out of itself the particular tree or vegetation that grew there, it is a manifestly absurd presumption. There is some force or energy, a special *rasa* of life-essence in the soil itself, which grows and feeds greenery, when it happens to get into contact with water, air, heat and other constituents that cause the tree to grow. How otherwise could earthworms be born out of clay ?

Again nebula and from them stars, are formed out of space or the sky. The reason is that there is some essence in space or the sky itself which ultimately condenses into nebula and stars. Besides, it is now common knowledge that there is a wonderful, tremendous power latent in an atom which when split up by a particular process can destroy a whole big city.

The current of a river is also due to the manifestation of what is latent or innate in it. It is the natural quality of water to flow along a lower level. Thus a tiny flow begins and when many such currents join, they form a river.

The existence of making-of living beings for that matter-would have been impossible



if the embryo had not within it the intrinsic capability of growth. Even in the womb of the mother, before it could hardly be called even a life, it is all the time growing by its life-essence. The word 'education' in English is composed of two Latin forms 'E' meaning 'out' and 'duco' I lead or draw.' The word, therefore, literally means 'drawing out.' This shows that there is already something innate in the child which has to be drawn out or made manifest in it by education. Thus at the root of everything, life or 'matter,' there is already something within it which grows and manifests itself, enters into the sphere of action and takes ever-new forms; and man mistakes this something for his own free will.

### **Cause of the appearance of freedom**

The consciousness or life-force of the Lord permeates everything and goes on manifesting itself in a myriad ways. In the same way within the nature of the human being, his will-power is very subtly stored up in his power of thinking. It is due to this that man has a sense of freedom within the limits of his field of action. Were a man really free, he ought to have been able to do as he pleased in all spheres of life. But he is relatively free at the most only within the

limits of his own home. Even within those limitations he is not entirely independent, for he has often to bow down to the wishes of his kinsfolk.

### **Man is not free**

Viewed in this light, man feels a sense of freedom because of the nature which the Lord has created in man. This freedom, too, is felt or enjoyed within very narrow limitations. He has not the freedom to escape from the appointed sphere provided for him as a means of the fulfilment of the divine plan. If man were really as free as he imagines himself to be, he could have succeeded in getting all his aims and desires completely fulfilled. **But none can deny that man cannot achieve everything he aims at. If he could achieve all that he would, 'Everyone would have raised tiers upon tiers of prosperity and retaining by his side only his friends killed all his enemies,'** to quote Shri Narsinha Mehta, a poet-saint of Gujarat. Even the highly exalted soul that has come to love every creature on earth by persistently nursing love and good-will for all is not completely free. There are persons who view such a high soul with jaundiced eyes and suspect and misunderstand him.

## Conditions of true freedom

An informed and intelligent perception of life, therefore, shows that no man is really free. Release from life's struggle is not impossible; but certain essential conditions have to be fulfilled before a man can gain it. First of all he should fully realize the truth that man is not free, and should assimilate this truth by cultivating and enlarging his powers of thinking, volition, intellect and consciousness. Then he should employ these powers, which have really been gifted to him by God, in the life's battle ordained for him by the Lord with a view to the fruition of His design for the universe. He must dismiss once for all the idea that he is the author of his deeds and thereby give up all longing for their fruits. He must heartily accept, as the only blissful, divine gifts and nothing else, his own particular situation and all that he gets now and in the future, and finally he must throw himself heart and soul into the work for the fulfilment of his life according to the promptings of his heart, the trend of his nature and the conditions of his life. After all this, his life will be full of the peace that passeth understanding.

## **Beyond duality**

If a man can uninterruptedly use his life solely for the love of the Lord with the triunity of enlightenment, wisdom and atonement, then there remains in him no motive—spring for attachment or hatred, happiness or sorrow, gloom or infatuation. If, at the most, sometimes there is just a fleeting consciousness of the advent and departure of such feelings in him, there is no possibility of his being affected with dejection or depression of any sort on that account.

### **Limitations of human activities**

Let us look into the process by which man is led into his activities. In order to implement the divine, mysterious purpose underlying the unfathomable and unchangable composition of the cosmos and, as moved by the nature of the cosmos and of himself, every man is impelled to act in response to his own special call of life; but the forms that his actions take are in accordance with the growth or stage of his being. The human mind is engaged in activities only within the limitations set or created for itself. Only rarely it is possible for it to detach itself from those limitations

and breathe in the air of true freedom. Man cannot enlarge or expand his boundaries, just as he wants to.

### **Different worlds of man**

Similarly every man has a distinct inner world of his own. With some it is confined to the craving of the senses, with some others to the amassing of wealth, with still others to acquiring fame and prestige in the world; acquisition of power or virtue, gaining followers and leading them, attaining the goal of remodelling society after one's own view, work for one's own group, community or country, propagation of some dearly cherished beliefs, humanitarian service according to one's preferences and ideas, engagement in researches in the field of sciences, giving a concrete shape to some poetic fancy or feeling, becoming a help or a hindrance to persons around one, engagement in business or industry, spending life in whirlpools of passions or the hot pursuit of one or more than one of such objects,—these are some of the numerous and yet limited spheres of man's activity.

### **Process of the creation of individual worlds**

The *jiva's* individual world is created for him in accordance with the sumtotal of his

longings, desires, cravings, hopes, leanings, mentality, talks and actions. Man is drawn into his action according to the prevailing mood or attitude, and he employs his energies in his particular sphere within its limits. Even in that limited sphere, only a rare soul harnesses every ounce of his energy.

### **Duality-prompted actions bind man**

If a man's actions are not performed in the true '*Yogic*' attitude, he fetters himself within the limits of his own mind and keeps himself so enchained even though some of his actions may bear good results. As the thought, so is the world formed thereby. He is not able to go beyond his thoughts or inclinations and, after all, because such actions were performed on the plane of duality, the man has to accept willy-nilly the fruits of such actions.

### **The motive shapes the soul**

The plane of action of every individual is also characteristically his own. The tendency of the soul is likely to be formed on the basis of the motive which actuates a man's activities. Compared to the man stuck up in the gross, material, worldly and selfish tendencies and the consequent series of

merely selfish deeds the man who, aiming at the welfare of his society, race or country, carries on his activities in order to exalt his temperament, gets further and further away from the narrow circle of longings for the comfort of his ownself and family, on account of his higher field. But if such a worker continues to nurse feelings of infatuation and hatred, then in spite of his higher field of activity, there is little difference, between him and the man confining himself to the work for his own and family's comforts, in the matter of the development of elevating qualities of the soul.

**The fruit of actions depends upon  
the inner background**

Even if the worker retains a mere inclination for attachment and hatred, then also the difference is a small one. The moral or spiritual result of an action does not depend upon the actual sphere or plane, whether high or low, of a man's work. **It rests on the quality of the attitude and the purpose, as well as, the degree of awareness and sincerity behind the action in one's ordained spheres.** The social servant cannot neglect his own individual or family contacts and

spheres of service. If he does so, his claim of service fails to the ground. The moral and spiritual life of a man gains increasing excellence as he makes an incessant effort, with a very vital and intense awareness in his heart, for bringing about a unity and harmony between his life's ideal and his practice. If, at the time of performing his activities, the tendencies of his mind and heart are in unison with his life's ideal, his mind, intellect, consciousness, life energy and ego get more and more purified. The reason is that the **fruit of an action from this point of view depends solely upon the inner background or the plane on which it is based.**

**The mentality of the humanitarian  
must change**

It is indeed true that the man who gives up his petty longings and selfish interests and engages himself incessantly in humanitarian activities, becomes fitter for the life divine than the man of merely worldly selfish actions; but it is certain that there is disharmony somewhere between the intensity of his desire to realize his ideal and his actual attitude at the time of doing anything in pursuance of the same, if he



cannot experience fundamental and elevating transformations in his mentality and an all-round evolution of his life. Where there is disharmony there is uneasiness and where there is uneasiness spiritual progress is blocked.

### **Watchfulness the *sadhak's* watchword**

He, who during his activities in the outer world is always on the watch on his inner self and on the movements of his mind and other functions of his being in an unbiassed and detached manner, progresses along the path of life's exaltation. The *sadhak* shall have continuously to observe and correctly gauge the manner and attitude and many weird flights of his mind. He will find that a fight is going on. He gains the elevation of his inner being and the release from the bondage of narrow limitations to the extent that he can maintain enlightened consciousness, devotion and atonement during all his activities.

### **True *Yogic* actions liberate**

Through actions alone can a man be entirely released from the thralldom of *sansara* and attain his beloved Lord, if he can incessantly bear in mind and heart the

highest ideal of human life namely service to the Lord, discern rightly his course of conduct and follow it in practice and confine himself strictly to his ordained sphere of work in all the situations that encounter him from time to time. On the degree of intensity and of the loftiness of the attitude of a man's heart at the time of doing anything depends the quality of the fruit of that action.

### **Nothing untoward happens then**

The *sadhak* should aim at beginning his actions with an attitude of sincere, concentrated receptivity to divine influence, i. e. with complete wisdom, devotion and atonement, and they should be confined within the sphere enjoined to him. If these conditions are observed fully, the virtues and the vices, that attend and arise from actions, do not bind the *jiva*. Such actions can never have harmful results. Even if something untoward seems to happen from such actions from the worldly point of view, still it is certain that they ultimately end in a state of perfect bliss and divine consciousness.

### **Inner harmony the first condition**

But such *Yogic* way of doing actions is not possible to attain without the awakening

and establishment of harmony within; and yet the outer form of such divinely directed actions may sometimes wear the mask of anger if the circumstances demand it. The phenomenon of struggle continues even there. The activities of such a perfected soul may have the creative aspect of *Brahma*, the Creator, and of Vishnu, the Preserver, as well as of Shiva, the Destroyer. Hence, not to form opinions from outward appearances only is a characteristic of spiritual wisdom. That the outer form of the activities of a person whose internal state is one of perfect peace and of constant joy born of complete harmony and unbroken unity of love, should necessarily differ from that of the ordinary man is only partly true. The activities of some such perfected souls do differ even outwardly. But those of some others sometimes assume even a terrible outward form, because the indescribable aspect of inner struggles varies even in different highly-evolved souls. But it is a great delusion to identify such struggles with those of ordinary men.

### **Outer actions may be the same**

The inner planes of an aspiring soul go on changing with his progress, and the forms of spiritual struggles change with the planes

likewise. The same action may be performed by the most exalted soul as well as by a man jogging along the rut of worldly life; but there is a world of difference between the attitudes and frames of their inner beings. (and consequently in the results) While the latter is filled to the brim with cravings of the flesh, the former is saturated with the sweetness of life divine.

### **A runaway is not free**

So it is not the action that counts but the inner attitude and being. None can, therefore, get release from his bondage by running away from the circumstances or environments that face him and consequently from the actions demanded of him. A man may appear to have gained freedom thereby but really he is not free. The *sanskaras* of the actions pertaining to his former environment and the feelings of joy and sorrow, attachment and disgust associated with it, persist in him. He carries his imperfect mind with him and is, therefore, mentally bound to the old world. Man is, therefore, forced to be yoked to the plough of action in relation with the situation in which he happens to be and the very word 'forced' indicates a struggle.

## **Only one unailing remedy**

Only one sure and sovereign remedy is, therefore, left to free oneself from struggle. That is; first, to install most sincerely in our heart the Lord God as our life's Charioteer; next, to nurse this feeling of the heart so devoutly and persistently, that He gets firmly established on the throne of our heart and then to look up to Him constantly as the real Guide and Controller of our life in and through all our activities; finally, to go on dedicating ourselves in all respects and with all our heart to His Lotus Feet.

### **The *sadhak's dharma***

We shall have to welcome heartily everything of whatever kind that springs up in our life's course as the result of the ever-new struggles within and without that face us in pursuance of the Lord's immutable design; and we shall have to give that welcome with devotion, discernment and single mindedness by constantly employing within the sphere of the world allotted to us, as well as in the process of *sadhana*, the capacity and energy gifted by His grace to us. And even that is not enough. We shall have to make our *sadhana* scale higher and

higher altitudes with increasingly brighter spirits by keeping aglow the ideal of our life in order to fit our being for the highest divine planes and light up Divinity in ourselves.

### **Increasing subtlety of efforts**

In order to be His instrument willingly and with devotion, wisdom and communion, and also in order to keep bright the awareness of being his instrument during all the succeeding stages of life, the soul will have to pass through a series of incessant struggles. They are of a unique character. Efforts involved in fighting such battles on ever higher planes become increasingly subtler accordingly.

### **Correct self-estimation very rare**

Very few persons can correctly estimate the plane and the significance of the plane of life on which they stand. The Lord Sri Krishna had been with Arjun for many years past and yet Arjun could not understand Shri Krishna and value His companionship properly.

### **Arjun in contrition**

Only when the Lord Sri Krishna graces him by granting him in his heart the divine

vision, does Arjun visualize the world caught up in the Jaws of Death, This vivid experience in the heart shatters his delusion and it strikes him for the first time how very improper, how very unbecoming it was for him to have addressed all along, the Lord Shri Krishna as merely 'Oh, Krishna ! Oh, friend !'. This new startling knowledge of the grave impropriety of his long-continued action gives his heart a rude shock and softens him almost to tears. In contrition he prays to the Lord Shri Krishna for forgiveness.

### **The meaning of *dharmas***

Only at such moments, when the heart is thoroughly mellowed, does the need to surrender oneself to the Lord awaken in a man; and when as a result a man abandons his *dharmas* or the functions of his inner parts, and thus refuses to be swept away according to the urges of their nature and throws himself to the protection of the Lord, He releases the man from all his sins. This requires some explanation. The *dharma* i. e. **the function of the mind is to weave tangled webs of thoughts and counter-thoughts. The intellect gives a concrete shape to the subtle, often hidden, workings of the mind, and confirms whatever the mind thinks. The chitta**

or the inner consciousness receives and stores sanskaras; the prana or the vital force indulges in desires, longings, cravings and many other feelings. The ego urges the other parts of the being to the work according to their natures.

### **Struggle no more for him**

That *jiva* who succeeds in preventing these inner subtle parts, and others subtler still, from functioning according to their natures is released from the bondage that action creates. The universal law of struggle ceases to operate for the man who is thus freed from the chains of ego-propelled action.

### **Struggle is unavoidable**

In the Bhagwad Gita the Lord Shri Krishna asks Arjun to give up all these *dharmas* and take refuge in Him alone. But it is not easy for a man to stop the working of his inner faculties. Therefore, the person who has an intense longing to do so, has per force to put up a strenuous continued fight to enable himself to be free from these *dharmas*.

### **Not impossible**

Some people hold and firmly believe that it is tantamount to crying for the moon, because it requires super human efforts to



do so. But in a person with an intense burning desire, energetic consciousness of his life's ideal continues to glow undimmed, and one with such alert awareness does not find it impossible or too difficult to give up the *dharmas*,

### **A practical instance**

Let us take an instance for the work-a-day world. Suppose a customer visits a big businessman to place a big order and suppose the customer's behaviour, manners, speech, dress and everything are so queer and repulsive as to provoke disgust and even anger, yet the merchant does not give way to anger because there is in him the consciousness of the possibility of losing a big profit, if he got angry, and because he knows that the idiosyncracies of the customer have nothing to do with the transaction on hand.

### **Awareness does the work**

Everyone can accept this instance as practicable. The customer was certainly such as would enrage anybody but because the businessman retains an acute awareness in his mind of his possible loss, he does not find it difficult at all to ward off the feeling of anger, the *dharma* of the *prana*. This

shows that if a similar acute and uninterrupted awareness of the goal of life persists in the heart of a *sadhak*, he too will not find it too difficult to cast off the *dharmas* of his inner instruments like the mind and others. The Lord has given a categorical and eternally-standing promise to one and all, that He will absolve that person from all sins whose whole being maintains a dynamic, energetic awareness and an attitude saturated with devotion, wisdom and atonement in tune with the Goal of life.

### **Recapitulation**

Thus in the life of every *jiva*, be he enlightened or ignorant, struggle is the constant in all ascending planes of life. On the manner and attitude with which he accepts this fundamental element of struggle and on the objective and the inner background with which he fights his struggle depends the evolution of his life and being. No cogitation is possible without struggle and no situation of life's riddle without cogitation. In this way the expansion and elevation of life are both due to struggle.

### **The significance of Kurukshetra**

Seen in this light how grand, how apposite and deeply significant appears the

choice of the battlefield as the place selected for the revelation of the great truth !

### **Struggle only a facet**

Let us not, however, be carried away by the impression that the author believes that life is nothing else but struggle. Though in this book he has emphasised only that single facet, he recognises that life has undoubtedly many others. Besides, just as there is struggle even on and among other facets, so also are they contained in that of struggle. The truth is nothing stands alone, unrelated, cut off from all else. Everything is closely intertwined, compounded into one. But for that very reason struggle is a desideratum. The author believes that just as evolution is impossible without struggle, so is the flowering forth of the Divine in the *jiva* impossible without it also.

### **Let us be an Arjun**

Whenever, therefore, occasions for struggle arise in our lives, we have to be heroes in the strife either by ourselves creating such qualities in us as would up-lift our lives or by heartfelt prayers to the Lord to grace us and rush to our aid. We have to be prototypes of Arjun in every event, and

circumstance in life. That is to say, every moment we must look up to the Lord for light, guidance and elevation.

**|| Hari om ||**

**From**  
**'To The Mind'**

*A collection of Shri Mota 109 verses in which addresses and admonishes the mind to behave in a manner which will answer to the following description :*

*"Let the garland of flowers of love,  
Which you weave by constant chanting  
Float on the Heavenly Ganges;  
Drown your mind and intellect,  
Consciousness and emotion  
And all your vital powers  
In that Celestial River." ... (verse 106)*

*Each little thing you do,  
Do it while immersed  
In God-consciousness.  
Fix firm your consciousness  
At the feet of your Lord.  
Plunge all your vital powers  
In that boundless ocean  
And like a drunkard, remain,  
Always steeped In Love." ... (verse 109)*  
1st Combined Ed. 1981

**From**  
**'At Thy Lotus Feet'**

A book of 108 verses in which the Shri Mota sings of the Lord and His Grace as man's all-in-all :

*Thou art my Lord, my one resort;  
Where else can go a soul forlorn ?  
As now at last I hold Thy feet  
Them I will not ever release.  
Now me with love Thy grace will drench  
As lumps of earth that rain doth wet.  
To That*

*Lord of my Heart, I Bow.     ...(verse 108)*

*I will din into Thy ears  
All my woes bedimmed with tears  
Till turns to me Thy smiling face,  
And grants my only wish-Thy grace.  
Like Mother fond caress Thy child  
Grow not sick of wailings wild.  
To That*

*Lord of my Heart, I Bow.     ...(verse 109)*

1st Combined Ed. 1981

**From**  
**“At Thy Lotus Feet”**  
**By**  
**Shri Mota**

*No water can wet, no wind can dry,  
No gun, no gas can kill;  
No devastating fire can burn  
The Immortal Changeless Thee;  
Beyond all duals as life and death  
Beyond all qualities too.*

*To That*

*Lord of my Heart, I Bow.                   ...(verse 74)*  
*The senses fail; intellect fails  
Mind's highest fancy too,  
So different from all that man can think  
Beyond conception, Thou.*

*To That*

*Lord of my Heart, I Bow.                   ...(verse 75)*

*Through Thy grace can come to pass  
Things that absurd seem,  
The lame can scale a mountain high  
The dumb can freely speak.*

*To That*

*Lord of my Heart, I Bow.                   ...(verse 94)*

1st Combined Ed. 1981

## Intense love for God's Name

Thy Beloved Name we shall chant with great love in our heart,  
Thy Beloved Name we shall sing in many different ways,  
Thy Beloved Name we shall utter with much dedication,  
We shall never give up the helping hand of Thy Beloved Name. 1

In the terrible, dark and fierce raging storms of life,  
When no path is seen in the intense darkness,  
When ups and downs of life confront us every moment,  
May Thy dear Name be our sole companion in our mind and heart. 2

In our life's daily duties, dealings with others,  
In our every act, eating, drinking, waking or talking,  
Whatever else we do, interacting with others,  
May Thy dear Name be our sole companion in our mind and heart. 3

In the difficulties that confront us, in our cares and worries,  
In our daily strife and quarrels, in our every pain and hurt,  
In our dark confusions or when overcome by problems,  
May Thy dear Name be our sole companion in our mind and heart. 4

In all our thoughts, our mind's out going tendencies,  
In mind's passions, sins, subliminal's unseen impressions,  
In mind's sports and pranks, mind's plays and attitudes,  
May Thy dear Name be our sole companion in our mind and heart. 5

In all our body's movements, in all our organs,  
In every pore of our being, in our heart's flowing blood,  
In every nerve of our body, top to toe, in our body's nine gates,  
May Thy dear Name be our sole companion in our mind and heart. 6

In all six tastes of life, in all life's sweet smells,  
In heart's awareness, Buddhi, chit's impressions, the vital,  
In all our affection, feelings, love and delight,  
May Thy dear Name be our sole companion in our mind and heart. 7



The sole support of Mother who keeps at heart,  
With extreme love the child calls out to her,  
And departed from her, cries out plaintively,  
Thus let Thy Name be sung with fervour and joy. 8

In life's every obstacle, and in every colourful event,  
In every warp and weft of life's fabric,  
Whatever the pattern and texture of my life,  
May Thy Sweet Name be woven into that with all love. 9

In the talk of my relations, friends and their thoughts,  
In worldly deals with men, in my every action,  
Even when busy with my wife and children,  
Even then may Thy dear Name, O Lord, fill my heart. 10

As the rising of the beloved Sun dispels all darkness,  
So by Thy Grace life be flowered and evolved,  
May each nerve be infected with the zeal of Thy Beloved Divine Love,  
May our life shine as the reflection of Thy Divine Love. 11

In every warp and weft of our life's fabric,  
May we be dipped and coloured with Thy Love,  
May we be hammered with Thy Name into a Divine being,  
By Thy Grace may my life so be offered unto Thee O Lord. 12

The glory of Thy Name many saints and poets have sung,  
What can a poor man like me sing of Thy greatness?  
Like a glow worm before the Sun, like a puddle before the sea,  
Like a piece of glass before a diamond, I am truly nobody. 13

-Mota

(Gujarati Prayer : 'Smaran Bhavna' - Translator : Babu Sarkar)

## PRAYER

### I pray and bow at Thy Feet

*Lord, ever keep me in the Haven of Thy Holy Feet,  
I pray and bow at Thy Feet.*

*O, Beloved, ever indwelling in my heart,  
Thou Lord of my heart's precious Lotus,  
Thou renowned dear and faithful Lover.....(1)  
I pray and bow at Thy Feet.*

*I open to you my heart's inner feelings,  
My mind still remains intransigent, rebellious.....(2)  
I pray and bow at Thy Feet.*

*Removing all obstacles from my life,  
Take me home into Thee, dear Lord,  
And make me mad for Thee only.....(3)  
I pray and bow at Thy Feet.*

*O, Beloved, I know of no means,  
But only the flowers of my heart's agonising love,  
And these I scatter at Thy Holy Feet.....(4)  
I pray and bow at Thy Feet.*

*Wherein is a child's strength?  
If there be any it is in his helpless crying;  
By that force of crying I want to cross over To Thee.....(5)  
I pray and bow at Thy Feet. - Mota*

*(Gujarati Prayer-'Prabhu Sharan Charan Ma Rakho Re Pavle Lagoo...'  
Translator : Babu Sarkar)*

॥ 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)

## IMPORTANT INCIDENTS IN LIFE OF SHRI MOTA

Birth : 4-9-1898 at village Savli Dist. Baroda (Vadodara), corresponding to Hindu Samvat year 1954 in the month of Bhadrapad on the 4th day in the dark phase.

Name : Chunilal

Mother : Suraj Ba

Father : Asharam

Family Surname : Bhagat

Caste : Bhavsar

1903: Migration of family to Kalol village. Dist. Panchmahal.

1916: Father's demise.

1905-1918: Broken, interrupted education, with hard manual labour to support his family.

1919: Passes Matriculation Examination.

1919-1920: Years in Baroda College.

6-4-1921 : Gives up college education.

1921: Joins Gujarat Vidhyapeeth.

1921: Leaves Vidhyapeeth to take up service of Harijans.

1922: Frustrated by Epilepsy Fits attempts to suicide by jumping from the over hanging rock of Garudeswar into river Narmada, miraculously saved by Divine intervention, cured of the diseases by continuous chanting of 'HARI᳚ AUM' on the advice of a saint.

- 1923: Composes two Gujarati spiritual poems :  
Manane (To The Mind) and Tujcharne (At  
Thy Lotus Feet.)
- 1923: Initiated by Pujya Shri Balayogi on Vasant  
Panchami Day i.e. 22nd January, 1923  
Monday at Hajimanzil, Nadiad. Visits Shri  
Keshavanandji Maharaj-his supreme Guru,  
at SaiKheda, Madhya Pradesh, under Shri  
Balayogi's advice. Starts sleeping at  
crematorium at Nadiad as a part of his  
sadhna. And Harijan Seva during the day  
time as dedication to God.
- 1926: At the main wedding ceremony goes into  
samadhi – trance.
- 1927: On snake bite at Bodal Harijan Ashram,  
starts chanting 'HARIH AUM' to avoid  
unconsciousness, results in automation of  
'HARIH AUM'-effortless-non stop chanting.
- 1928: Publishes 'Tujcharne' ("At Thy Lotus Feet")  
in Gujarati
- 1928: Out of sale proceeds of the book  
undertakes a pilgrimage to the Himalayas.
- 1928: Advent of Shri Upasani Maharaj at Nadiad,  
He goes to Sakori near Shirdi, Maharashtra  
on his advice. Passes 7 days in a state of  
samadhi-trance on his own waste matter  
spread all around him.
- 1930: Realization of Sagun Brahm-state in ascent  
of Divinity with form-the blue form of  
Shri Krishna.

- 1930-1932: Years spent in various jails in Sabarmati, Visapur, Nasik and Yaravda, not for the service to the country but only for furtherance of his sadhna, endures hardships and police beatings as a test for his courage, wrote a treatise on the “Shrimad Bhagwad Gita” in a language simple enough for school students to understand - called “Jeevan Gita”.
- 1934: Realisation of Sagun Brahm - State in ascent to Divinity with form - the blue form of Shri Krishna.
- 1934-1939: Visits the aghori sadhu in the Himalayas, spends sometime alone in a cave behind Dhoovadhar waterfalls in Madhya Pradesh, Sits on the rock in the middle of 3 circles of 21 fires of cowdung cakes each in the hot month of Chaitra (April-May) with bare body and passes whole period of 21 days on juice of soft-tender-neem leaves for cultivation of Brahmacharya on the bank of River Narmada. Has vision of Sai Baba of Shirdi instructs him on the final meditation to liberation – Mukti, in Karanchi (Then a part of one India)
- 1939: On Ram Navami Day, corresponding to Samvat year 1995 has the experience of formless God, in Kashi-Varanasi 29-3-1939. Commencement - State of ‘Omni Present’

- (mukta dasha). Resigns from Harijan Sevak Sangh. (Publication of 'Manane' (To The Mind) Gujarati Edition composed in 1923.
- 1940: Travel by air on command from Sai Baba on 9-9-1940 from Ahmedabad to Karanchi.
- 1941: Mother's demise.
- 1942: Collects donation from Mumbai for Harijan Girl's School of Gujarat even though had resigned from H. S. Sang, Endures police beatings to experience state above physical consciousness.
- 1943: Experiences transference of Gandhiji's urine infection into his own urine during Gandhiji's long fasting. State of Tadatmya. (experience of unity oneness 24-2-1943.
- 1945: Pilgrimage to the Himalayas, - extraordinary experiences on the way.
- 1946: Harijan Ashram, Ahmedabad, the beginning of Solitary Silence (Moun Ekant) in Mira Kutir.
- 1950: Establishes his first Hari Om Ashram at Kumbakonam, in South India on the bank of river Kaveri.
- 1954: Starts temporary Moun room in a hall of Kurukshetra crematorium near Rander, Surat.
- 1955: Establishes Hari Om Ashram at Nadiad on the bank of river Sedhi. 28-5-1955.

- 1956: Establishes Hari Om Ashram at Kurukshetra at Surat on the bank of River Tapi 23-4-1956.
- 1962-1976: Commencement of social service work through Hari Om Ashrams. In the field of education, Literature, Bravery in youths, such as mountain climbing, sea swimming etc. Declares awards for scientists for R & D work of space science, salt water, Agriculture, medicine etc. Constant travelling in spite of the body being afflicted by many vicarious sufferings. Publishes number of volumes on spiritual science based on his own experiences.
- 1976: Gives up his body in the presence of six persons at Shri Raman Bhai Amin's farm house at Fajalpur, on the bank of River Mahi, near Vadodara. Commencing the process to Abandan the mortal coil at 4-20 p.m. on 22<sup>nd</sup> July and ending at 1.35 a.m. on 23<sup>rd</sup> July 1976. Orders by his will not to construct any monument or memorial for him, instead instructs to construct school rooms and in the remote backward villages with the money collected thereafter.

**॥ HARIH AUM ॥**



## **FUNDAMENTAL PRINCIPLES OF SPIRITUAL STRUGGLE / SEEKING (SADHANA MARMA)**

1. Continuous and conscious utterance of God Name with whole awareness by mouth or in mind, with frequent introspection of its continuity and sincerity, and meditation on the region of the heart.
2. Surrender every moment of both good and bad, without reservation, to the Lord.
3. Be ever just a witness of life, maintain self awareness always, avoid building a chain of thoughts; let there be no unwanted continuity of thoughts.
4. Ever observe silence both of speech and thought, and maintain self-surrender to the Lord with whole conscious awareness.
5. Give up all obstinacy, self-centred responses, self opinions, self insistences, except your insistence of God Remembrance or God Thought. Cultivate humility to the utmost. Try to remain thought free as much as possible, maintain silence and peace of mind.
6. From your depths of heart pray to Him with all yearning, longing, with pain and anguish, reveal unto Him all your joys and sorrows, and by thus opening of your heart and self to Him, build close and intimate relationship with Him. Allow no thought or worry to

agitate your mind. Be ever free and empty of all bothers in mind.

7. Whatever work or responsibility fall to your lot, look upon them as God-send for your good and discharge your duties without grudging but with all love and willingness. All that happens in our lives is for our own good. Behind all such occurrences there is a secret purpose for our own good in plan or intention of Lord.
8. Live within, look within, ever live self aware in your inner world. Never get involved in extraneous matters.
9. Service to man consider as service to God. One who receives service from you does you favour of giving you an opportunity to serve. Lord gives us and we give back to the Lord. We are not doing any obligation to any body. What then is truly mine in this world? All comes from the Lord and goes back to the Lord. Where is the question of labelling any thing as mine?
10. Whatever you do – talking, working, giving or receiving – do consciously so that it gives a fillip or an impetus to our life's major purpose of spiritual seeking. While reading or writing keep alive this motive, cultivate this practice assiduously of self awareness in all your actions.

11. Seek and search for the origin of all your mental tendencies, the source of all thoughts. Examine them, observe them as they arise without any attachment or involvement.
12. Beauty, Art, Loveliness, Grace, Purity in any form that pleases or touches us deeply is a Blessing of Lord. Whatever noble emotions or responses they may evoke in us, we must pray unto Him to awaken those noble thoughts and emotions in us for our spiritual advancement.
13. Do not allow any noble emotion or feeling to go a waste, nor get involved in them, but use them for your spiritual progress. Be dispassionate in such cases.
14. While eating or drinking pray for descent of energy of consciousness into your being, and while easing or throwing waste matter out of your body, pray that all your weaknesses and failings fall of your body.
15. Give up all conceptions of the gross (world), think only of the subtle (self), purify your mental inclinations or tendencies, have only pure and noble thoughts and feelings of love.
16. The Lord resides both in the animate and inanimate. Experience oneness of spirit with all beings.

17. Always see the better side of every being or thing. Never pass judgement on any being, never hastily form or give your opinion on any being or matter. Avoid discussions or arguments. Never insist on your opinions or ideas (as being right or correct), see good in others also, in their motives and actions; show generous and charitable broad-mindedness in your dealings with others. Cultivate love for all freely. You have to transform or change your nature from its very roots. Keeping that before your eye of mind never become a slave of your nature, go above it; give up all attachment to fruits of actions. The root cause of every sorrow or injustice suffered by you, is in your own self, be certain about it. Heighten your love, faith and adoration for your chosen Guru or Master. Let there be a confluence of trinity desire for what is good (for you), renunciation of what is unwanted and self offering in you. Let there be cheerfulness and joy ever in thy heart. Ever involve the twin qualities of personal effort and Grace (of God). Keep Remembrance of Lord alive in your heart at the beginning, middle and end of every action. Keep your mind ever still and unmoved. Be ever vigilant to keep your mind free of personal likes and dislikes, love and hate, use all your spiritual experiences,

awaken them, in your daily living, your relationships. There is no fleeing or running away from any situation in life, however difficult; whatever befalls, accept it as blessing of Lord with grace. Never compare anybody with anybody else. Favourable or unfavourable situations are figments of imagination. All situations are really favourable to the true spiritual seeker, all truly helpful. Have only one silent desire in your heart to be a perfect instrument of God, to be ever one with Him.

18. Actions in themselves have no importance or significance. Only true and intense feelings in your heart for the Lord have any value or meaning in life. Cultivate the habit of deep introspection for the Lord while performing any action.

**-Mota**

## GLOSSARY

### [ A ]

Abhay	: Fearlessness
Adhar	: Base
Aham	: Egoism / Self pride
Ahinsa	: Non-Violates-
Ajapajap	: Effortless non-stop chanting jap
Akasha	: The sky
Anubhav	: Believed after self experience.
Anugraha	: Grace - Krupa
Aryans	: Name of tribe
Ashram	: A centre of religious study or meditation, Monastery
Ashutosh	: Easily pleased - used for Lord Shanker.
Atharva ved	: The forth of the four vedas (one of the ancient spiritual volumes of Hindus)
Atma Bodh	: Self realization
Ayurved	: Ancient medical Science of India

### [ B ]

Bhajans	: Devotional songs; Songs in praise of Glories of God.
Bhagawad Gita	: Teachings of Lord Krishna to Arjun on the battle field of Kurukshetra.
Bhakta	: Devotee
Bhakti	: Devotion, a deed performed in praise of God.
Bhava/Bhavana	: An emotion of love-longing; natural state of being.
Brahm	: The Supreme being; The universal Spirit.
Brahma	: Name of God - God of creation - one of the Trinity.

- Brahmacharya : Control of senses - celibacy  
 Brahmins : A Caste performing religious ceremony.  
 Brahmrandra : A point on the central top of skull - source of life  
 Buddhi : The Faculty for understanding perception - Intellect.

[ C ]

- Causal Body : Accumulated unfulfilled desires and past impressions cause of life.  
 Chakra : Seven governing points located in Spiral Cord as per Hindus Spiritual. Bioscience-Patanjali Yoga Sutra. The Divine energy coiled like a serpent a lowest point rises till it reaches the top - the Brahmrandhra - on the top of the head.  
 Chetna : Divine Consciousness  
 Chitt : Sub Conscious Mind.  
 Chori : The Square space provided for marriage ceremony.

[ D ]

- Dana : Charity; Donation  
 Darshan : Holy Sight  
 Dharma : The System marked with faith in God-religion.  
 Dharmashala : a rent free lodging house.  
 Dhronacharya : The preceptor of the pandavas and Kaurvas.  
 Dhyana : Meditation; One Pointed concentration - attention.

[ E ]

- Eklavya : Name of a devoted disciple who offered his carrier in service of Guru-Master.

[ F ]

Fakir : A Muslim religious mendicant - ascetic.

[ G ]

Gargi : Name of a lady master of Upanishad and Vedas (Tomes of Hindu spirituality)

Gross Body : The existing body with five elements. - Human body in physical form to maintain life.

Guna : Qualities - Three qualities - energies of nature - satwa-; rajas, tamas.

Guru : A preceptor - guide; Spiritual Teacher

Gurudakshina : Fee for spiritual enlightenment.

Guru Maharaj : Spiritual Master

Gyan : Knowledge - Spiritual knowledge

Gyandev : Name of a Saint.

Gyani : Knowledgeable Person; a man of experiential wisdom.

[ H ]

Hari : Symbolic name of God; God Krishna; God Vishnu.

Hath yog : A type of yogic Sadhna.

[ J ]

Jap/Japa : Chanting of God Name; Mantra.

Japa Yagna : Contineous chanting of God name.

Jeeva (Jiva) : Individual Soul with limited powers.

Jeevan : Life Span

[ K ]

Karma : Action - deed; fate regulated by past actions; inevitable results - good or bad of past actions.

Kirtan : Singing devotional song with music.



[ L ]

Lakshmi/Laxmi : Goddess of wealth / wife of lord Vishnu.

[ M ]

Mahabharat : A Symbolic war between positive and negative forces in which possitive forces win the bottle.

Mahakali : The Goddess Durga in her frightful form.

Mahatma : A glorious man.

Mahesh : Name of God - God Shankar - God of distruction one of the trinity.

Maitreyi : Name of a lady master or spirituality.

Mantra : A word of miraculous power; A potent chant.

Mathura : A Place of Lord Krishna Child hood in Uttar pradesh one of the states of India.

Maya : Illusion, illusion by virtue of which one considers the unreal universe as really existant and distinct from the supreme spirit; Prakruti as directly responsible for creation. A creation by power of God.

Mira : A queen of Mevad state, India - attained realization of Lord Krishna.

Moun Mandir : Solitary silence room

Moun Room : Solitary silence room

Moksha/Mukti : Having attained Salvation.

Mursid : Gura.

[ N ]

Nama-Smaran : Reciting - the name of God - deity - chanting Lord name.

Narshinh Mehta : Resident of Junagadh - Gujarat - India.  
A devotee of Lord Krishna who attained realization.

- Nirvan : Spiritual salvation.  
 Nivedan : Report of Self feeling, thinking, experience, etc.

[ P ]

- Patanjali : A tome of yoga practice written by Guru  
 -Yogsutra Shri Patanjali.  
 Physical Body : The existing body with five elements.  
 Pragna : Intelligence - wisdom.  
 Prakruti : Nature - temperament - Physical and constitution qualities.  
 Pran : Animate power of life  
 Pranayam : A kind of Spiritual Practice involving deep breathing.  
 Prarabdha : It is a result of Previous deeds it may be good or bad/Destiny  
 Prem : Love  
 Purohit : Family Priest – Sacrificial Priest  
 Purush : Atma - Soul  
 Purusharth : Efforts for achievement

[ R ]

- Rag : attachment; fondness; cupidity.  
 Rajas : Greed, ego, hyper activity, virtues-the second of the three fundamental qualities - properties of human nature which governs the human behaviour  
 Ramzan : The ninth and holy month of the Hijri era-Islamic Calendar.  
 Rasa : Interest - likes.  
 Ravan : A King-Symbolic Character of negative forces.  
 Roza : The Fasting days for Muslims in the month of Ramzan.  
 Rushi/Rishis : A Sage / Sages

[ S ]

- Sacred Thread : The thread of holyness worn across chest by Brahmins.
- Sadguru : Spiritual Master.
- Sadhaka : A Spiritual aspirant
- Sadhana : Efforts for emancipation - to realization
- Sakshatkar : Realization of a state or stage in ascent to Divinity. There are two states - SAGUN and NIRGUN. The first is with form and second is without form.
- Samadhi : (i) Deep Concentrated meditation.  
(ii) Samadhi is of two types, Savikalp, that is with the seeds of thought and Nirvikalp, that is without the seeds of thought. Beyond both is Sahaj Samadhi Which is unbroken and spontaneous, resulting in the calmation of the Supreme. Where all efforts end in ease and life is lived only for the Divine peace.
- Sanskar : Engram - Deep impression retained with the chitt-sub conscious mind
- Sanyasin-Sadhu : Hermit / Recluse/Ascetic/mendicant monk.
- Saraswati : Goddess of learning and knowledge.
- Satwa : Calm, Pious, gentleness - the first and the best virtue of the three fundamental qualities - Properties of human nature, which governs the human behaviour.
- Satwik : Pious
- Shakti : Strength
- Shakti Pooja : Worship of Goddesses of energy.
- Shastras : Scriptures, Gospels.
- Shrimad Bhagwad Gita : Teachings of Lord Krishna to Arjun on the battle field of Kurukshetra.

- Shrimad Bhagwat : A tome of various births of Lord Krishna (Vishnu) to save the devotees from evils.
- Shrimad Shankra : A tome proving existance of God by process of elimination.
- Charya's Vivek  
-Chudamani
- Suba : The administrative chief of a province.
- Subtle Body : Mental Body carrying experiences of old desires and impressions
- Swaraj : Independence

[ T ]

- Tadatmya : Oneness
- Tamas : Anger, Laziness, inactiveness virtues, the third-last of the three fundamental qualities or Properties of human nature. Which governs the human behaviour.
- Tantra : Occult.

[ U ]

- Upanishads : A tome explaining the deep meanings of Hindu Spirituality.

[ V ]

- Vaidya-Vaids : Doctor of Ayurvedic Medicines
- Vedanti : One who has studied vedas indeep.
- Vedantic : related to vedas.
- Veds : Tomes of Hindu Spirituality
- Vishnu : Name of the God, Who nourishes all living beings. One of the Trinity.
- Vrindavan : A Place of Lord Krishna Teenage

[ X-Y-Z ]

- Yagna : Ceremonial Performance of Sacrifice
- Yams-Niyams : Rules to be observed in life.

Yog-Yogshastra- : Means of Practice uniting the soul with  
Yogmantra- the supprime being-Divine.  
Yog Vidya  
Yogi - Yogins : an ascetic

•••

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

॥ हरिःॐ ॥

# HARIH AUM



# " I am Omnipresent "

- Shri Mota

'Jivan Darshan', Page - 431

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