

Divine Message of the Veds

Part 4

The Four Vedas

**Rigved
Yajurved
Atharvaved
Samved**

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

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

Divine Message of the Veds

by Pandit Shriram Sharma Acharya

1958 : First edition

1990 : Second edition

1995 : Third enlarged and revised edition in hindi
(5 volumes)

1997 : English translation of the 3rd Edition

Price Rs. 60.00 INR

Published & Printed by:

Yug Nirman Yojana,

Gayatri Tapobhoomi, Mathura,

UP, INDIA -281003

Ph : 91 565 2530128, 2530399, 2530115

Preface to the first edition published in 1958

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

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

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

In this way, such pseudo-religionists have caused great harm to the Veds and have always tried to lower their status and usefulness. It is but natural that when three to four explanations are given for the same stanza and one expert expresses a completely opposite opinion

to another's, doubts and lack of faith will raise their heads in people's minds.

But now the time is ripe to find a solution to these perverse and mutually opposing interpretations spread during the dark medieval periods. Modern scholars have revealed the original aim of the Veds by analysing the Vedic mantras, and have represented in very clear and easily understandable form the core knowledge, advice and the principles of truth enshrined in them, so that even an ordinary reader can understand and benefit from them. The book in your hands contains the essence of selected 'richas' (stanzas) with explanations from an impartial view and with proper aims. By understanding them properly and putting them into conduct, the readers will be convinced that the Veds are in reality mines of gem-like thoughts. By such conduct man becomes free from faults and wickedness and starts living a life of high-level thinking. There is no doubt that every man can make his life successful by benefiting from the immensely valuable advice on the subjects of truth, non-violence, forgiveness, pity, generosity, helping others, good dealings, organisation and co-operative life.

Shriram Sharma Acharya



Preface to the revised third edition

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

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

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

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

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

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

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

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

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

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

Lilapat Sharma

Yug Nirman Yojana, Mathura.

A brief introduction to the life of Revered *Gurudev*

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

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

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

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

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

1. Accumulation of divine energy by recitations of Gayatri-mantra purashcharans (i.e. repetitive recitation, each purashcharan of 24,00,000 mantras, 24 such purashcharans were to be made. His only diet during this time was roti (flat baked bread from barley flour) and butter-milk. On the basis of an austere life to plan for nation building.
2. Continuous uninterrupted burning of the holy lamp. (This lamp continues to burn even to-day).
3. Journey into the Himalayas to meet his Guruji (mentor) for receiving guidance and for performing austerities.
4. To establish co-ordination between spirituality and science.

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

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

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

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

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

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

As a symbolic gesture of goodwill towards all religions, collection of water and soil from 2400 places. Also started an industry oriented school with education for self-employment at *Gayatri Tapobhoomi*, Mathura.

Establishment of Gayatri-family's branches all over the country. Left Mathura permanently in 1971. Before that five 1008-kundiya Gayatri mahayagya throughout India on a vast scale.

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

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

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

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

A Religious Duty

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

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

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

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



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

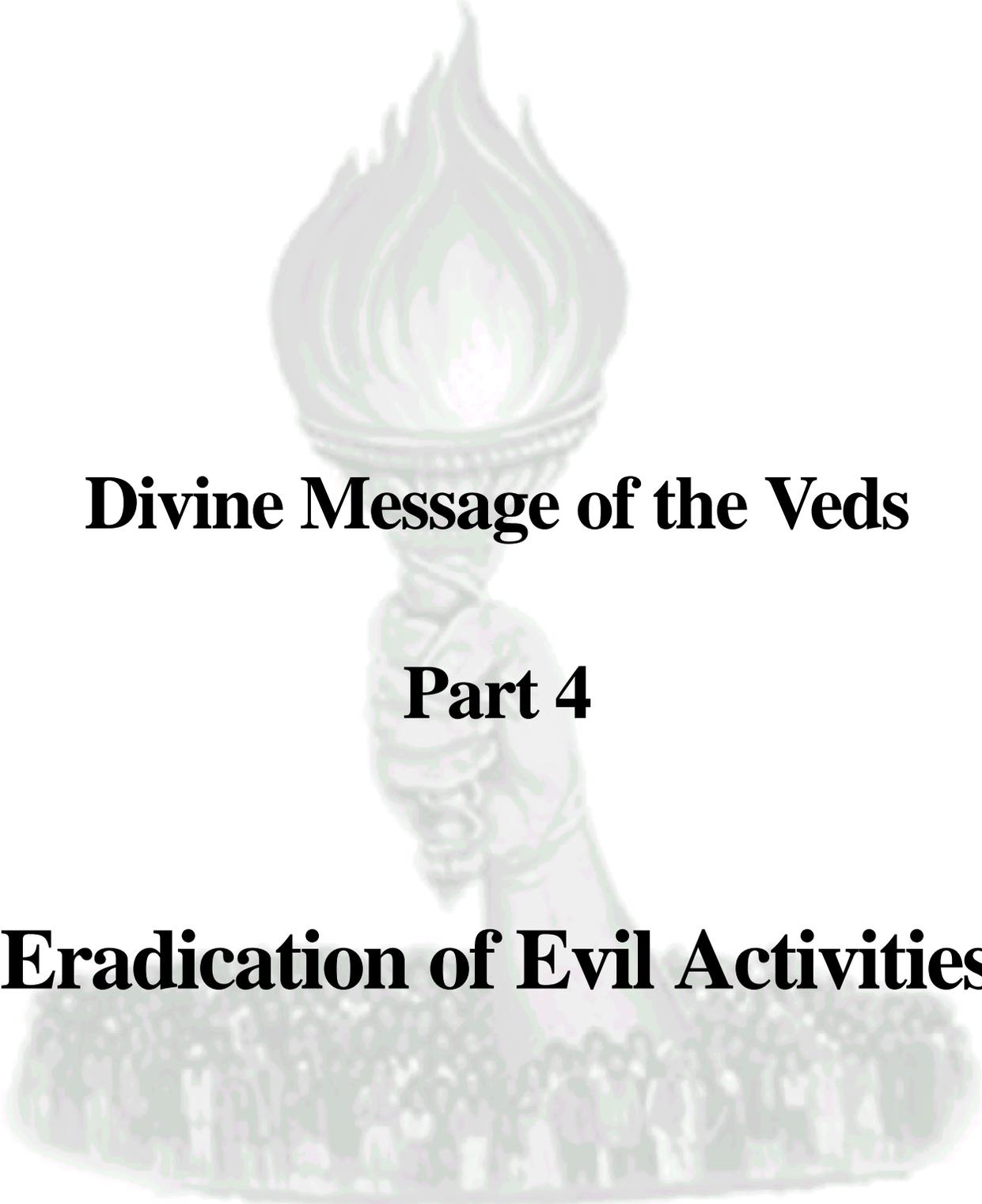
- Shriram Sharma Acharya



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

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

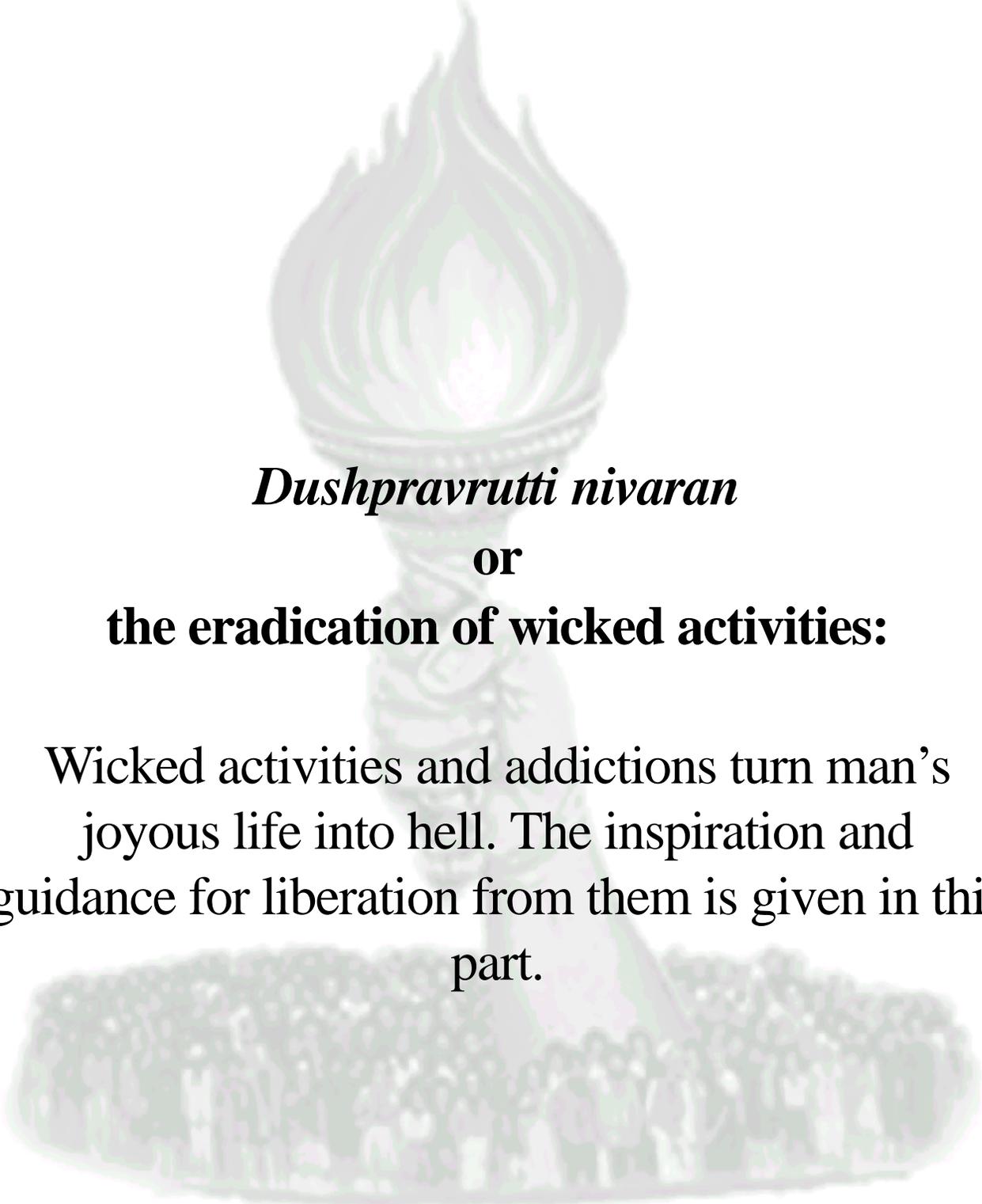
- Bhagwati Devi Sharma



Divine Message of the Veds

Part 4

Eradication of Evil Activities



Dushpravritti nivaran
or
the eradication of wicked activities:

Wicked activities and addictions turn man's joyous life into hell. The inspiration and guidance for liberation from them is given in this part.

प्रत्युष्टं रक्षः प्रत्युष्टा ऽ अरातयो निष्ठासु रक्षो

Pratyushta ngurn raskshaha

pratyushtaa araatayo nishtapta ngum raksho

निष्ठाता ऽ अरातयः । उर्वन्नतरिक्षमन्वेमि ॥

nishtaptaa araatayaha oorvantarikshamanvemi

(Yajurved1/7)

Meaning: It is men's duty that they discard their wicked nature and by spreading knowledge and religion try to save others also from irreligious and wicked conduct. It is our sincere duty to make all men learned, religious and diligent since happiness lies in knowledge.

Message: Human life is a tale of constant struggle and constant mental agitation. There is a constant tug-of-war between the soul's anguished cry and the temptations for the indulgence of the senses. We try to march forward firmly towards the ultimate objective, but the temptations of the outer world attract us in the opposite direction. The body is unwilling to co-operate with our ideals and we become servants of our wishes and physical desires. Because we run after the desires of the senses, finally our destruction takes place. We forget that eternal bliss lies in giving up the pleasures of the senses and not in pursuing them.

Has our Supreme Father given us this invaluable human birth only for wandering after the pleasures of the senses? Is 'eat, drink and be merry' the only aim of life? For fulfilling our wishes and desires we carry out every type of proper and improper deed, but do these deeds really satisfy us? No, the desires come one after another in endless list, the fire of desire becomes more and more intense - is it ever possible to subdue it? It is an irony of human life that ignoring our soul's cry, we stray from the path of bliss and go on the tempting path of momentary happiness.

By being trapped in the material world and greed and attachment we think that real happiness is in material means, and for that we never hesitate to indulge in wicked conduct. It damages us and also creates an atmosphere of anarchy, hardships, agony and sorrow everywhere in the society.

It was God's order that man gives up his wicked nature, acquire knowledge and by becoming religious, uplift himself and inspire everyone in his family and society to tread the path of salvation. This divine speech of God constantly emanates from our soul; but it is our misfortune that we do not hear it and if we hear it, we turn a deaf ear to it. When we start the endeavour for eradicating our faults and bad tendencies, by following God's divine, message, His co-operation becomes easily available; and by his grace, success is also achieved.

If we want to enjoy divine bliss in our lives, then there is only one, way to achieve it and that is, never to allow bad tendencies and bad activities to enter within us, and those that have already entered, we seek them out, pluck them out one by one and throw them out for ever and never allow bad thoughts and bad culture even to come near us. This is possible only when we inculcate the habit of introspection (self-study) as a part of our nature. Let us make a daily review of our conduct and make a sincere resolve to discard whatever is bad and firmly act on that resolve.

This is the only way to listen to the voice of one's own conscience.

यथा वातश्चयावयति भूम्या रेणुमन्तरिक्षाच्चा भ्रम् ।

Yatha vaatashchyaavayati bhoomya
renumantarikshaachaabhram

एवा मत सर्व दुर्भूतं ब्रह्मानुत्तमपायति ॥

eva mata sarvam durbhootum

brahmanuttamapaayati

(Atharvaved 10/1/13)

Meaning: Man should not delay in accepting morally good advice and should very quickly give up bad deeds.

Message: Some people think that they will never be able to make any progress in spiritual life because they are born with bad tendencies and their life will end in failure only. This way of thinking is completely wrong. We should remove the influence of this thinking by positive thoughts. Just as a gust of wind lifts up dust particles and also pushes clouds over long distances, similarly by the whirlwind of good thoughts, bad thoughts in the mind must be driven away.

Within every man divine and demoniac tendencies exist and their battle is going on constantly within man's mind. For obtaining petty benefits and in the pursuit of pampering our physical desires, we ourselves strengthen our demoniac tendencies and thereby suppress divine emotions. We must repeatedly think about the divinity within us and go on trying to make it stronger. We must think that purity is our birthright. Man ultimately becomes what he thinks.

It is easy to be born a human being, but man achieves humanness only by strong efforts. We also will require to constantly exert very hard and be constantly alert to make our life pure and cultured. Even the smallest habit becomes a part of our nature as time goes on, and then we have to suffer heavy loss. It is our divine duty to save ourselves from such harmful excitements.

Our mind is highly mobile. It cannot be trusted even for a moment. Sometimes a bad habit in a subtle way comes in the form of quality, helpfulness and friendship, infatuates us and clouds our mind. If we do not remain alert, then the sentiment of attachment is born, which suppresses the original sentiment of helpfulness and friendship and inspires the person towards greed and selfishness.

For real spiritual life, the requirement is of maximum self-restraint and purity, and one has to pay its price since there is no question of any deal about it. While discharging our deeds of daily life, we have to adopt self-restraint, and only with it is real self-development possible. Many a time we think that if we maintain restraint and purity in mind, in our speech and in our deeds, we will be deprived of much material happiness and therefore we must enjoy in the material world. We are forgetting that real joy is not in unrestrained life but in leading a life of restraint. Man's liking increases in self-restraint through the self-study of morally good books, the company of saintly persons and the advice of learned persons. We should always keep our eyes and ears open and adopt good qualities.

It is possible to give up wicked activity only through self-restraint.

भद्रं कर्णेभिः शृणुयाम देवा

Bhadrum karnobhihi shrunuyaam devaa

भद्रं पश्येमाक्षभिर्यजत्राः ।

bhadram pashyemaakshabhiryajatraahaa

स्थिरैरङ्गैस्तुष्टुवा ॐ सस्तनूभिर्व्यशेमहि

sthirairange stushtuvaa ngum

sastanubhirvyashemahi

देवहितं यदायुः ॥

devahitum yadaayuhu

(Rigved 1/89/8, Yajurved25/21, Samved 1874)

Meaning: In the company of learned men, let us hear beautiful words, see the truth and worship God, so that our longevity may increase. Let us not speak untruth, nor hear words of false praise, nor see what is bad and let us keep away from adultery.

Message: Why has God made this human body? He has created it for the purpose that we obtain longevity by conducting ourselves like deities. Brahma has decided in advance the life-span of every creature. Man has been usually granted a life of one hundred years. It is in man's hands to fill his life with happiness and prosperity and by divine conduct, increase his life's span to over a hundred years or getting trapped in wicked actions, destroy his life by physical and mental diseases. Of course it is a different story if man's life ends through divine intervention or natural calamities.

Man's body has a natural tendency to be attracted towards bad tendencies, bad conduct and bad activities. Wicked thoughts and similar culture snare a man into their net because of their glamour. Various attractive and intoxicating temptations cheat our physical senses and our control over these senses is lost. Uncontrolled senses cross their natural and required limits and become so wilful and lusting after gratification that they create trouble for health and religious conduct.

Control over the senses opens the door to heavenly bliss. That itself is the real worship of God, and with that only there is happiness, peace and joy. With unrestrained senses, restlessness and darkness prevails everywhere and man lives in a state of hell-like atmosphere. Every moment of his life, man must give priority to self-restraint and denial to gratification of the senses. Let us use our ears in hearing always good and cultured subjects, and accept only those thoughts which are benevolent, and beneficial to all. With our eyes also, let us see only good things, let us not see what is improper. Let us avoid our total destruction by avoiding looking at obscene, lust exciting scenes and thinking over such scenes. Let our hands, legs and all the parts of the body do only good deeds in service to others. Merely for our own selfishness, let us not do any improper work on behalf of others. Let us not cause pain to any form of life.

This does not mean that we crush the sensitivity of our senses; it only means that we make their proper and restrained use, resulting in health and strength to the limbs and the organs so that the body becomes energetic, dynamic, and lustrous. In this way man becomes long-lived while performing deeds of service to the society.

The mental attitudes given to us by the Supreme Father are all very important and useful. We will be able to lead a happy and peaceful life only by their proper use.

May God grant us the power to keep our senses under control!

एवा त इन्द्राचथमहेम श्रवस्या
Eva ta indrochathamahem shravasyaa
न त्मना वाजयन्तः ।
na tmanaa vaajayantaha
अश्याम तत्साप्तमाशुषाणा
Ashyaam tatsaaptamaashushaanaa
ननमो वधरदेवस्य पीयोः ॥
nanamo vadharadevasya piyoho

(Rigved 2/19/7)

Meaning: Those who do not speak improper words, do not accept what is bad, worship excellence and pluck out and drive away untruthful elements, and whose knowledge is *satvik* they only can be called 'Aapta Purush' (trustworthy persons).

Message: This world is peopled by various types of persons. Some of them have faith only in materialism in life. They pay no attention at all to life's ultimate objective and therefore no conflict occurs in their minds. Unless they experience inner conflict within them, there can be no hope for them. The 'atma' i.e. the soul wishes to meet the Ultimate i.e. God, but our body is created in such a manner that our downfall starts by merely the attraction of whatever thing our senses come into contact. Indian culture is in itself the art of keeping the senses under control.

What is culture? Refinement, removal of dirty material and research within is called culture. Fields are cleaned by removing the unwanted weeds and then seeds are sowed in it. After that fertiliser is added in the right measure, similarly followed by regular proper watering for nourishment. In the same manner improper things such as faults and wicked tendencies are removed from man's life and good qualities established in their place. The basis of our culture is nothing but the eradication of bad, wicked tendencies and establishment of good qualities. We should always pay attention not to allow bad tendencies, bad thoughts and sorrowful elements to remain in our lives and always adopt good philosophies, good thoughts and good qualities. This is a continuous, ongoing process and this process must be carried on throughout the life. With the slightest negligence, bad thinking and bad tendencies will once again get a chance to influence us. When this culture becomes a part of our nature, then it becomes automatically as natural as our daily routine, bad thoughts go on diminishing, only good qualities continuously fill the gap and only then human life starts going towards divinity.

Only those persons who obtain this type of knowledge, discard mean viewpoints, resolve to a life of high ideals, they only are called knowledgeable, learned and 'Aapta Purush'. Because of their control over the senses, they exercise control over the mind, speech and deed or action, and their own soul restrains them from committing any improper deed. They are quiet, sober, patient and soft-spoken. Such an excellent man by his conduct also develops only divine feelings in the society. In place of mean and *rajasik* tendencies (i.e. trying to live a life of luxury) he spreads the fragrance of *saatvik* tendencies (i.e. moral simplicity and moral goodness). With their *saatvik* knowledge their every deed becomes a symbol of good conduct and others' welfare. They become deserving of reputation and praise and create heavenly atmosphere.

The glory of our culture lies in plucking out bad tendencies from our lives and throwing them out.

आदित्यासो अदितयः स्याम

Aadityaaso aditayaha syaam

पूर्देवत्रा वसवो मर्त्यत्रा ।

poordevatra vasavo martyatra

सनेम मित्रावरुण सनन्तो

sanem mitraavarunaa sananto

भवेम द्यावापृथिवी भवन्तः ॥

bhavem dhyavapruthivi bhavantaha

(Rigved 7/52/1)

Meaning: Man must always be in contact with learned persons, and keep alive the discretionary ability to discern truth from the untruth. Only the man who is benevolent like the Sun, the earth and 'prana' (the life-breath) becomes deserving of greatness.

Message: The deeds in human life are very strange indeed. Whatever a man thinks, he says it by his speech, and what he says, he carries out by the body and he gets the result for what he does by his body. If man desires good rewards, he should do good deeds. If he wishes to do good deeds, then he should utter good words. If he wishes that only good words are uttered by him, and then he should reform his thinking, purify his mental processes, and raise his mental level. Man should not worry about controlling his body. The control of the body depends on the control of speech which depends on the control by mind. Therefore the greatest spiritual endeavour is for the control of the mind. Whatever thinking is going on in the mind, is reflected in the speech and carried out by the body.

Therefore, we must decide on those mental attitudes on whose basis, humanness can be recognised. Total morality comes within this word 'humanness'. The range of morality is very vast. Therefore to adopt humanness, we will have to cleanse our mental activities.

All the animals living in water, earth and air are busy only in filling their bellies and in procreation. Man is the best amongst all the animals, and yet most men are also found leading the above kind of animal-like life only. Then what is the difference between man and animals? It is not that these animal-like activities are seen in only the uneducated persons. It is in fact found that the educated and the sophisticated people are also very much addicted to bad habits. They do not care at all for truth or untruth, appropriate or inappropriate and shame and restraint. They are able to do any lowly deed merely for satisfying their senses, in their desire for children, for money and for fame. They are not afraid of sins; they have no faith in God's system of rewards (or punishment) for deeds, and have no control of any type on their thinking. Then, how can there be an atmosphere of peace and happiness in life, and how can spiritual uplift be possible?

Let us wish that we always remain in contact with knowledgeable and learned persons and develop intelligent discretion. Just as the Sun and the earth always work for the welfare of man and they have no selfish interest in it, similarly we too must think of what is proper and improper. We should try to involve ourselves in deeds of welfare of all creatures on this earth. In this way bad thoughts and bad culture will not be able to overwhelm us.

Man's humanness lies in this only.

आ नो वयो वयःशयं महान्तं गह्वरेष्ठाम ।

Aa no vayo vayaha shayum

mahaantum gahyereshthaam

महान्तं पूर्वणेष्ठामुग्रं वचो अपावधीः ॥

mahaantum poorvineshthaamugrum

vacho apaavadhihi

(*Samved* 353)

Meaning: We should purify our soul and mind by accepting good advice of learned men. Our faults and wicked tendencies can be destroyed in this way only.

Message: Almost all of us firmly believe that, “I am a body and nothing but the body only:’ Because of this belief we are more and more engaged in trying to fulfil our body’s desires and in the pursuit of temptations for indulging the senses. In contrast to this, the sages, monks, saints and the learned ones say that, after achieving the ultimate knowledge, our thought should be, “I am neither the body, nor the mind, nor the senses, I am *sachchidanand* (i.e: pure bliss) *shuddha chaitanya atma* (i.e. pure sparking soul). When the thoughts become so ripe, all-round there is cheer, joy and bliss, and sorrow and pain completely disappear.

But for men in this world, it is not possible simply to meditate on the soul, forget the body and suppress the senses. If everyone starts doing this, then life will be difficult. Should only a few persons observe this ideal and the rest lead a hell-like life? No, there is a middle path also and that is, to think that, “I am this body, and also the soul” - with this thought we will look after the body and the soul both. Alongwith the body, we must always remember that a part of the Supreme is always within us as the soul. That soul continuously observes every deed of our body and every thought arising in the mind. This knowledge of the soul is like a control and keeps saving us from bad tendencies and bad deeds.

What a vast difference - whereas an ignorant man, forgetting his soul, is immersed in every type of sinful activity by considering only the bad thinking and the pursuit of wicked culture as his basic aim of life, on the other hand, the man fulfilled with self-knowledge adopts only good thoughts and good moral culture, himself becomes excellent and also takes the society on the path of uplift. The soul of such a man is pure, and his mind becomes clean and pure by becoming free from wicked tendencies. Although he uses the means of the material world in his daily life, he uses them only for minimum requirements with the sentiment of ‘त्यक्तेन भुञ्जीथा’ ‘*tyaktena bhunjitha*’ i.e. use with the spirit of self-denial and keep the remaining for others in the world. Such men also use their senses with restraint and therefore, although living in the material world, they enjoy heavenly bliss.

This type of knowledge is obtained through the advice of learned men, study of good books on religion, morality and spiritualism, and contemplation of the Ved-mantras. With the viewpoint of “I am the soul,” life becomes enlightened, wicked tendencies automatically disappear and their place is increasingly filled by good qualities.

This is an excellent means for achieving life’s objective.

उत देवा अवहितं देवा उन्नयथा पुनः ।

Oota deva avahitum deva unnayathaa punaha

उतागश्चक्रु षं देवा देवा जीवयथा पुनः ॥

Uttagashchakru shum

devaa devaa jeevayathaa punaha

(*Rigved* 10/137/1, *Atharvaved* 4/13/1)

Meaning: Those saintly persons who uplift the downtrodden and liberate the criminals from sins, are great. Let us be near such great men and cleanse our lives by giving up our faults and wicked tendencies.

Message: It is the natural property of water to flow downwards; similarly it is also the natural propensity of human life to be wrapped up in bad tendencies. If water has to be raised to a higher level, then some special power in the *form* of a water-pump has to be employed. Similarly human-life has to be uplifted forcefully, turning the body, the mind and the intelligence from the mundane to the spiritual. One has to be continuously at it with patience in such efforts. The entry of faults and wickedness, attack of bad thoughts and attraction to sinful acts under their influence is a common process in man's life, and as such man goes on committing mean acts, sinful acts and crime. Once in their grip, freedom from them is very difficult. The mind itself goes constantly ahead on the path of downfall under the artificial shine and glamorous spell of sinful acts.

No man becomes permanently fallen by committing a bad deed or a sinful act or a crime once. There is no reason for disappointment; the path to progress does not get blocked up because if one path is closed, many other paths open up. The only requirement is that we make constant efforts *for* uplift with moral forbearance, and make fully sincere efforts for pulling and throwing out the faults and wicked tendencies and bad thoughts and bad culture overwhelming us.

After our moral downfall we become almost disappointed and wrongly believe that now our uplift is impossible and the bad influences that have entered us will go only with death. In fact, such negative thinking displays our ignorance only because it has no basis at all.

Man is neither morally fallen permanently, nor does he die forever, because there is rebirth after death. The all-powerful Almighty God has that power that He provides a new life after the end of one life. Sometimes even in this life, he pulls man out of the jaws of death and grants him a new life. Man's soul is nothing but a part of the Supreme Father. We too can save ourselves from 'death' in the form of repeated moral-downfalls and give us a new life. We get the capacity for this valorous act only from the strength of the soul. Great sinners and morally fallen individuals become virtuous men through God's grace and instances of *Tulsidas*, *Valmiki* and *Angulimaal* are before our eyes.

The saints, great souls, Gurus and learned social-servants who inspire people to tread the path of moral uplift, possess tremendous will-power and the tremendous power of God's grace. They uplift innumerable morally-fallen persons and even in the final moments of a very sinful man's life, turn him towards spirituality and virtuous deeds. We should try to free us from our faults and wicked tendencies by taking the help of such men who are filled with God's power and achieve our life's objective.

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च ।

Ugrashcha bheemashcha

dhvaantashcha dhoonishcha

सासह्यांश्चाभियुग्वा च विक्षिपः स्वाहा ॥

saasahyanschabhi yugvaa

cha vikshipaha swaahaa

(Yajurved39/7)

Meaning: In this world 'dharmatma' remain quiet. Those who do not harass anyone, they attain happiness by becoming free from fear, by becoming yogis, enlightened, in control of their senses and free from mental agitations. But sinful men, because of their harshness, by putting fear into others, become filled with fear, and become sorrowful and dejected by foolishly becoming slaves of their senses, and therefore go on wandering into innumerable species of life.

Message: All of us know that bliss is possible only by leading a pure life with truthful conduct. We are also able to hear this emotional advice of our conscience and also understand it, but this voice is drowned in the attractive glamour and clamour of the material world. Those who make constant efforts to listen to this voice, get a momentary glimpse of this inner truth. This happens only when even for a few moments - the loud noise of the external world is subdued and we do not allow the attractions of the outer world to prevail over us. During such moments we experience that the abundant wealth of the soul is waiting for us and without any reason we are collecting false, deceptive coins (i.e. sins) by wandering without reason in the jungle of bad thoughts, bad culture and temptations. But the irony is that these deceptive coins of the external, material world create so much attachment in man, that he does not even make an attempt to look towards his soul.

Those men who are sober, possess discretion and decide on what is proper and improper, they think, "enough of all this material attraction and wandering in the dark. Now let me be serious and obtain that spiritual wealth which is within me." Only with this attitude does man achieve immortality, permanent peace and happiness. That is why when man becomes serious in his thinking and attitude; then by trying to detach himself from the attractions of the external world, he becomes busy in introspection and self-analysis. He understands that only with the help of discretion one can achieve success in understanding one's real form. Only as a result of discretion we get the knowledge of the ultimate truth: "I (the soul) am Godlike and only the soul is permanent.

We find that in this world most people have a violent nature and threaten and terrorise others. They themselves roam in the darkness of ignorance. Highly unstable, impatient, slaves of their senses, suffering from the punishment for their deeds, they suffer various hardships. But those whose discretionary thinking is aroused, their thinking also becomes pure, conduct becomes restrained and within limits too. Taking interest in religion, they peacefully remain busy in works of public-welfare. They have the knowledge of what is truth and what is untruth; they are patient, sober, in control of their senses, possess good conduct and continuously enjoy heavenly bliss.

Eradication of wicked mental tendencies is possible only by introspection or observation of the self and we must make all the efforts to pull them out by roots and throw them away.

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।

Deerghatamaa maamateyo

jujurvandashame yugay

अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥

apamarthum yatinaarn

brahmaa bhavati saarathihi

(Rigved 1/158/6)

Meaning: An ignorant man suffers from disease and sorrow by being greedy but a religious man by spreading knowledge and wisdom liberates himself as well as others from the shackles of this mundane world.

Message: Fire is the source of light. It is also the source of energy. Fire is lighted in *yagya* for the bestowal of light and the flame of knowledge. Only a wise, knowledgeable person can light this meaningful fire. It reflects the inner desire of the '*yagyakarta*' that he becomes '*prabuddha*' (wise with knowledge) and alert or awakened. The feeling of liveliness, alertness and surrender is awakened in the mind. The *yagyakarta* tries to make the holy-fire his friend by establishing oneness with it. By that it means that one has to imbibe the fire's qualities within himself to make the fire- God his friend. By leading an '*agnimay*' and '*yagyamay*' life the darkness of ignorance vanishes and awakening and light are obtained, and thus the road to success in human-life gets opened up.

One meaning of '*agni*' is also God, the embodiment of light. God is all-knowing, omnipresent and the source of knowledge. Man becomes pure, religious, mentally sharp, lustrous and influential and divine qualities enter a man in closeness to God.

If we maintain deep devotion for God by keeping Him, the Supreme Father as our ideal and make him our companion, then there is no fear afterwards. When He is with us, then nothing untoward can happen. But all sorts of difficulties march towards us if He is not with us and if we are deprived of His grace. It is a fact that He is with us, within us, but the sorry fact is that we are not within Him. The activity of a real devotee should be that only, that he should always be with Him just as He is always with us, within us.

In this manner with divine knowledge, the darkness of all-round ignorance is dispelled and man becomes free from the bind of attachment, possessiveness, greed etcetera. An ignorant person is perpetually busy in selfish fulfilment and immersed in greed and temptations. Greed means the wish to obtain others' money without exertion. Greed is a bad affliction; it is the root of all sins and wickedness. All sins are born from greed. A greedy person does not recognise the relationship of his mother; father, brother, sister, friend, or anyone. He does not hesitate even to kill them for money. In the grip of greed, a man becomes a demon and carries out despicable deeds. He forgets that material means never accompanied a man after his death, nor will they in future also. Does money accompany a dead man? It remains behind only.

Only with devotion and real knowledge can a religious man enlighten his life. Even once if we are able to hear the voice of conscience, then we will not have to waste this invaluable human life. Doubtless, there will be ups and downs in our spiritual journey but we should not be disappointed because of that. We should adopt an optimistic attitude and courageously go on striving. Only then, freeing ourselves from materialistic binds, shall we be able to attain salvation and inspire others also to go on the good path.

ये स्याम देव वरुण ते मित्र सूरिभिः सह ।

Ye syaam deva varuna te mitra sooribhihi saha

इषं स्वश्च धीमहि ॥

eeshum swashcha dhimahi

(Rigved 7/66/9)

Meaning: After analysing what is good and what is bad in this world, let us accept only that which is good. This is the only solution for liberation from sorrow and painful problems.

Message: The only objective of Indian way of life, of Indian literature (on philosophy and religion) and Indian learning is to illuminate the entire path of man's life by lighting the flame of the ultimate knowledge within the heart. In this it is expected that with the dawn of knowledge in man's mind, all his deeds must be in accordance with it. The only aspiration of Indian culture is that we absorb and imbibe the knowledge - which manifests every moment of our life, whether it be from a blade of grass or the vibration of an insect -and then turn it into a wise deed. Here, the knowledge is not understood to be merely imprisoned in books or confined within temples and hermitages, separate from a man's life. The essence of Indian philosophy is *gyanamaya karma, karmamaya gyan*' i.e. 'knowledgeable deed and knowledge in action.'

The Indian Vedic knowledge is not merely the deduction of principles to be confined to books only for the pleasure of reading, but it is for putting into action in one's conduct and therefore proves useful in every aspect of life. As a result both the material and the spiritual life benefit from this *gyanamaya karma*, or knowledgeable deed. Only '*karma*' or deed is the character of life, and inaction is the characteristic of the dead. Therefore, an ignorant, foolish and lazy man is inactive and 'dead' although alive.

A knowledgeable man possesses a peaceful and balanced attitude, does not get angry, or irritated. He does not cry and goes on doing his work peacefully and wisely. A knowledgeable man discovers new paths and follows them because he has not kept blindfolds on his eyes and because he hates narrow-thinking. He considers all deeds, which benefit every creature, pure, and therefore he measures every deed by the broad outlook of '*aatmavat sarvabhooteshu*' i.e. all living creatures contain the soul similar to his. He has equal love for all living creatures and therefore a wise, knowledgeable man deals lovingly with all.

It is necessary to have a harmony between '*gyan*' i.e. knowledge and '*karma*' i.e. deed. For that one must work with firm resolve and stick to the daily routine specially laid down for all of us from early morning till night. We have to create the nature of accepting the good and discarding the bad on the basis of the knowledge of considering the merits and demerits of everything. We have to refine ourselves by insisting on examining even the petty aspects and then only accepting them. Only then the knowledge within our hearts is expressed in our deeds, the brightness of great philosophy and divinity is seen, in the life and faults and wicked tendencies dare not come near.

Nectarine peace is showered on our life only with a harmonious blending of knowledge and deeds. Beneficent or harmful aspect 'has to be decided after deep thinking with discretion about what is moral or immoral, truth or untruth and proper or improper, and after that the decision has to be firmly implemented in our conduct.

Simplicity of life lies in this only.

क्रत्वः समहदीनता प्रतीपं जगमा शुचे ।

Kratvaha samahadeenata
pratipum jagama shuche

मृळा सुक्षत्र मृळय ॥

mruna sukshatra mrunaya

(Rigved 7/89/3)

Meaning: Keeping God as our witness, let us accept our faults, wicked tendencies and wicked deeds so that we may not be lax in eliminating them. Our only prayers to God should be, “O God! Drive away our wickedness”.

Message: We sleep daily for 6 to 7 hours, which means that we remain awake for 17 to 18 hours daily. Innumerable thoughts arise within us throughout the day, and we talk quite a lot and also carry out the prescribed work. Let us take anyone exclusive day and think over what all we thought, spoke and did. If we analyse, look within ourselves and do a little close observation, we will come to know how much unnecessary talk was made and how many abusive words and bad thoughts came in our minds. Then we will realise that most of the speech and thoughts were wicked, foolish and faulty. With only one day’s self-analysis our attitude will be, “I was immersed in so many wicked thoughts and bad deeds and unnecessarily lost one day of my invaluable life.” To save ourselves from such wasteful mental attitude we must obtain the help of God, and every day, every moment we must trust in God.

If we understand God as our friend, companion and well-wisher by believing in His omnipresence, then we will not feel shy about finding out our faults and accepting them. HE knows everything, sees everything, then why hesitate before Him? At that time one does not feel ashamed to admit, “How foolish I am that although I know and understand, even then I am not doing my expected duty, but doing the opposite. I know that I must not do this, but am still doing it. I am not able to fulfil any good or auspicious resolve, because mentally I become very weak. Some good thoughts arise in my mind, but because of the fear of people’s ridicule, I am not able to even start any action on them. I also understand what I am expected to do. He tells me that I am going on the wrong path, but I am so weak that I continue walking on the opposite path”.

When such feeling becomes profound, then the spiritual strength of giving up the faults and wicked tendencies is achieved. In identifying one’s own mistakes, accepting them and hating oneself for them, one gets that divine inspiration which liberates us from the wretchedness, incapacity, weakness and lack of mental brightness. Then that all knowing, auspicious and powerful God, fills us with His brightness. By taking shelter under Him, by confessing sincerely one’s bad tendencies and actions before Him, and resolving not to repeat them in future, that just, pitiful God forgives us. Then He changes this life, which earlier experienced failure at every step, and makes it complete with peace and happiness. Our bad habits leave us, bad thoughts and bad culture start running away and our life becomes meaningful.

The easiest way of eradicating our mistakes is to confess them.

दूष्या दूषिरसि हेत्या हेतिरसि मेत्या मेनिरसि ।

Dooshyaa dooshirasi hetyaa

hetirasi menyaa menirasi

आप्नुहि श्रेयांसमति समं क्राम ॥

aapnuhi shreyaansamati sumum kraama

(Atharvaved : 2/11/1)

Meaning: All deeds, good or bad are done by man only. Mental weakness is a symbol of man's ignorance. Will-power must be achieved for obtaining excellence. This is possible only when man goes towards the good path by giving up bad habits.

Message: The mind rushes towards material subjects with great intensity, but it is extremely necessary to pull it back from there. Once it is stopped, it becomes quiet and pure. As long as it is possible to turn the mind back from the external (material) world, the mind will not run after sensory subjects. When the mind will completely withdraw from the external world, only then will we be able to achieve the ultimate objective.

Is it really possible to withdraw the mind from the external world? The common man has to live in the material world only, then how can it be possible to be completely separate from it? There lies the difference between the common man and the 'gyani' or the wise, knowledgeable man. Although the knowledgeable man carries out his duties in the material world, he does not get trapped in its temptations, but the common man despite making efforts is not able to free himself from them. Here, there, everywhere he lives in the jungle of sensory, material objects. There is no end to the existence of material world for man, so what is the meaning of 'withdrawing from the external world'? Its meaning is that we should discard our ignorance and become a 'tyagi'. A wise, knowledgeable man has a spiritual viewpoint. Even though he lives in the material world capable of influencing his mind in numerous ways, he destroys the attack of temptations by his power of discretion. We must pay careful attention to our senses and guide them in every way. Innumerable dirty activities already exist within our minds; we must destroy them and also replace the dirty activities with good activities. We must accept only the good habits from the external world. Most people usually think that they do not have good habits and that their mind is adopting only dirty activities. But this thinking of theirs is completely meaningless and is a sign of their ignorance and weakness. The man usually commits mistakes and he himself has the power by which he can eliminate them. God has given limitless power to man to free himself from bad habits. If he really wishes to free himself from personal wickedness and addictions, and makes efforts, then nothing is impossible for him.

It is true that habit is our second nature, but there is an even bigger truth which can make it ineffective. If habit is our second nature, then we must be having some first or original nature. Basically we are all of a divine nature. If we are adopting only unclean thoughts because of the body's desires, then it is also the truth 'that by nature we are divine and divinity is our birthright. We must develop this positive thinking and conquer our bad habits on the strength of excellent thoughts.

असद् भूम्याः समभवत् तद्यामेति महद् व्यचः ।

Asad bhoomyaahaa samabhavat
tadyameti mahadvya chaha

तद् वै ततो विधूपायत् प्रत्यक् कर्तारमृच्छतु ॥

tad vai tato vidhoopaayat
pratyak kartarmryuchhatu.

(Atharvaved 4/19/6)

Meaning: Even though wicked deeds may be small or big, in the end they destroy the doer and only he has to bear the punishment also.

Message: People resort to untruth as a result of perversities resulting from ignorance, distorted thinking, lack of faith, physical desires, greed, hurry, highly mobile mind etcetera. There is a tale about a spiritual seeker. He came across an angel and the devil at the same time. The dress of the angel was very ordinary whereas the dress of the devil was very flashy and he was walking in style. The seeker ignored the angel and looking at the arrogance of the devil, surrendered to him. Unfortunately, to-day we see the same thing in the world everywhere. People are turning their backs to the truth and embracing the untruth. Ridiculing the reality, the people are praising absurd conduct. To-day most people have become devoid of intelligence and people are hanging on to all type of evil deeds.

To call a liar a liar and a truthful person a truthful person requires knowledge, patience and self-confidence. Where falsehood prevails, the entire structure collapses. Even though initially one may get immediate benefits with lowly and immoral deeds, but because of their bad effect, hatred and derision invariably result and also loss of name and fame.

One sees only all this everywhere in the world to-day, as if sinful deeds and wicked conduct is the barometer of to-day's social reality. Only those indulging in every type of wicked conduct are seen to prosper and those maintaining truthful conduct are becoming victims of ridicule, avoidance and punishment. Even their day-to-day living has become difficult. But the reality is that God allows the increase of sins in His creation to a certain extent till the moment is ripe, because then only their destruction is possible. The tree of bad deeds expands quite a lot, but in the end it gets uprooted and falls. Sins are born on this earth, are nurtured in men's minds and very quickly spread over the entire world. It takes a very long time for good thoughts to spread and people also find it very difficult to imbibe them in their conduct. But the speed of the spread of bad deeds is very fast and people also get trapped very quickly in their glamour. Non-religious conduct, darkness and ignorance, gaining from strength to strength, spread in all directions. The darkness of sinful acts becomes so thick that it overwhelms the divine brightness of even divine men and great devotees of God.

At that time only the rare individuals remember the infallibility of divine rules and do not lose even an iota of patience. They understand that sins have increased to the extent required and now the time for their destruction has arrived. The edifice of sins crumbles down under its own weight, and takes the sinner also alongwith into the dust.

The ultimate victory is of truth and virtue only.

महां यजन्तां मम यानीष्टाकूतिः

Mahyum yajantaam mama yaanishtakutihi

सत्या मनसो मे अस्तु ।

satyaa manaso me astu

एनो मा नि गां कतमच्चनाहं

eno ma ni gaam katamachyanaahum

विश्वे देवा अभि रक्षन्तु मेह ॥

vishve devaa abhi rakshantu meha.

(Atharvaved 5/3/4)

Meaning: With a purified heart, and with proper thinking, go on resolving to do honest work. The only objective of human life is to give up bad deeds and to develop good qualities.

Message: Swami Vivekanand has written that, “My ideal, said in a few words is - the human race is to be informed about its divine form and to show men the method of its manifestation in every field of life”.

Man is the best creation of God, the Supreme Father and is full of divine qualities. Without constant practice of trying to achieve closeness to God and without experiencing the presence of God during every moment of his existence, neither can one unfold his divine qualities nor is his spiritual development possible. For claiming his divinity is it enough for man to remember God in the morning and evening and forget him for the rest of the day? No, this is not proper. We get a little knowledge by listening to many discourses and advice and from inspiring books, on spiritual events. But after getting the little knowledge, very soon we stray from our objective. We lose again whatever we obtain. Just as the layer of algae covers the surface of water and even after shaking it up, once again it spreads over water's surface, similarly the various types of glamour and temptations all round us, keep us continuously surrounded, and overwhelm again and again whatever we have read and heard. Whenever we listen to spiritual discourses or read excellent books, their effect remains for a little while on us and then immediately starts vanishing.

No progress of any kind is possible until we spiritualise our daily lives. We have confined God only to the worship-room. We will have to bring Him out from there into our daily work. The condition of our mind is of one type when we are in the temple and the moment we come out of the temple it changes to a different one. Everywhere spiritual hardships have to be faced because of this dual attitude.

When we constantly experience God, our mind remains pure, and He gives us the capacity to fulfil any resolve that we make. Our mind which climbs the higher rungs of spiritual knowledge does not slip downwards through the outer world's temptations. Then any good thought and resolve approved by discretion, remains firmly planted in the mind and is not forgotten. We cannot benefit at all by mere talks and discussions on principles and philosophy or by false contacts with principles. We must keep our heart in close contact with God by maintaining its cleanliness and purity. In this way desires for gratifying the senses will not be born in our hearts and it will become easy to free ourselves from wicked deeds. With this daily practice only, can we achieve victory over our evil activities?

रुचं नो धेहि ब्राह्मणेषु रुचं शं राजसु नस्कृधि ।
Ruchum no dhehi braahmaneshu rucha ngum rajasu
naskrudhi
रुचं विश्येषु शुद्रेषु मयि धेहि रुचा रुचम ॥
ruchum vishyeshu shudreshu mayi dhehi rucha ruchum.
(Yajurved : 18/48)

Message: God loves all castes equally with impartiality. The learned ones also follow this quality of God. But those persons who do not believe in the yardstick of excellence i.e. in qualities, deeds and loving nature, they deserve censure and dishonour.

Message: God the Supreme Father has made all men in the same physical form and has created the wonderful human body decorated with divine wealth. An inexhaustible storehouse of happiness and facilities is available all-round for all. No one is high or low or big or small in His eyes. All have received the same opportunity for progress in the world by using intelligence. It is a different matter that some people get trapped in bad thinking and bad culture or bad habits and choose the path of moral downfall. God does not show partiality for anyone. For Him all human beings are dear, like His sons.

In the ancient times, four castes were created from the view- point of work and profession. This was a natural division because of which, the efficiency of work was enhanced according to worth, talents and situations. Difficulties started when, in the course of time, this division became the basis of considering some people as superior or high and some people as inferior or low. It is a matter of surprise that because of this division some people were considered untouchables and even water touched by them was considered unfit for drinking. In this way, in the name of religion, tyrannies were perpetrated on the 'shudras' (the section of the society engaged in sweeping, swabbing, maintenance of cleanliness and usually working as menial labourers) and they were deprived of social and "religious justice. In reality, religion teaches love and not hatred.

Love is a wonderful sentiment in this world. It is not merely a physical experience, but an invaluable wealth of the mind and soul. Only love is the breath of life and the human society runs only on the basis of love. There is a very deep relationship between love and trust, and great enmity in the relationship of love and doubt. Where love exists, doubt does not exist there and where there is doubt, there is no love. To-day there is the rulership of only doubt, fear, anarchy and lack of confidence. As a result there is a dearth of the feeling of mutual love and brotherhood and the inferior feeling of high and low prevails.

Actually a person committing evil deeds should be considered low and should be boycotted by the society, even though he may have been born in a brahman-caste family. And it is but proper to honour a man on the basis of his knowledge, service to others; qualities and good, moral conduct even though he may be a *shudra* (lowly) by caste. Only that situation is proper when a person is honoured or censured on the basis of the excellence or meanness of his character. But that situation does not seem logical where people are considered high or low on the basis of the caste of their origin despite others possessing similar qualities, performing similar good deeds and similarity of nature.

In every caste and dynasty there have been some excellent men and some evil men. In the brahman caste there have been great sages like *Vashishtha* and *Bhardwaj* and evil men like *Ravan* and *Kumbhakarna*. If someone claims heritage on caste or dynastic- basis, he will come across lowliness as well as excellence too. *Rama* and *Krishna* were kshatriyas (warrior-caste), but brahman-caste also worships them. According to our religious books, any man can achieve 'brahmanpad' i.e. be considered in the brahman-category by excellent deeds and history and *purans* (ancient scriptures) contain innumerable proofs of the above.

One who deals in a partial manner with others in contradiction to God's principles of justice is condemnable everywhere. We must always save ourselves from such sinful acts.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि ।

Vyaghrum datvataam vayum

prathamum jambhayaamasi

आदुष्टेनमथो अहिं यातुधानमथो वृकम् ॥

addushtenmatho ahim

yaatudhaanamatho vrukam

(Atharvaved 4/3/4)

Meaning: It is our duty to destroy evil and violent animals, and thieves and wicked men. We must always find solutions to disease and bad tendencies.

Message: In the human body, alongwith 'Jeevatma' (i.e. the soul) *Paramatma* (i.e. God, the Supreme Soul) too resides. *Jeevatma* performs the deeds and gets the '*Karmaphal*' i.e. the fruits of his deeds as either reward or punishment. God, as witness, goes on observing all the deeds of man. By doing good deeds man achieves inner peace and joy and by doing bad deeds man feels hatred and dejection within himself.

Man gets trapped into sinful acts because of many reasons. He also engages in sinful acts as a result of punishment for bad deeds in previous births. Drinking liquor is the root - cause of bad tendencies and sins. An intoxicated man does not think of what is proper and what is improper and will carry out any mean act. Due to anger also, man's intelligence gets distorted and then man will do anything because of the absence of '*kartavyagyan*' (the knowledge of what should be done). Knowingly or unknowingly man goes on committing many sinful acts trapped in innumerable bad deeds and bad conduct.

Sinful-life starts with the company of bad people. In the company of bad persons a man's intelligence gets completed. He starts considering his well-wishers as enemies and people on the wrong, immoral path as his friends. As a result he becomes distanced from good, learned, religious and truthful men. His relationship with divine qualities starts getting severed. Getting much more trapped in bad company, he becomes helpless and forced to lead a life of inferior quality. The bad thinking, bad habits or bad culture makes hollow the roots of humanness. He feels helpless from this sinful path. Nobody is able to save the sinners trapped in the chasm of darkness. Man himself gets trapped in bad tendencies; he finds sweet the indulgence of desires and, trapped in this mire, he invites his own destruction.

As witness, God the Supreme, keeps an account of man's good and bad deeds, and then on the basis of justice according to the deed' he gives either the good reward or the bad punishment. One does get the good or bad results of one's deeds and nobody can save himself from them. '*Avashyameva bhoktavyam krutum karma shubhashubham*' - i.e. one has to receive the fruits of one's actions, whether good or bad. These fruits in the form of reward or punishment may be given in this birth or in the next birth, to-day or to-morrow. According to divine justice, there may be delay in that but without doubt there is justice in it, and hence there is no partiality. On the one hand, God is the giver of life, he is tile '*paalak*' i.e. the protector and '*poshak*' (one who nurtures) simultaneously, He is the destroyer of sinners and men of evil conduct. HE always uplifts good men, men who do good deeds and truthful men. He shows the appropriate (good) path to the faithful, devoted and believers and fulfils their wishes and helps them reach the ultimate objective.

By going against this just and divine tenet of God and helping and co-operating with men of wicked, evil conduct is in itself a grave sin. We must indeed make an effort to bring them on the path of moral goodness, but simultaneously scold and censure them also. Just as it is our duty to protect the society from the violent and ferocious animals like lions, snakes, wolves etcetera, similarly it is also our responsibility to establish peace and happiness in the society by destroying wicked and evil men.

It is our duty to destroy these enemies of the society.

सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम् ।

Sarveshaam cha krimeenaan

sarvasaam cha krimeenaam

भिनदम्यश्मना शिरो दहाम्याग्निना मुखम् ॥

bhinadamyashmanaa sheero

dahamyagninaa mukham

(Atharvaved 5/23/13)

Meaning: Let us destroy our inner and outer faults in the same way that we destroy something by burning it in fire or crushing it under a stone.

Message: By hints, suggestions, discretion, logical or proper explanation, tender and simple persons can be brought on the right moral path. But for cruel, hard-hearted and evil persons one has to adopt only tough measures for changing them, just as the blacksmith heat the iron repeatedly and hammers it on the anvil to mould it. When Lord *Shri Krishna* could not persuade the evil *Duryodhana* in negotiations, then He had to resort to pitting *Arjun* with his arrows against him for a lasting solution. Ferocious animals do not understand the language of humbleness and propriety and only weapons can control them. Thus God has had to repeatedly appear on the earth as incarnation for re-establishing religion and removing the evil or demoniac tendencies.

In personal life also, manifestation of divine qualities is doubtless a creative work. For that one has to strive constantly for increase in good qualities and simultaneously one has to battle against the faults and wickedness within the heart. If these bad tendencies are not eliminated, then good qualities cannot develop and all the strength will be destroyed in mental distortions only. Laziness, negligence, excitement, lack of restraints will have to be fought ruthlessly and one has to be ready to fight them at every step. The mysticism of *Gita* tells the *atma* (the soul) to fight these enemies within the heart and fight a decisive battle against them. He is the true victor who has won a victory by fighting with his own self (i.e. the enemies within his heart).

These days the power of undeserving elements has increased so much in the moral, intellectual and social spheres that there is nothing but trouble and hardship as far as peace and organisation are concerned.

Deceit, untruthfulness and breach of trust have become so commonplace, that it has become dangerous to put even a little trust in someone. From the point of thinking, man is becoming very narrow-minded, selfish, low-level and heartless. Evil social customs have taken us very strongly in their grip. Idealism and excellence are now only for telling and hearing. When man's thinking has become so polluted, to expect excellence in his conduct is like the wish to squeeze out oil from sand. When the mind is filled with wickedness and bad thoughts, then how can it be expected to think of God? For fighting personal and societal wickedness and for making life clean and pure, if one has to fight bad habits and bad thinking, then one must fight. In place of dynastic traditions for keeping only certain persons in high places and some persons always as servants, a new system of organisation will have to be established in which all get their just rights, benefits and the opportunity for work and co-operation. We will have to become ready to fight the demon of immorality. The resistance against undeserving and undesirable persons will have to be so active that they cannot raise their heads at all and they should be crushed at the beginning itself.

द्विषो नो विश्वतोमुखाति नावेव पारय ।

Dwisho no vishwatomukhaati naaveva paaray

अप नः शोशुचदघम् ॥

Apa naha shoshuchadghum

(Rigved 1/97/7)

Meaning: O omnipresent *Agnidev* (God of fire)! Like the oarsman of the boat, save us from all the enemies in crossing the river of the world. Kindly destroy our sins.

Message: In this mantra God has been compared with a judge who, for protecting the public, will even pursue the criminals into the jungle and punish them, who sits in the boat and protects the people at sea, and by making all arrangements for man's happiness and peace, provides real joy to them. He only is *sachchidanand*, (*Sat + Chit + Anand*; *sat* = truth, *chit*= pulsating vitality as well as the fountainhead of knowledge and *anand* = bliss), a combination of all these, the all-knowing, life-giving, eternally blissful and bliss-giving God Himself. Those who sincerely worship God have no fear of any kind from desires, lust, anger, greed, attachment, disease and sorrow. Such persons become '*jeetendriya*' (one who has conquered his senses by controlling his desires) by not desiring anything and get benefits and fame everywhere.

There are 84,00,000 species of life on this earth. Of these only the human body is the best creation of God. Complete with '*gyanendriya*' (5 sense organs) '*Karmendriya*' (5 action organs including limbs for carrying out various activities), '*pran*' (life's breath-force), '*mun*' (mind) *buddhi* (intelligence) etcetera this human body has been created with the aim of protection and progress of all living beings in this world. Since God has blessed His human prince in innumerable ways, and is ever ready to protect him in every situation every time, it is also man's duty that he remains alert for the nurture and progress of all life i.e. insects, plant life, animal-life etc on this earth. Let us not go on merely exploiting and consuming the available means on the earth, but also try to conserve, preserve and strengthen them. But man to-day, blinded by his selfishness, does not pay any attention to it at all, and sinks deeper and deeper into the mire of sins.

We have been praying to God to destroy our sins but we are not trying to prevent ourselves from sinful acts, let alone repent for them. When this is the situation, how can God save us from the innumerable difficulties and help us cross the river of life? We are getting roasted in the self-created fire of hell. We can produce heavenly atmosphere on the earth, only with the co-operation of God, but we neglect to pay attention to that. The temptations of bad customs, bad thoughts and bad habits all around keep on attracting us to them. We are not even able to use our discretion and are not able to understand the difference between a sinful act and an act of virtue. As a result we keep falling into the chasm of sin day-by-day. God, the Supreme Father is available everywhere to help at every moment Whether we recognise Him or not, He never neglects, because when a man goes on to the path of wrong conduct, His voice echoes within his heart to alert him. Should we hear it and become alert, well and good, but if we turn a deaf ear to His voice, he awakens us by making us stumble. We wish to be busy in sinful acts and yet expect God to open up the doors of heaven and salvation for us- what can be more foolish than this?

To achieve freedom from our own faults and wicked tendencies, we ourselves only have to strive.

स नः पवस्व शं गवे शं जनाय शमर्वते ।

Sa naha pavasva shum gave

shum janaya shamarvate

श ॐ राजन्नोषधीम्यः ॥

sha ngum raajannoshdhimiyaha

(Samved 653)

Meaning: Hardships, difficulties, unbearable situations and moments of trouble keep on coming in a man's life. Happiness and sorrow are the two wheels of the chariot of life. One should never be afraid of facing this fact. Troubles give a man the strength to struggle and become helpful in his progress and spiritual development

Message: Innumerable are God's blessings on man. He has provided him with every type of facility. But everywhere around us there are so many men who are wretched, sorrowful, diseased and fallen. We should use our insight and capacity in helping them. Only hardships are the test of love. The real measure of our character is the type of our conduct towards our brothers and neighbours in their times of trouble. When there is a fire the neighbourhood, shall we sit peacefully in our homes? When people are suffering from hunger, should we enjoy feasts? When there is enthusiasm for serving the people with love and honour, with humility in the heart, then only we should understand that ours is true love.

There are people with different streams of thought in the world around us. They all have their own selfish interests and the levels of their talents, capacities and intelligence are also different, and therefore, conflicts within them are possible. It is not possible for all to agree with our thought that is why they keep creating troubles for us. This is the reality of life. Those who have the capacity to fight against adverse situations and bring them to normalcy, they only achieve victory in the struggle of life. They only do good to themselves and are also capable of doing simultaneous good to others. In doing good to others, in serving others and helping others, one has also to face many difficulties. One's own family members protest, there is also the fear of "What will people say", one has to spend time and money, and no personal benefit is visible. But in reality, there are many benefits in this work of helping others. Not only does one get peace of mind and satisfaction but one is graced by God's blessings also. That person receives God's grace who surrenders self-interest for helping others and the deities honour such a person. The saying is '*deva sadaa balim prayachhati*' i.e. God always helps the persons who make personal sacrifices. *Droupadi* the *Pandav* queen had torn out half her sari to help cover a monk without any clothes, and it is well-known that in the time of her distress, when *Duryodhan* tried to shame her by trying to pull out her sari, it went on increasing and *Duryodhan* had to give up in the end.

The grace and grandeur of life increase by helping others. The real helpers are always cheerful. They experience joy when doing others' works and experience divine light within themselves. They receive fame and honour. A lowly person desires wealth, a middle-class man wishes to become wealthy, but a man of excellence desires only honour. Those who are higher than even the excellent level; they do not even desire honour and remain busy in works or welfare without any self-interest.

Baseless thoughts disappear from the heart with the sentiment for helping others.

यदि नो गां हंसियद्यश्चं यदि पूरुषम् ।

Yadi no gaarn hansiyadyshwum yadi purushum

तं त्वा सीसेन विध्यामो यथा नोऽसौ अवीरहा ॥

tum tvaa sisena vidyamo yatha noa so avirahaa

(Atharvaved 1/16/4)

Meaning: He who destroys our animal-wealth like cows etcetera is punishable. In other words, they must be bravely opposed who ignore the interests of mankind.

Message: In India, the cow is considered the best wealth. God has concentrated milk and many useful materials within the cow. From the cow we not only get the tasty foods like milk, curd, and ghee, but her dung and urine provide such power to the soil that we are able to get nourishing vegetables and healing medicines. Thus, through cow we get strength, nourishment, peace, wealth and long life. There is maximum importance of the cow in our physical, mental, spiritual and intellectual development.

Cows, horses and such animal-wealth is the backbone of our trade and agriculture. That wicked person who harms our animal-wealth or produces obstacles in the path of success of human-life is the biggest enemy of the society. The immoral deeds of such wicked men must be opposed with a lot of courage.

Immorality spreads only because no one cares to prevent it. Anything which gets easy passage for its movement will go on progressing. Good or bad, they all follow the same way. Obstacles halt them and if they receive clean, obstacle-free path, they go on and on. It is extremely necessary to take precaution against immorality, to prevent injustice and to pay careful attention to personal protection. Otherwise everything will crumble into dust. Those who do not defend and are not ready to resist are dead even before death overtakes them.

There is a lot of virtue and co-operation in this world. If these did not exist, then leading one's life would also have become impossible. But simultaneously, injustice is also no less. All this has been created to make us alert and ready to struggle. Both qualities are very necessary for man's progress. One, who is not alert, not cautious and careless, will always be a victim of some assault and will be in loss. Those who are not capable of paying attention to personal safety and protection, will invariably become victims of the attack of wickedness. Far-sighted persons do not maintain such indifference.

It is the law of Nature that every man should be wide-awake and alert. God has given us unlimited power. Of course, we do not have to be immoral with others, nor should we be victims of others immorality. Actually our lack of caution tempts others to take undue advantage. Only our weakness encourages the wicked to indulge in their evil game. There is a lot of goodness in this world, but wickedness is no less. The scale of demoniac tendencies seems to be heavier than the one of divinity, and in the present times wickedness has reached its zenith.

It is but proper to protect ourselves from calamities, but when they ,come face to face with us, then we must have at least the courage so that we do not find it difficult to fight and remove them like a brave warrior with patience, courage, discretion and endeavour. We should not give any opportunity to wicked and addicted men and should dishearten them by condemning them in every way and not co- operating with them. There should be no delay at all in opposing and resisting them.

This is the only way of keeping the society free from fear.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।

Priyum shraddhe dadatahaa

priyum shraddhe didaasataha

प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥

priyum bhojeshu yajvaswidum

ma uditum krudhi

(Rigved 10/151/2)

Meaning: In this world, the labour of only those men succeeds who faithfully donate for public charity and endeavour for public welfare.

Message: Why has God made this creation? For man, for his labour, endeavour and deeds so that, walking on the (moral) highway he may perform austerities. The dictum is '*shramena tapasa shrushtam*' which means that the meaningfulness of life lies only in labour and austerity, which are two sides of the same coin. Whatever work we do, whatever efforts we make without worrying about difficulties for the body and remain busy in that work, is austerity only. Austerity does not mean unnecessarily fasting and reducing the body or going into the jungle for prayers in seclusion.

The meaning of '*tapa*' or austerity is 'to get heated' or 'to become hot'. Gold develops the lustre only after heating and melting in a furnace and then we are able to cast it in the desired shape. Similarly, the capacity to give a special mould to our life is obtained only through austerity, labour and endeavour. This '*tapa*' is also of 3 types, viz, *saatvik*, *rajasik*, and *taamasik*.

The austerity of a man is *saatvik* when without the least worry of the body's comforts; a man immerses himself in spiritual endeavour. By acknowledging the presence of God in all living beings one who offers or surrenders his entire life for public-service, his life's entire passage is '*saatvik tapa*' only. One who gives up physical comforts for obtaining knowledge and wisdom, who spreads fragrance like sandal-wood by sacrificing every moment for others, his life is *saatvik* itself. One whose deeds and endeavour reflect an attitude of selflessness, dedication and wanting to be always useful for others, his austerity is *saatvik*.

That endeavour which is made for creating a kingdom, or for money, fame, popularity, reputation, exercising one's rights is called '*raajasik*' austerity. That scientist, who, forgetting his thirst and hunger, giving up all physical comforts, closeted in his laboratory discovers unknown powers of the universe and achieves fame and reputation by revealing them is also doing *raajasik* *tapa*. Practising long hours every day to achieve expertise in singing or playing music or to work determinedly for the propagation of one's thoughts, is also *raajasik* *tapa*.

The exercise undertaken with jealousy and malice with the aim of destroying others is '*taamasik tapa*'. The labour and endeavour for self-interests, for satisfying the desires of the senses by becoming their slaves and for satisfying petty temptations is *taamasik* *tapa*. The demon-kings *Ravan* and *Hiranyakashyap* also had performed great austerities for *taamasik* achievements. Thieves, dacoits and corrupt persons also undertake hardships for their wicked acts. All these are '*taamasik tapa*'.

For undertaking '*tapashcharya*' (i.e. the conduct of *tapa* or *tapas* i.e. austerity) man must have some great aim, especially for making life *yagyamaya*. A life with a noble aim is like the flame of the *yagya*, whereas an aimless life is like a heap of ash. God expects us to employ our deeds, labour and endeavour faithfully, always with the lofty aim of working for public-benefit

The meaningfulness of life lies only in the loftiness of the aim.

अव मा पाप्मन्सृज वशी सन् मृडायासि नः ।

A va ma paapmantsruja vashi sun mrudayasi naha

आ मा भद्रस्य लोके पापमन् धेह्यविह्वुम् ॥

aa ma bhadrasya lokay

paapamun dhehyavvihnutum

(Atharvaved 6/26/1)

Meaning: Many hardships and difficulties come in life. Only those persons who do not get upset and remove them by deliberate efforts, get joy.

Message: The start of the mighty *Ganga* River is but as a small dribble of water at the place called *Gomukh*. Yet it covers thousands of miles as a mighty river, used as a waterway and with her nourishing water, nurtures innumerable fields to yield hundreds of thousands of tons of crop. During her passage meandering over thousands of miles, she has carved out her passage through mighty rocks and other obstacles.

Similarly, the passage of a man's life is also thorny and full of fearful obstacles. These obstacles are: the material world, attachment, greed, intoxicated arrogance, negligence, laziness etc. At every step they create obstacles in our path by giving birth to demoniac tendencies, bad thinking and bad habits. There is attraction, glamour and temptation in bad things. Their attack is also very intense and firm. Man must continuously fight against them and with a firm vow, save himself from being trapped in their vicious circle. Our capacity for struggle gets developed only with troubles and hardships that we face; the only condition is that our will-power must be strong. Once the confidence becomes firm in our minds that God is present everywhere and his co-operation in our endeavour is invaluable, our will-power increases, troubles vanish instantly and poverty does not dare to come near us. A diligent person like a good navigator guides others through the river of life and himself enjoys bliss.

To-day most men while away their time in day-dreams like Sheikh Chilli. They wish to have many things but do not wish to do anything personally. They find avoidance of work and eating at others' expense very suitable. Instead of attacking their difficulties, they enjoy accusing others. Not only such people are unsuccessful, but they also make the lives of those in their contact troublesome. They develop a habit of blaming their luck and weeping over their troubles. They forget the truth that man himself is the creator of his destiny and that itself becomes the root-cause of all his troubles. A man's path in life becomes clear and wide open when he develops a strong confidence that he has the capacity to defeat all troubles in his way. After that he becomes busy with full enthusiasm to combat immorality and completely destroys it. He also starts indulging in new creative efforts.

Only those who are brave and courageous, dare to fight with evil thoughts, evil culture, evil conduct and evil customs. They alone are praised every where.

This itself is the path to a successful life. A person of sincere endeavour must cheerfully engage himself in works of public welfare after first cleaning and purifying his mind and heart from all faults and wickedness. This itself is the order of God, the Supreme Father.

न पञ्चभिर्दशभिर्वष्टयारभं नासुन्वत
Na pancharbhirdashabhirvashta
yarabhum naasunvataa

सचते पुष्यता चन ।

sachate pushyeta chana

जिनाति वेदमुया हन्ति वा धुनिरा

Jinati vedmuya hanti vaa dhunira

देवयुं भजति गोमति व्रजे ॥

devayoom bhajati gomati vraje

(Rigved 5/34/5)

Meaning: Lazy men waste away their time of endeavour and hence they do not succeed anywhere. They get disappointment everywhere.

Message: God has created man for doing labour, for endeavour and deeds, by which, he can perform austerity on the path of duty. Both labour and austerity are required for whatever work that is done by man. Involvement, dedication and engrossment are by themselves austerities only. Any work is successful due to them only. Whether we do good or bad deeds, without labour, austerity and endeavour, nothing can be done.

There are 24 hours in the day. *Gayatri* mantra contains 24 letters. The deity of *Gayatri* -mantra is *Savita* (or the Sun) which tells us to be bright like the Sun, to go on and on without swaying on the path of deeds, and never to stop despite whatever types of situations and obstacles.

But to-day laziness has taken a severe hold over man. He wants to obtain everything without doing anything. His thinking is becoming distorted. He thinks that whatever is the wish of God, will happen. Therefore instead of the labour of one's duty, it is better to sit quietly and ask for favour from the deities and the angels. Man forgets that he himself has given birth to his present situations, and he only is the creator of his own destiny. To save himself from doing any labour, he has invented many excuses and he wants to get satisfaction by blaming his failures on luck. Hence he gets disappointments only. In fact, when a man strives hard, then adverse situations also become favourable, God also helps and failure is changed to success.

Laziness is a great enemy of endeavour. It is a big obstacle in man's progress and causes maximum harm to life's values. A lazy person goes on avoiding work and this habit makes him gradually incapable and helpless. Because of disappointment and frustration gradually man's ability of discretion is also destroyed and he loses his daring to struggle against difficulties. Whatever capacity he had earlier also diminishes and is finally destroyed, He wishes to do something, but due to laziness, is not able to do anything. He does not develop the enthusiasm to translate his thoughts into action.

Success is achieved by those who cast away their laziness, are ready, full of energy, make good use of their time and do not waste their time in absurd talks. Those who wish their own benefit and fame, they must pull out the evil of laziness by its roots and throw it away, and go on working diligently with faith and with the least amount of talk.

Only with that is the desired reward possible to be achieved.

बलविज्ञायः स्थविरः प्रवीरः

Balavigyayaha sthaaviraha praviraha

सहस्वान् वाजी सहमान उग्रः ।

sahaswaan vaaji saahamaan ugraha

अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र

abhiviro abhishatyaa sahojijjaitramindra

रथमा तिष्ठ गोविदन् ॥

rathamaa tishtha govidan

(Atharvaved 19/13/5)

Meaning: If we wish to succeed, we should identify our strength. We face many hardships and difficulties in life. To struggle against them, one should achieve self-confidence.

Message: Obstacles invariably come in every work. There is no field where one gets easily the valuable gifts of success on the path of progress. In any class of people, there are no men who are full of goodness only. It is also not possible that everything goes according to our schedule only. Every diligent man has to adopt the process of fighting the adversities and to come out on his own path. Bad men cannot be turned into good men very easily, but they have to be tackled firmly again and again. By ignoring their bad conduct and harassment they have to be shown courageously that everything will not be carried out according to their wish, but there is a very great importance of propriety and justice. For bringing evil men on to the right path, there is no way except to make them realise the uselessness of terror or harassment and the supremacy of propriety.

Men with daring are able to do as above, otherwise their insight and capacity become useless. Struggle is necessary for changing adversity into a favourable situation. Very hard work is necessary for changing poverty into prosperity. To make a weak body strong, the endeavour of exercises and diet has to be carried out. To develop an uneducated and uncultivated mind into that of a learned one, one has to study regularly with a lot of will-power and concentration. Those who do not develop the courage for such endeavour and valour will always find the doors of success and prosperity closed for them.

God helps only those who are ready to help themselves. The courageous are able to carve a path in the mountains also. Man's inner-self is a source of limitless power and a storehouse of capacities. But the strength of courage is required to arouse them. Those who themselves struggle patiently against difficult situations and try to carve out a path by themselves; they also receive plenty of co-operation from others.

We are full of innumerable faults and wicked tendencies. If we allow them to remain as they are without the courage to pull them out, then our character will definitely be deficient and of a low level. A vicious circle has been formed of immoral conduct and evil social customs. If this vicious circle is not broken, then we will have to go on spending our lives in complaints and frustration only. If we do not maintain courage, do not oppose the improper, then this deep darkness will become deeper still. Without changing the old traditional concepts, it is not possible to cast into a mould of idealism and excellence one's life, in this material-world. For spiritual progress, new systems and new methods and policies have to be adopted. Because of it, not only the persons himself feels some complications, but family members also express criticism and opposition. How can one develop the necessary qualities without courage?

Courage and daring are spiritual qualities produced by the unlimited power of the inner-self. We will have to strive after identifying that power and will have to then fight with daring.

Life is struggle itself.

शुचि वो हव्या मरुतः शुचीनां

Shuchi vo havyaa marutaha shuchinaam

शुचिं हिनोभ्यध्वरं शुचिभ्यः ।

shuchim heenobhyadhvarum shuchibhyaha

ऋ तेन सत्यमृतसाप आयुञ्छुचिजन्मानः

hru tena satyamratusaap aayunachhuchijanmaanaha

शुचयः पावकाः ॥

shuchayha paavakaahaa

(Rigved 7/56/12)

Meaning: Everything of ours, both inner and outer, be pure. We help others by the pure wealth earned religiously. Bribe, gambling, wickedness and wealth snatched from others destroys home as well as the nation.

Message: Religion is the basis of this world. It is the art of life. The meaningfulness of this body lies only in conduct in accordance with religion. Only the religion becomes helpful to man even in the worst circumstances. The burden of the entire world is only on the shoulders of religion. If religious conduct ends, then everyone will worry day and night about saving his or her own life and crushing others. Then only looting, beating, anarchy, corruption and tyranny will prevail and happiness and peace will be destroyed. The scenario to-day is of the above type and only such events are happening all around. The reason for this is that for their selfish ends, people have forgotten religion. The blindfold of materialism, attachment, and greed is tied tightly on their eyes and they are not able to see that they are, in reality, busy in uprooting each other and producing a hell-like situation for all.

The importance and firmness of religion can be gauged by the fact that even the wicked persons spread their nets in the name of religion to snare and cheat people. Some bad elements also infiltrate wherever excellence prevails. People give tremendous importance to religion and only because of that they are ready for every type of self-denial and sacrifice. In such a situation, selfishness also sneaks in and tries to strike roots. Many charlatans create a facade of being 'dharmagurus' (religious teachers) by wearing yellow or red-coloured robes, apply the religious marks on their foreheads and exploit the religious sentiments of the people. Nobody knows the number of 'religious institutions' spreading like mushrooms everywhere. In their premises evil conduct is indulged in with immorally collected money. How can the normal, God-fearing person afford to give up religion which even the wicked persons take as their support for their nefarious activities. The edifice of man's life must be constructed on the firm foundation of religion only.

Religious donations, rituals etcetera are merely the means in religion. Real religion lies only in carrying out one's duty, service to others, obliging others, truthfulness and restraint. One who gives the prime importance to this philosophy in his thinking and conduct is the real religious soul, otherwise it is mere facade. Life can be called successful only when religion has mingled in every drop of our blood. Whatever we see, think and do should be in accordance with religion only. Let our inclination not be corrupted if we see that someone is perhaps benefiting with religious conduct. The condition of the person, who takes advantage with immoral conduct, ultimately becomes like the fish which has swallowed the hook with the bait. No intelligent and far-sighted man can afford to be foolish and follow the above conduct.

We have the intelligence to differentiate between religion and non-religion and decide about the same. Even people with less intelligence or uneducated persons have been graced with this ability. It should be used impartially and without fear. Real religion for man lies in implementing in one's conduct useful customs and methods after differentiating them with one's discretion.

परा हि मे विमन्यवः पतन्ति वस्यङ्गृष्टये ।

Para hee may vimanyavaha

patanti vasyaeshtaye

वयो न वसतीरुप ॥

vayo na vasatiroopa

(Rigved 1/25/4)

Meaning: Let angry men be away from us like the birds who fly away when we shoo them. Because by remaining near an angry man, our temper becomes abnormal and we lose religiousness.

Message: *Kama* (any desire, also lust), *krodh* (anger) and *lobh* (greed) are three terrible enemies, nay, destroyers of the self and are gates to hell. *Krodh* (anger) is the most terrible among the three. It is the worst affliction and is the home of all things bad, and of quarrels and fights. *Krodh* is like gun-powder, which before destroying others, destroys the place in which it is kept. The fire of anger also, before burning others, burns the place of its origin. Before harming others, first burns the person who expresses anger, and makes his face 'kurup' i.e. ugly. In anger, the eyes become blood-shot and red and the face looks terrible and even ferocious. It 'burns' the body, affects the heart, causes fluctuation in blood-circulation, increases mental agitation, causes harshness in speech and makes a person give up religious conduct. *Krodh* destroys man's patience, learning, knowledge, discretion, everything.

Anger is produced through ego, increases with foolishness and ends with repentance. It gives birth to bad thoughts and bad sentiments, and as a result malice, hatred, enmity, resistance, sorrows, pride etcetera are produced. When in anger, a man insults his father, mother, religious head, relatives etc. Whether an angry man makes others unhappy or not, but he himself burns within. With this terrible disease, there is physical, mental and spiritual downfall.

If there is control by discretion over anger, it works like a magic medicine, just as in many diseases, arsenic is given as the medicine for cure. Anger tempered by discretion is necessary to reform our own family members, companies and those under our shelter, and, if necessary~ punishment also has to be meted out

If this situation of persons becoming bad or spoilt is left to itself, then parents, teachers, officers etcetera will not be able to do their duty. A discrete and practical expression of anger is in fact one form of love and this anger has to be very much restrained. It must be used as only a means to inspire a person for self-reform.

There are many ways of dispelling anger. By maintaining silence and reciting repeatedly the *Gayatri* mantra, our attention goes away from the matter which caused anger and the mind becomes quiet. If anger attacks us when someone makes a mistake, we must also remember that we too can make similar mistake. With this discrete thinking, the excitement of anger will reduce and with repeated practice, finally it can be conquered. The practice of patience and forgiveness is the best solution for eradicating anger. Patience subdues it and forgiveness totally eradicates it.

We should deal lovingly with all by always rejecting anger for obtaining Success and fame in our individual, familial and social life.

Anger is the worse of sin.

एतो न्वद्य सुध्यो भवाम प्र

Eto nvadha sudhyo bhavaam pra

दुच्छुना मिनवामा वरीयः ।

duchhunaa minavaamaa varyiaha

आरे द्वेषांसि सुनतर्दधामायाम

aarey dweshaansi sunatardadhaamaayaam ,

प्राञ्चो यजमानमच्छ ॥

praancho yajamaanumachha.

(Rigved 5/45/5)

Meaning: Those who act according to the eternal truth without malice towards anyone really deserve praise. Only those men deserve honour who destroy the wicked thoughts and enhance wisdom.

Message: Man's life contains many types of mental perversities, and its importance lies in constant efforts for liberation from them. Once the faults and other bad tendencies enter into our conduct, it is very difficult to be free from them. It is even more difficult to achieve freedom from malice. For that one must have mental cleanliness, sincerity and harmony in profound measure. It is a matter of no less spiritual endeavour if we do not harm in any way nor insult any person who becomes the reason for our financial loss and loss of honour and who puts obstacles in our path. It requires tremendous will-power. It is only the rare individuals who possess the sentiment of helping those very persons who have put thorns in their path. This is possible only when there is understanding of each other's pain and sorrow and the sentiment of friendship. In the mental and spiritual fields, only malice is the most obstructive sentiment.

To give up personal malice and to be good to a person despite his harmful dealing applies only to an individual but not for the nation or the society or an institution. If an enemy attacks our country, the proper reply is only with a crushing counter-attack. Only the arrangement of severe punishment to the anti-social elements and the criminals, keeps the society organised. To offer flowers to the criminals for their harmful activities will prove extremely harmful to the society and as far as Institutional functioning is concerned, without punishing the person for his mistakes, the society's organisation cannot function. Keeping this in view, the organiser of the institution must ruthlessly crush untoward activities and he must not have sentimental attachment for any member, because ultimately the interest, survival and progress of the society count. Only wise, knowledgeable and cultured persons can save themselves in this manner from sentimental attachment. To-day innumerable institutions have wandered away from their original aims and what is happening is that all concerned are turning a blind eye to internal corruption and are rather encouraging it. Simultaneously, intoxicated with power, they lose their mental balance and never lose an opportunity to maliciously insult good workers.

'Malice towards none and good will towards all' and to forgive the malicious is related only to an individual's life and not with national, societal or institutional dealing. But mostly the opposite happens. People cultivate malice to individual levels and also constantly burn with it, whereas in dealings with the society or the nation or an institution, they bow down to malicious and wicked people. This is an indication of their cowardice. In our individual conduct, we must constantly try to free ourselves from malice.

ये मूर्धानः क्षितीनामदब्धासः स्वयशसः ।

Ye moordhanaha

kshitinamadabdhasaha swayashasaha

व्रतो रक्षन्ते अद्रुहः ॥

vrata rakshante adruhaha

(Rigved 8/67/13)

Meaning: 0 men desirous of fame! Never keep malice towards anyone, maintain truthful conduct and carry out good deeds. As a result your fear will vanish and you will be termed as excellent among men.

Message: Our learned sages and philosophers had made an excellent arrangement for the all-round progress of life. They had wished that the administration of national, societal and institutional activities should also be in the hands of famous men with quality. They had made it a rule that the head of the nation, the member of the ruling council, officer, the organiser etcetera should be such who possess excellent qualities, who do not become jealous at others' talent, progress and well-being, who gain fame through their personal bravery, good qualities, learning etcetera and do not harm anyone. Only such men are able to observe divine and societal rules and can also enforce them on common man.

But to-day exactly the opposite is happening. Whomsoever you see is engaged in pulling others' legs and trying to prove them inferior. The sentiments of jealousy and malice are at their highest level. The man engaged in the Struggle for gaining power does not pay any attention at all to what is proper or improper and tries to establish supremacy by hook or crook. Criminal and undesirable elements by their condemnable acts are spreading anarchy in the society. The authorities in power, in their greed for selfish fulfilment, are not even able to stop them. The co-operation of only such elements has become the best tool of gaining power. Whether it is power at the national or regional level, or societal level or of a religious institution, at most centres, only base and mean-minded people have infiltrated and gained power there. They keep so much malice and enmity towards anyone who tries to raise a voice in protest, that they do not hesitate at all to get them murdered even.

Lord Ram had no malice for his step-mother called *Kaikeyi*, although because of her he had to give up the throne and undergo many hardships in the jungle for 14 years. He did not punish the demon-king *Ravan* only for abducting his wife *Sita*. The war on *Ravan* was to free his harassed subjects from his demoniac terror. Abduction of *Sita* was merely an excuse. *Maharshi Dayanand Saraswati* also preached loving, religious and proper dealing with all from the societal and national view-point First of all; there should be love for every one. All human beings are the children of God, the Supreme Father and are like our brothers and sisters. Therefore, there should be no malice or enmity towards them but only love and proper religious dealing. If their conduct is irreligious or unjust, then they should be reprimanded or even punished. There should be no partiality, no nepotism, and there should be fair dealings with everyone. That only should be our ideal.

Only by giving up malice can we achieve success in the deeds for people's welfare and only with that, an atmosphere of peace and happiness in society is possible.

विश्वा उत त्वया वयं धारा उदन्याइव ।

Vishvaa oota tvayaa

vayum dhaara oodanyaeeva

अति गाहेमहि द्विषः ॥

ati gaahemahi dwishaha

(Rigved 2/7/3)

Meaning: Just as the flowing water can never remain at one place, similarly enmity also should not remain (i.e. one should not harbour enmity). One should renounce inimical feelings and create friendship.

Message: The main reason, for all our collected bad tendencies, influences and bad habits is our ignorance and lack of knowledge which becomes an obstacle in our progress. We remain neither alert towards our divine form nor do we get the knowledge of our divinity. The rise of ego and egoistic arrogance is only because of this ignorance. The arrogance of 'I am so and so' etcetera inspires us to consider us as separate from others. With that arise the emotions of attachment, condemnation, 'mine and yours' and likes and dislikes or malice and we stray away from the path of spirituality and cause the downfall of our own life.

With the constant thinking of enmity, an increase in wicked activities takes place and accordingly man's behaviour, man's conduct comes to a low level. There is only one constant thought of how to take revenge, how to cause maximum harm, and how to insult him. Constantly this agitation is going on in the mind. By adopting the attitude of accusation, taunts, sarcasm and bitter conduct man causes the downfall of his own personal character; to add to that, others coming in his contact suffer mental tension. Such inferior men continuously think of destroying their opponents and also show their meanness by showing happiness with even a slight harm to these opponents.

How clean and pure is flowing water! Rivers, brooks and streams give joy to one and all. But if the water is halted and kept stagnant in a pit, it starts rotting and smelling. The same condition prevails in our mind when we store enmity and malice there. In such people's minds, instead of the emotion of love, there is hatred and there is an all-round harmful atmosphere of enmity and non-co-operation.

The number of innocent men in this world is very little. Every man will have some faults, deficiencies and some bad tendencies. We ourselves also are not an exception. But man never pays attention to his own bad tendencies and even on a small matter, creates enemies. To-day the society's economic and political atmosphere has become so un-natural that people are wallowing in the stinking mire of an attitude of revenge. There can never be an atmosphere of peace and happiness in the society as well as the family unless the attitude of enmity is given up and until the feeling of mutual friendship does not flourish. For this is the most important feeling, the feeling of tolerance and truce. As far as possible if the situation is studied with a cool mind, then it will be understood that the other person's conduct was not with a feeling of enmity or malice. If we were in the same situation, may be, we too would have acted similarly. With this thinking, there will not be any unnecessary malice in our mind and the attitude of co-operation and forgiveness will arise.

One can be liberated from the feeling of enmity only by total purity in the mind, speech and action.

सुहृदयं सांमनस्यम विद्वेषं कृणेमि वः ।

Suhradayum saammanasyum

vidweshum krunemi vaha

अन्यो अन्यमाभि हर्यत वत्सं जातमिवाधन्या ॥

anyo anyamabhi haryat jaatamivaadhanyaa

(Atharvaved 3/30/1)

Meaning: Let us discard mutual enmity and become good at heart, good thinkers and with excellent nature of temperament Let us look at each other always with love. Only then we will be able to live happily.

Message: In Indian sociology, 'tyaag' (renunciation) has a very important place. Here a 'tyaagmaya' life (i.e. a life of self-denial or renunciation) has been considered as the best Whereas in 'daan' or donation there is an emotion of obliging someone, one's ego nurtured and there may be an expectation of name, fame, reputation etc; 'Tyaag' or renunciation is higher than 'daan' or donation because it is above sorrow, attachment, anger, arrogance etc. The system in which the renunciation of money and material wealth is so important, there one is also able to experience the glory of the renunciation of one's faults and wicked tendencies. In this too, giving up of mutual enmity is the fundamental basis of the uplift of the family as well as the society. Purity and cleanliness reside in the mind when malice disappears from there. Because of that, goodwill towards people arises in man's heart and in return he gets the co-operation from all.

Whether it is the society or the family, unless and until there is dealing with the unity of heart and mind, absence of malice and with love and goodwill, till then an atmosphere of peace and happiness cannot be created. Even though the objective is one only, if there is mutual ill-feeling, quarrel, jealousy and malice, then how can the work go on? If there is difference of opinion, difference of thinking, the objective also cannot be one. When the objective is not decided, then it becomes a cacophony instead of symphony.

If somehow a single objective is decided, then the minds and hearts of all should also be one. Only then will there be an atmosphere of mutual co-operation and sympathy. Only with sincere co-operation, the objective will be achieved. Inspiration and activeness come only with that and there is an increase in mutual love and sympathy. With deep love everywhere, people rise above selfishness and think of helping others and are ready to even give up their lives. Even above love and affection is the feeling of 'vaatsalya' or love with compassion and sacrifice which we see in the mother for her child or a cow for the calf, the way she licks her calf and is ready to defend it, even by risking her own life. If we can adopt this sentiment in mutual dealings, then this world can become heavenly.

But how is it possible for this love, affection and 'vaatsalya' (or sublime love) to be born in the mind when it is full of malice and ill-will and enmity? Unless these ill-feelings are eliminated, love cannot sprout Ill-will is the greatest enemy of love. One's personality is developed and friendship and co-operation are established only with mutual unity, affection, goodwill and understanding. The activity of taking part in each-other's sorrow and happiness will increase only with the strengthening of each other's love. Then people will see their interest in the family's interest, societal interest and national interest

Enmity and malice should never be allowed entry in our minds, and if they do enter, then they must be forced out.

उत वा यः सहस्य प्रविद्वांमर्तो

Oot vaa yaha sahasya pravidwaanmarto

मर्तं मर्चयति द्वयेन ।

martum marchayati dwayena

अतः पाहि स्तवमान स्तुवन्तमग्रे

Ataha paahi stavamaan stuvantamagne

माकिर्नो दुरिताय धायीः ॥

makirno dooritaaya dhaayiha

(Rigved 1/147/5)

Meaning: We should save ourselves from those who are constantly busy in slander and picking holes in other people's characters. The reason for this is that by remaining near them, our nature also becomes similar.

Message: It is said that man sees even a small blemish in another person, but cannot see big blots on his own. He gets great joy in discussing others' faults by enhancing them and making them spicy. The height of it is, that in front of a person, such people flatter him and behind his back slander him. Flattery or sycophancy and slander reveal the low level of such a person. By indulging in slander, gradually the person's view becomes such that he starts seeing bad everywhere, and he fails to see even the good qualities of others.

People slander others under the influence of ego and hypocrisy. The belief arises in them like, "I only am highly intelligent, valorous, responsible and the rest are useless, ignorant and shirkers." With this attitude, he starts considering others as petty and tries to find fault also in the good points of others. Whether others' interests are harmed or not, but his own progress is affected. Many individuals themselves do not make efforts and becoming disappointed with failures, start seeking others' faults without any reason. Such a person slanders others and tries to show them as inferior by trying to hide his own weakness. Malice and jealousy act like fuel and contribute to increase in slander. Most people do not know how to recognise others' qualities and go on falsely accusing them. They themselves do not possess skills for any work, but find faults with others just like a person not knowing dancing, blaming the floor or the stage as uneven. Those who have no clear aim for themselves, no plan for the good use of time, they only waste their time in gossip and slander. The intoxication of slander does not give them any time to think and understand anything. The disease of increasing one's own reputation by showing others as inferior is prevalent everywhere these days.

The situation is becoming more and more dangerous day by day. Nobody cares to read the biographies of great men nor do they try to learn something from them. Nobody likes to talk about the renunciation, service, bravery, firmness and other good qualities of Lord *Shri Ram* and Lord *Krishna* and other great men like *Rana Pratap*, *Chhatrapati Shivaji*, *Lokmanya Tilak*, *Mahatma Gandhi*, *Subhashchandra Bose*, *Lal Bahadur Shastri* etc. Everywhere the paraphernalia of sexual lust, obscenity, and denouncement of others is available in plenty, whether it be literature, radio, or TV etcetera..

One should never slander others, because that stains our own soul.

There is some good quality or other in every man. Like the honey-bee going from flower to flower, we should cultivate the habit of seeing good qualities in others. By doing this, the heart becomes clean and pure. When you start seeing the good qualities in others and your own faults, you will realise that you yourself are full of faults and bad tendencies.

Cleansing ourselves is possible if we save ourselves from indulging in slander.

यो जाम्या अप्रथयस्तद् यत् सखायं दुधूर्षति ।

Yojaamyaa aprathayaastad

yat sakhaayum dudhoorshati

ज्येष्ठा यदप्रचेतास्तदाहुरधरागिति ॥

jyeshtho yadprachetaastadadaahurdharaagiti

(Atharvaved 20/128/2)

Meaning: The man who robs a woman of her virtue, commits a friend's murder and does not obtain knowledge despite becoming aged, achieves downfall.

Message: The Vedic religion lays great stress on good conduct and morality. Every act should be for all regions, supreme and applicable at all times. It should not be related to a particular region or time. Speaking the truth, serving others and obliging others are such deeds only. *Sadachar* (good moral conduct) means those deeds which satisfy man's conscience and which give him the feelings of cheer and enthusiasm. By doing such good deeds, a man will never feel ashamed and his soul will be satisfied. This virtuous and moral deed itself is called '*sadachar*' or good deed or good conduct. The opposite of it, i.e. the deed by which a man feels ashamed, sorry or grief-stricken is called '*durachar*' or bad deed or bad conduct.

The general broad Meaning of '*durachar*' is bad conduct and wicked dealings, but one of its Meanings is also adultery. Obscenity and bad conduct are very closely related, and the possibility of a man who accepts obscenity going for '*durachar*' always exists. Our ancient sages have laid great stress on '*vaasanaatmak pavitrntaa*' (i.e. purity as far as the desires for sex are concerned). The means for this purity is freedom from addictions and staying away from addictions. The main addictions are imbibing of liquor and other intoxicants, eating meat, fish and other animals, obscenity, adultery, and gambling, which become the cause of man's downfall. Among these the addiction of sexual lust is the most dangerous and therefore keeping it under control is the most important '*sadaachar*' (or good conduct). As long as the fire of man's sexual lust is not aflame, till then man's greatness, learning, gentlemanliness, status and discretion remain. This itself is the measure of Indian '*sadaachar*' or good conduct.

The man who decides to keep his eyes, ears, speech and mind in a pure state and keeps them pure, i.e. uncorrupted, he surely will be saved from obscenity. To save oneself from bad thoughts, not only are these restrictions necessary, but also alongwith it one has to adopt devotion to God, reading of good books and the company of morally pure men. Obscene thoughts will be away from us in proportion to our devotion to God, and bad thoughts will be away from us in proportion to the reading of morally good books. The company of good men will inspire us to proceed on the path of '*sadaachar*' (morally good conduct).

The objective of Vedic religion and culture is to reach God while making use of means provided by Nature. God is '*shuddha swarup*', i.e. God is the embodiment of purity itself and nothing but purity. Therefore to reach this pure Form, man's soul will have to become cleansed and pure. For refinement and purity of the soul, good conduct must be adopted alongwith the rejection of all addictions and bad habits. Good moral thoughts are produced in the mind only when '*saatvikta*' (a combination of morality and simplicity) is made the basis of our lives. With that, high, clean and pure thoughts are produced, which inspire us to adopt moral conduct.

Purity of thinking is the principal basis of '*sadaachar*'.

उत्सकथ्याऽअव गुदं धेहि समञ्चि चारया वृषन ।

Ootsakathyaava goodum dhehi

samanji chaarayaa vrushana

य स्त्रीणां जीव भोजनः ॥

ya streenaam jeeva bhojanaha

(Yajurved 23/21)

Meaning: The woman or man who spreads adultery by indulging in sexual lust, must be punished, meat-eaters too should not be spared punishment They are criminals in the society.

Message: The influence of the bad deeds and bad thinking is like a continuous dose of poison gripping the conscious and the sub-conscious mind. These poisons are then transformed as the high mobility, agitation, impulsiveness, anguish of the mind and make a man like a half-mad person. He is not able to do any deed with a focussed mind and is always tom between the states of whether to perform the deed or not As a result he receives failure at every step and stumbles along. Because of his unbalanced conduct and there fore failures, he sulks, becomes dissatisfied, non-co-operative, and a criminal. A man used to quarrelling with everyone in the family and the society is always in an abashed and anguished state of mind. He is notable to think properly. A man in ill-health and in mental anguish is suffering hellish torture and spoils tile societal atmosphere also.

Addiction is more painful than death. An addiction-free man obtains happiness after death also, whereas a man trapped in addictions dies every moment in downfall. The reason for a man's grace is his lack of addiction. A man who does not take intoxicants is certainly considered better than a man taking intoxicants. A man not eating flesh, will be considered better than a meat-eater. Similarly a non- gambler gains honour and reputation compared to a gambler.

A man trapped in bad deeds, bad conduct and addictions not only becomes the cause of his own downfall, but also commits grave crime against society. Because of him anarchy and unrest prevails in society and nobody knows how many people's lives are badly affected by such men's influence. A man indulging in adultery and rape suffers lifelong mentally.

Where these bad habits or addictions are a crime against the society, meat-eating is a crime against all living beings. It makes man wild and uncivilised and warps the intelligence. With meat-eating, the sentiment of pity disappears from a man's heart. It obstructs his physical, spiritual, mental and intellectual progress and leads towards downfall. Meat, fish and eggs are not man's food, (i.e. they are a food for meat-eating animals, but not for man) Therefore they must be considered taboo. Almost all the great thinkers of this world have been vegetarians and have condemned meat-eating because of its bad effects on man and because of the violence involved. Meat-eating is done only by rejecting non violence. Our sages have always plaised the grandeur of non violence. It has been clearly mentioned in *Mahabharat* "*Ahimsa paramo dharamaha: sarwapranbhootaam vara*" i.e. not killing any animal is the supreme religion. There is no religion higher than non-violence.

These people committing crime against the society and other jiving beings in the world, these opponents of humanness, must be punished properly. We must plan projects for rooting Gut these bad activities. Only then can we properly fulfil our societal responsibilities.

हत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् ।

Hratsu peetaaso yudhyante

doormadaaso na surayam

ऊधर्न नग्ना जरन्ते ॥

Udharna nagnaa jarante.

(Rigved 8/2/12)

Meaning: Men with wicked thinking drink their favourite liquors and go on fighting within themselves and move naked here and there throughout the night. Therefore, good men should never drink liquor, even by mistake.

Message: One naturally doubts the intelligence of an intelligent man when he eats what should not be eaten and drinks what should not be drunk. Liquor, tobacco and other poisonous materials when introduced in the body, always produce bad and painful side effects on the body and the person's nature. Based on the knowledge of the effect of these intoxicants, in all the countries, they are considered unnecessary and harmful. By imbibing them, the memory-power is adversely affected and laziness, neglect, impulsiveness, irritability, fear, excitement etcetera increase. One, who drinks liquor or takes other intoxicants, will himself experience an increase in these faults within himself.

Intoxication produces a momentary excitement. Just as a horse gets excited with a whiplash, similarly drinking liquor initially excites the energy-reserves and therefore the drinker finds an initial surge of freshness, but in the end the result is fatal. By repeated whipping, the horse runs more than his capacity and gets quickly tired and dies. The same point applies to human-body also. With the habit of taking liquor, tobacco etcetera, the energy-reserves of the body quickly get exhausted and premature old-age develops in youth itself. The body becomes hollow, lack-lustre and becomes a museum of diseases. Because of his continuous bad-breath, the people sitting nearby start hating such a person.

Bad habits make a man engaged in sinful acts. The habit of drinking liquor is the cause of bad tendencies and sins. Intoxication perverts the intelligence and an intoxicated man can commit any sin. In the absence of the knowledge of what he should do and should not do, he quarrels with everyone and he does not have any discretion about maintaining respect where due. Neither is he conscious about his mind nor body, nor clothes, wandering here and there, not only does he cause his own downfall, but also makes hell-like, his own and neighbours' lives.

Every year there is personal and national ruin to the tune of billions of rupees connected with the production of liquor, tobacco etcetera and their advertisement and sales-promotion. If all this wealth is put to good use, then the level of man's health and life will improve and the development of villages and towns also will take place. If this vast capital can be employed in constructive works such as good planning housing, textile-production, animal husbandry etcetera, there will be no limits to the progress of our country.

All the religious preachers and great men of the world have condemned intoxication in any form and called it a sin. It excites *tamasik* thinking and also wicked and criminal actions. Intoxicated persons do not feel any sense of shame in doing bad acts, and they do not feel ashamed of behaving in an uncontrolled manner. A. intoxicated person's spiritual sensitivity diminishes. With all his knowledge, mankind is still keen on indulging in unnatural actions and spreading all-round destruction.

जाया तप्यते कितवस्य हीना

Jaayaa tapyate kitavasya heenaa

माता पुत्रस्य चरतः क्वस्वित् ।

maata putrasya charataha kvasvitaa

ऋणावा विभ्यद्वनमिच्छमानो

roonaava vibhayddhanamichhamaano,

ऽन्येषांस्तमुप नक्तमेति ॥

anyeshammastmupa naktameti

(Rigved 10/34/10)

Meaning: The wife of a gambler suffers grave hardships. His mother keeps weeping. He is always sunk under debt and entering other people's homes, steals money from there. Gambling is a very obscene addiction. One must also save himself from it.

Message: Superficially it appears that dishonesty is necessary for earning quickly and more. Most wealthy persons seem to be working with dishonesty in their work. Most honest persons appear poor. Therefore, by ordinary understanding it appears that if we also remain honest then we shall become poor. There is tremendous importance of money in the present times and only with money ca. comforts, facilities, means, success and honour be achieved. That is why people are busy in becoming wealthy very quickly through dishonesty or some such means.

But if the situation is studied closely, this distortion in thing vanishes and we come to know that we made a great mistake in accepting the glory of dishonesty. Wealth cannot be earned in this way and if earned so, then it cannot be maintained steadily. When certain undeserved benefits are acquired through improper means, it does not mean that the result will be beneficial only. Daring, hard work, insight and understanding, pleasant talk and organising ability are the qualities which contribute to earning. The earning with the sweat of one's brow is pure as nectar. Only bad name, non-co-operation, distrust, hatred, state-punishment, dejection etc result from money earned through dishonest and improper means. Real earning is made only through good qualities, and only good qualities contain the elements of productivity. Big projects, big trades, big plans in this world have been established and succeeded only on the basis of honesty. Not with wealth, but with good intelligence and good activity only, progress is achieved. A man of good character (and not a man with wealth) becomes happy.

The addictions of gambling and lottery are also spreading wide on the basis of quick-money through any means. Every man wishes to become wealthy by earning the maximum money in the shortest time. This act goes against the tenets of religious books and is a condemnable act. It leads to internal division and leads to quarrels. To bet with one another on the slightest excuse, and speculation and similar acts are various forms of gambling only. Its addiction destroys the essential purpose of man's life. He is busy only with one thought that, if not to-day, certainly to-morrow the 'number' on which he bets, will win, and whirling in this vicious circle, he bets more and more. As a result he goes on wasting away his wealth. Whereas he does not get the wealth of a win, he loses whatever he has got. In the ensuing hopelessness man sells his family's ornaments, utensils, and even clothes and puts the money on bets. Becoming poverty-stricken, the person even resorts to suicide. In addition, the family undergoes hell.

Because of gambling only, *DhrmaRaj Yudhishtir* along with his brothers had to become a slave of *Duryodhan* and had to undergo the terrible torture of witnessing the evil *Duryodhan* trying to disrobe his wife *Draupadi*. Gambling produces such horrendous results only.

If you wish personal welfare, never gamble in any way. Reject it completely.

परि चिन्मर्तो द्रविणं ममन्यादृतस्य

Pari chinmaarto dravinum mamanyadrutasya

पया नमसा विवासेत ।

paya namasaa vivaseta

उत स्वेन क्रतुना सं वदेत

Oota swena kratunaa sum vadet

श्रयांसं दक्षं मनसा जगृभ्यात् ॥

shrayamsum dakshum manasa jagru bhyaat

(Rigved 10/31/2)

Meaning: For those wishing material happiness and spiritual salvation, it would be proper to have truthful dealings in mind speech and deeds and to be partners in good deeds. This is the only means of achieving permanent happiness.

Message: There is a very close relationship of mind, speech and deeds. Whatever thoughts that arise in our minds are expressed through speech and our deeds are in accordance with that. After that we have to bear the result (good or bad) of those deeds. The mind is supreme because it is in contact with the organs of sensation as well as organs of action. No organ can become active in any work without the co-operation of the mind.

Only with firm will-power it is possible to keep the highly mobile mind under control. This mind goes on wandering from moment to moment and the fundamental basis of spiritual life is to keep it ruthlessly at one spot. Concentration in and dedication for any work is not possible at all without keeping the mind under control. Only with the reins of the mind, do the organs come under control and wicked activities do not survive. In this way it becomes easy for men to discard faults and wicked tendencies, he gets saved from sinful acts and gains real spiritual knowledge by self-study and 'satsang' (good moral company and study of scriptures) by making good use of time. This true knowledge remains like an armour over the mind and prevents the entry of sinful tendencies. With the slightest weakness in this armour, sinful tendency enters the mind. With the company of excellent men and by listening to their lectures with respect, we can strengthen this armour and open up the road to success in life.

Tremendous alertness and carefulness is required for saving the mind from sinful tendencies. Man experiences sweet thrill in sinful feelings. The temptation of sweet thrill attracts him all the more towards Sins, and this thrill becomes the cause of his destruction. Those who save themselves from this temptation are saved from destruction.

When man obtains excellent knowledge by controlling his mind, then his speech is truthful and so also are his deeds. With good and truthful conduct only, the works for the welfare of the people are carried out and with that only, is God's grace achieved. To experience God, one's total mind has to be surrendered to God. Spiritual development is not at all possible without constant practice of trying to experience closeness with God and experiencing God's existence during every moment of one's life.

We are able to obtain true knowledge by controlling the mind through *satsang*, and through self-study as well as worship and spiritual endeavour but very quickly we wander away from our objective, lose whatever has been obtained and become unhappy.

For permanent happiness and salvation it is necessary that, believing in God as our witness, we always keep ourselves away from sinful deeds.

यशा इन्द्रो यशा अग्रिर्यशाः सोमो अजायत ।

Yashaa Indro yasha

Agniryashaha somo ajaayata

यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥

yashaa vishwasya

bhootasyaahamasmi yashastamaha

(Atharvaved 6/39/3)

Meaning: May my fame spread in the world, in the same way as the fame of Sun, Moon and Fire. May I be more famous than all persons.

Message: We feel the brightness of some person by the light in his heart. Some person's face shines with the brightness of knowledge and good deeds, whereas the speech of someone is so profound and exciting that it goes straight to the heart of the listener. Some people's walk is such that with their every step, the earth shakes, and some people have such a sharp gaze that just by a mere look from them the arrogant enemy's pride is shattered. Only such bright men automatically receive honour, trust, respect, fame and supremacy in this world. Does Sun ever have to give a lecture about his own excellence? Does Moon ever have to declare his cooling pleasantness? Does *Agni* the deity of fire ever have to plead not to be crushed? Does lion, the king of the jungle, ever have to beg for votes to be elected as the undisputed leader of the jungle? They are all famous only because of their qualities. The Sun and the Moon are constantly working for the benefit of the whole world. With brightness, heat and energy, the Sun vitalises the living beings. Alongwith it, the Sun also dries up the filth and thereby destroys it. Their only aim is nurturing of good qualities and eradication of bad tendencies and they achieve fame because they are constantly busy in trying to achieve this objective. The same is the objective of human life. Real spirituality lies in working for the welfare of the world till one's last breath.

A spiritual life is extremely necessary and important from the view-point of human glory, bright future, societal organisation, spiritual bliss and inner satisfaction. Those who become inspired for and aspire for such a life, should be called lucky and far-sighted in real sense. For leading such a divine life, nobody has to wear monk's robes or leave the home, nor beg for food like a monk, nor is it necessary to be involved throughout the day in recitation (of God's name or mantra), austerity, observing *vrata* (a combination of fasting and worship), ritual baths, visiting temples for bowing down before the icon of God and in singing psalms and hymns. It is enough to do spiritual thinking or self-study and worship. But the main point is to implement in our thinking, faith and work-system, the spiritual principles and ideals. Man's life becomes successful only with that.

The Meaningfulness of spiritual life lies in putting into conduct the principle of 'simple living and high thinking' and simultaneously observing in the life the principle

of 'every woman is my mother, the wealth of (others is for me like dust and that every living being has the soul similar to mine.' It is both necessary as well as natural for men of excellence to look with purity of heart upon all women. With the necessity for procreation, there is bound to be sexual desire between husband and wife, but during the ordinary times there is no such thinking for each other, and it helps in maintaining this attitude of purity (i.e. men looking upon other women as their mothers or sisters, women looking upon other men as their brothers) The basis of a healthy society will be created only when men and women maintain this purity of outlook and all citizens have the strength of character. Every woman must be looked upon as mother, sister or daughter depending upon the age.

It is the ideal of men of excellence to think of others' money as useless like a lump of earth. We shall try to live only with the money earned through personal labour, honesty and with proper means. We should be satisfied with whatever is earned and consider it as the grace of God.

The best basis of excellence is to consider others' sorrow and happiness as our own, and experience happiness in the happiness of others and feel sorry in the sorrow of others. Only this sentiment raises us to the high level of *vasudhaiva kutambakam*, i.e. considering the whole world as a family. Intense desire provides us the means to establish divine ideals in place of the backwardness, ignorance, corruption, sins and moral downfall scattered all around us.

Man himself is the creator of his destiny. He has got so much capacity that he can create tremendous upheaval in the world. The only requirement is that one should throw out from one's life the faults and bad tendencies by continuous self-study (i.e. looking within one's inner self) and by adopting good qualities. One should remain immersed in works of welfare for the benefit of the people.

The ultimate aim of human-life can be achieved only by eliminating wicked activities.