

Entered 6th Year of service

# Holistic Science of Life & Living



## Soul Incarnate Shri A. M. Patel

(1908 - 1988)

Holistic Science is both holistic and scientific. The knowledge aspect of soul or self is Holistic and the relationship of the soul with the external is explained on scientific basis except that this science is 'Inner Science' and deals with human life from the gross to the subtlest levels. The knowledge of one's Real identity as Pure Soul and its role in the relative worldly happenings within the physical body, which includes mind, speech and body itself dispels the numerous wrong beliefs, doubts, puzzles and ignorance that are the causes of human's sufferings and stress.

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# 1 Natural Living: Utilize mind-speech-body for common good\*

Holistic Scientist H.D.H. Shri Kanudadaji

Our mind–speech–body should be used to oblige others. It should be one's latent aim- inherent desire to live to help others.

Positive living denotes not to negate any living aspect of nature as far as possible. Only then can one get synchronized with nature, as one is part and parcel of nature.

What can be the best method of such living? It can be only to live for others, to live for obliging and helping others in trying to make them happy and it is very much in one's self–interest. It is regarded as natural living. In human form one has 'power', which is '*bhavsatta*' (भावसत्ता) or living as 'I am the name bearer' with power of decisions or power of projections. To have such power is a valuable natural gift and also a significant achievement of this present human form.

Thus, human life as a basic asset is very precious and valuable. If its value is properly realized, life would not be lost in vain. Whatever power one has, is the power to live as "I am" and if that is meant to oblige others, it is the best use. While living for others, one's overall self-interest is automatically taken care of. In this manner, the power of being or living as 'I am', known as '*bhavsatta*' (भावसत्ता) can be regarded as used in the best way.

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\*Extracted from *Holistic Science of Human Life & Nature as Revealed by HDH Shri Kanudadaji*, ed. Parikh P. C. Dr., pages 36-43, HSRC, Surat 2013,



# Natural Living: Utilize mind-speech-body for common good



## **What is meaningful living?**

We can see many obliging personalities around us. People with obliging nature would rise high or evolve as per natural rule. So our attitude from within should be for obliging others. If so, it would be a meaningful living.

## **What is regarded as the best form of human living?**

As such, it can be expected that in any family, social or other relations, one should strive to live with obliging nature. This obliging mode is from within, by way of our inner attitudes or our willingness. Living like this would naturally take one to progressively higher states of being. Our hearty inclination, as to 'how can I be helpful to others, how can I do something good for others' - is all that would make the best humane living. In the present age, this is the most simple straight forward path or approach. Even though outer circumstances may not change, from within, our inclination and willingness ought to be to live for the good for others, to live in such a way that nobody is hurt. Such a living, rich from within, would be an ideal one.

Mind-speech-body as available to us is a natural formation. When 'nature' is always helpful to all, why cannot this mind-speech-body as a natural formation be useful and helpful to others? This essential or core meaning of the whole natural formation was revealed by Soul Incarnate Dada Bhagwan.

Those with obliging nature are 'super human'. Such human beings are eager to oblige others in any situation in life. Even in adverse circumstances, such persons would not compromise with their nature.

There are only two aspects of everything: 'Positive' and 'Negative'. If we keep negative attitudes, how would nature be helpful to us? Our life dictionary should not have anything negative even in words.

## **Natural Living is Positive Living**

Positive living denotes not to negate any living aspect of nature as far as possible. Only then can one get synchronized with nature, as one is part and parcel of nature.

Our Body is a natural formation and if it remains natural and subject to nature it would work wonderfully. Natural role is one wherein nobody is hurt.

# Natural Living: Utilize mind-speech-body for common good



Holistic Inner living should be in accordance with the following principal prayers:

- \* *“Let my mind-speech-body not hurt any living being in the world, even to the slightest extent.*
- \* *Let my mind- speech-body make one and all happy.*
- \* *Let everyone in the world attain peace and happiness.”*

## Example of a Tiger:

An apt example is that of a tiger: A tiger in a cage is very hungry and yet for its food it remains dependent on nature. Searching for food in the cage, it sees some tweeds at the roof and stands up on its feet to grab them. But as it is not natural for a tiger to have vegetarian food, it does not accept it. So it is natural for even an animal like a tiger to accept food, only which is as per its nature and not otherwise, even though it is hungry. When an animal like a tiger lives naturally, why can't we humans do the same ? So it is the divine message of Soul Incarnate Dada Bhagwan which says, “In this Unique Life Science one can live as a guest of nature, in accordance with natural systems and natural laws.”

## How Obstacles arise in Life?

They are due to unnatural living. One needlessly interferes in natural happenings. What are obstacles or hindrances due to? They are due to crookedness or lack of straight-forwardness. If we interfere in natural happenings, it would certainly lead to obstacles.

Causal interferences have now resulted into effects. Somebody donated generously and after a while a friend remarked, “Oh, it was not worth donating here. How did you commit this mistake?” When the donation is already made what is the purpose of such remarks? Such a negative remark creates needless confusion for others. We many times create obstacles for ourselves too!

## How does human life become unnatural?

Human living has become unnatural. At the time of birth it is a natural process and physical mind-speech-body result as a natural formation. So, being born as a natural formation, living is not unnatural since birth.

Whatever nature ('*prakruti*') or the sum total of cause-effect ('*karmic*') stocks of the whole life–span one brings, is being regulated and discharged

# Natural Living: Utilize mind-speech-body for common good



naturally throughout life, as a fruit or fate. A similar process of discharge occurs in all four formats of life. But, why is it that only in human form it becomes unnatural during the process of natural discharge mind-speech-body wise? It is a big question as it does not happen so in any other life form.

Now, in the process of natural discharge, various phases pass-by as effects or resultant fruits. If one believes that, “It is my suffering or my effects”, it is only a wrong belief. Because of this wrong belief, human life gets unnatural. The body itself is a part and parcel of nature. But since we are not aware of this aspect, we do not live with that understanding. Nature is a part of our body, just as our body is a part of Nature.

## 'Natural Life' as an Instrumental Agency

Natural life should be lived as an instrumental agency, subject to 'natural power'. Human life is the state of an instrumental agency with mutual interactive instrumental aspects. In the natural system one is an instrument and all others are also instruments as per individual and interconnected existing accounts.

One is there in all natural dealings with such instrumental aspects. The other one is also dealing with us like an instrument. As, nobody can be an 'independent' doer, natural regulatory power ('*Vyavshthit Shakti*') is instrument of 'scientific circumstantial evidences.' One in whom perfect instrumental agency state is manifest, and lives with an open mind, automatically accumulates natural evidences effortlessly.

## How does an 'instrumental agency' function...?

It works as an 'instrumental doer...' The world as a natural formation merely has a form comprising of an instrumental agency with various mutually interacting instrumental aspects, as per *Karmic* accumulations. No one is aware of this fact but all are struggling to resolve this mystery.

Plants in a garden blossom but only when all conditions like soil, weather, nourishment, etc. are properly combined at the correct time. For a flower to blossom, it needs all natural evidences properly. Likewise **humans are also special natural flowers**. Will it be a pleasure if these flowers wither or fade? How would life be if one keeps on having clashes and fights at home?

Dada Bhagwan imparted vision and explained that **our own home itself is a nice garden**, having **different varieties of flowers in the form of different personalities**. So it should be enjoyed with proper interaction amongst all at home. One **can enjoy life to its brim**.

# Natural Living: Utilize mind-speech-body for common good



## Earnest desire for Universal Welfare through mind-speech-body

We are told that 'mind–speech–body should wish for universal welfare'. What is the meaning of this wish for “Universal welfare”?

It is our projection. What is the basic innate hearty wish? What does the word '*Bhava*' connote? Our mind–speech–body with constant yearning desire for universal welfare and full of such vibrations would naturally become a precious asset. It would spread vibrations of happiness. That is how it is.

Humans and human nature should have a basic feature of obliging nature in all mutual dealings. Even so in the whole natural system, one should live as an instrumental agency with obliging nature. **Ideally life should be lived like this. Nature ('*Prakruti*') is not at fault.** But it should become natural and normal so that it can be beneficial to all. Human life is nothing but a natural occurrence of living naturally. Why is it not possible to live naturally?

Only **those who are sincere to one's own self can be sincere to nature.** None else can be like that. If human nature ('*Prakruti*') becomes natural and normal then nature would also blossom. Nature would also feel that the load on it is reduced to that extent! **So wonderful is this 'Science'.**



## 2 Only the Refined can Reform \*

Soul Incarnate Shri A.M.Patel (Dada Bhagwan)

Once a discord or dispute disturbs your mind, there starts a succession of severe sensations. Once embittered, one nourishes the prejudicial complex for a particular person. Hence it is desirable to stay tongue-tied and win his heart and confidence. But heaps of words won't help improve any one. Yes, the words of the Gyani would set one aright. There is responsibility of parents for their children. What would happen if they refrain from rebuking and reprimanding their children? Nothing, absolutely nothing. "Let the living," says God, "stay as dead-devoid of any repressive or provocative response to the others." It is possible to improve the spoiled once. Yes, it is necessary 'to mend them, not to end them.' And 'we' can set the spoiled once on the right path. You may not be able to do so better refrain from it. You simply follow 'our' dictates. One who is refined and realized can rectify or reform the wrong. Ones who are not improved, how can they improve others? Follow 'our' word and you won't have to face any problem with your children. Observe silence for six months at home. Speak only when asked. And if any untoward thought for the children flashes in your head, you should in no time perform '*Pratikraman*' – sincere apology for the sin: 'shoot at sight', as 'we' say. And they should be told to the tune, "I would prefer, if you don't ask me..."

Mothers bear children in their wombs for nine months, suckle them and carry them, cradled to their breasts and teach them toddling and walking ..... This is all right till the children are kids. But thereafter let them be on their own. Even the cows and buffaloes let their little once alone after some time, don't they? Till they are five years of small age, they might be mildly shown their drawbacks or defects. But no pinching them for their faults thereafter! After marriage, their wives would clip their wings. It is none of our business improving them.

The relation with the children has to be superfluous. Really speaking, none is yours- related to your 'Real self'. This is merely a physical relationship. Who would accompany the body on cremation? Great is the grief of his who clings to children, caressing them as 'mine'. Excess of emotionalism won't do in such matters. He happens to be your son by the theory of relativity. On his getting burnt or injured, take all the remedial actions but is it a parental pre-condition to plunge yourself into a pool of pathos and pain behind him?

Suppose that the child is a step-son, would the mother's breast burst with the pressure of milk? ..... No. So let it be so in your case too. This is Kaliyug. All kiths and kins are relatively related. Let not the relative replace the real. Were the relationship be real, let

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\* Extracted from HOME A Heaven on Earth, Dada Bhagwan, Ed. P. C. Parikh, Second Revised Edition, January 2012 Page- 105 - 108

# Only the Refined can Reform



the son be asked to stay apart till he improves. But this is a relative relationship. Therefore, adjust everywhere. You are not born to blow the blow the trumpets of reform. You are born to liberate yourself from the snares of the past deeds. Better cherish good wishes than try to improve others.

Not any one can improve anyone else. Only the Gyani, being in the perfect self-realization, can improve the others. So take the spoiled one to him. What is it that spoils? .... Annoyance through interference. The world has degraded and degenerated only through unnecessary interferences. If you interfere or annoy a dog; it would bite you, wouldn't it? So people leave the dog undisturbed and annoyed. And these men, if they are disturbed or annoyed, they too would be inclined to biting. Therefore, never indulge in annoying interference.

Each word of 'ours' is the gist of countless scriptures. Follow it and be simple and straightforward and your life shall have attained its goal. This Science of ours? Only in one or two rounds of your birth it can liberate you! Long, long labyrinth of innumerable births and deaths would vanish. This Science would free you from all the ties of attachment and abhorrence, and you, too, would be 'Vit-rag.' You would be the immutable Pure Self subject to neither increase nor decrease. That is why; you should take the maximum advantage from this Science of Absolutism.



## 3

## PATIENCE

## Find your way to emotional freedom



Trupti Patel ★

It sounds too good to be true, right? Well it's not but it is very much possible. Let me tell you how being patient in certain situations can really benefit us and our inner happiness. One of the most important qualities a person can have if she or he wants to spiritually grow is to be patient. With patience and persistence one can overcome pretty much anything one want and have inner rich living.

But then there will be questions. Why is it hard to be patient? How can you improve your patience? And how can patience help you out practically in life by applying the principles of holistic science? Here are some thoughts that may give you some answers to such questions.

*"How can a society that exists on instant emails, frozen dinners, instant connection around the world teach patience to its young?"*

The perception to people is that patience is disappearing from society, before they wait or have any effort they want results. Everything is moving fast in today's society. Instant gratification is default setting in our lives and in our minds due to the rise in fast moving technology.

I'm not saying this to put down today's society. I'm just saying it to give at least a partial explanation why patience is hard to understand and use to your advantage in this society.

Social programming doesn't pay much attention to patience. It wants you to do more right-now instead. And after a few years in this society, it may seem normal to get things instantly. And the thought of delaying instant gratification may seem like can't be an option. Many people in this fast moving world do not see and practice patience on a regular basis. But we will discuss how it can benefit us in your daily life. Patience is important because we all must come to terms with the fact that many things won't happen as soon as we would like them to, but using the key principles of holistic science we cultivate patience e.g. Adjust everywhere, avoid clashes for inner happiness, sufferer is at fault, have positive vision, one cannot be happy by hurting anyone's ego, ego is a life for everyone, I am fully responsible for myself and what happens to me, do not blame others, be positive even in the negativity, Insistence and adamancy lead to sufferings or sorrowful states, Do not try to improve others but try to improve your own self.

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# PATIENCE

## Find your way to emotional freedom



Imagine you are a person who prefers summer and it is currently a cold December. Right now, you are very unhappy. What you have to realize is that your unhappiness is your own choice. What will being angry over the slow turning of the seasons accomplish? Eventually, it will be Summer. There is nothing that you can do to make it come faster, so why not sit back and wait it out happily? This will even lower your stress levels. Learn to accept the things you cannot change, and you will be free of emotion and much more in tune with your inner peace.

There is a second reason why patience can be important. Some things in life get better the more you wait. For instance, when I had graduated college I had a consulting job lined up. The company is large and getting staffed on projects is not necessarily easy, you have to reach out and show your skills to get staffed, and If you are not staffed for x amount of months, this could lead to termination. I observed my colleagues, who have not acquired self realization from holistic science, and noticed a lot of them panic and show negative attitudes. After 3 months, many people were angry with the staffing team and became discouraged, many stopped trying to learn technical skills that would help them get staffed on projects, and many even said they will quit and look for a new job.

However, my perspective was very different from my colleagues because I had applied the principle of holistic science in this situation. Although it was a time where I could have panicked or could have been impatient and started looking for another job, I tried to be patient which allowed me to think more rationally. I prayed to get the strength to be patient, and I took this time to get certifications and gain the skills that could help me get staffed. I started to reach out and network with the company's community to present my skills, and I remained persistent. I looked at this time as a period of learning, instead a period of panic and impatience. I was not angry or discouraged, and instead I was free of emotion and kept a positive attitude while waiting. As an individual with holistic science vision, I had applied the practice of patience to allow things to fall in place and certainly soon enough I landed a project.

The final way the patience can help you is that it will remove the incentive to act rashly. You can improve your patience. If you sit back and think before acting or speaking, you may realize that there is an alternative solution that would benefit your inner self. This will prevent you to do anything negative and prevent yourself from binding new karmas. The longer you wait, the more you will be able to control your emotions so that you can think rationally. I am sure we can all think of a time in our lives where we may have acted or spoke out rashly without thinking, and if we had applied the principle of patience, then the outcome would have resulted in inner peace and satisfaction.

# PATIENCE

## Find your way to emotional freedom



At the end of the day, in my experiences I have truly learned how to apply the principles of holistic science in my daily life. I can truly see a difference on how I may handle a situation very differently than others without holistic science insight facing the same situation. There is not a single materialistic thing in this life to truly get aggravated over. If our lives consisted of 1000 year life spans maybe it would be worth fighting for something, but in theory our human life is too short to hang on to lingering emotions.

Patience is necessary in our short lives. Our lives are tools for liberation, we are to use them to live our destiny, and we are to remain neutral without binding new karmas. So Be patient, and free yourself of emotion.



## 4

DISCOVERING THE  
WORLD WITHIN

Shaila Bharat Mulji ★

From the time we are able to communicate as little people, we are taught to learn this and learn that! We are conditioned from an extremely young age to adopt the beliefs of those who care for us and emulate the behavior of those who raise us. This is necessary to development and shapes our beliefs and conditions our behavior from a very young age.

If we are lucky enough to be raised by those who teach us to look "within" for answers to our questions from an early age, we have mastered what some take a lifetime to learn! The heart holds all the wisdom one needs to get through life. Yet, in our superficial world so full of etiquette and so-called "civilized" living, we are conditioned from early on to turn a deaf ear to what our "heart" tells us!

As we get older, we look for role models. If there is little or no love in the home, we look for role models outside the home to find someone to emulate as a role model that feels right for us. It could be a teacher, a coach, an aunt, an uncle, a sister, a brother or any person who somehow makes us feel loved, valued, and cared for. In some cases if there is no love found anywhere, it becomes us against the world. If there is love in the home, we strive to make them proud. So, it becomes a circle of searching for an identity that makes us feel worthy in the world and satisfies our needs as a human being to live a meaningful life. As we make others proud, there may be some satisfaction, but that happiness does not last. All the goals that are achieved, the degree, the career, the marriage partner, the status, the wealth, the fame, whatever it may be gives happiness that dwindles at some point. So, we are actually searching for an ultimate purpose for our lives without really knowing that this process is occurring.

The search continues on-and-on until finally at some point most people hit a rock of some sort. Either they lose someone very dear to them tragically, lose millions in wealth, a very intimate relationship comes to an end, a career of many years fall apart or something occurs that causes the heart to break bringing the relative ego to its knees. This is usually a turning point for most people that force them to withdraw "within" in order to keep from falling apart altogether. Many people call this depression. However, it could also be viewed as the human heart beckoning the person to look "within" for wisdom, direction and answers to life's dilemmas. The human being that unknowingly had turned a deaf ear to the heart suddenly has a broken heart. This is a red alert! This means that there is a dire need of attention "within". There needs to be a healing that must take place. The only way for this to occur is finding the treasures that reside "within". The tragedy is actually a blessing

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★ Mrs. Shaila B. Mulji, LUCTF, Philadelphia.

# DISCOVERING THE WORLD WITHIN



in disguise. The events and people in life that humble us are the greatest gifts unbeknownst to us until after we discover the treasures that reside within.

The process of discovering the world within starts out as a grueling one. It is never any fun to take something that is broken and fix it. If a Mikasa heart breaks, the pieces look nothing like the original piece. However, the pieces are still all there! So, the process of re-building, welding, molding requires creativity and inspiration. Usually, a transformation takes place. The original heart and the newly healed heart do not even compare to each other! The healed heart is open because it was broken in the first place. The healed heart flows with compassion, wisdom and peace because of the experiences it has endured as well as the healing process itself. The healed heart spontaneously is instrumental in healing others because the wisdom of experience has been cemented.

Within we find that there is a continuous set of dialogues that go on. The louder one usually wins! The voices we turned a deaf ear to before suddenly become very loud and clear and our power to choose the voice that fits our purpose in life becomes much stronger. The voice that wants temporary pleasures of the senses versus the voice of our higher consciousness is continually at odds with one another. When we realize that real happiness comes from giving rather than receiving, the voice of our higher consciousness wins more often. This comes from experience and experience alone.

As we become more mature as human beings, we realize that our purpose on this earth is not about what we do, how much money we have, what car we drive, what degrees we have or even our family name. What really counts is what our presence on this earth emanates. We realize that BE-ing is so much more important than DO-ing. The doing is something that happens whether we like it or we do not like it! We get out of bed, brush our teeth, have breakfast, drive, go to work, cook, clean, and tend to all the matters that arise as a part of daily living. The BE-ing involves cultivating virtues that come from the heart center; virtues such as humility, peace, devotion, sincerity, morality, innocence, courage, strength, tenderness, thoughtfulness, generosity, patience, serenity, solace, and wisdom. Tapping into our inner world enables us to have clarity of vision and purpose.

After much inner work, we instinctively can navigate our priorities in life without any hesitation. Priorities are huge. "Time is money" as we have heard over-and-over again. Our time gets allocated instinctively where it needs to when our priorities are clear. When we make ourselves a true friend, then only we can be a true friend to anyone else. When we learn to think, feel, listen, and act from the heart, life becomes meaningful at every level. True wisdom is born. □

# 5 Within Me Resides the True Divine

Ramteerth S. Patel ★

Within me resides the true divine,  
The same divine that's within all,  
He remains forever changeless truly  
still throughout time.  
The Lord is both shapeless  
Colorless, and He is weightless  
Truly formless, limitless and  
He resides within us all!  
So bless me to live Holistically throughout life  
And remain free from the unnecessary, dwell within.  
Oh Lord, I ask once and for all  
To remain within me till the end of Time!



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## વેપારમાં ધર્મ હોવો જોઈએ પણ ધર્મમાં વેપાર ન હોવો જોઈએ : દાદા ભગવાન

સંકલન : લાલાભાઈ ડી. પટેલ ★

ધર્મ અને અર્થ યા તો અર્થ અને ધર્મ આ બે અતિ અગત્યના આયામોનો પરસ્પર સંબંધ ઘણી વિચારણા માગી લે તેવી બાબત છે. કાળાંતરે પ્રગટ થતા મહાપુરુષોએ આ વિશ્વમાં સુખી જીવન માટે મનુષ્યોને માર્ગદર્શક અનુભવસુત્રો આપેલ છે જેવાંકે “ધર્મ, અર્થ, કામ અને મોક્ષ એ મનુષ્ય જીવન ના ચાર પુરુષાર્થ છે.”- આર્યશાસ્ત્ર.

ધર્મપૂર્વક અર્થ ઉપાર્જન અને તેનાથી કામનાની તુષ્ટિ કરતાં કરતાં મોક્ષમાર્ગે પ્રગતિનો ઘણો સુંદર આદર્શ આર્યશાસ્ત્રોમાં જણાવેલ છે; જેમાં ધર્મને કેન્દ્રમાં રાખી જીવનવ્યવહાર ચાલે તેની ઉચિતતા અને ઉપયોગીતા દર્શાવી. સમયના વહેણ સાથે એ દૃષ્ટિ ઘસાતી ચાલતી એટલે સુધી પહોંચી ગઈ કે કેન્દ્રસ્થાને ‘ધર્મ’ને બદલે ‘અર્થ’ આવી ગયું; જેમકે આરબ અને ઊંટ વાળી વાતામાં બને છે તેમ રાત્રે ભયંકર ઠંડીમાં તંબુની અંદર સુતેલા આરબ શેઠને બહાર સુતેલું ઊંટ ધીરે ધીરે વિનંતિપૂર્વક પગપેસારો કરતું તંબુની અંદર અને તેનો દયાળુ માલિક આરબ તંબુની બહાર.

તાજેતરના યુગપુરુષ અકમવિજ્ઞાની દાદા ભગવાને આ સમયમાં અદ્ભૂત સૂત્ર આપ્યું: “વેપારમાં ધર્મ હોવો જોઈએ પણ ધર્મમાં વેપાર ન હોવો જોઈએ”. ચલો, આ અંગે વિચારણા કરીએ. સામાન્ય સમજથી પણ આ વિપરીત થયેલ દશાનો જન જનને ખ્યાલ આવે છે, હંમેશા કાંઈ ખૂંચ્યા કરે છે, મનોમંથન થયા કરે છે, ચર્ચા-વિચારણા થાય છે- પણ નિરૂપાયતાના એક ભાવ સાથે; જેથી આગળ પ્રગતિ માંડવાને બદલે ‘જૈસે થે’ અથવા તો ‘બધે આમ ચાલે છે માટે આમ હોવું ઘટે’ તેવું આશ્વાસન લઈ અધોગામી વૃત્તિ અટકતી નથી. પરિણામ સ્વરૂપ માનસિક અવસાદ-અંતર્દાહ ચાલ્યા કરે છે. ઘણું બધું હોવા છતાં ખાલીપાનો એક ભાવ પોતાને પીડયા કરે છે.

પરમપૂજ્ય દાદા ભગવાને આ ઉલ્ટા થયેલ વ્યવહારને સુલટાવવાના ઉદાત્ત ભાવથી સહજ કરૂણાથી ઉપરોક્ત સૂત્ર પ્રયોજ્યું છે જે આજના વિચારવંત મનુષ્યને કોઈપણ સંજોગો અને સ્થાનમાં, ધર્મસ્થાનોમાં કે વ્યવહારિક જીવનવ્યાપારમાં સુંદરરીતે પુનઃપ્રસ્થાપિત થઈ સુખી કરવા સમર્થ છે. તેમજ પોતાના અંતર સાથે નો પરસ્પર વ્યવહાર પણ આ સૂત્રમાં સમાવેશિત છે. સૂત્રને આગળ સમજવા જતા જઈએ.

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# વેપારમાં ધર્મ હોવો જોઈએ પણ ધર્મમાં વેપાર ન હોવો જોઈએ : દાદા ભગવાન



- ❖ ‘વેપાર’ નો પ્રચલિત શબ્દાર્થ તો આપણે બધાં સમજીએ છીએ, પણ તેને વ્યાપાર તરીકે પણ લેવામાં આવે તો મન-વાણી-કાયાનો એકબીજાની સાથે તેમજ પોતાના અંતર સાથે નો પરસ્પર વ્યવહાર પણ આ સૂત્રમાં સમાવેશિત છે.
- ❖ ‘ધર્મ’ બાબતે વિચારીએ તો વસ્તુનો ‘સ્વભાવ’ તે ‘ધર્મ’ છે- બીજાને સુખ આપવું તે ‘ધર્મ’ છે- ધરી રાખે (પડવા ના દે) તે ‘ધર્મ’; આ બધી બાબતો સમાવિષ્ટ છે.

મનુષ્ય જીવનમાં મનુષ્યધર્મ, વ્યવહારિક જીવનમાં પોતાને ફાળે આવેલ આજીવિકા - જીવનકાર્યનો ધર્મ દરેક માટે પરસ્પર સ્વીકાર્ય તેમજ સમાજ અપેક્ષિત જીવનવિભાવનાનું કેન્દ્ર ‘યોગોપયોગ પરોપકારાય’ (મન-વચન-કાયાનો ઉપયોગ પરોપકાર હેતુ કરવો) બની શકે તેમ છે; જેથી જીવનનો તમામ વ્યવહાર પરસ્પર સુખમય થાય.

'As You Sow So Shall You Reap' - ‘વાવો તેવું લણો’ એ કુદરતી ન્યાય સૌને સારી રીતે સમજાય છે અને હરેકનું અંતઃકરણ કબુલે પણ છે કે બીજાને દુઃખ આપવામાં આપણાં મન-વાણી-કાયાનો વ્યવહાર થાય તો તેનો પડઘા સ્વરૂપ વ્યાપારમાં તેવો જ સામો વ્યવહાર કુદરતી રીતે સાભાર પરત (Return with Thanks) ન્યાયે આપણને વળતો પ્રાપ્ત થાય. તો પછી નિરૂપાયતા શા માટે?

પૂ. દાદા ભગવાનનું આ સરળ સૂત્ર આપણા અંતઃકરણની નબળાઈઓને-બાલિશતાઓને આમ અનેકવિધ રીતે ખંખેરીને સ્વપુરુષાર્થને જાગૃત કરે તેમ છે.

સમગ્ર વિશ્વના સર્વ ધર્મોના આઘસ્થાપકો પૈકી કોઈપણ મહાપુરુષે અર્થ ઉપાર્જનહેતુ કેન્દ્રિત જીવનવ્યવહાર-ધર્મવ્યવહાર કરેલ નથી, કરાવેલ નથી કે અનુમોદેલ નથી. મૂળે આમ હોવા છતાં આરબ અને ઊંટ ની કથાવસ્તુ મુજબ ધર્મમાં વેપારનું સ્થાન મોટું થતાં થતાં ધર્મ માટેની જગ્યા ઓછી થતી ચાલી અને તેથી ધર્મના મૂળ લક્ષણ ‘ધરી રાખે તે ધર્મ’ નો લાભ મળતો ક્રમશઃ ઘટતો ચાલ્યો.

બાકી આમ જોવા જઈએ તો ધર્મના આધાર સ્વરૂપ પ્રવર્તકો-સાધુઓ જ્યારે ધર્મપ્રવર્તનને પોતાનું લક્ષ્ય બનાવી સંસારજીવન છોડીને ધર્મપ્રવર્તક તરીકેના જીવનમાં પ્રવેશ કરતા હોય છે તે વખતે તો ધન-સંપત્તિની ગૌણતા અને સદ્ધર્મની મુખ્યતા સારી રીતે સમજતા જ હોય છે અને તેથી તો ત્યાગમાર્ગમાં સ્વેચ્છાએ ઉત્કટતાપૂર્વક પ્રવેશ કરે છે. પણ આગળ જતાં ઊંટ અને આરબની વાર્તા મુજબ ક્યારે ‘ધન’ એ કેન્દ્ર થયું અને ‘ધર્મ’ એ ગૌણ થયો તે પરખવાની જાગૃતિ ચુકી જતા ઘણાખરા કિસ્સામાં જોવાય છે. પરિણામસ્વરૂપે ‘ધર્મલાભ’ પોતાને પણ મળતો જણાતો નથી તો બીજાની અને શિષ્યોની તો શું વાત કરવી?

# વેપારમાં ધર્મ હોવો જોઈએ પણ ધર્મમાં વેપાર ન હોવો જોઈએ : દાદા ભગવાન



આવા મૂળે ઋજુ સંતો-મહાત્માઓને પણ પૂ. દાદા ભગવાન ઢંઢોળે છે કે: ‘હે ભલા સાધુજન ! તારે તે વળી શી લાચારી છે, તારે તો તારા શરૂઆતના મૂળભાવે પાછા જ ફરવાનું છે તો ખચકાય છે કેમ?’ ફરી શરૂઆત કર તારા તે ઉત્કટ ત્યાગભાવથી; પછી જોતો ખરો કે તારું સ્થિતિ થયેલ સુખનું ઝરણું કેવું જોસભેર પુનઃપ્રગટ થઈ ચિત્તપ્રસન્નતા ના કુવારા ઊડે છે! જેની અપેક્ષા સાથે તે ત્યાગ લીધેલ તે હાલ તુરત જ સાર્થક થતી અનુભવમાં આવશે અને બીજાઓને પણ તારા સંપર્કથી સુખ-શાંતિ થશે.

અને જે લોકો સંસાર વ્યવહારમાં છે: ખેડૂત, વેપારી, શિક્ષક, બેન્કર, જજ, વકીલ, જાહેરસેવક, ચાર્ટર્ડ અકાઉન્ટન્ટ, ડોક્ટર, મંત્રી, ધારાસભ્ય, વડાપ્રધાન, કંપની ડિરેક્ટર, પતિ, પત્ની, માબાપ, સંતાન વિગેરે વિગેરે.. તમામને તો આ સૂત્ર ઉચ્ચમનોદશાએ લિફ્ટ (lift) કરાવી દેવા સમર્થ છે કે ; ‘હે ભાઈ, તારા જીવનવ્યવહારમાં તારી સાથે સીધી અથવા આડકતરી રીતે સંકળાયેલ સ્ટાફ, પ્રજા, ગ્રાહક, આવેદનકર્તા વિગેરે કોઈને તું નિર્ભેળ સુખ આપવાની-તેમ ન બને તો દુઃખ ન આપવાની અને તેટલું પણ ન બને તો તેનું સુખ ન પડાવી લેવાની ભાવનાથી જીવીશ તો તેમાં કંઈ તારું ધન ઘટી જનાર નથી. વળી ધન ઉપાર્જન તું સુખ માટે જ કરે છે, કાંઈ દુઃખ ઉપાર્જન માટે કરતો નથી. તો સમજતો હોવા છતાં શા માટે લાચારીપૂર્વક તારી સમજણને અને સુસંસ્કારોને પાછાં ઠેલી જીવ્યે જાય છે? જેના પરિણામ સ્વરૂપ તારાં હતાશા, ડિપ્રેશન, વિષાદ વધતાં ચાલ્યાં છે’.

વળી વધુ સ્પષ્ટતા કરતાં પ. પૂ. દાદાશ્રી કહે છે કે તારી દુકાને એક બોર્ડ લગાવ કે; 'Dishonesty is the best foolishness' (અપ્રમાણિકતા તે મહામૂખાઈ છે) -જેથી તને હરહંમેશ યાદ રહે. પોતાની વધુ બુદ્ધિ નો દુરુપયોગ ન કરવો તે બાબત પણ આમાં સમાવેશિત છે તે યાદ રહેવું ઘટે. આ બોર્ડ તારા અંતઃકરણમાં પણ જરૂર રાખી શકાય.

માટે ઉઠ-જાગ્રત થા- શરૂઆત કર - સાચી સમજણનો અમલ કર- નિરાશા ખંખેર-તારું ધન ઘટી નહિં જાય- ઊલટાનું વધશે-વળી તે સંપત્તિ તને મોટું સુખ આપશે એમ દાદા ભગવાન ગેરંટી આપે છે.

સંદર્ભગ્રંથ: (૧) આત્મસૂત્ર - દાદાભગવાન

(૨) ‘વેપારમાં ધર્મ હોવો જોઈએ પણ ધર્મમાં વેપાર ના હોવો જોઈએ’ - વર્તમાન જ્ઞાની પુરૂષ કનુદાદાજી ની વાણીનું સંકલન: શ્રી સુરેશ પટેલ,  
પ્રકાશક: જય સચ્ચિદાનંદ સંઘ - અમદાવાદ



‘કારણ’ વિના કાર્ય બને નહીં. કોઈ પણ ‘કાર્ય’ બનતાં પહેલાં અવશ્ય કોઈ ‘કારણ’ હોય જ. ‘કારણ’ સેવવાં યા કારણ ન સેવવાં એ ‘સ્વસત્તા’ ની વાત છે. આપણો પુરુષાર્થ આપણે ‘કારણ’ સેવવામાં યા ‘કારણ’ ન સેવવામાં વાપરવાનો છે.

‘કાર્ય’ થવું એ તો ‘પરસત્તા’ માં છે, ‘પ્રારબ્ધ’ છે; અર્થાત્ એ આપણા કાબૂમાં નથી. તે ‘વ્યવસ્થિત’ ની સત્તામાં છે.

જગતમાં-સંસારમાં બધા જુદા જુદા ‘સંબંધો’ નું રૂપ લઈને ભેગા થાય છે. આ ભેગા થવાનું ‘કારણ’ શું છે? આનો વિચાર કરીએ તો જણાશે કે આ તો પૂર્વના જમા કે ઉધારનો આપણો પોતાનો જ ઋણાનુબંધનો-લેણદેણનો ‘હિસાબ’ છે. આપણે પૂર્વે જે આપ્યું હતું તે પાછું આપવા કોઈ આવ્યું છે; અને આપણે પૂર્વે જે લીધું હતું, તે પાછું લેવા કોઈ આવ્યું છે.

આ ‘હિસાબ’ની ચૂકવણી દરેક જણ એકમેકને મળીને કરે છે. કોઈ હસાવે છે, કોઈ રડાવે છે, કોઈ સુખ આપે છે, કોઈ દુઃખ આપે છે. કોઈ ઉપકારનો બદલો અપકારથી આપે છે અને કોઈ અપકારનો બદલો ઉપકારથી આપે છે. કોઈ વિશ્વાસઘાત કરે છે, કોઈ પ્રેમ કરે છે, કોઈ દ્વેષ કરે છે... આ બધું જ જે કંઈ પણ દેખાય છે તેની પાછળ તો આ ‘હિસાબ’નો જ સિદ્ધાંત રહેલો છે.

આ ‘હિસાબ’ માટે આપણે પોતે જ જવાબદાર છીએ. પોતાને જે અત્યારે સુખ યા દુઃખ મળે છે, તે આપનારને ‘વ્યવસ્થિત’ નિમિત્ત રૂપે કોઈને કોઈ રૂપમાં મોકલે છે. હિસાબ વિના આ જગતમાં કોઈ કોઈને કંઈ પણ કરી શકે તેમ નથી.

પોતે પોતાના હિસાબ માટે સંપૂર્ણ જવાબદાર છે, એમ સમજી ‘નિમિત્ત’નો દોષ કાઢવો નહીં; અને નવો હિસાબ માંડવો નહીં તથા જૂના હિસાબો સમભાવે પતાવી દેવા. બીજાના ‘દોષ’ જોવા નહિ પણ બીજાના ‘ગુણ’ જોવા; જેથી ‘ગુણગ્રાહી’ થવાય અને પોતાના ‘દોષ’ જોવા જેથી પોતાના ‘દોષો’ નું ‘પ્રતિક્રમણ’ કરી, ‘દોષ-મુક્ત’ થવાય. — આ જીવન જીવવાની કળા છે.

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સંદર્ભ ગ્રંથ: ડૉ. જે.પી. અમીન, “વ્યવહાર” ઉકલે “વીતરાગ-દષ્ટિએ”, પ્રથમ આવૃત્તિ, ૨૦૦૪. પૃષ્ઠ નં. ૧૨-૧૩



ડૉ. જે.પી. અમીન ★

મનુષ્યનો અવતાર શાના માટે છે? પોતાનું આ ‘બંધન’ તૂટે એ હેતુ માટે છે, એબ્સોલ્યૂટ (સ્વતંત્ર) થવા માટે છે અને જો આ સ્વતંત્ર થવાનું જ્ઞાન, મોક્ષ(મુક્તિ) મેળવવાનું જ્ઞાન તમોને પ્રાપ્ત ના થાય તો તમે પારકાના માટે જીવન જીવજો. આ બે કામ કરવા માટે હિંદુસ્તાનમાં જન્મ છે. જ્યાં સુધી મોક્ષ ના મળે ત્યાં સુધી ‘પુણ્ય’ એકલાને જ મિત્ર રાખવાનો છે કે દુશ્મન રાખવો છે તે તમને જે ગમે તે પ્રમાણે તમારે જ નક્કી કરવાનું છે. દુશ્મનનો સંજોગ કેવી રીતે થાય? જેમ ફાવે તેમ દેવું કરીને ઘી પીએ, ગમે ત્યાં રખડે અને ફાવે તેમ મજા કરે અને ‘પુણ્યરૂપી મિત્ર’ જોઈતો હોય તો આ ઝાડ પાસેથી શીખી લે.

ઝાડ એનું ફળ આપવા માટે મનુષ્યોની સેવામાં છે. હવે ઝાડને શું મળે છે? એમની ગતિ ઊંચી જાય છે.

માટે આ જગત જો તમને ગમતું હોય, જગતની ચીજોની ઈચ્છા હોય તો આટલું કરો, “યોગ ઉપયોગ પરોપકારાય”. ‘યોગ’ એટલે આ મન, વચન, કાયા અને ઉપયોગ એટલે બુદ્ધિ, મન, ચિત્ત, દેહ, વાણી એ બધું જ પારકાને માટે વાપરો અને પારકાને માટે ના વપરાય તો છેવટે ઘરના માટે પણ વાપરો. આ કૂતરીને ખાવાનું કેમ મળે છે? તે બચ્ચાંની સેવા કરે છે અને એ બચ્ચાંની મહીં ‘ભગવાન’ રહેલા છે; તેનાથી એને બધું મળી રહે છે. આ આધારે જગત ચાલી રહ્યું છે.

આ ઝાડ પારકા માટે પોતાના બધાં ફળ આપે છે. તમે તમારાં ફળ પારકાને આપી દો. તમારાં દૈહિક ફળ, માનસિક ફળ, વાચિક ફળ એ બધું ફ્રી ઓફ કોસ્ટ (Free of cost=વિના મૂલ્યે) લોકોને આપ્યા કરો. તમને તમારી દરેક વસ્તુ મળી આવશે, મળી જશે.

“જ્ઞાની-પુરુષ” કહે છે કે તમારી જીવન જરૂરિયાતની વસ્તુ માટે કિંચિત્ માત્ર પણ અડચણ નહિ પડે અને જ્યારે તમે એ ફળ તમારી મેળે ખાઈ જશો તો અડચણ આવી મળશે. આ આંબો એનાં ફળ ખાઈ જાય તો એનો માલિક એને કાપી નાખે ને? તેમ આ લોકો પોતાનાં ફળ પોતે જ ખાઈ જાય છે, એટલું જ નહિ ઉપરથી ફ્રી માગે છે! એટલે પાર વગરનાં દુઃખ આવે છે.

માટે “જ્ઞાની-પુરુષ” કહે છે કે મૂળ વાત સમજો અને સમય ઓળખી ચાલો. જો પોતાની જાતને પોતા માટે જ વાપરશો તો મરણ વખતે દુઃખી થશો; જીવ નીકળે નહિ ને બંગલા-મોટર છોડીને જવાય નહિ. તેમાં જીવ ભરાઈ રહે ને?

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## મનુષ્ય જીવનનો સાર



આખી જિંદગી (Life) જો પરોપકાર માટે જશે તો તમને ‘વ્યવહાર’માં કશીય ખોટ નહીં આવે; તમારી જે જે ઈચ્છાઓ હશે તે બધી જ કુદરતી રીતે સહેજાસહેજ પૂરી થશે; પણ બેબાકળા, ઉતાવળિયા થઈને ‘કૂદાકૂદ’ કરશો તો એકેય ઈચ્છા પૂરી નહિ થાય, કારણ કે આ જીવન ‘જીવવાની આ રીત’ જ તમોને રાત્રે શાંતિથી ઊઘવા નહિ દે; Normal અને Natural ઊઘના અભાવે શરીર બગડશે અને નવી અનેકવિધ મુશ્કેલીઓ ઊભી થશે.

જે ઉપકાર કરે તેની ઉપર જ લોકો કેટલીક વાર દોષારોપણ કરે છે, તો શું કરવું? ઉપકાર કરવો કે નહિ? હા, અપકાર ઉપર ઉપકાર કરે તે જ ખરું સફળ-જીવન છે. આવી ‘સમજણ’ હોય તો તો કામ જ થઈ ગયું! આ પરોપકારીની બહુ ઊંચી સ્થિતિ છે. એ જ આખા મનુષ્યજીવનનું ધ્યેય છે.

જે પરોપકાર કરે છે તેનો અહંકાર નોર્મલ જ હોય. તેનો વાસ્તવિક અહંકાર હોય.

આ જગતનો કુદરતી નિયમ શું છે કે તમારાં ફળ બીજાને આપો તો લોકો તમારું ચલાવી લેશે. આ ઝાડને ક્યાંથી ખોરાક મળે છે? આ ઝાડે કંઈ ખોરાક માટે પુરુષાર્થ કર્યો છે? એ તો કોઈ દહાડો આઘાં પાછાં થતાં જ નથી. ‘પાણી’ માટે ‘ઈમોશનલ’ (Emotional) થતાં નથી.

એ તો ‘મોશન’માં જ રહે છે. એમને કોઈ દહાડો થતું નથી કે લાવ અહીંથી માઈલ છેટે નદીમાં જઈને પાણી પી આવું. છતાં એને ઘરે બેઠાં પાણી અને ખોરાક મળે છે ને?

આ જ ગુહ્ય સાયન્સ છે. આ ‘પરોક્ષ ધર્મ’ છે. પછી ‘પ્રત્યક્ષ ધર્મ’ આવે છે, ‘આત્મધર્મ’ છેલ્લે આવે.

મનુષ્ય જીવનનો હિસાબ આટલો જ છે, અર્ક આટલો જ છે કે મન, વચન, કાયા પારકા માટે વાપરો. તો અંતે “જ્ઞાની-પુરુષ” નો પ્રત્યક્ષ યોગ થશે; “સ્વરૂપ જ્ઞાન” પ્રાપ્ત થશે અર્થાત્ ‘આત્મધર્મ’ પ્રાપ્ત થશે.

‘પરસ્પર ઉપકાર કરવાનો’, - આટલો મનુષ્યજીવનનો લ્હાવો છે. વળી અણહક્કનું કિંચિત્ માત્ર ન ભોગવે ત્યાં સુધી જ મનુષ્યપણું રહે અન્યથા જાનવર ગતિ પ્રાપ્ત થાય.

આમ ધર્મની શરૂઆત જ “ઓબ્લાઈડિંગ નેચર” થી થાય છે. સામાની કાળજી રાખવી તેનું નામ ‘મનુષ્યપણું’ અને પોતાનો ને પોતાના સગાઓ માટે કોઈ સ્વાર્થ ના હોય અને પારકા માટે જ બધી જ વૃત્તિઓ વહેતી હોય તો (તે) મનુષ્યને સિદ્ધિ ઉત્પન્ન થાય છે.

સંદર્ભગ્રંથ: ડૉ. જે. પી. અમીન, “વ્યવહાર” ઉકલે “વીતરાગ-દષ્ટિએ” - પ્રથમ આવૃત્તિ, ૫૦૦૦, સપ્ટેમ્બર, ૨૦૦૪. પાના નં. ૮૨-૮૪



## Know our Inspirer: Soul Incarnate Shri A. M. Patel (Dada Bhagwan)



The Enlightened Divine Being Shri Ambalal Muljibhai Patel (8th November, 1908- 2nd January, 1988) popularly known as Akram Vignani Shri Dada Bhagawan was born in Gujarat (India) and lived a life of a businessman ( Civil Contractor ) in Vadodara and Mumbai. Since childhood he had a natural quest for scientific exploration for explanation of the human inner life science in a holistic manner encompassing spiritual life, family life, social life and various other spheres of Human Life & Living. He appreciated the varied belief systems prevailing in India and the world at large. He was bestowed with Self Realisation in 1958 which occurred 'But Natural'.

Thereafter he became gradually known amongst the people having a quest for the scientific understanding of Human Inner Life and Living while accepting the view points of various faiths & belief systems. During his lifetime, thinkers and people in general from various walks of life and belief systems (viz; Hindu, Jains, Sikhs, Muslims, Christians, Zoroastrians, Theosophists etc.) had dialogues with Akram Vijnani Dada Bhagawan to obtain consistent, secular, rational and logical scientific explanations to their queries and got solace in the modern times of hectic life.

It was His benevolent wish to disseminate his But-Natural revelations, scientific explorations and explanations to the general public through the thinkers and scientists throughout India and abroad so that all human beings can live a virtuous, happy, holistic and harmonious life fortified of peace and prosperity.

He believed that the spread of this virtuous knowledge is feasible in the present era of wide-spread education and literacy coupled with communication technology.

These are his words:

*"If we are able to illuminate the path of those scientists, they would convert their knowledge in their lexicons, then it would be available to each and every person. It is my idea that this science has to be made available to everyone in every nook and corner of this world; everyone in the world has to feel happiness and peace. That is my intention, my idea and the thrust of my inner force."* - Dada Bhagwan



## 10 Founder of HSRC: H.D.H. Shri Kanudadaji



Shri Kanubhai Kantibhai Patel (popularly known as Gnani Purush Kanudadaji) is a direct source of the science of Holisticism and Absolutism known as 'AKRAM VIGNAN' propounded by Dada Bhagawan who has bestowed on him his infinite grace and blessings to carry on the beacon light of spiritual renaissance. Grown up in the loving lap of Dada Bhagwan and closely associated with him, he has evolved himself into a beatific, divine and discerning mobile temple of Holistic Science.

Today, the materialistic craze for external science and facilities have drawn the people in the world away from natural life and normal living. Shree Kanudadaji directs the seekers to the inner source of happiness and harmony, reducing and removing our struggle for seeking happiness from the external sources.

He is a living lyric of pure love. In his benign presence one feels free, with joy surging within and oblivious of one's worldly problems. He is the living song of spiritualism giving solutions to all the questions relating to Human Life & Living. His presence illumines the path of blissful living. His humility and non-attachments are singularly striking. His experience about spiritual living is found in more than 40 Books, which speaks volumes about his Divine State of Being.

His attitude and approach to life is always positive, nullifying all the negatives. He is the Master in the philosophy of Relative Pluralism in his speech, conduct and thinking. His universal vision encompasses all the angles and view-points and concludes the principles of Holistic Science for ideal Life & Living.



# 11 Comments on Books

## (i) Holistic Science as Revealed by Dada Bhagwan (ii) Holistic Science of Human Life and Nature (Revealed by HDH Shri Kanudadaji)

“...I read carefully the two small books on Holistic Science that you had sent to me prior to my departure from Delhi, India. I am truly moved by the concerns that drive this effort on the part of all those who have not only initiated but are actually involved in the propagation of Holistic Science. Indeed, it has been an enriching experience to read these, as the words keep on reminding me that the refusal or reluctance on our part to respond to the deeper calls of our heart only do harm to us. The issues that are discussed in these books show our folly, as we generally seem to turn a blind eye to such insights. Dadaji's tireless effort to guide us and empower us in the direction of a life of integrity is not only touching but absolutely worthwhile following. I find this ethical and practical side of his teachings even more persuasive than the metaphysical contents of his advice, which of course is very much in tune with the Indian ethos. Thank you once again for sending me these two small books and I will read these again and again.”

Dr. Anindita Balslev  
Denmark  
aninditabalslev@hotmail.com

[Dr. Anindita N. Balslev is a philosopher based in India and Denmark. She obtained her Ph.D. in Philosophy from the University of Paris. Her educational and professional experience in India, France, USA and Denmark inspired her to create a forum for 'Cross-cultural Conversation' (CCC).]



## 12 Observations of Distinguished Visitors



Highly impressed by the vision with which this research center has been set up. We are very happy to be part of it. This message to reach to the people is the need of the times.

Prof. Dr. Mrs. K. Sankarnarayana,  
Director  
K. J. Somaiya Center for Buddhist  
Studies, Vidyavihar, Mumbai

It is important to work for society, to spread the message of scriptures in new terminology. The VVCRF is combining philosophy with practice. This is a noble cause to work for.

Dr. Kala Acharya, Director  
K. J. Somaiya Bharatiya Sanskriti  
Peetham, Vidyavihar, Mumbai

A very well organized & planned Center in which we all enjoyed the enlightenment within us.

Prof. S. A. Upadhyaya  
Post Graduate & Research Dept.  
Bharatiya Vidya Bhawan Mumbai 7

I am extremely impressed by the spirit of dedication and zeal with which the entire team carried out the work. All are the together with a common bond of love and affection.

Dr. Mrs. Alka Bakre  
A/16, Tarapore Garden  
Andheri(West), Mumbai 53  
a\_bakre@rediffmail.com

HSRC is such a place, where all thinkers should visit once atleast. I feel very proud of this organization and wish them to reach every common man with holistic science.

Jignesh Patel  
69, Essington St Wentworthville  
NSW 2105, Australia

Coming here was not only intellectually exciting but it was spiritually elevating experience.

Dr. Achinta & Dr. Dyuti Yajnik  
6B Highland Park,  
Ahmedabad 380015

# 13 Workshop on New Vision, New World, Novel Inner Development on 26 April, 2014



Dr. Ashok Vyas on podium. Sri Uttambhai Mehta, Apt. Sri Kantianandji, Apt. Dr. Shaileshanandji, Apt. Sri Pradeepanandji, Apt. Sri Biharianandji



Auditorium, HSRC



Auditorium, HSRC

# Workshop on New Vision, New World, Novel Inner Development on 26 April, 2014



Apt. Sri Dr. Shaileshanandji Mehta, M.S.(Oph.)



Auditorium, HSRC



Sri Uttambhai Mehta on podium. Dr. A.K.Gaur, Apt. Sri Kantianandji, Apt. Dr. Shaileshanandji, Apt. Sri Pradeepanandji, Apt. Sri Biharianandji

## 14 'अनुभव' कहता है हमको

कविराज नवनीत संघवी

'अनुभव' कहता है हमको, खुद अपनी गलती देखो ।  
दूसरों की गलती न देखो, भूल है, तो सजा खूद भोगो । - अनुभव...  
छोटो पर बड़ों ने 'क्रोध' किया, और माना 'हम ने' अच्छा किया ।  
वहाँ मिल गई क्रोध को खुराकी, तन-मन में ज्वाला देखो ।  
जैसी करनी वैसी भरनी, सब अपनी भूल को देखो । - अनुभव...  
चमचों ने 'शेठ' को चढा दिया, फिर अपना काम निकाल लिया ।  
है 'मान' महाशत्रु खुद का, तन-धन का अपव्यय देखो ।  
इस जग में संतों की तर्हा, अपमान भी सहेना सीखो । - दूसरों की...  
ये विश्व फंसा है 'माया' में, यह शरीर भी अपना है ही नहीं ।  
'मैं शरीर हूँ' वो है जीव का अहम्, रचता है जगत जीव देखो ।  
हानि-वृद्धि के द्वन्द्वों की, झंझट से निकलना सीखो । - अनुभव...  
कम बुद्धिवाले लोगों को, अपनी बुद्धि से फंसा दिया ।  
उपर से माना 'अच्छा किया', वहाँ 'लोभ' की भीड-गूँच देखो ।  
जहाँ कर्तापद का अशुद्ध 'पूरण', 'गलन' में करम-रज देखो । - अनुभव...



Kaviraj Navnitbhai Gokuldas Sanghvi is a rare person who got metamorphosed as a Poet on initiation and blessings of the Soul Incarnate Shri Dada Bhagawan in May 17, 1969. Since then the Spiritual Science of Dada Bhagawan has been emanating as a natural flow in a Poetry form through this Unique poet who himself is a nice singer as well as music composer too, which is a rare combination of attributes in a single person.

It is blissful to listen to this poet singing the holy songs (Pads) which elevates one's spirit. His devotional songs are cherished by thousands of people nowadays and shall continue to enrich the spiritual beings as also will be studied by scholars of future generations in the years to come as Dada Bhagawan blessed !!

## 15 Know about Vitarag Vignan

Vitarag Vignan means the Science of Absolutism or the pure science of soul which is free from attachment, abhorrence of aversion. Soul Incarnate A. M. Patel (popularly known as Shri Dada Bhagwan: 1908 - 1988) visualized this science in the year 1958. He revealed the principles of this science in a very simple language in the form of answers to questions asked by the people who came and met him. His utterances are compiled in the “Aptavani” (Vol. 1 to 9).

He made use of knowledge of this science and organized one-hour Gnan Vidhi (initiation) for the people having an urge for self-realization. This is now being done by his Divine successor Holistic Scientist Gnani Purush Shri Kanudadaji (Shri K. K. Patel).

The Vitarag Vignan propounded by Shri Dada Bhagwan helps one to face and solve the day-to-day problems of the worldly life besides helping him in self-realization. He believed that, if the knowledge of this science is available to the people of this world, they would all become happy and blissful in their lives.

The Holistic Science Research Center at Surat is established to realize this cream of Soul Incarnate Dada Bhagwan.

To know more contact :



### Vitarag Vignan Charitable Research Foundation

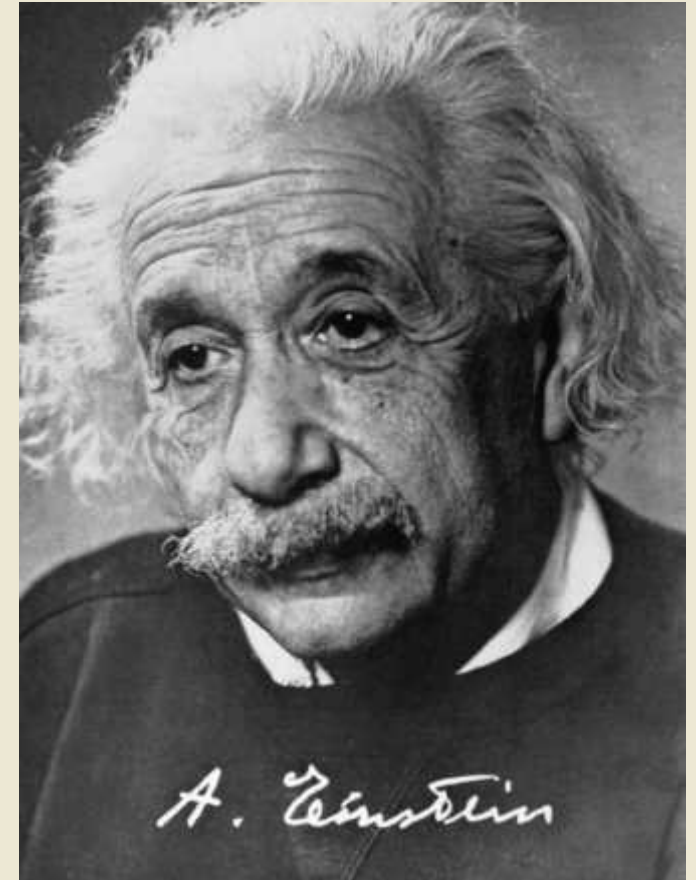
Mahavideh Teerth Dham, Kamrej Xing,  
Surat 394185 India

<http://holisticscience.org>

<http://vvcrf.org>

## 16 Quote of Albert Einstein

*"A human being is a part of the whole, called by us the Universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and of a foundation for inner security."*





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