

GURUBODH

Fragrance of Love and Light

NARAYANA

VOLUME 5



**Condensed A to Z of
737 Books, Articles, Poetry,
Presentations and Lectures**

**Edited and Compiled by
M.V. Padma**

Printed with Courtesy from



GURUBODH

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VOLUME 5

From Quality Beyond to Zoroaster Gita
(Q to Z)

NARAYANA

Condensed A to Z of
737 Books, Articles, Poetry, Presentations and Lectures
by Narayana

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March 20, 2025
Day of Equinox



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Volume 5

From Quality Beyond to Zoroaster Gita (Q to Z)

Compiled and Edited by: M.V. Padma

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*Our support for preperation and printing of Gurubodh 5 is
Dedicated to the Fond and Happy memory of
Smt. Rajkumari and Sri Baldevraj Handa*



*Two very unique, special and authentic individuals
who together brought up a family with the belief:*

*"Being Inspired, Responsible and
Spirituality as a way of daily life".*

*Tribute and Greetings for the book by
Beena, Sushil and Handa family.*



Joint-publisher's Foreword

Awe-inspiring Creativity

My heartfelt gratitude and pranam to the revered Guruji, G.Narayana for giving me this opportunity to write a foreword for compilation of his works as “Gurubodh”.

Every of the numerous discourses of Guruji and several of his authored books that I have been lucky to attend and read, feels like receiving his blessings through words of wisdom which relates to a layman as much as a yogi.

Aptly titled, Gurubodh is a compilation of 149 of Guruji's books, articles, poetry, presentation and lectures in alphabetical sequence. Readers of every age and background would enjoy the book carrying messages from stories of Akbar & Birbal to Ten Commandments, Negotiating skills, Kautilya's Strategic leadership, to Upanishads and many more.

Beloved Guruji is known for his imaginative articulation through tables, charts, diagrams and pictorial presentations which makes the book an interesting read. The beauty of the book is that each short chapter is independent and a reader can randomly pick any of the chapters carrying a vital moral and message in an engaging story, essay or poetry form.

Guruji's creativity is awe-inspiring in the way his writing gives us life messages, illustratively, his equations on letters of spirit in the chapter ABCDs of consciousness takes you from A for Atman to Z for Zenith coming full circle as A for Atman in all; and the humorous stories like 'YO or NES' instead of 'Yes or No' in the real-life situations. The book is indeed a Gurubodh, a fragrance of love and light.

At Ahmedabad Management Association, we feel privileged to have publish several of Guruji's literature in the past and we are grateful for the opportunity to co-publish Guruji's Gurubodh jointly with National Council for Climate Change, Sustainable Development and Public Leadership (NCCSD) and Sri Seetharama Seva Sadan.

With respectful regards,

Dr. Savan Godiawala

President, AMA

15 March 2025



Joint-publisher's Foreword

Excellent Compendium Bringing Everything Together

11th March, 2025

Narayan Guruji has brought out an excellent compendium on Spiritual Development: individual - personal, family, community and national development.

It covers 'a to z' of what anyone wants to understand about the power of spirituality and how to realise it.

It depicts how one can develop oneself and perform with excellence.

It enumerates steps to be a responsible citizen, family member, family, and of course for responsible community action.

It contains a range of illustrations which makes all these perspectives very clear and understandable.

These illustrations are from our spiritual scriptures. There is also a simple translation of GITA which makes it easy to understand.

I am sure of this book will be of interest to one and all. Anyone who will read it, will enjoy it and if practices the path enumerated, will realise self-empowered.

Narayan Guruji has an amazing style of bringing everything together and presenting it very well.

Our congratulations for this wonderful work.

With best wishes.

Jai Hind.

Jai Shri Krishna.

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“SERVING THE PEOPLE IS SERVING THE GOD”

“SERVE AND DESERVE”

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Joint-publisher's Foreword

A to Z and Z to A with Spiritual Fragrance

Sri Seetha Rama Seva Sadan was established in the year 2003 by Sri Gattu Narayana Guruji in Manthani in affection to his Birth Place and in the name of his parents Smt. Gattu Seethamma and Ramanna with Late Suvarna Laxman Rao and few Executive Members with the sole purpose of Serve and Deserve under the caption of Seva Sadbhaavad Santhoshah.

Sri Seetha Rama Seva Sadan is carrying on charitable activities in the areas of education, taking care of senior citizens (Females & Males) and supportless elders, children play centre, health care, ambulance services, safe drinking water through Water Tanker specially in times of water scarcity, empowering Women through computer training and skill development for Self Support, supporting plantation of trees for environment protection, children park, farm garden and greenery preservation and restoration of heritage through Manthrapuri Darshan and heritage locations, maintenance and support for different goshalas, facilities for cremation, restoring ancient culture and heritage at Rudrapaadalalu near Khanapur village, Organizing the educational and experiential tours and to important Indian heritage locations, supporting the Self Development and spiritual gatherings at different locations, We have been supporting the Indian Culture, Ethos through supporting Vedic Studies. We are running Vedic School to impart Vedic Education, publishing books of Guruji and renowned authors like Sri Muddu Salam Bhattu, Sri Vedula Subramanya Shastri, Sri Gajanan Thaman, Sri Dr. WL Narasimha Rao, Sri Veldi Rama Rao, Sri Thota Laxman Rao and etc. Sri Seetha Rama Seva Sadan so far has published Sri Badaraayaneeya Brahma Sutra Bodhamrutha Lahari, Sri Madandhra Bhagavadgita, Sri Shankara Bodhamrutha Lahari, Sri Patanjali Yoga Sutra Bodhamrutha Lahari, Sri Narada Bhakti Sutra Bodhamrutha Lahari, Sri Lalita Sahasra Nama Bodhamrutha Lahari, Sri Samagra Bhagavad Gita, Sri Vishnu Sahasra Nama Bodhamrutha Lahari, Sri Shiva Sahasra Nama Bodhamrutha Lahari, and Dependence to Freedom, etc.

And further we are proud to be part of another jewel of Guruji's "Inspired Interactions with Artistic Intelligence - About Gateways to Self Realisation book as joint publishers recently with AMA and NCCSD.

Now the another two masterpieces Gurubodh 4 & 5 a compendium of all the topics which covers from A to Z and Z to A with spiritual fragrance which helps everyone to develop their individuality and to lead their life in right path which leads to responsible individual to community with self-empowerment.

Earlier masterpieces of Gurubodh 1, 2 and 3 gifted by the Guruji to all the people irrespective of gender and age.

The language used is simple, making it easy to read universally. It gives insights about ourselves and others around us. It gives techniques for making the right kind of changes at the right times. It will bring about a unique change in your personal and work ethics.

We feel very proud and fortunate to be as Joint Publishers of Gurubodh 4 & 5 as it helps for many readers and guides in how to use the Gurubodh to personalized Learning in life aspects and all spheres of life.

Namasthe ...

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13th March, 2025

Magnum Opus of Love, Wisdom and Enlightenment

The title *GURUBODH: FRAGRANCE OF LOVE & LIGHT* beautifully encapsulates the essence of this compendium—love, wisdom, and enlightenment.

Pranams to Shri G. Narayana (Guruji)

As I reflect on the journey of *Gurubodh*, I feel a deep sense of nostalgia. The release of *Gurubodh Volumes 1 & 2* at the Ahmedabad Management Association (AMA) in 2006 was a milestone—a collection of 250 insightful articles drawn from Guruji’s books, workshops, and talks. This was followed by *Gurubodh-3* in 2014. A decade later, we now have *Gurubodh Volumes 4 & 5*, completing what can truly be called Guruji’s **Magnum Opus**.

These 2 volumes have 149 gems covering all aspects of daily life and challenges that serves as a handbook of life and a beacon of wisdom for the reader. I must compliment Smt. M V Padmaji for editing this compendium.

Having known Guruji for over three decades—primarily through his lectures and publications—I remain in awe of his depth of knowledge. Though not a monk or ascetic, he has diligently studied spiritual scriptures across faiths. His journey is remarkable: from a resolute engineer who began his career at Voltas to a distinguished leader at Excel Industries Ltd., where he eventually became **Chairman Emeritus** despite not being a promoter.

Parallel to this illustrious corporate journey, Guruji embarked on a profound spiritual odyssey—one of learning, transformation, self-discovery, and enlightenment—an inspiring evolution from technocrat to spiritual scholar and author

His writing style is uniquely structured, blending logic and spirituality with charts, tables, and impactful one-liners, making profound wisdom accessible to readers of all ages. His groundbreaking work, *Interactions with Artistic Intelligence*, exemplifies his ability to merge technology with philosophical inquiry.

We extend our heartfelt congratulations to Guruji on this incredible milestone, confident that these pearls of wisdom will enrich and transform the lives of readers.

Deevyesh Radia

Past President
Ahmedabad Management Association

Ultimate Treasure House of All Teachings of All Gurus

Gurubodh is the ultimate treasure house, of all the teachings, of all the Gurus, from the east and west, brought to us on a platter, in an attractive way, by the untiring efforts of our living Guruji - G. Narayana. With his mastery, Guruji has breathed life into the works of old masters. His own numerous original contributions, in variety of topics, have taken the understanding of the whole human race to the new heights. All of us, who are holding these volumes of Gurubodh in our hands or have access to them, are truly blessed. Guruji has graciously given us all, the full rights to adopt his messages in our life!

In my practice of management consultancy and teaching spread over 35 years, I have incorporated many of the Guruji's models, formulas, concepts and methodologies with very good results. Hundreds of my client companies and thousands of their employees and other professionals have achieved higher productivity and profits, besides enjoying better quality of life.

It is but natural, that you ask - What's that I am getting from investing my time/life in studying, internalising and following Gurubodh? I for one got following

- Positive World View
- Unending Optimism
- Clarity
- Lasting Relationships
- Smooth Success
- Respect
- Peace inside and out

Like in the earlier volumes 1 to 3, in these volumes 4 & 5 of Gurubodh, you will find unique contributions, in the spheres of Spirituality, Philosophy, Sociology, Psychology, Logic, Leadership and Management. They contain prose, poetry, sketches, formulas, models, stories and original research papers. Profound in meaning, they are made easy for everyone to grasp, by Guruji with his inimitable communication style. Along the way, reader can observe various Awataras of Guruji as a student, a researcher, a scientist, a scholar, a poet, a mathematician, an engineer, a leader, a manager, an entrepreneur, an arbitrator, and a storyteller.

Guruji has done deep study of Vedas, Upanishads, Mahabharata, Dhammapada, Tao, Zen, Jain Scriptures, and religious texts of Christianity, Islam and Zoroastrians. He has sourced stories from Panchtantra, Akbar-Birbal, Vikramaditya-Betal, Tennali Ramakrishna and others.

The very first chapter demonstrates the meaning of Adwaita - Non-Duality - the foundation of eastern thought, through a simple equation. One becomes aware of Adwaita all around, as one goes through the second chapter. By the end of the chapter 3, you realise that Duality - Dwaita is created by our mind. Akbar-Birbal story in 4th chapter brings out the limitation of 'Yes - No' duality and lets you discover the gift of 'YO and NES'.

In Chapters 7 & 27 of Gurubodh 4 you note the simplicity in the messages of Dhammapada - down to earth, easy to understand, easy to practice and easy to preach. You notice the similar trend in the Christian messages in Chapters 8, 28 & 122. You discover the reason why these trains of thought spread rapidly all over the world. In chapter 22, Guruji has found connection between some stanzas of Bhagwad Geeta and teaching of - Non-Glorification of self, in Jainism. He explores the commonality in the essence of all Indian origin religions - Sanatan/Hindu, Buddhism, Jainism and Sikhism, in chapters 29,30,42,66,71,73,74,95-97,119-120,125 (Geeta), 126 (Vishnu Sahsrnamam) and 142 (Upanishads). This commonality is also found in Tao (Chapter 43) and Zen (Chapter 84) and Zoroaster's (Chapter 149) too. Guruji deals with spiritual processes, transcending all boundaries in the chapter 123. In chapter 135, Guruji has shown ways to achieve religious harmony.

On page 522 Guruji has aligned major religions in the framework of four quadrant model. On pages 196-197, you will find mention of Guruji's archeological discovery of 20 stages from work (kriya) to realization (sidhi) on the walls of Bhadreswar Jain Dham in Kutch. Guruji has also discovered 25 missing stanzas (Shlokas) of Bhagwad Geeta on a year-long, India wide search culminating in Gondal (Gujarat). You can read full account of his search in Chapter 125.

Chapter 10 is, a landmark research article, leading to advancement in Psychology and Science of Effective Communication. Dr. Eric Burne the creator of TA - Transactional Analysis, had postulated 3 ego states - Parent, Adult and Child - an incomplete set of three. Guruji identified missing fourth ego state - Youth, based on ancient Indian Guna theory and his own logical reasoning.

Child - Low in Energy & Low in Maturity - LE+LM - Physical
Youth - High in Energy & Low in Maturity - HE+LM - Emotional
Adult - High in Energy & High in Maturity - HE+HM - Intellectual
Elder - Low in Energy & High in Maturity - LE+HM - Spiritual

A complete family is made up of all the four groups. Adults with high energy and maturity level, take care of Children who are low both in energy and maturity level. The low maturity level of Youth is compensated by the high level of maturity of Elders; while the low energy level of Elders is compensated by the high energy level of Youth. Three does not make a stable set; Four does. This four-quadrant model, is the basis of many discoveries of Guruji. Universal use of this model can greatly improve natural intelligence of human race. You will find Guruji's four-quadrant model based on new discoveries in chapter 32-38. You will find fine example of Guruji's binary model, on pages 510-512 in Chapter 71 - Conflict between Ethics (represented by Pandavas led by Dharamaraja) and Ego (Represented by Kauravas led by Duryodhan). The main story of Mahabharat gets converted to thesis on morality in Guruji's mind.

Guruji has enriched contribution of another internationally famous management Guru Peter Senge in Chapter 121, by adding 'Sixth Sense' of Fulfilment and sixth discipline of Shared Success to original 'Five Disciplines'.

Storytelling is an ancient Gurukul method of teaching good values. Guruji has used it in chapters 11 to 21, 23-25, 31, 39, 41, 45-54, 56, 64, 65, 67-70, 72, 78, 80-83, 85-88, 90, 91, 94, 98, 99, 103-105, 107, 109, 111-113, 115, 116, 120, 130, 131, 133, 134, 136-141, 145 & 146. These are old stories with a modern twist and many new ones too. You will find them very entertaining and effective too. You will also appreciate Guruji's sense of good humour and creativity.

Guruji has dealt with leadership in a unique way. You will get an idea in the chapters 62 (Krishna as a Management Guru), 57 (Arjuna as a leader), 63 (Four types of leadership, suitable for four type of situations - Break down, Break-even, Break through & Record Break). In Gurubodh 5, Chapter 101-102, 107, 115, 117, 122, 123 are brilliant essays on responsible leader.

Chapter 76 & 77 contain Guruji's Sutras - Summary Statements of his numerous works written over many decades of Tapasya - Dedicated Action. They make profound sense and come handy for use in our life management.

In the four-quadrant world, delve four Gods - Time, Love, Truth and Consciousness. In the physical sphere - Every movement occurs in relation to time. In chapter 79, Guruji has illuminating and fascinating dialogue with Divine, about Time.

Western world has relied more on intellectual efforts to improve quality and strive for Excellence. You can get much better results by taking a holistic approach combining physical, emotional, intellectual and spiritual efforts. In chapters 92-93, 108, 110 Guruji has outlined holistic approach to quality improvement that can be applied by a leader in any organization. Chapter 124 outlines spirituality at work in Excel Industries with leadership of Shroff family members.

Our Gods are always accompanied by Goddesses. Guruji does full justice to often ignored contribution of women in Chapter 146.

Pranaams to all!

Suresh Pandit

Senior Management and Productivity Guru

Path of Light, Love and Endless Learning

We write this preface with great honor and gratitude for Gurubodh: Fragrance of Love and Light (Volume 5), a massive work that culminated the wisdom of 149 books, articles, poetry, presentations, and lectures by the venerated Guruji Narayana which is compiled and edited by M V Padma. As mentees who had the honor of intimately interacting with Guruji Narayana, we have personally observed the infinite breadth of his knowledge, the clarity of his ideas, and the transformational potential of his lessons.

As the Dean of Management and the Dean of Law and Liberal Arts, we have continuously worked to inculcate in our students the values of moral responsibility, enlightened leadership, and comprehensive personal growth. With its smooth integration of the philosophical and the managerial, the ancient and the modern, the spiritual and the practical, this book acts as a lighthouse for these principles. Guruji's lifelong commitment to educating others, enlightening their minds, and nourishing their souls is embodied in it.

Guruji Narayana's writings are resonant with timeless truths and profound insights, inspiring readers to embrace responsibility as the cornerstone of true leadership, nurture greatness beyond intellect, and lead with a sense of duty and divinity. This book offers a master class in enlightened thinking in every chapter, whether it is about the spiritual foundations of both personal and professional life, the ethical aspects of decision-making, or the essence of quality in business and education. The greatest take aways are transformation and transcendence and interpretation of Sermon on the mount - The Beatitudes.

This volume, like its predecessors, is the most important lessons for life and not just a compilation. It is a priceless tool for academics, leaders, seekers, and anybody else looking to improve their consciousness and make a significant contribution to society. We have had the rare honor of absorbing the knowledge of Guruji's teachings, and we are elated by the opportunity to share in his vision. May this book serve as an inspiration to future generations, leading them down a path of light, love, and endless learning.

Best Wishes,

Dr Sunny Thomas

Dean, School of Law and School of Liberal Arts
Ajeenkya D Y Patil University,
Pune, Maharashtra, India

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Dean, School of Management UG,
Universal AI Unviersity,
Mumbai, Maharashtra, India

A Beautiful Confluence of Teachings and Understandings

“Gurubodh” is a beautiful confluence of two powerful concepts: “Guru” and “Bodha”, which can be interpreted as “knowledge or realization attained by understanding and experiencing the Ultimate, through the Guru’s teachings, guidance, and his realisations .”

Guruji Shri Narayana penned down his extensive research, experiential realizations, and insights on various concepts – spiritual, management, science, and technology – to share with people who love to read, understand, explore, seek, experience, or self-realize the higher realms of reality. Therefore, his teachings connect with readers in Jnana (knowledge and self-inquiry), Bhakti (devotion), Satsang (like-minded company of seekers), Manana (reflection and contemplation), and Nididhyasana (absorption of truth). His teachings are not only enjoyable but also reflective, forming a strong base in the transformative process for better understanding, relating, experiencing, realizing, and attaining the Absolute Truth.

The Mundaka Upanishad says:

“Tad vijñānārthaC sa gurum evābhigacchet, Gurubodha-pradāyaka%”

“One should approach a Guru who gives the awakening of knowledge, to attain the knowledge of the Ultimate Reality.”

Guruji Shri Narayana says:

“When the Sishya is ready, the Guru appears!”

Gurubodh 4 & 5, along with 1, 2, and 3, reach out to all kinds of people, irrespective of age, region, intellect, and spirit. Guruji beautifully presents the most simple as well as the most complex spiritual concepts in his unique style, which is simple, gripping, enriching, and enlightening through presentations, diagrams, poems, and articles.

It was challenging to filter, select, compile, and present to you these 149 masterpieces in two volumes (4 & 5), as Guruji’s writings are vast, endless, and each being unique and divinely precious. It’s a blessing to be a part of this magnificent and magnanimous work.

May Guruji Shri Narayana’s teachings continue to inspire and guide you on your spiritual journey!

Sarve jana suhino bhavantu

Pranams

M. V. Padma (Compiler)

Hyderabad

12 March, 2025

Padma Jaganmohan Marga is enlightened author and educator with self-experience

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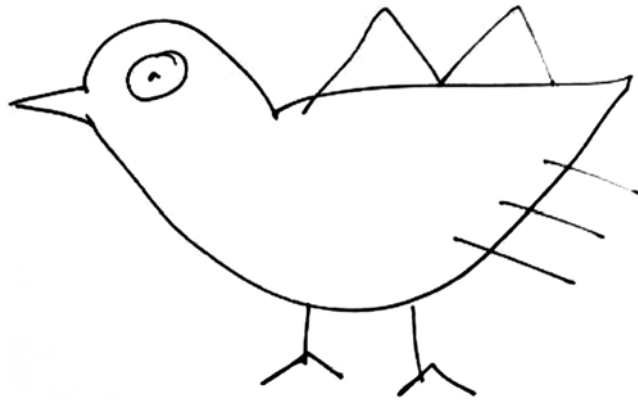
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1. What appears is bird
2. What is felt is good
3. What is thought is it is a picture
4. The paper is real, consciousness is real

Appearances, feelings, thoughts are not real. Only paper (self) is real!



Colour, three dimensions, parrot are improvements



Always see what and how to improve. Improvement is quality.

Voluntarily done by Sri Bipin Jha.

(Voluntarily improve whatever comes to you!)

We live in four worlds. (1) physical world of appearances and actions, (2) mental world of feelings and relations, (3) world of thoughts, (4) spiritual word of experiences.

Quality Beyond I.Q.

Responsibility is the key for S.Q.	$S.Q. = \frac{\text{Realisations}}{\text{Experience}}$	→	Spiritual (Self – Soul)
Truth is the key for I.Q.	$I.Q. = \frac{\text{Realities}}{\text{Thoughts}}$	→	Intellectual (Thoughts)
Love is the key for E.Q.	$E.Q. = \frac{\text{Relations}}{\text{Feelings}}$	→	Emotional (Mind)
Time is the key for A.Q.	$A.Q. = \frac{\text{Results}}{\text{Actions}}$	→	Physical (Body)

One has to attain **RESULTS** with **RELATIONS** to create better **REALITIES** along with **REALISATIONS** of potentials of oneself and people involved

CLUES FOR CUSTOMER TRUST

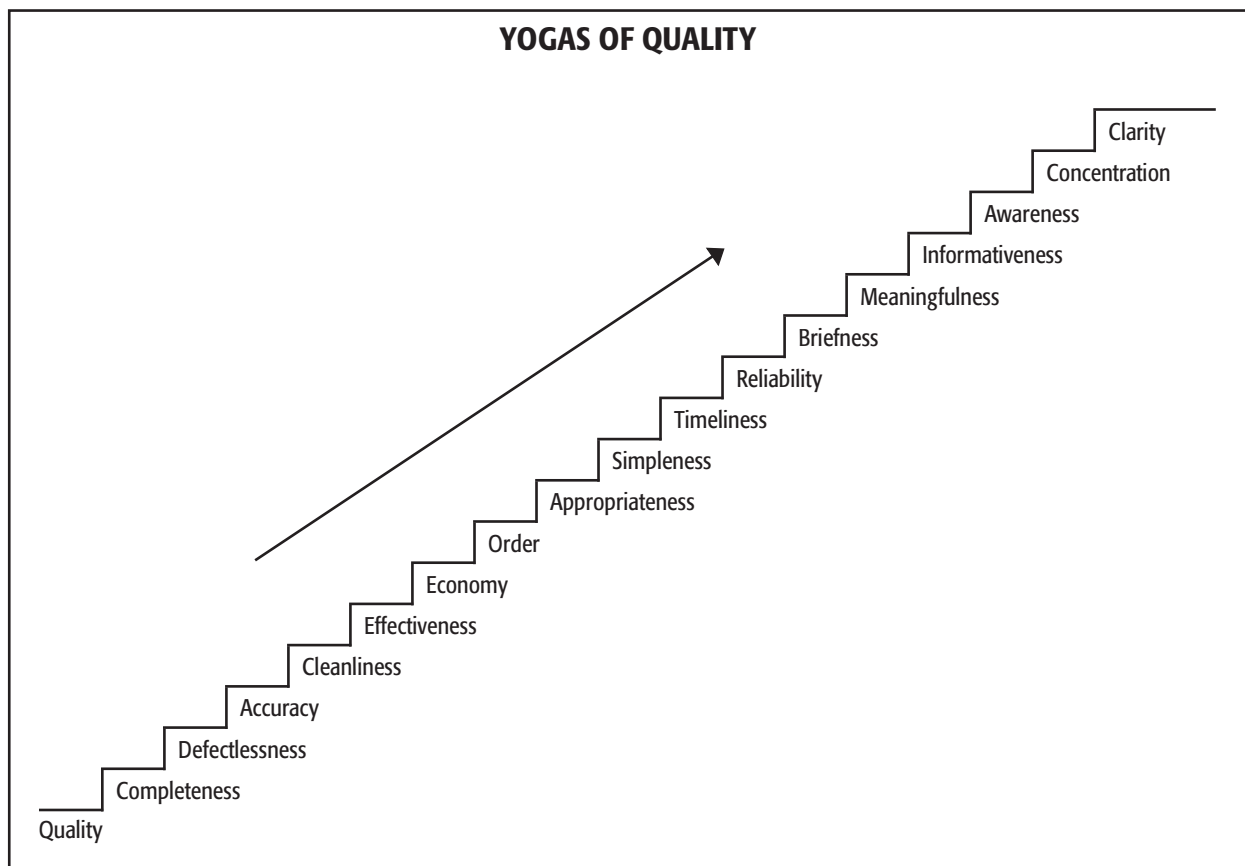
- Quality
- Speed
- Reliability
- Flexibility
- Economy
- Value
- Response
- Continuity
- Adjustment
- Economy

ARJUNA'S APPROACH FOR QUALITY BEYOND I.Q.

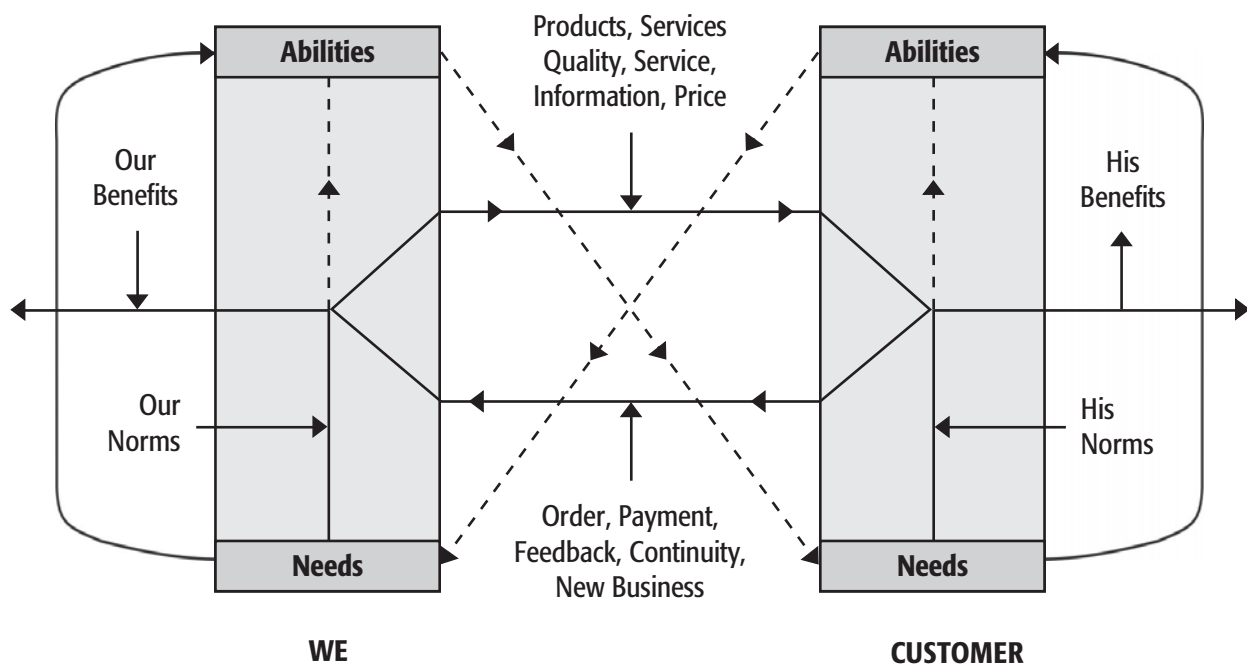
- Application
- Attention
- Accuracy
- Attainment

EKALAVYA'S PROCESS FOR PERFECTION – QUALITY MUCH BEYOND I.Q.

- Practice
- Perseverance
- Precision
- Perfection



ETHICAL BUSINESS PRACTICES ELEVEN ELEMENTS (SAMMOHAN ASTRA)



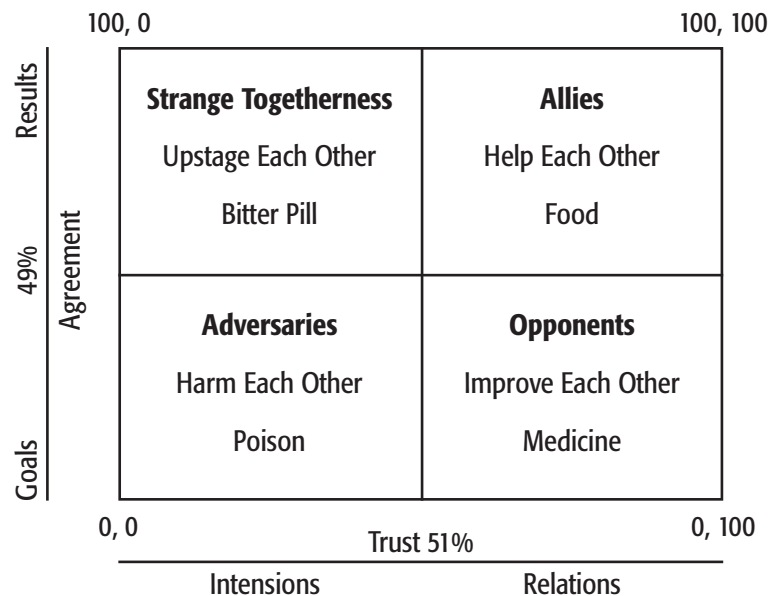
ELEVEN ELEMENTS

1. What we offer?
2. What we receive?
3. What are their norms?
4. What are our norms?
5. What are their benefits?
6. What are our benefits?
7. What are their abilities?
8. What are their needs?
9. What are our needs?
10. What are our abilities?
11. What is the optimal interaction of all?

CUSTOMER FOCUS

- Customer Satisfaction
- Customer Happiness
- Customer Delight
- Customer Peace
- Customer Love

SPIRIT OF PARTNERSHIP



A.Q. is the Measure of Efficiency of actions

E.Q. is the Measure of Ecology of Feelings

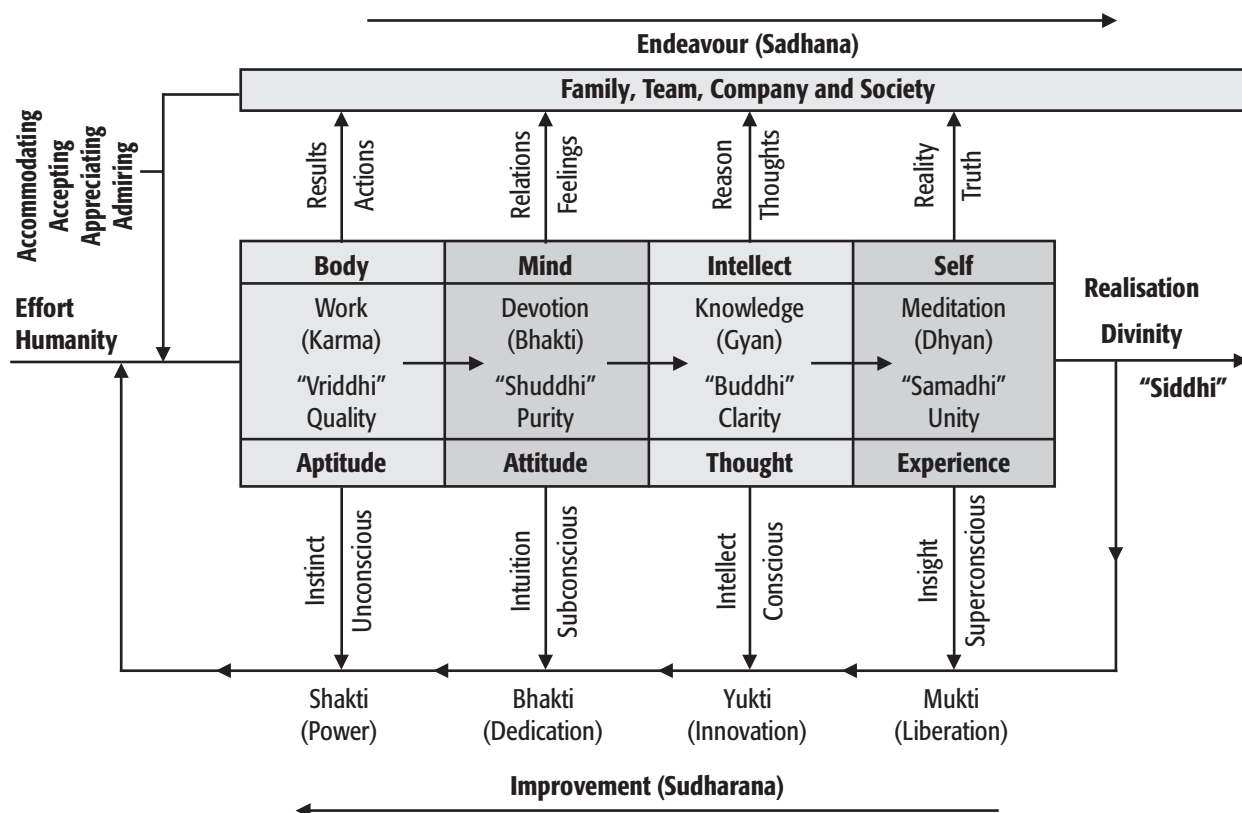
I.Q. is the Measure of Effectiveness of Thoughts

S.Q. is the Measure of Enlightenment Through Experiences

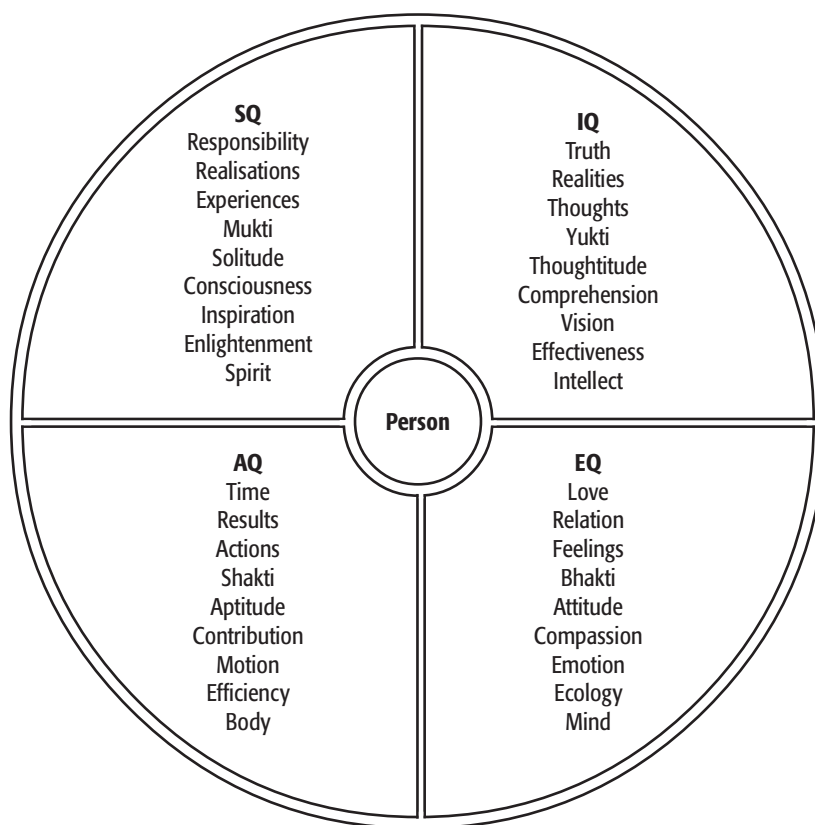
Motion	A.Q. Through KARMA Yoga	Contribution
Emotion	E.Q. Through BHAKTI Yoga	Compassion
Vision	I.Q. Through GNANA Yoga	Comprehension
Inspiration	S.Q. Through DHYANA Yoga	Consciousness

Shakti	A.Q. Means QUALITY of Actions	Aptitude
Bhakti	E.Q. Means PURITY of Feelings	Attitude
Yukti	I.Q. Means CLARITY of Thoughts	Thoughtitude
Mukti	S.Q. Means UNITY of Spirit	Soulitude

PATHWAY TO SUCCESS



This is That
This (Quality) is That (Quantum Being)



Responsibility is the Key for SQ	$SQ = \frac{\text{Realisations}}{\text{Experiences}} \rightarrow \text{Spiritual (Self - Soul)}$
Truth is the Key for IQ	$IQ = \frac{\text{Realities}}{\text{Thoughts}} \rightarrow \text{Intellectual (Thoughts)}$
Love is the key for EQ	$EQ = \frac{\text{Relations}}{\text{Feelings}} \rightarrow \text{Emotional (Mind)}$
Time is the key for AQ	$AQ = \frac{\text{Results}}{\text{Actions}} \rightarrow \text{Physical (Body)}$

*One has to attain RESULTS with RELATIONS
to create better REALITIES along with REALISATIONS
of potentials of oneself
and people involved*

Quality is the Key – Be It In Education or Business

3-1-2005

Quality is degree of excellence. Quality is value added. Quality is the ratio of value per cost at supplier end. Quality is the ratio of value per price at receiver end. Quantity and quality are both essential. Quantity and quality are like letter and spirit and word and meaning.

Quality is doing right first time, each time, last time, every time and all the times. Quality means no rejections, no rework. Quality is not a dead end. Quality is live continuity. It is the result of continuous improvement.

Quality is the key. A key is either for opening a door or starting an engine. Quality key unlocks the doors for progress, development, growth and enrichment. Quality key starts the engine of contribution, continuation and consciousness. Quality is key for wealth generation, success, growth and soundness in both education and business.

Different aspects of quality and excellence which are quality, completeness, defectlessness, accuracy, cleanliness, effectiveness, economy, order, appropriateness, simpleness, timeliness, reliability, briefness, meaningfulness, informativeness, awareness, concentration and clarity are both very important for both education and business.

Quality of work, purity of mind, clarity of thought and unity of spirit together make complete quality management through aptitude, attitude, thought and experience for results, relations, reason and reality.

Elements of quality in business and education are quality, speed, reliability, flexibility.

Quality in business comes from quality of people. Quality of people comes from quality of education.

Quality of education is quality of seeds.

Quality of business is quality of harvest.

Quality education creates quality person.

Quality persons create progress through process, product and profitability.

Education to excellence to economy is the way.

*This is that
This (excellence) is that (eternity)*

**QUALITY IS DEGREE OF EXCELLENCE
QUALITY IS VALUE ADDED**

$$\text{Quality} = \frac{\text{Value}}{\text{Cost}}$$

$$\text{Quality} = \frac{\text{Value}}{\text{Price}}$$

**Quantity and Quality are Like
Letter and Spirit
Word and Meaning**

**QUALITY IS DOING RIGHT
FIRST TIME, EACH TIME, EVERY TIME
AND ALL THE TIMES**

Quality Means No-Rejections

Quality Means No-Rework

Quality is Not a Dead End

Quality is Lively Continuity

Quality is Continuous Improvement

KEY

Key Unlocks the Doors for
Progress, Development,
Growth and Enrichment

Key Starts the
Engine of Contribution, Continuation
and Consciousness

**Quality is the Key for
Wealth Generation, Success, Growth and
Soundness**

in

Both

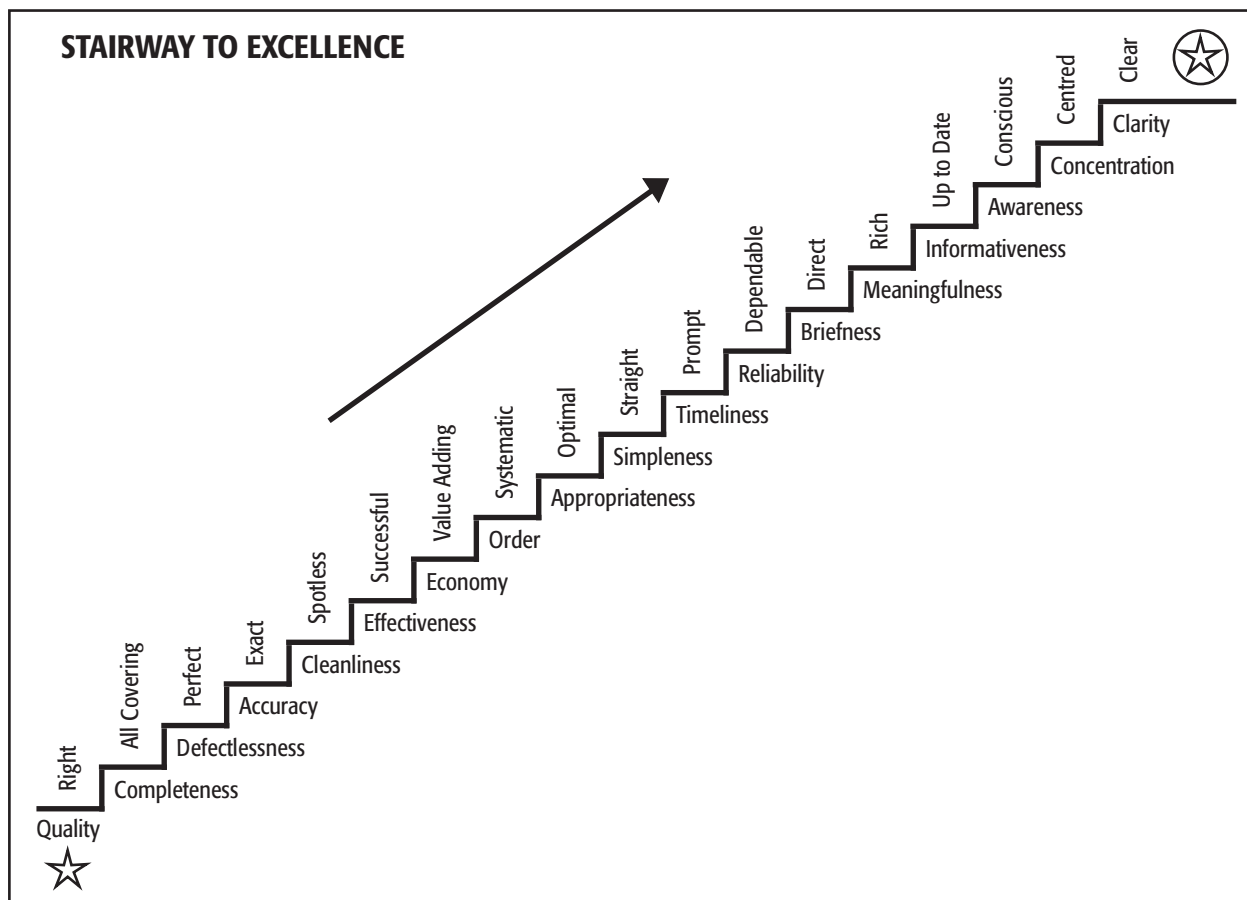
Education
and Business

EXCELLENCE OF QUALITY IN EDUCATION

Qualitative	Understanding
Complete	Subject
Defectless	Information
Accurate	Timings
Clean	Premises
Effective	Exercises
Economic	Institutions
Orderly	Behaviour
Appropriate	Facilities
Simple	Procedures
Timely	Sessions
Reliable	Teachers
Brief	Interactions
Meaningful	Lessons
Informative	Communications
Awareness Full	Learner
Concentrating	Administration
Clarity of	Situations

EXCELLENCE OF QUALITY IN BUSINESS

Qualitative	Goods
Complete	Picture
Defectless	Products
Accurate	Predictions
Clean	Environment
Effective	Methods
Economic	Processes
Orderly	Arrangement
Appropriate	Measures
Simple	Solutions
Timely	Actions
Reliable	Equipment
Brief	Interactions
Meaningful	Communications
Informative	Data
Awareness Full	Man
Concentrated	Energy
Clear	Messages



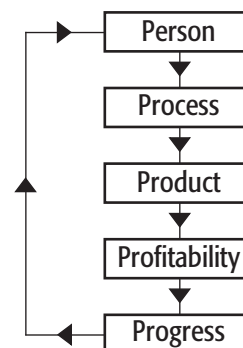
ELEMENTS OF QUALITY IN BUSINESS AND EDUCATION

- Quality
- Speed
- Reliability
- Flexibility
- Economy

Quality in Business
Comes from
Quality of People
Coming from
Quality of Education

Quality of Education is
Quality of Seeds

Quality of Business is
Quality of Harvest



Education to
Excellence to
Economy
Is the Way

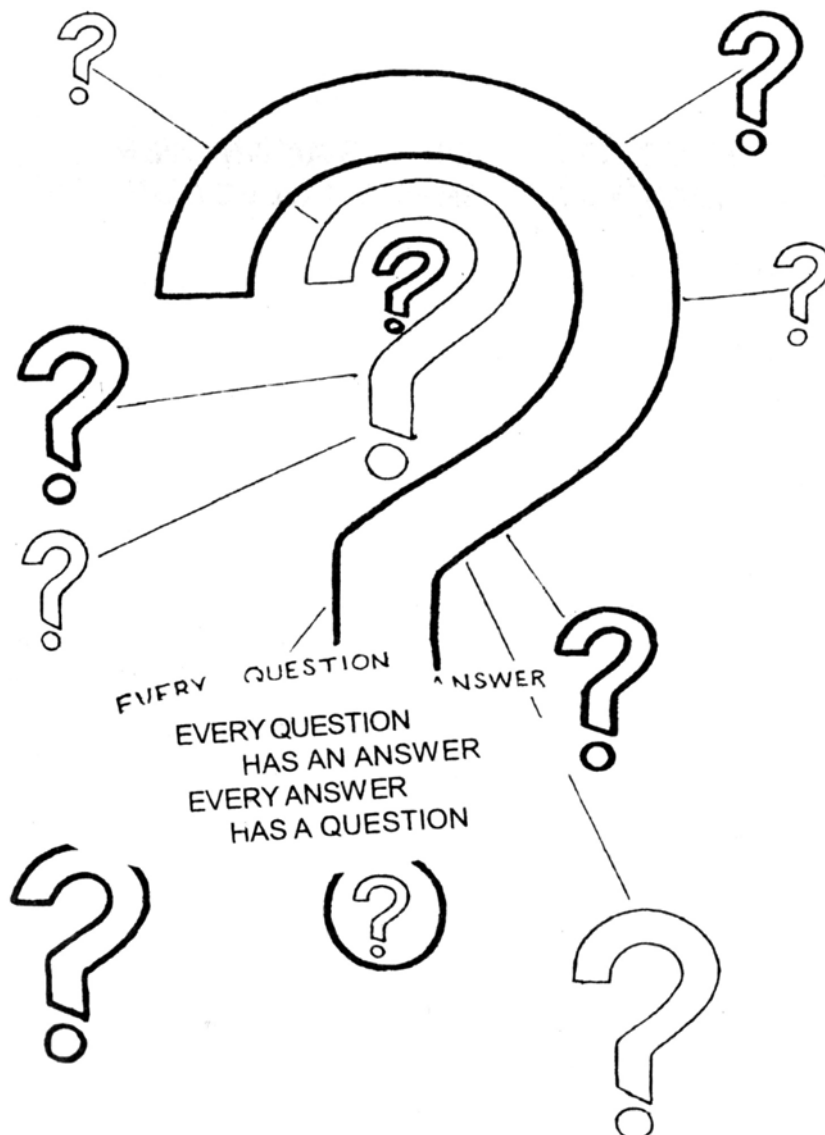
This is That
This (Excellence) is
That (Eternity)

Questions for Questions – Minister and Newsman

2003

Nararji Desai was the Finance Minister of India. He hailed from Gujarat and had a habit of countering every question put to him with another question.

A press conference was called regarding an important finance bill. The reporters present there were discussing about Nararji's habit. N.V.Kamat, a senior journalist, said determining, "Today we must pose such a question to Nararji which he cannot answer by another question". They discussed and finally Dilip Korgaonkar came up with a very good idea.



The press conference began. Many topics came up and Nararji handled each one of them with a counter question. Implementing his idea, Dilip raised his hand and asked Nararji, "Sir! Can I ask you a question?"

Nararji: Who can stop you?

Dilip: What is the most crucial problem related to the Indian economy?

Nararji: Who does not know that increasing population is the critical problem facing us?

Dilip: Sir! What is your solution?

Nararji: Why don't all the journalists get together and come out with a workable solution?

Kamat: Sir! Why do you answer every question by a question?

Nararji: Why not?!!!

*Every question has an answer
Every answer has a question*

Ramayana Glimpses of Inspiring Insights 2023

1. Eka Sloki Ramayana

Ramayana is an ancient Indian epic poem which narrates the struggle of the divine prince Rama to rescue his wife Sita from the demon king Ravana. Eka Sloki Ramayana is describing all the kandas (chapters) of Ramayana in one stanza. This Sloka says the story of entire Ramayana in brief. It is believed that reading Eka Sloki Ramayana with devotion is equal to reading the entire Ramayana.

आदौ राम तपोवनादि गमनं हत्वा मृगं कांचनं ।
वैदेही हरणं जटायु मरणं सुग्रीव सम्भाषणं ॥
वाली निर्ग्रहणं समुद्र तरणं लंकापुरी दाहनं ।
पश्चात् रावण कुम्भकर्ण हननं एतहि रामायणं ॥
इति एकश्लोकि रामायणं सम्पूर्णम् ॥



Source: <https://www.devshoppe.com/blogs/articles/eka-sloki-ramayana>

AADAU RAAMA TAPOVANAADI GAMANAM HATVAA MRUGAM KAANCHANAM,
 VAIDEHEE HARANAM JATAAYU MARANAM SUGREEVA SAMBHAASHANAM.
 BAALEE NIGRAHANAM SAMUDRA TARANAM LANKAAPUREE DAAHANAM,
 PASHCHAAT RAAVANA KUMBHAKARNA HANANAMETADDHI RAAMAAYANAM.
 ITI EKASHLOKEE RAAMAAYANAM SAMPOORNAM.

Once when Rama was sent to the forest, He chased a deer and killed it, Meanwhile, Sita was kidnapped, Jatayu was killed. Then there were discussions and planning with Sugreeva for the war, Vali was killed, the ocean was crossed and Lanka was burnt. Then Lord Rama walked on the bridge built by vaanaraas on ocean, slayed Kumbakarna and Ravana and rescued devi Sita . This is the story of Ramayana.

2. Rama Ramayanam

A. SITA RAMA LAXMANA BHARATA SHATRUGHNA SUGRIVA ANJANEYAM

सीतां रामं रामानुजं
 भरतं भरतानुजं
 सुग्रीवं वायूसूनं च
 प्रणमामि पुनः पुनः

SITAAM RAAMAM RAAMANUJAM
 BHARATAM BHARATANUJAM
 SUGREEVAM VAYUSOONAM CHA
 PRANAMAAMI PUNAH PONAH

– V.R. Introduction

Sita Rama together are the very representations of Satya and Dharma, Truth and Right. Raamanuja Laxmana is an ideal example of ever present support, younger brother, colleague, assistant, servant and protectant of Rama and Sita.

Bharata and Shatrughna are committed, dedicated and ever ready devotee brothers of Rama and Sita, whether they are physically present or not.

Sugriva is most reliable friend, colleague, ally, co-missionary, co-warrior, support advisor and protector of Rama and Laxmana. Hanuman is greatest devotee of Rama and Sita always ready with full spirit of self-offering to serve and deserve their grace. Salutations to Sita Rama and company.

Rama and Sita earned reverence and devotion of brothers and colleagues and all people because of their highest level of consciousness-filled conduct, commitment, communication and compassionate spirit of divine humanity.

I. BALAKANDAM – PRINCIPLED PRINCE

I.1 Yagna Rakshana – Driving Away the Devil

1) मानवं परमोदारमस्त्रं परमभास्वरम् ।
 चिक्षेप परमक्रुद्धो मारीचोरसि राघवः ॥

MAANAVAM PARAMODAARAM
 ASTRAM PARAMA BHAASVARAM
 CHISHEPA PARAMA KRUDDHO
 MAREECHORASI RAAGHAVAH

- 2) स तेन परमास्त्रेण मानवेन समाहतः।
सम्पूर्णं योजनशतं क्षिप्तः सागरसम्प्लवे ।

SA TENA PARAMAASTRENA
MAANAVENA SAMAAHATAH
SAMPOORNAM YOJANASHATAM
KSHIPTAH SAAGARA SAMPLAVE

– V.R. I-30-17/18

Rama with great anger hit Mareecha with highly excellent weapon of Manu. Well hit by that super weapon, Mareecha was thrown into the midst of ocean, a full hundred yojanas away.

Rama the shishya of Vishwamitra hitting the terrorist Asura Mareecha, who was spoiling the yagna of Sage Vishwamitra, to protect the noble divine offerings, thus protecting the good and destroying the wicked in one stroke and driving away that devil far away.

I.2 Dhanurbhanga – Breaking the Bow

- 1) पश्यतां नृसहस्राणां बहूनां रघुनन्दनः ।
आरोपयत् स धर्मात्मा सलीलमिव तद्धनुः ॥

PASHYATAAM NRUSAHA STRAANAAM
BAHOONAAM RAGHUNANADANA
AAROPAYAT SA DHARMAATMA
SALEELAMIVA TAADDHANUH

- 2) आरोपयित्वा मौर्वी च पूरयामास तद्धनुः ।
तद् बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥

AROOPAYITVAA MOURVEEMCHA
POORAYAAMAASA TADDHANUH
TAD BABHANGA DHANURMADHYE
NARASHESHTO MAHAYASHAH

- 3) तस्य शब्दो महानासीन्निर्धातसमनिः स्वनः ।
भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः ॥

TASYA SHABDHO MAHAANASEEN
NIRDHAATA SAMNIH SWANAH
BHOO MI KAMPASCHA SUMAHAAN
PARVATASYEVA DEERYATAH

– V.R. I-67-16/17/18

Rama, the ethical soul, attached the string to the great bow of Shiva, just like a play; while thousands of kings were watching. While attaching the string, Rama, the illustrious great person, did fully bend the bow, which then broke in the middle. A great vibrating sound emanated from the breaking like a crack of thunder accompanied by a great earthquake as if caused by falling of a mountain.

Rama easily stringing and breaking the great bow of Shiva to win the hand of Sita, establishing himself as much superior in ability and excellence to all the kings, warriors and archers of that time and also indicating that he was divine spirit personified.

I.3 Amogha Banam - Assuaging the Anger

- 1) तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम् ॥

TATHAA BRUVATI RAAME TU
JAAMADAGNYE PRATAAPAVAN

RAMO DASHARATHI SRIMAAN
VIKSHEPA SHARAMUTTAMAM

- 2) स हतान् दृश्य रामेण स्वाँल्लोकोस्तपसार्जितान् ।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम् ॥

SA HATAAN DRISHYA RAMENA
SARVAAN LOKAAN TAPASAARJITAM
JAAMADAGNYO JAGAAMAASHO
MAHENDRAM PARVATOTTAMAM

– V.R. I-76-21/22

Just while Rama the Jamadagni's son was telling Sri Rama that he may release the Amogha Baanam, the irreversible arrow on the worlds attained by his great penance and not on his capability moving in worlds as he chooses, Rama the Dasharatha's son discharged to mitigate the meritorious worlds of Parashu Rama. Parashu Rama the Jamadagni's son, with his anger assuaged and lost, went away to great Mahendra Mountain.

Rama, the supremely conscious one, withdrawing the powers and merits of Rama the highly angry one and subduing to be angerless and to return to Mahendra Mountain as per the own option of Rama the Jamadagni's sons.

In the case of Rama v/s Rama able and stable Sri Rama wins over angry and sharp Parashu Rama, confirming Kodanda Rama as most capable, able, invincible and honourable leader of world.

II. AYODHYA KANDAM – CAPITAL CONSCIOUSNESS

II.1 Pratigna Paalan – Worth of the Word

- 1) एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः ।
जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन् ॥

EVAMASTU GAMISHYAMI
VANAM VASTUMAHAM STITHAH
JATAA CHEERA DHARO RAGHAV
PRATIGNAAM ANUPALAYAN

– V.R. II-19-2

Rama said to mother Kaikeyi:

“I will now surely go to forest and I will stay there, and I will be with matted locks of hair and wear the cloths made of bark of the trees.”

Rama trusted Kaikeyi's words and agreed to leave the kingdom immediately with cloths made of bark of trees and with matted locks for staying in forest for fourteen years to fulfil the word given by his father to mother Kaikeyi.

Rama trusting mother Kaikeyi that as per the promises given by Dasaratha to her he has to leave for forest in as-is condition with almost nothing and accepting to fulfil his father's words, without even a trace of hesitation.

II.2 Anukranta Sweekaram – Thanking the Togetherness

- 1) सर्वथा सदृशं सीते मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम् ॥

SARVADAA SADRUSHAM SEETHE
MAMA SWASYA KULASYACHA
VYAVASAAYAM ANUKRANTAA
KANTE TWAMATI SHOBHANAM

- 2) आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीं त्वदृते सीते स्वर्गोऽपि मम रोचते ॥

AARABHASVA SHUBHASHRONE
VANAVASA KSHAMAAH KRIYAAH
NEDAANEEM TADRUSTE SEETE
SWARGOPI MAMA ROCHATE

– V.R. II-30-41/42

Rama said: “Dear Site! You have taken a very auspicious decision, worthy of my clan and your clan too, to come along with me to forest”.

“Beloved and most beautiful Sita! Please prepare yourself for sojourn in the forest. Without you even the heaven does not excite me!”

Rama becoming internally happy that Sita insisted that she would follow him to forest and expressing his love and acceptance, thanks in a gentle and pleasant manner that without her even heaven was worthless for him.

II.3 Sneha Drishti – Loving Looks

- 1) अवेक्षमाणः सस्नेहं चक्षुषा प्रपिबन्निव ।
उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव ॥

AVEKSHAMAANAH SASNEHAM
CHAKSHUSAA PRAPIBANNIVA
UVAACHA RAMAH SASNEHAM TAAH
PRAJAA SWAAH PRAJAA IVA

- 2) या प्रीतिर्बहुमानश्च मय्ययोध्यानिवासिनाम् ।
मत्प्रियार्थं विशेषेण भरते सा विधीयताम् ॥

YAA PREETIR BAHUMAANASCHA
MAYYAYODHYAAM NIVAASINAAM
MATPRIYAARTHAM VISHESHENA
BHARATE SAA VIDEEYA TAAM

– V.R. II-45-5/6

Rama looking at the people of Ayodhya fondly as if he is drinking them through eyes, Rama said with love as though they were his children “the love which you people of Ayodhya have showered on me, that same love you please shower on to Bharat, for my sake.”

Rama, who loved people of Ayodhya like his own children, requesting them to extend that love which they have been giving to him, to Bharata, for his (Rama’s sake). Rama asked people to consider Bharata same as himself.

III. ARANYA KANDAM – FEARFUL FOREST

III.1 Dushta Shikshana – Mitigating Mareecha

- 1) संधाय सुदृढे चापे विकृष्य बलवद् बली ।
तमेव मृगमुद्दिश्य श्वसन्तमिव पन्नगम् ॥

SANDHAAYA SUDHRUDE CHAAPE
VIKRUSHYA BALAVAD BALI
TAMEVA MRIGAMUDDISHYA
SHASANTAMIVA PANNAGAM

- 2) मुमोच ज्वलितं दीप्तमस्त्रं ब्रह्मविनिर्मितम् ।
शरीरं मृगरूपस्य विनिर्भिद्य शरोत्तमः ॥

MUMOCHA JWALITAM DEEPAM
ASTRAM BRAHMA NIRMITAM
SHAREERAM MRIGAROPASYA
VINIRBHINDYA SHAROTTAMAH

– V.R. III-44-14/15

Rama discharged the shining and flaming missile of arrow built by Brahma, which appeared like a fiery serpent and which tore the body in the form of a deer.

Rama destroying the wicked Mareecha in the form of illusion of a deer with a serpent like arrow built by Brahma.

III.2 Jatayu Samaagam – Honouring the Harmed

Rama said:

- 1) गृधराज्यं परित्यज्य पितृपैतामहं महत् ।
मम हेतोरयं प्राणान् मुमोच पतगेश्वरः ॥

GRIDARA RAJYAM PARITYAJYA
PITRU PAITAAMAHAM MAHAD
MAMHETORAYAM PRAANAAN
MUMOCHA PATAGESHWARA

- 2) सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः ।
शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि ॥

SARVATRA KHALU DRISHYANTE
SAADHAVAO DHARMA CHARINAH
SHOORAA SHARANYAAM SOUMITRE
TIRYAGYONI GATESHWAPI

– V.R. III-68-13/14

Rama said to Laxmana:

“Dear Soumitri, Laxmana! This king of eagles, Jatayu has forsaken great kingdom of birds, gained from forefathers and offered his own life for my sake. Thank the goodness! There appear everywhere, even in lower forms of life of birds and animals, valorous and saviours who provide shelter to others!”

Rama deeply thanking the elder king of eagles, Jatayu who has sacrificed his kingdom and even life for the sake of himself (Rama) and recognising that greatness and nobleness exists beyond communities, clans, races and species.

III.3 Kabandha Nirदेश – Divine Directive

- 1) गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम् ।
वयस्यं तं कुरु क्षिप्रमितो गत्वाद्य राघव ॥

GACCHA SHREEGRAM VEERA
SUGREEVAM TAM MAHAA BALIM
VAYASYAM TAM KURUKSHIPRAM
ITO GATVAADYA RAAGHAVA.

– V.R. III-72-17

- 2) निदर्शयन् राममवेक्ष्य खस्थः
सख्यं कुरुष्वेति तदाभ्युवाच ॥

NIDARSHAYAN RAMAM
AVEKSHYA SWASTHAH
SAKHYAM KURUSHVA
ITI TADAABHYVAA CHA

Rama heard Kabandha saying “Oh! Rama! Go quickly to Rishyamooka to meet the great strong vanara (monkey) leader Sugriva and make friendship and alliance with him.” Kabhandha pointed out again to make an alliance, pact and friendship with Sugriva.

Rama being told by Kabhandha that he should proceed quickly to meet the formidably strong Sugriva, the leader of vanaras and make alliance with him.

IV. KISHKINDHA KANDAM – ADMIRABLE ALLIE

IV.1 Sugriva Maitri – Friendship with Fairness

- 1) एतत् तु वचनं श्रुत्वा सुग्रीवस्य सुभाषितम् ।
सम्प्रहृष्टमना हस्तं पीडयामास पाणिना ॥

ETAD TU VACHANAM SHRUTVAA
SUGRIVASYA SUBHASHITAM
SAMPRHRUSHTA MANAA HASTAM
PEEDAYAMAS PAANINAA

- 2) हृष्टः सौहृदमालम्ब्य पर्यष्वजत पीडितम् ।
ततो हनूमान् संत्यज्य भिक्षुरूपमरिंदमः ।

HRISHTA SOUHRIDAMAALAMBYA
PARISHVAJATA PEEDITAM
TATA HANUMAN SATYAJA
BHIKSHU RUPAMARINDAMAH.

– V.R. IV-5-12/13

Rama hearing the well said words of Sugriva, became highly delighted and held the hand of Sugriva with his hand and then they pressed each other’s palms with warmth. Then, with happiness they held each other in tight embrace. Then Hanuman, the subduer of enemies, left his form of Bhikshu (mendicant) and assumed his normal form.

Rama not only shook hands warmly with Sugriva but embraced Sugriva tightly as a gesture of close friendship, for which Sugriva responded very well and their journey as allies has started moving forward. Hanuman, who was in the appearance of Bhikshu, assumed his normal form, since his immediate mission of connecting two leaders is accomplished. Connecting is the nectar of closeness.

Rama making friendship and alliance with Sugriva on the basis of mutual respect, mutual help, mutual progress and mutual success which was facilitated by Hanuman.

IV.2 Vaali Vadha – Eliminating the Ego

- 1) मुक्तस्तु वज्रनिर्घोषः प्रदीप्ताशनिसंनिभः ।
राघवेण महाबाणो वालिवक्षसि पातितः ॥
- 2) ततस्तेन महातेजा वीर्ययुक्तः कपीश्वरः ।
वेगेनाभिहतो वाली निपपात महीतले ॥

MUKTASTU VAJHRA NIRGHOSHA
PRADEEPTASHANISANNIBHAH
RAGHVENA MAHAABAANO
VAALI VAKSHASI PAATITAH

TATASTENA MAHAA TEJAA
VEERYAYUKTA KAPEESHWARAH
VEGENAABHIHATO VAALEE
NIPAPAIA MAHEE TALE

– V.R. IV-16-36/36

Rama discharged the mighty arrow and it made great sound of the crash of thunder and shined brightly like a dazzling flash of lightning and it hit the breast of Vaali. Stuck by the crushing force of the arrow the mighty ruler of vanaras, who was endowed with energy and strength, fell on the ground.

Rama hitting Vaali the vanara king with a lightning like arrow which was accompanied by the sound of a crashing thunder, causing Vaali to fall on the ground.

IV.3 Hanumad Niyojana – Motivating the Missionary

- 1) तं समीक्ष्य महातेजा व्यवसायोत्तरं हरिम् ।
कृतार्थ इव संहृष्टः प्रहृष्टेन्द्रियमानसः ॥
- 2) ददौ तस्य ततः प्रीतः स्वनामाङ्गोपशोभितम् ।
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः ॥
- 3) अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा ।
मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति ॥

TAM SAMEEKHYA MAHA TEJAA
VYAVASAAYOTTARAM HARIM
KRITAARTHA IVA SAMHRISHTAA
PRHRISHTENDRIYA MAANASAAH

DADAU TASYA TATAH PREETAH
SWANAAMAAN PASHOBHITAAM
ANGULEEYAMABHI GNAANAM
RAAJA PUTRYA PARANTAPAH

ANENA TWAA HARI SHRESHTA
CHIHNENA JANAKAATMAJAA
MATSANKAASHAADANU PRASA
MANUDVIGNAANU PASHATI

– V.R. IV-44-11/12/13

Rama, the bright one, observing that vanara, Hanuman, who was foremost in accomplishing the work felt overjoyed as though his objective is already fulfilled and his senses and mind were

thrilled with delight. Full of joy Sri Rama gave to Hanuman his ring inscribed with his name as a mark of identity for recognition by Sita. Rama said to Hanuman “Oh! Best of vanaras! Through this identity mark of ring, Sita will certainly recognise you to have arrived as my representative.”

Rama observing Hanuman and feeling confidence and trust in giving this ring, inscribed with his name, as an identity object for Sita and informing Hanuman that seeing that identity ring Sita will recognise him as Rama’s representative. Rama, with this act of empowerment and motivation inspired Hanuman to be ready to make impossible possible.

V. SUNDARA KANDAM – BEAUTY OF BRAVERY

V.1 Raghavasharam – Arrow of All-mighty

1) वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् । यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।	VAANARAAN VANARASHRESHTA IDAM VACHANAMABRAVEET YADHAA RAGHAVA VINIRMUKTA SHARAH SHWASANA VIKRAMAH
2) गच्छेत् तद्वद् गमिष्यामि लङ्कां रावणपालिताम् ॥	GACHED TADVAD GAMISHYAAMI LANKAAM RAVANA PAALITAM

– V-1-39

Hanumaan the best of vanaras said these words to vanaras “Like an energetic valorous arrow discharged by Rama, I will proceed till Lanka ruled by Ravana.

Rama’s emissary committed to move fast like a powerful arrow discharged by Rama till he reaches Lanka.

V.2 Ramadoota – Messenger of Master

1) वानरोऽहं महाभागे दूतो रामस्य धीमतः । रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम् ॥	VAANAROHAM MAHAA BHAAGE DOOTO RAMASYA DHEEMATAH RAMANAAMANKITAM CHEDAM PASHYA DEVYANGULEEYAGAM

– V.R. V-36-2

Hanuman said “I am a vaanara, oh! Meritorious one! I am the messenger and servant of Rama the thoughtful one. Devi! See this ring inscribed with name of Rama.”

Rama’s messenger Hanuman identifying himself to Sita and showing the ring inscribed by name Rama to gain her confidence and trust.

V.3 Rama Prasannata – Highest Happiness

1) दृष्ट्वा देवीति हनुमद्वदनादमृतोपमम् । आकर्ण्य वचनं रामो हर्षमाप सलक्ष्मणः ॥	DRISHTVAA DEVEETI HANUMADVACHANAM RITOPAMAM

“Seen Devi” were the nectar like words of Hanuman, hearing which Rama became joyful along with Laxmana.

Rama becoming highly joyful, along with Laxmana, after having heard the nectar like words of Hanuman, “seen Devi”.

VI. YUDDHA KANDAM – WINNING THE WAR

VI.1 Rama Parishvngam – Embracing with Ecstasy

- 1) एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः ।
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥

ESHA SARVASVA BHHOTASTU
PARISHVANGO HANOOMATAH
MAYAA KALAMIMAM PRAAPYA
DATTASTASYA MAHAATMANAH

- 2) इत्युक्त्वा प्रीतिहृष्टाङ्गो रामस्तं परिष्वजे ।
हनूमन्तं कृतात्मनं कृतकार्यमुपागतम् ।

ITYUKTVAA PRATI HRISHTANGO
RAMASTAM PARISHASWA JE
HANOOMANTAM KRITATMANAM
KRITA KARYA MUPAAGATAM

– VI-1-13/14

Rama said “This embrace, which is all that I can call my own at this moment, is unreservedly is offered to this great soul Hanuman.”

Having said so, Rama whose organs were thrilled and filled with delight, embraced the successful and celebrated soul Hanuman.

Rama saying that the best he could offer to the successful great soul Hanuman is a warm embrace, which is all his own and then, with all his organs thrilled and filled with joy, embracing the celebrated and successful Hanuman.

VI.2 Nala Setu – Building the Bridge

- 1) स वानरवरः श्रीमान् विश्वकर्मात्मजो बली ।
बबन्ध सागरे सेतुं यथा चास्य पिता तथा ॥

SA VAANARAH SRIMAAN
VISHWAKARMAATMAJO BALEE
BABANDHA SAAGARE SETUM
YATHAASYA PITHAA TATHAA

- 2) तदद्भुतं राधवकर्म दुष्करं समीक्ष्य
देवाः सह सिद्धचारणैः ।
उपेत्य रामं सहसा महर्षिभिस्तमभ्याषिग्नन्
सुशुभैर्जलैः पृथक् ॥

TADABHUTAM RAGHAVAKARMA
DUSHKARAM SAMEEKSHYADEVAA
SAHA SIDDHA CHAARANAU,
UPETYA RAAMAM SAHASAA

The great auspicious vanara Nala, the son Vishwakarma, built a bridge across vast ocean just as his illustrious father has built the world.

Seeing well that wonderful difficult work accomplished by Rama, the great Maharshis did Abhishekam of Sri Rama by pouring holy and divine waters on him.

Rama being consecrated with holy waters by Maharshis after seeing the great and wonderful work of Rama in the form great bridge built by Nala, the Vishwakarma's son.

VI-3 Rama Baannam – Vanquishing the Wicked

- 1) स विसृष्टो महावेगः शरीरान्तकरः परः
बिभेद हृदयं तस्य रावणस्य दुरात्मनः ॥

SA VISRUSHTO MAHAVEGAH
SHAREERAANTA KARAH PARAH
Bibedha Hridayam Tasya
RAAVANASYA DURATMANAH

– V.R. VI-108-18

That supreme arrow released by Rama, which is highly capable of ending any life, to hit Ravana did hit the chest of Ravana and tore open the heart of that wicked one.

Rama hitting Ravana with the great charged arrow which tore open his heart.

Z. RAMAYANA – RAMA'S DELIGHT

Z.1 Ramayana and Rama

- 1) रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ।
प्रीयते सततं रामः स हि विष्णुः सनातनः ॥

RAMAYANAM IDAM KRUSTNAM
SHRUNVATAH PATATAH SADAA
PREEYATE SATATAM RAMAH
SAHI VISHNUH SANTANA

– V.R. VI-128-119

Rama gets greatly delighted when anyone studies, reads or listens this Ramayana. Rama is verily the ancient Vishnu.

12.50 AM, 16/7/2019

ENLIGHTENED AND ETHICAL LEADER RAMA – LIFE OF LOVE AND LIGHT

1. तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिप्रच्छ वात्मीकिर्मुनिपुङ्गवम् ॥

TAPAH SWADHYAYA NIRATAAM
TAPASVEE VAAGVIDAAM VARAM
NAARADAM PARI PAPRACCHHA
VALMEEKIR MUNI PUNGAVAM

– V.R. I.1.1

Sage Vaalmiki who was ever with penance and self-study, enquired with great hermit and master of speech and expression Naarada in following manner.

2. को न्वस्मिन् साम्प्रतं लोके गुणवान्
कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥

KONASMIN SAMPRATAM LOKE
GUNAVAAN KASCHA VEERYAVAAN
DHAMAGNASCHA KRITAGNASCHA
SATYA VAAKYO DHRIDHAVRATA

– V.R. I.1.2

Who, in present day world is possibly be full of virtues and valour? Who knows what is right and who is ever thankful and grateful? Who speaks truth and who is that who is ever self-disciplined with determination?

3. चारित्रेण च को युक्तः सर्वभूतेषु को हितः ।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥

CHARITRENA KO YUKTAH
SARVA BHOOTESHU KO HITAH
VIDWAAN KAH KAH SAMARTHASCHA
KASCHAIKA PRIYA DARSHANAH

– V.R. I.1.3

Who is with right conduct? Who is well-wisher of all beings? Who is well learned and knowledgeable and also very capable and able? Who is pleasant and is dear to all?

4. आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः ।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥

ATMAVAAN KO JITA KRODHO
DYUTIMAAN KO ANASOOYAKAH
KASYA BIBHYATI DEVAASCHA
JAATA ROSHASYA SAMYGE

– V.R. I.1.4

Who is self fulfilled and self realised? Who has won his own anger? Who shines with brightness? Who is without any jealousy? When challenged in war seeing whom even Gods shiver and fear?

5. एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥

ETADICCHAMYAHAM SHRUTUM
PARAM KOUTOOHALAM HI ME
MAHARSHE TWAM SAMARTHOSI
GNATUMEVA VIDHAM NARAM

– V.R. I.1.5

Oh! Maharshi! I wish to know all this, I am very eager and inquisitive. Oh Great Sage! You are very capable to know such a person.

6. श्रुत्वा चैतत्रिलोकज्ञो वाल्मीकेनारदो वचः ।
श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥

SHRUTVAA CHAITAT TRIKAALAGNO
VAALMIKER NAARADO VACHAH
SHROOYATAMITI CHAAMANTRYA
PRAHRUSHTO VAAKYAMABRAVEED

– V.R. I.1.6

Hearing this request from Vaalmiki, Naarada the knower of three worlds, said “listen” and becoming greatly delighted spoke as the following words.

7. बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः ॥

BAHAVO DURLABHASCHAIVA
YE TWAYAA KEERTITA AGUNAA
MUNE VAKSALYAMAHAM BUDDHVAA
TAIRYUKTAH SHROOYATAAM NARAH

– V.R. I.1.7

The qualities you mentioned are many and very rare to find. Please now listen about that person who is endowed with those qualities.

8. इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥

IKSHUVAAKU VAMSHA PRABHAVO
RAMO NAMA JANAIH SHRUTAH
NIYATAATMAA MAHA VEERYO
DYUTIMAAN DHRITIMAAN VASHEE

– V.R. I.1.8

There is one person known as Rama by people who is born in the line of Ikshvaaku. He is self-controlled, has great valour. He is bright, stable, always in control of his actions.

9. बुद्धिमान् नीतिमान् वाग्मी श्रीमान् शत्रुनिर्बहणः ।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥

BUDDHIMAAN NEETIMAN VAGMEE
SHREEMAAN SHATRUNIBARHANAH
VIPULAANSO MAHAABAHAHU
KAMBUGRIVO MAHA HANUH

– V.R. I.1.9

He is intelligent, moral, eloquent, glorious and is vanquished of enemies. He is fulsome with broad shoulders, powerful arms, has a beautiful neck like conch.

10. महोरस्को महेष्वासो गुढजत्रुरिदमः ।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥

MAHORSKO MAHESHWASO
GOODHA JATRURARINDAMAH
AAJAANUBHAAHUH SUSHIRAH
SULALAATAH SUVIKRAMAH

– V.R. I.1.10

He is with a broad chest, a mighty bow, a strong collar bone, capable of subduing the enemies and adversaries. He has long powerful hand and has well-formed head, well defined forehead and a charming gait.

11. समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् ।
पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ॥

SAMAH SMAVIBHAKTAANGAH
SNIGDHA VARNAH PRATAAPAVAAAN
PEENA VASHAHAA VISHAALAKSHO
LAKSHMEEVAAN SHUBHA LAMSHANA

– V.R. I.1.11

He is of optimal height, has well proportional limbs and organs, attractive complexion and is mighty, wide chest, large bright eyes. He is splendidous and is with auspicious marks and signs on his body.

12. धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः ।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥

DHARMAGNA SATYSANDHASCHA
PRAJAANAAM CHH HITERATAH
YASHSVEE GNAANAA SAMPANNAH
SHUCHIRVASHYA SAMAADHIMAAN

– V.R. I.1.12

Knower of ethics, always joined to truth, interested in well-being of people. He is reputed and illustrious, with wealth of knowledge, pure and clean, within self-control and with meditating oneness.

13. प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥

PRAJAAPATI SAMAH SRIMAAN
DHAATAA RIPU NISHUDANAH
RAKSHITAA JIVALOKASYA
DHARMASYA PARI RAKSHITAA

– V.R. I.1.13

Rama is equal to Lord of people (Brahma) with prosperous splendour and affluence, is eliminator of enemies, protector of world of living beings, full protector of ethical conduct.

14. रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥

RAKSHITAA SWASYA DHARMASYA
SWAJANASYA CHA RAKSHITAA
VEDAVADAANG TATVAG NO
DHANURVEDECHA NISHTITAH

– V.R. I.1.14

Rama is protector of own dharma and is protector of own people, is knower of essence of Vedas and Vedangas (divine and spiritual scriptures). He is dedicated master of archery.

15. सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥

SARVASHAASTRAARTHA TATVAGNA
SMRITIMAAN PRATIBHAANAVAAN
SARVALOKA PRIYAH SAADHUH
ADDENATMA VICHAKSHANAH

– V.R. I.1.15

Knower of essence and spirit of all sciences and scriptures, memoryful, is full of bright skill and ability, he is noble and discriminative.

16. सर्वदाभिगातः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः ॥

SARVADAABHI GATAH SADBHIHH
SAMUDRA IVA SINDHUBHIH
ARYAH SARVA SAMASCHAIVAH
SADAIVA PRIYADARSHANAH

– V.R. I.1.16

He is always sought by good people like ocean is sought by rivers. Gentle and noble, equal and same for all. He is always pleasant and loving.

17. स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।
समुद्र इव गाम्भिर्ये धैर्येण हिमवानिव ॥

SACHA SARVA GUNOPETAH
KAUSALYAANANDA VARDHANAH
SAMUDRA IVA GAABHEERYO
DHAIRENA HIMAVANIVA

– V.R. I.1.17

Such is he with all excellent qualities, always enhancing the joy of his mother Kausalya. He is an ocean in profundity and Himalaya in stability and forbearance.

18. विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥

VISHNUNAA SADRUSHO VEERYO
SOMAVAT PRIYADARSHANAH
KAALAGNI SADRUSHAH KRODHE
KSHMAYAA PRITHIVEESAMAH

–V.R. I.1.18

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

DHANADENA SMASTYAAGO
SATYE DHARMA IVAAPARAH

He is Vishnu like in valour, Moon like in pleasantness. In anger, he is like fire of destruction of worlds. He is patient with forbearance like mother earth. He is like Lord of wealth in bestowing prosperity and he is Lord Dharma in truth.

Sri Rama Dharma Patham

Ramayan	Rama	Journey				RAMA RAJYAM																	
VI	Yuddha Kandam	Winning the War	Rama Vijayam Nala Setu Rama Parishvngm	Kabandha showing the way of Sugriva to Rama "SHROOVATAAM RAMA VAKSHYAMI SUGRIVO NAMA VAANARAH SATE SAHAYO MITRAMCHA SITAAYA PARIMARGANE" V.R. III-73-12/13	V	Sundara Kandam	Beauty of Braveness	Rama Prasanna Rama Doota Raghav Sharam	Lankini/Indrajit	Ravana	Vibheeshan	18											
IV	Kishkindha Kandam	Admirable Allies	Hanumad Niyojan Vali Vadha Sugriva Maitri		Vali	Sugreeva	17																
III	Aranya Kandam	Fearful Forest	Kabandha Nirdesh Jatayu Samaagam Dushta Shikshana		Mareedha	Laxmana	16																
II	Ayodhya Kandam	Capital Counciousness	Sneha Drishti Anukranta Sweekaar Pratigna Palan		Manthara	Sita	15																
I	Bala Kandam	Principled Prince	Amogha Banam Dhanur Bhanga Yagna Raksha		Tataka	Vishwamitra	14																
						OPPONENTS						ALLIES											

Worship Through Practice

Best worship is practising and ingraining the qualities of the object of worship. Real Rama-Bhakti is practising the principles, values, methods and means adopted by Rama. Any one of us can be Rama here, now, in this situation by thinking, feeling, acting and being Rama.

*When anyone does so His story will
become History – an epic.*

5. Vijayarath of Rama

VIJAYARATH OF RAMA

There is another Dharma based chariot described beautifully by Sant Sri Tulsidas in Rama Charita Manas. This is Sri Rama's chariot. Both Sri Rama and Sri Arjuna outstanding leaders – warriors – Royal – chariot holders. Let us see how Sri Rama and Arjuna are presentations of each other. Please see Dharma Vijay Rath in next page.

This is the Ethicsful victory chariot path of Sri Rama the Ethical, Excellent, Efficient, Effective royal leader of responsibility.

The qualities for such leadership are: Valour, fortitude-truth, right conduct-strength, discrimination, control, goodwill-forgiving, compassion, equality-devotion to Lord-detachment-giving-thoughtful intellect-wisdom-stable mind-Inner Control, External Control, self-regulation-and honouring the knowers and learned wise ones.

A leader with these 22 qualities can win all opponents, all people and his own self.

Sri Rama was such an outstanding inspirational leader.

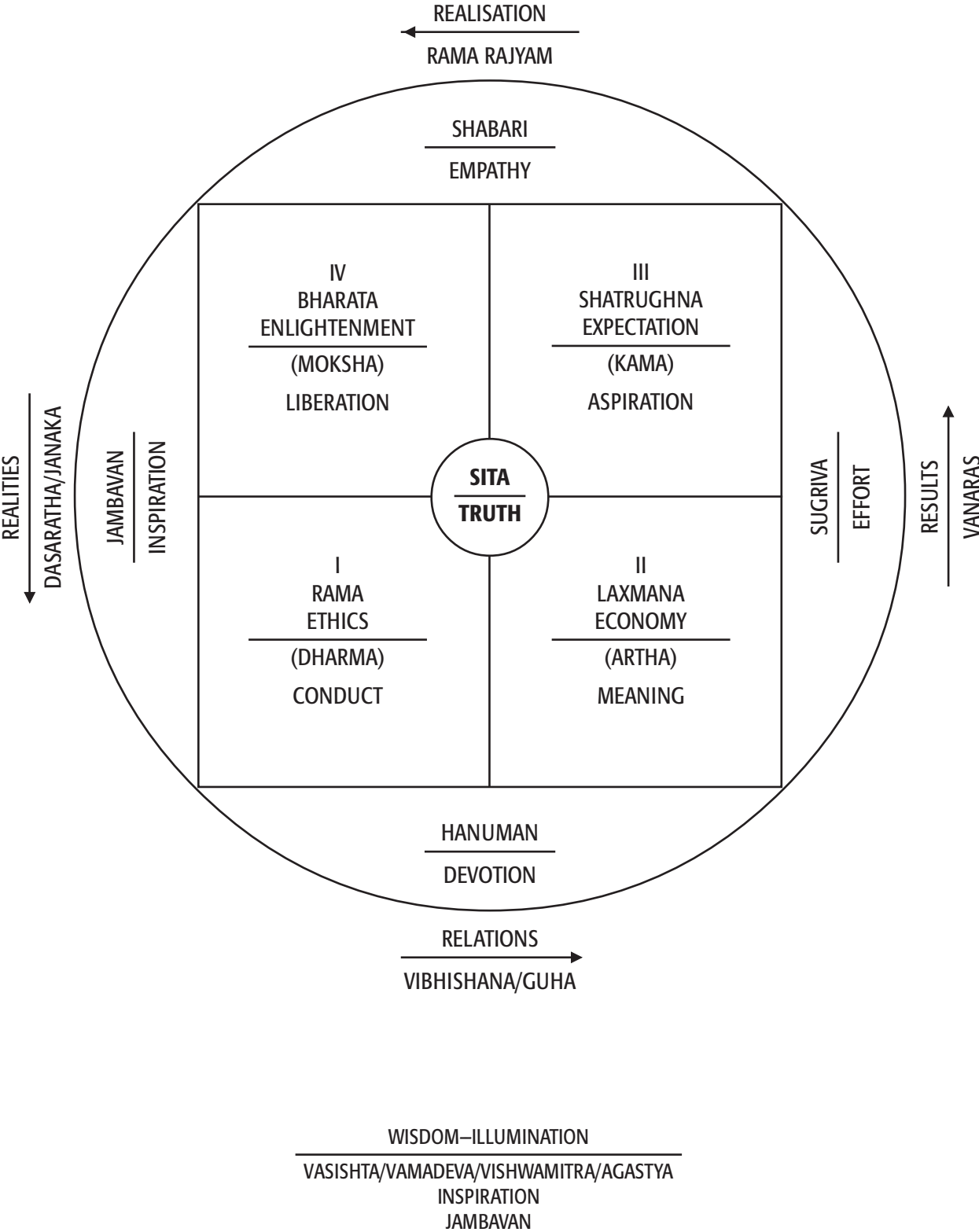
Arjuna also had all these qualities and therefore is an outstanding inspired leader. Thus Arjuna was a worthy representation of Rama the divine leader.

VEHICLE OF VALUE DRIVEN MANAGEMENT

There is another vehicle, Ratham, described in 'Achieving Excellence through Value Driven Management' on page lxxxviii of "Incredible and Inspired Leader – Arjuna: Life that Became Light" by Narayana. This was presented to faculty members and students of Noida Institute of Management on 17.1.2004.

Divine Soul Mates – Divine Associations

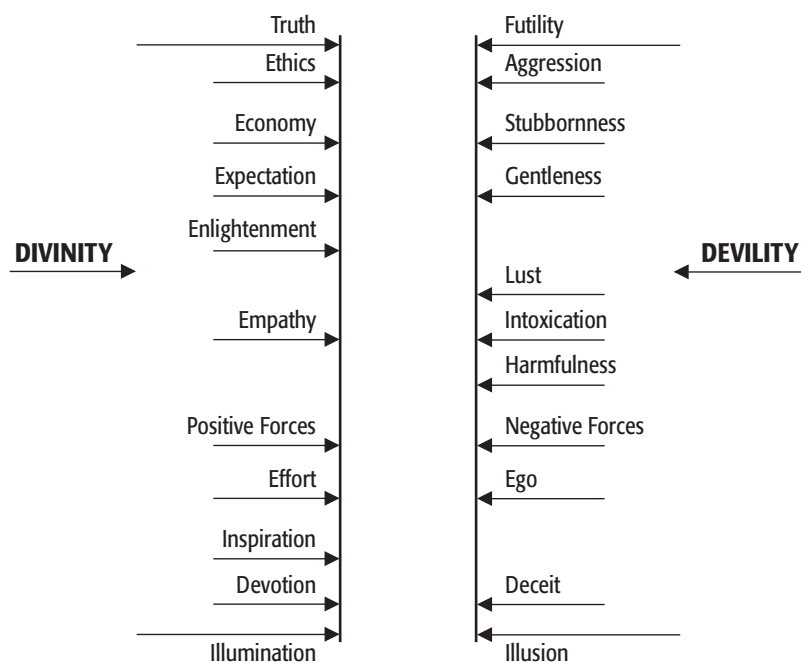
Sita Rama Satsang



6. Ethical Victory

14.12.2004

DIVINITY VERSUS DEVILITY ETHICS VERSUS AGGRESSION



DIVINITY

TRUTH = SITA

ETHICS = RAMA

ECONOMY = LAXMAN

EXPECTATION = SHATRUGHAN

ENLIGHTENMENT = BHARAT

EMPATHY = SHABARI

POSITIVE FORCES = MONKEYS

EFFORT = SUGREEVA

INSPIRATION = JAMBUVAN

DEVOTION = HANUMAN

ILLUMINATION = VASHISHTA,

VISHWAMITRA, AGASTYA

DEVILITY

FUTILITY = MANDODARI

AGGRESSION = RAVANA

STUBBORNNESS = KUMBHAKARNA

GENTLESS = VIBHISHANA

LUST = SHOORPANAKHA

INTOXICATION = KHARA

HARMFULNESS = DHOOSHANA

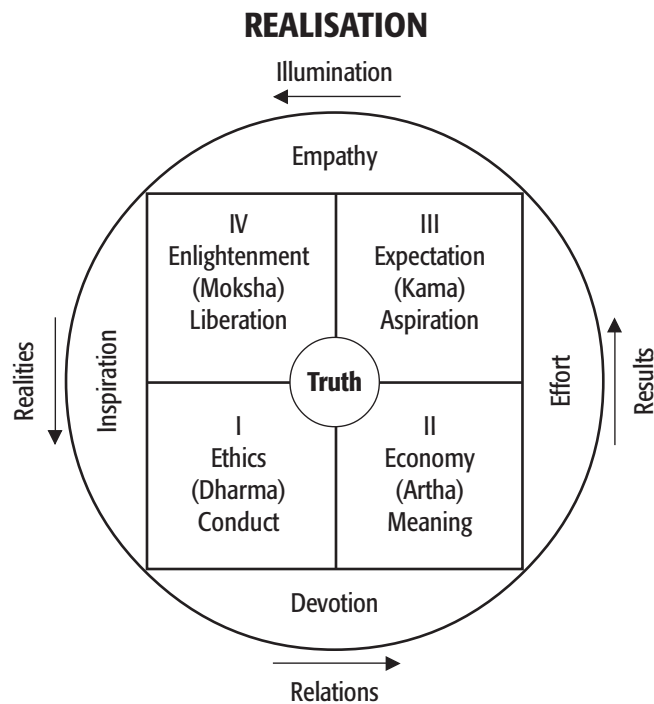
NEGATIVE FORCES = ASURAS (DEVILS)

EGO = VAALI

DECEIT = INDRAJEET

ISLAND OF NEGATIVENESS = LANKA

ILLUSION = MAREECHA



DIVINE LEADERSHIP – SPIRIT OF RAMAYANA

Right leadership shines where *Ethics*, *Economy*, *Expectation* and *Enlightenment* manage things as with *Ethics* is Supreme leader.

Ethics and *Economy* as pair contribute for well-being through wealth generation in wise ways.

While *Economical Expectations* are fulfilled, *Expectations* are primarily directed towards *Enlightenment*. *Enlightenment* support *Ethics*.

Divinity is actually expressed as the four-some way of *Enlightenment* through practices based on *Expectations of Ethical Economy*. *Dedication* serves the *Ethics & Company*. *Egoless Effort* is a great strength.

Illumination guides in different ways, *Ethics & Co.* at the beginning, middle and conclusion of the mission.

Truth is eternal partner of *Ethics* with the support of *Economy*, *Expectation* and *Enlightenment*. *Gentleness* supports and adds value to the mission of *Ethics & Co*. *Empathy* takes care of *Ethics*.

Realisation of *Ethics*, *Economy*, *Expectation* and *Enlightenment* occurs with togetherness of truth, service of *Dedication*, support of *Effort* and with mentorship of *Illumination* and Friend, of *Gentleness*.

Aggression, *Stubbornness* and *Gentleness* are three nature of human personality. *Aggression* and *stubbornness* are devilish characters. *Aggression* takes control of *stubbornness* and pushes out

Gentleness, *Aggression* steals *Truth* away from *Ethics*. *Aggression* is accompanied by Negative forces. Gentleness gets pushed out by *Aggression* takes shelter of *Ethics*.

Ego and *Effort* are two sides of life. *Ego* suppresses *Effort*. *Effort* escapes *Ego* and takes shelter of *Ethics*. *Effort* is accompanied by *Dedication*, *Inspiration* and positive forces. *Ethics* and *Economy* accept cherish the Company of *Effort*, *Dedication* and *Inspiration*. *Ethics* removes *Ego* and protects *Effort*.

Aggression after taking away *Truth* from *Ethics* hides *Truth* in an island of *negativeness*. *Deceit* and *Stubbornness* and *Negative forces* support *Aggression*.

Ethics in company of *Economy* searches for *Truth*. While searching for *Truth*, *Ethics* meets *Empathy*. *Ethics* and *Economy* are continuously guided by *Illumination* in the form of *knowledge*, *Ability* and *wisdom*.

Ethics and *Economy* with the help of *Effort*, *Dedication*, *Inspiration*, and *Positive forces* reach the *Island of negativeness* and defeat *Aggression*, *Stubbornness*, *Deceit* and *negative forces* with guidelines of *Gentleness* and blessings of *Illumination*.

Aggression is mitigated along with all *Negative companions* and *Ethics* wins. Then *Truth* joins *Ethics* and *Gentleness* takes Over *Island of Negativeness* and transforms into *Island of Positiveness*. *Effort* Governs *Positive forces* in company of *Inspiration*.

Ethics and *Truth* with *Economy* return to *Divine place* and *Ethics*, *Economy*, *Expectation* and *Enlightenment* create *kingdom* of joy where *Truth* shines.

Truth Divinity overcomes *Devility* and spreads *Divine Light*.

DIVINE PAIR

NARA NARAYANA – KRISHNA ARJUNA YOGA VASISHTA – NIRVAANA PRAKARANA

Vasishta said:

1. HARIRDEHA DWAYENAATHAH
MAHEEM AVATIRISHYATI
DEVAANSHAI RAKHILAIH SAARTHAM
NARA NARAAYANAM GATAIH.

– (S-52/27) (S=Sarga)

To reduce the weight on earth by wicked kings and warriors, Hari, Lord Vishnu will then descend on earth as avatars in two forms, as divine splendours of Nara and Narayana.

2. VASUDEVA SUTASTVEKO
VAASUDEVA ITISHRUTAH
DEHO BHAVISHYATI HARER
DWITIYAH PANDAVORJUNAH.

– (S-52/28)

One form will be son of Vasudeva known as Vaasudeva. Second one will acquire the body of the son of Pandu, Arjuna.

3. YUDHISHTIRA ITI KHYAATO
DHARMA PUTRO BHAVISHYATI
AMBODHI MEKHALAA BHOOPAH
PANDOH PUTRAM SA DHARMA VIT

– (S-52/29)

The spirit of Dharma, known as Yudhishtira will become the ruler of the world surrounded by oceans, in the form of son of Pandu.

4. DURYODHANA ITI TYOTAH
TASYA BHRAATAA PITRUVYAJAH
BHAVISHYATI DHRUDADVADDVO
BHIMO BABRHURAHHERIVA.

– (S-52/30)

He will have a younger brother Bheema and paternal cousin Duryodhana who will become adversaries like mongoose and snake.

5. ANYONYAM HARATORURVEEM
TAYOH SANGRAMA LOLAYOH
ASHTAA DASHAATRA AKSHAUHINYO
GHATISHYASTATRA BHEESHANAAH

– (S-52/31)

To defeat each other and to rule the earth, they will collect 18 divisions of army, being eager for a terrible war.

6. TAKSHAYENA VIBHAARATVAM
BHUVO VISHNUH KARISHYATI
RAAGHAVAARJUNA DEHENA
BRIHADGAANDIVA DHANVANAA

– (S-52/32)

Oh! Rama! To reduce the weightage on earth by decimating those armies of warriors Lord Vishnu will descend in the physical form of Arjuna with the bow of Gandiva.

7. VISHNORARJUNA NAAMAADAU
PRAAKRUTAM BHAAVAMAASMITAH
HARSHAAMARSHA ANVITO DEHO
NARA DHARMAA BHAVISHYATI.

– (S-52/33)

Lord Vishnu acquiring human form and name of Arjuna with lower nature of elation and pain with a physical body of a man, Nara.

8. SENAA DWAYA GATAA DRISHTVAA
SWAJANAAN MARANONMUKHAAN
VISHAADA MESHYATYUDYOGAM
YUDDHAAYA NA KRISHYATI

– (S-52/34)

Seeing both armies full of his own people facing the death he will decline to fight the war.

9. TAM ARJUNAABHIDHAM DEHAM
Prapta Kaaryaikasiddhaye
Harir Buddhena Dehena
BODAYISHYATI RAAGHAVA.

– (S-52/35)

Oh! Rama! Having acquired that physical form of Arjuna for fulfilling the mission of decimating weightage of wicked warriors on earth, Lord Vishnu in the form of intellect of Krishna teaches his own physical form, Arjuna, to be responsible to perform the duty.

10. ARJUNA UVACHA:
PARIGALITA SAMASTA SHLOKA BHAARAA
PARAMUDAYAM BHAGAVAN MATIRGATEYAM
MAMA TAVA VACHANENA LOKA BHARTUR
DINAPATINAA PARIBHOTAABJEENEENA

– (S-58/15)

Arjuna Said:

“Lord! Because of your teaching, like the lotus becomes enlightened by the light of Sun, the lord of worlds, my mind is released from the weight of grief and is shining with knowledge and enlightenment.”

11. ITYUKTVOTTHAYA GAANDIVA
DHANVAA SA HARI SAARATHIH
ARJUNO GATA SANDEHO
RANA LEELAM KARISHYATI

– (S-58/17)

“Having said thus Arjuna, the holder of Gaandiva bow and the one whose charioteer is Hari, drives away all his doubts and performs the act of war.”

12. SRI VASISHTA SAID:
Etaam Drishtim Avashtabhya
Raaghavaagha Vinashineem
Tishta Nissanga Sanyaasa
BRAHMAPANA MAYAATMAKAH

– (S-59/1)

Oh! Ramaa! Adopting this sin-mitigating view and approach (of Arjuna) stay stable with detachment with yourself offered to Supreme Self.

(Thus we can see that Vasishta advises Rama to adopt the path of future Arjuna).

Thus Lord Vishnu appeared as Arjuna to establish right conduct with inspiration from his own self as spirit of Krishna to set an example for the world and human beings through his inspiration (as Krishna) and his implementation (as Arjuna).

No wonder that Arjuna, the lower spirit of Vishnu accomplished many achievements like that of the higher spirit of Vishnu, Sri Rama, in an earlier era. Thus spirit and actions of Sri Rama reflected well in Arjuna.

Thus we have three great splendours of Lord Vishnu in the form of Purna Purushottama Krishna, Maryada Purushottama Rama and Narottama Arjuna.

16. Glimpses of Rama and Krishna

I. KALI SANTARANA UPANISHAD (Krishna Yajur Veda)

ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहे ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहे ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ Let us be supported together
Let us be protected together
Let us work energetically, together
Let us learn enthusiastically together
Let us be without friction, together
ॐ Peace Peace Peace.

दापारान्ते नारदो ब्रह्माणं जगाम कथं
भगवन् गाम् पर्यटन् कलिं संतरेयम् इति ।
स होवाच ब्रह्म साधु पृष्ठोऽस्मि सर्वं श्रुति रहस्यं
गोप्यं तत् शृणु येन कलिं संसारं तरिष्यसि ।
भगवन् आदिपुरुषस्य नारायणस्य नामोच्चारण
मात्रेण निधूतो कलिर्भवति ॥ १ ॥

DVAAPARAANTE NAARADO BRAHMAANAM JAGAAMA KATHAM
BHAGVAN GAAM PARYATAN KALIM SAMTAREYAM ITI.
SA HOVAACHA BRAHMA SAADHU PRUSHTO'SMI SARVA SHRUTI RAHASYAM
GOPYAM TAT SHRUNU YENA KALI SAMSAARAM TARISHYASI.
BHAGAVAT AADIPURUSHASYA NAARAAYANASYA NAAMOCCHHARANA
MAATRENA NIRDOOTA KALIR BHAVATI.

At the end of the Dvapara (yuga) Narada¹ went to Brahma and addressed him thus; “O Lord, how shall I, roaming over the earth² be able to overcome the effects of Kali (yuga)?” Brahma replied thus; “You have asked well. Listen to that which all the Vedas keep secret and hidden, through which one may cross the ocean of mundane existence (samsara) during Kali (yuga). It is through the mere recitation of the names of the Primeval Personality of Godhead — Lord NARAYANA³, that one transcends the evil effects of the Kali Yuga.

नारदः पुनः पप्रच्छ तन्नाम किमिति ।
स होवाच हिरण्यगर्भः ।

NAARADAH PUNAH PAPRACCHA TAN NAAMA KIM ITI.
SA HOVAACHA HIRANYAGARBHAH.

Narada asked again: “What are those names?” Brahma (Hiranyagarbha replied;

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

Hare raama hare raama raama raama hare hare.
hare krishna hare krishna krishna krishna hare hare.

इति षोडशकं नाम्नां कलिकल्मष नाशनम् ।
नातः परतरोपाय सर्व वेदेषु दृश्यते ॥ २ ॥

ITISHODASAKAM NAAMNAAN KALI-KALMASHA NAASHANAM.
NAATAH PARATARA-UPAAYA SARVA VEDESHU DRISHYATE.

These sixteen names⁴ destroy the negative effects of Kali. No better means (*upaya*) than this is to be had in all Vedas.

इति षोडश कलावृतस्य जीवस्य आवरण विनाशनम् ।
ततः प्रकाशते परं ब्रह्म मेघापये रवि रश्मि मण्डलीवेति ॥ २ ॥

ITISHODASHA KALAAVRUTASYA JEEVASYA AAVARANA VINAASHANAM
TATAH PRAKAASHATE PARAM BRAHMA MEGHAAPAYE RAVI RASHMI MANDALEEVETI.

¹ Narada is called *Kali-kaaraka* = the generator of kali or conflict, but he is also the adjuster of the Law of Karma. As such he goes to his father Brahma in order to discover the way to overcome the Kali Yuga or Age of Conflict.

² Narada was cursed by the Daksha to roam over the earth with a lute in hand.

³ Here Brahma establishes the fact that Naaraayana is the original Supreme Personality of Godhead.

⁴ The 16 names are for ridding the *jiva* of its 16 concealing envelopes referred to in the next verse.

These sixteen names destroy the 16 envelopments⁵ (*kala*) in which the *jiva* is enveloped (*avarana*). Then like the Sun which shines forth once the clouds are dispersed, *Parabrahman*⁶ alone radiates forth.”

पुनर्नारदः पप्रच्छ भगवन्कोऽस्य विधिरिति ।
तं होवाच नास्य विधिरिति ।
सर्वदा शुचिशुचिर्वा पठन् ब्रह्मणः
सलोकतां समीपतां सरूपतां सायुज्यमेति ।
यदास्य षोडशकस्य सार्धं त्रिकोटिर्जपति
तदा ब्रह्महत्यां तरति ।
तरति वीरहतयाम् ।
स्वर्णस्तेयात् पुतो भवति ।
वृषलीगमनात् पूतो भवति ।
सर्व धर्म परित्याग पापात् सद्यः शुचितामाप्नुयात् ।
सद्यो मुच्यते सद्यो मुच्यते इत्युपनिषत् ॥ ३ ॥

PUNAR NARADAH PAPRACCHA BHAGAVAN KO'SYA VIDHIR ITI.
TAM HOVAACHA NAASYA VIDHIR ITI.
SARVADAA SHUCHIR ASHUCHIR VAA PATHAN BRAAHMANAH
SALOKATAM SAMEEPATAAM SAROOPTAAM SAAYUJYAM ETI.
YADAASYA SHODASHAKASYA SAARDHA TRIKOTIR JAPATI
TADAA BRAHMA-HATYAAM TARATI.
TARATI VEERAHATYAAM.
SVARNASTEYAAT POOTO BHAVATI.
VRUSHALEE-GAMANAAT POOTO BHAVATI.
SARVA DHARMA PARITYAAGA PAAPAAT SADYAH SHUCHITAAM AAPNUYAAT.
SADYO MUCHYATE SADYO MUCHYATE ITYUPANISHAD.

Again Narada asked; “O Lord what are the regulations (*vidhi*) to be observed?” Brahma replied: “There are no regulations. Whoever in a pure or impure state chants these names, attains the same world (*salokya*), proximity to (*samipy*a), the same form as (*sarupya*) or absorption into Brahman (*sayujya*).

ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

⁵ The 16 *kalas* which comprise the subtle body (*linga sharira*) according to Sankhya, are discussed in the *Prashna Upanishad*, they are: *praana*=life force, *shraddha*=faith, *kham*=ether, *vaayu*=air, *jyotih*=fire/light, *aapah*=water, *pruthvi*=earth, *indriyam*=sense organs, *manah*=mind, *annam*=the sheat comprised of the food eaten, *vriyam*=vital energy, *tapah*=meditation/inner heat, *mantrah*=sonic power, *karma*=actions and their reactions, *lokaah*=the realms of existence, and *naama*=individuation.

⁶ *Parabrahman* here is identified with the *jiva*. As long as the *aatman* or Self is enveloped by the obscuring envelopes it is known as *jiva*. Once the obscurations are removed it becomes known as *parabrahman*.

ॐ LET US BE SUPPORTED TOGETHER
LET US BE PROTECTED TOGETHER
LET US WORK ENERGETICALLY, TOGETHER
LET US LEARN ENTHUSIASTICALLY TOGETHER
LET US BE WITHOUT FRICTION, TOGETHER
ॐ PEACE PEACE PEACE.

HARE RAMA HARE KRISHNA HARE HARE

May 1991

HARE RAMA HARE RAMA,
RAMA RAMA HARE HARE;
HARE KRISHNA HARE KRISHNA,
KRISHNA KRISHNA HARE HARE.

Meditate on Rama the Supreme one
Meditate on Krishna the ultimate one.

— Kali Santarana Upanishad

Rama and Krishna are two ideals of Indian culture and values. These two are examples of Humanity and Divinity.

Rama has set example for ideal human behaviour. Krishna has set standards for excellent and responsible divine leadership qualities.

Rama personified and demonstrated qualities of learning, brotherly love, respect to parents, reverence to teachers, facing challenges at young age, meeting and winning the great opportunities, obeying the parents, leaving the wealth and power without any ill feeling, living as an ascetic, bearing the grief of separation from life partner, making new friendships, living in unknown and new areas, helping whoever in difficulties, loving all without consideration for cast, creed or colour, vanquishing the wicked, protecting the good, following the path of truth and right conduct throughout life and establishing gentle and ideal government where people lived and progressed happily.

Krishna personified and demonstrated qualities of courage, strength and intelligence, value of friendship, facing challenges at the young age, vanquishing evil forces, learning, strategic alliance in support of Dharma, idea generation, development of strategy, protecting good people at critical times, teaching fitting lessons to the tricky operators, taking the side of right people, encouraging heroes in their critical moments, achieving turn around in apparently losing situations, advising in war without personal fighting, becoming supreme teacher of ultimate knowledge, protecting right and vanquishing wrong and establishing an environment of right administration.

Rama was ideal man. Krishna was ideal Manager. Rama experienced difficulties. Krishna witnessed others' difficulties. Rama lost kingdom. Krishna helped when others lost kingdom. Rama went to forests. Krishna cared for those who went to forests. Rama fought and won the war. Krishna made others to fight and win the war. Rama lived ideally. Krishna loved ideally.

Rama wept. Krishna smiled. Rama was leader himself. Krishna was guide to leaders. Rama was Master-Achiever. Krishna was Master-Teacher. Rama did great things. Krishna taught great things. Do as Rama did. Do as Krishna said.

Meditate on Rama. Meditate on Krishna. Be like both Rama and Krishna. Be a Master-Achiever and also a Master-Teacher. Be Rama. Be Krishna. Be a Rama Krishna. Be a Missionary for Human excellence in becoming a divine visionary and in creating and developing a band of dedicated missionaries. Be best of men and develop best of men.

Be a Krishna, a Yogeshwara within. Be a Rama a great achiever and example for outside world.

This is That
This (Rama-krishna) is That (Hari)

II. Sri Krishna Upanishad

श्रीकृष्णोपनिषत्

यो रामः कृष्णतामेत्य सार्वार्त्त्यं प्राप्य लीलया ।
अतोषयद्देवमौनिपटलं तं नतोऽस्म्यहम् ॥ १ ॥

AUM. THAT Rama who having attained Krishnahood
Gained universal self-ness, just as a divine play,
Caused Gods and Munis to become delightful,
He is now worshipped and honoured by me.

– (Krishnopanishad (96), Atharvaveda)

Peace Invocation

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः ।

– (Atharva Veda Shanti Mantra)

AUM, Let us hear good through our ears.
Let us see good through our eyes.
With stable organs and satisfied body,
Let us live ordained life useful to all.
Let Indra, Vruddhashrava, cause good to us.
Let nurturing Sun, knower of universe, cause good.
Let Taarkshya, Arishtanemi cause good
Let Brihaspati grant what is good to us
AUM, PEACE, PEACE, PEACE.

Now first continent begins.

1. हरिः ॐ । श्रीमहाविष्णुं सच्चिदानन्दलक्षणं रामचन्द्रं
दृष्ट्वा सर्वाङ्गसुन्दरं मुनयो वनवासिनो विस्मिता बभूवुः ।
तं होचुर्नोऽवद्यमवतारान्वै गण्यन्ते आलिङ्गामो भवन्तमिति ।
भवान्तरे कृष्णावतारे यूयं गोपिका भूत्वा मामलिङ्गथ
अन्ये येऽवतारास्ते हि गोपा न स्त्रीश्च नो कुरु ।
अन्योन्यविग्रहं धार्यं तवाङ्गस्पर्शनादिह ।
शाश्वतस्पर्शयितास्माकं गृण्हीमोऽवतारान्वयम् ॥ १ ॥

Seeing Shri Mahavishnu, the Super form of Truth-Consciousness-Bliss, Sri Ramachandra, handsomely beautiful all round in all aspects of his human form, the Munis, forest-living, have become surprised, moved and said “Your Avataras are wonderfully defined. We will embrace you to become one with you”. He smiled and said “In next becoming of Krishna of me, you will become cowherds and cowherd ladies and will embrace me to be blissfully one with me.” They said “Ensure please that we all become cowherds, cowherd ladies in next Avatara, and be in contact with us again and again!”

2. रुद्रादीनां वचः श्रुत्वा प्रोवाच भगवान्स्वयम् ।
अङ्गसङ्गं करिष्यामि भवद्वाक्यं करोम्यहम् ॥ २ ॥

Listening to Rudra and Munis, the Lord said: “Will fulfil your words. Will be in contact and touch with you at organic plane”.

3. मोदितास्ते सुरा सर्वे कृतकृत्याधुना वयम् ।
यो नन्दः परमानन्दो यशोदा मुक्तिगेहिनी ॥ ३ ॥

All and munis became delighted and said “We have become blessed and fulfilled now. Where are the Avataaras? Nanda is Paramaananda, Super Bliss. Muktikanta, liberation lady is Yashoda.

4. माया सा त्रिविधा प्रोक्ता सत्त्वराजसतामसी ।
प्रोक्ता च सात्त्विकी रुद्रे भक्ते ब्रह्मणि राजसी ॥ ४ ॥

Maya is of three kinds – Saatviki, Raajasi, Taamasi – Gentle, Aggressive and Ignorant.

5. तामसी दैत्यपक्षेषु माया त्रेधा ह्युदाहृता ।
अजेया वैष्णवी माया जप्येन च सुता पुरा ॥ ५ ॥

Saatviki Maya belongs to Rudra. Raajasi Maya belongs to Brahma, Taamasi, Vishnu.

6. देवकी ब्रह्मपुत्रा सा या वेदैरुपगीयते ।
निगमो वसुदेवो यो वेदार्थः कृष्णरामयोः ॥ ६ ॥

Devaki is daughter of Brahma, which is told by Vedas.
Vedas are Vasudeva, meaning of vedas are Krishna and Rama.

7. स्तुवते सततं यस्तु सोऽवतीर्णो महीतले ।
वने वृन्दावने क्रीडङ्गोपगोपीसुरैः सह ॥ ७ ॥

They are sung by vedas and they descent to Earth.
Play with gopas and gopis along with Gods.

8. गोप्यो गाव ऋचस्तस्य यष्टिका कमलासनः ।
वंशस्तु भगवान् रुद्रः शृङ्गमिन्द्रः सगोसुरः ॥ ८ ॥

Gopis and cows are Riks, guiding stick is Brahma
Flute is Bhagavan Rudra, The horn is Indra

9. गोकुलं वनवैकुण्ठं तापसास्तत्र ते द्रुमाः ।
लोभक्रोधादयो दैत्याः कलिकालस्तिरस्कृतः ॥ ९ ॥

Gokula is Vaikuntha, Trees are the Munis.
Meanness, anger, fear are the Devils.
Kali is the one who is rejected by all.

10. गोपरूपो हरिः साक्षान्मायाविग्रहधारणः ।
दुर्बोधं कुहकं तस्य मायया मोहितं जगत् ॥ १० ॥

Gopal is verily Vishnu, with illusory form.
That illusion, Vishnumaya, is difficult to understand
Whole world is deluded by Krishna Maya.

11. दुर्जया सा सुरैः सवैर्धृष्टिरूपो भवेध्वजः ।
रुद्रो येन कृतो वंशस्तस्य माया जगत्कथम् ॥ ११ ॥

Even Gods cannot win that Maya, by which
Rudra has become flute, how world can win?

12. बलं ज्ञानं सुराणां वै तेषां ज्ञानं हृतं क्षणात् ।
शेषनागो भवेद्रामः कृष्णो ब्रह्मैव शाश्वतम् ॥ १२ ॥

Strength and knowledge of Gods are stolen in a moment!
Shesha serpent is Balarama, Krishna is eternal Brahma

13. अष्टावष्टसहस्रे द्वे शताधिक्यः स्त्रियस्तथा ।
ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचः स्त्रियाः ॥ १३ ॥

Sixteen thousand one hundred eight women are
Riks, Upanishads which are forms of Brahma.

14. द्वेषश्चाणूरमल्लोऽयं मत्सरो मुष्टिको जयः ।
दर्पः कुवल्यापीडो गर्वो रक्षः खगो बकः ॥ १४ ॥

Jealousy is Chanura wrestler. Mushtika is Aggression.
Pride is kuvalayapeeda elephant, Devil bird is Baka.

15. दया सा रोहिणी माता सत्यभामा धरेति वै ।
अघासुरो महाव्याधिः कलिः कंसः स भूपतिः ॥ १५ ॥

Compassion is Rohini Maata, Satyabhama is Earth
Aghaasura is great illness, Kali is the King Kamsa

16. शमो मित्रः सुदामा च सत्याक्रूरोद्धवो दमः ।
यः शङ्खः स स्वयं विष्णुर्लक्ष्मीरूपो व्यवस्थितः ॥ १६ ॥

Inner control is friend Sudama, Akrura is Truth.
THAT conch is Vishnu himself in Laxmi form.

17. दुग्धसिन्धौ समुत्पन्नो मेघघोषस्तु संस्मृतः ।
दुग्धोदधिः कृतस्तेन भग्नभाण्डो दधिगृहे ॥ १७ ॥

That conch is born in Milk ocean with sound of cloud,
Pots of milk are milk-ocean, Vishnu plays with them
as child and breaks them.

18. क्रीडते बालको भूत्वा पूर्ववत्सुमहोदधौ ।
संहारार्थं च शत्रूणां रक्षणाय च संस्थितः ॥ १८ ॥

He played becoming boy-like, in that great ocean
For protecting good and mitigating evil
with compassion to all beings safeguarding right way.

19. कृपार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।
यत्स्रष्टुमीश्वरेणासीत्तच्चक्रं ब्रह्मरूपदृक् ॥ १९ ॥

With comparison to all beings as protector of Dharma he was.
That creation by the Lord was made into cycle
which is appearance of the ultimate form.

20. जयन्तीसंभवो वायुश्चमरो धर्मसंजितः ।
यस्यासौ ज्वलनाभासः रवङ्गरूपो महेश्वरः ॥ २० ॥

The wind and fan are Lord Dharma,
the sword shining is Maheshwara.

21. कश्यपोलूखलः ख्यातो रज्जुर्माताऽदितिस्तथा ।
चक्रं शाङ्खं च संसिद्धिं बिन्दुं च सर्वमूर्धनि ॥ २१ ॥

The grinder is Kashyapa, Rope is Aditi,
The chakra, conch, Siddhi bindu all are as they were.

22. यावन्ति देवरूपाणि वदन्ति विभुधा जनाः ।
नमन्ति देवरूपेभ्य एवमादि न संशयः ॥ २२ ॥

For these divine forms all have do salute
There is no doubt about their divinity

23. गदा च काळिका साक्षात्सर्वशत्रुनिर्बहिणी ।
धनुः शार्ङ्गं स्वमाया च शरत्कालः सभोजनः ॥ २३ ॥

Mace is verily all enemy destroying Kaali.
His own Maya is Saranga bow, Spring season is food.

24. अलुङ्काण्डं जगत्बीजं धृतं पाणौ स्वलीलया ।
गरुडो वटभाण्डीरः सुदामा नारदो मुनिः ॥ २४ ॥

His own element as lotus stem is seed of the world.
Garuda is Bhandira Banyan. Narad is Sudama.

25. वृन्दा भक्तिः क्रिया बुद्धिः सर्वजन्तुप्रकाशिनी ।
तस्मान्न भिन्नं नाभिन्नमाभिर्भिन्नो न वै विभुः ।
भूमावुत्तारितं सर्वं वैकुण्ठं स्वर्गवासिनाम् ॥ २५ ॥

Brindadevi is Devotion, Action and Intellect joined
which is the source of light for all beings.
All is not separate from That Supreme ONE.
All is THAT Super form only, THAT ONE.
The Lord is not separate from Gopis all.
Vaikuntha has home to Earth for Gods.

सर्वतीर्थफलं लभते एवं वेद ।
देहबन्धाद्विमुच्यते इत्यनिषत् ।

Knowing this people attain Divinity
Knowing this secret Upanishad
The merit of all pilgrimages are gained
The bondage of body is removed.

THIS IS UPANISHAD.

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्रां ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
॥ इति ॐ तत्सत् ॥

— R.V. I-89-8

Peace Invocation

AUM, Let us hear good through our ears.
Let us see good through our eyes.
With stable organs and satisfied body,
Let us live ordained life useful to all.
Let Indra, Vruddhashrava, cause good to us.
Let Nurturing Sun knower of universe, cause good.
Let Taarushya, Arishtanemi cause good
Let Brihaspati grant what is good to us
AUM, PEACE, PEACE, PEACE.

Ramayana – Victory of Ethics

2023

The two great epics, Ramayana and Mahabharata have transformed India and the World through its teachings depicting values, principles, ethics and right approaches to daily life.

Ramayana is the story of four brothers, three brothers, two brothers and one brother.

The whole story illustrates the drama of human nature, purpose and goals of life.

The Cast of Ramayana –

I. Four Brothers

Raama-Dharma-Ethics

Laxmana-Artha-Economics (Meaning)

Shatrughna-Kaama-Desire (Aspiration)

Bharata-Moksha-Liberation

(Dharma, Artha, Kaama and Moksha are the four purposes of human life. Together they make life worthy and meaningful.)

II. Three Brothers

Raavana-Rajas-Ego (Aggression)

Kumbhakarna-Tamas-Ignorance (Physical Force)

Vibheeshana-Sattva-Knowledge (Gentleness)

(Sattva, Rajas and Tamas are three “Gunas” – characters of human nature. A person has Sattvik, Rajasik or Tamasik qualities.)

III. Two Brothers

Vaali-Ahamkar-Ego

Sugreeva-Jivi-Individual self

(Ego is “I”. Self is “i”. I suppresses i. These are two ‘Selves’: the base – selfish self “I” and the higher self “i”)

IV. One Brother

Hanumaan-Shraddha-Devotion-Bhakti (Dedication)

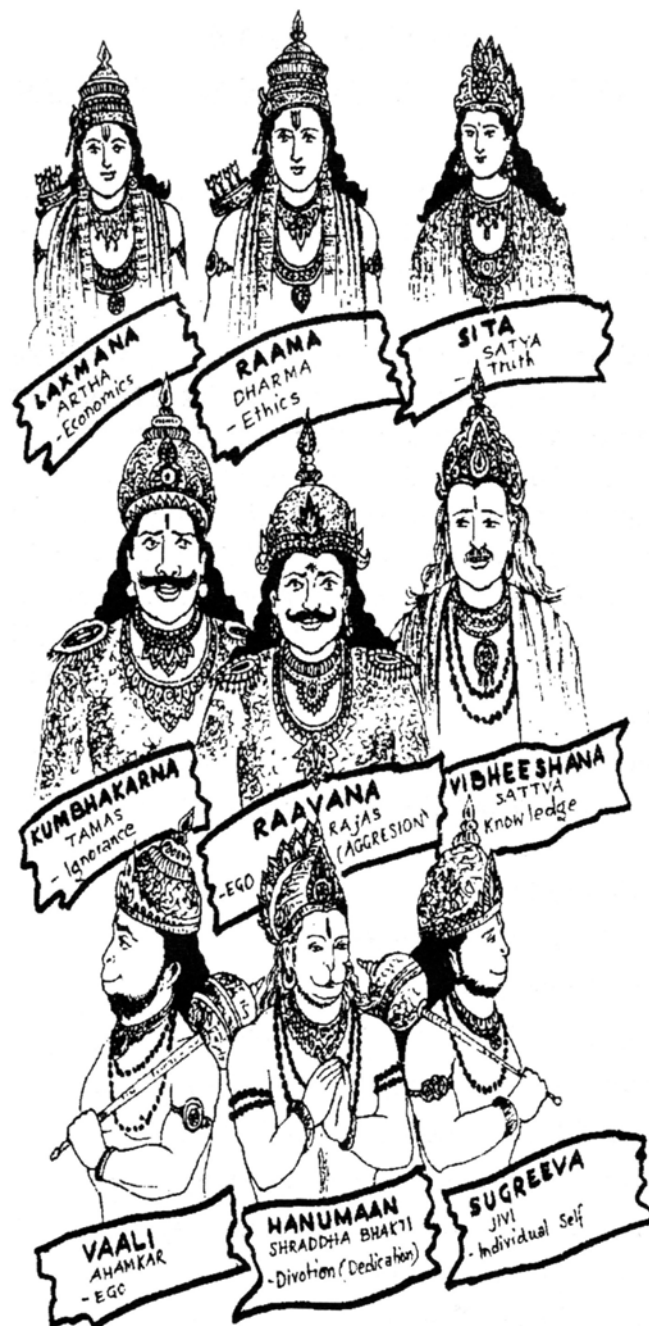
V. The Reality

Sita-Satya-Truth

The story of Ramayana is representative of how values and principles win in life, in the struggle against wicked forces.

Let us see the drama in detail.

Ethics (Dharma), Economy (Artha), Aspiration (Kaama) and Liberation (Moksha) together make life valuable, meaningful, contributive and spiritual.



Ethics and Economy is one pair. Ethics without Economy is toothless and Economy without Ethics is useless. Ethics and Economy together is excellence. Desire (Aspiration) for material objects is lust. Desire for liberation is light. Thus desire (Aspiration) and liberation is an enlightening combination. Liberation and Aspiration are aligned and devoted to Ethics. Ethics makes Economy, Aspiration and Liberation complete and valuable.

Ethics, Economy, Aspiration and Liberation together is the Supreme Spirit. Ethics is the beginning and the foundation of life and liberation is purpose and goal of life.

Economy and Aspiration are the processes that connect Ethics to Liberation. Ethics and Truth is the Couple. Marriage between Ethics and Truth is a divine compound. Ethics without Truth is grief and Truth without Ethics is helpless.

Rajas is aggression. Tamas is ignorance and Sattva is knowledge and gentleness. Aggression takes advantage of Ignorance, it ignores and kicks out knowledge and gentleness. Knowledge seeks and takes shelter from Ethics. Aggression snatches and steals the truth away from Ethics and from the protection of Economy. Aggression hides the truth.

Ahamkaaram is Ego. Jivi is individual self. Ego and self are twins represented by “I” and “i”. Ego suppresses and hammers self again and again. Self approaches dedication, and other good qualities. Self with the help of dedication seeks help and friendship from Ethics and Economy.

Ethics vanquishes Ego and lifts self to light. Dedication with motivation from Self, and inspiration from Ethics, searches for Truth stolen by Aggression and identifies the Truth.

Ethics and Economy with the strength of Self, Dedication, Knowledge and many other good qualities proceed to the island of Aggression and Ignorance to regain the Truth. On the way they build a bridge across troubled waters with the help of natural skills.

Ethics destroys Ignorance and Aggression, and the Truth comes out. The island of Aggression and Ignorance now becomes the island of Gentleness and Knowledge. Self rules bright, without Ego, along with dedication.

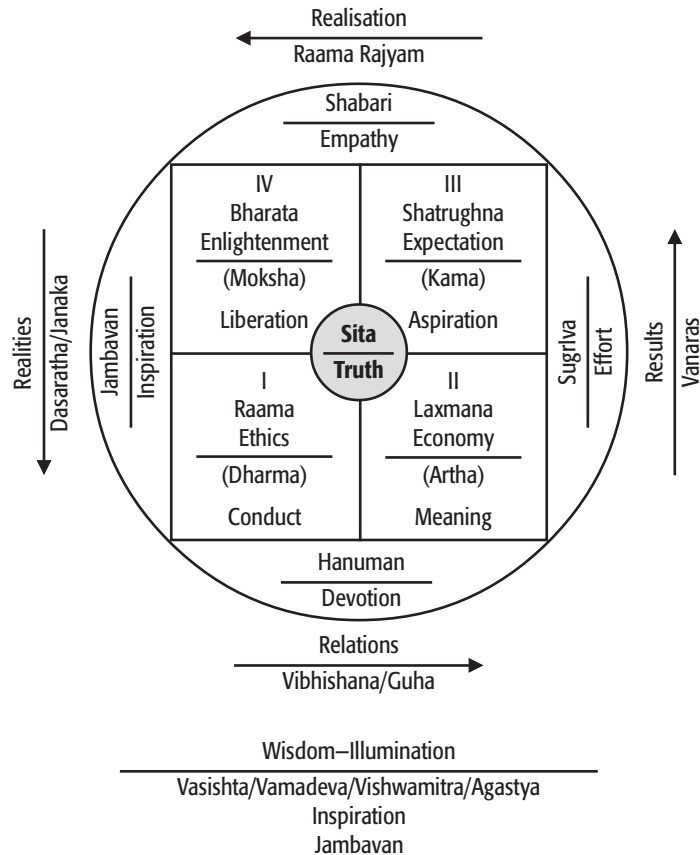
Ethics joined with Truth becomes Regal along with Economy, Aspiration and Liberation.

*Lead the life of truth, ethics, economy,
aspiration and liberation,
With the help of self, dedication and knowledge,
Remove ego, aggression and ignorance.*

Ramayana: Four Brothers and Six Purusharthas

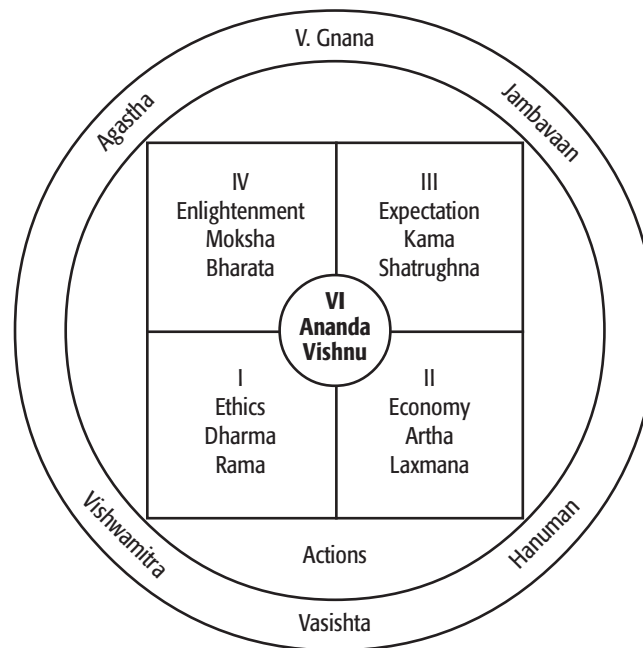
2023

Ramayana which is the handbook of Victory of Ethics is the story of four brothers: Rama, Laxmana, Shatrughna and Bharat; three brothers: Ravana, Kumbhakarna and Vibheeshana; two brothers: Vaali and Sugriva; and one brother: Hanuman.



Ethics (Dharma), Economy (Artha), Aspiration (Kaama) and Liberation (Moksha) together make life valuable, meaningful, contributive and spiritual.

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With Insight
 Ramayana is also the Example of
 Six Purusharthas of
 Dharmartha Kamamoksha Gnanananda
 in Form of
 Rama & Lakshmana, Shatrughna & Bharata, Rishis, Jambavaan, Hanuman & Srivishnu

Ethics, Economy, Aspiration and Liberation together is the Supreme Spirit. Ethics is the beginning and the foundation of life and liberation is purpose and goal of life. Economy and Aspiration are the processes that connect Ethics to Liberation.

Ethics and Truth is the Couple. Marriage between Ethics and Truth is a divine compound. Ethics without Truth is grief and Truth without Ethics is helpless.

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Ethics and Economy with the strength of Self, Dedication, Knowledge and many other good qualities proceed to the island of Aggression and Ignorance to regain the Truth. On the way they build a bridge across troubled waters with the help of natural skills.

Ethics destroys Ignorance and Aggression, and the Truth comes out. Truth can withstand and pass through any test by fire.

The island of Aggression and Ignorance now becomes the island of Gentleness and Knowledge. Self rules bright, without Ego, along with dedication.

Ethics joined with Truth becomes Regal along with Economy, Aspiration and Liberation.

In this way, Ramayana shows how to live an exemplary and divine life of Truth, Ethics, Economy, Aspiration and Liberation with the help of Spirit of Soul within and with dedication and knowledge eliminating ego, aggression and ignorance.

Raama and Sita in the company of Bharata, Shatrughna, Hanuman, Jambavan, Sugriva, Vibhishana, Vashishta and all monkeys are the shining example of supreme divinity in the form of Dharma (Ethics), Satya (Truth), Liberation (Bharatha), Aspiration (Shatrughna), Devotion (Hanuman), Knowledge (Jambavan), Life of effort (Sugriva), Gentleness (Sattva), and devotees (Monkeys).

***This is That
This (Story) is That (Supreme)***

Reading the Mind – Tenali Ramakrishna

2001

Krishnadevaraya was a great Emperor of Vijayanagar Empire in South India. He was not only a great warrior but also a great patron of Art and Literature. He himself was a gifted poet and wrote the most famous Telugu poem 'Amuktamalyada', which tells the story of Lord Maha Vishnu and Godadev's divine love and life.

Tenali Ramakrishna was one of the eight gifted poets in the court of Krishnadevaraya. He was very creative, intelligent, witty and always ready with a repartee. Once in the court Nandi Timmana, a senior poet said "Reading human minds is very difficult."

Rama Raja Bhushana, another poet supported, "I fully agree." Dhoorjati added, "Reading the minds of women is even more difficult." Everyone more or less approved. Only Tenali Rama remained silent.

Peddanna asked Tenali Rama "What is your opinion!" Tenali replied "There is no problem in reading the minds of people. I always do it just as a routine." All were surprised.

Rama Raja Bhushana was envious of Tenali Rama because the Emperor always praised him. Hence, seizing the opportunity to belittle him said, "Do not boast Rama! How can you read minds just like that?"

Tenali Rama said "There is no doubt! I know what is going inside your mind."

The Prime Minister intervened, "Tenali Rama! We know you are intelligent but how can you claim that you read minds regularly. I, with my age, knowledge and experience still find the human mind unfathomable like an ocean and difficult to understand."

Rama bowed to Timmarusu, the Prime Minister and said "Appaji! You are right, but I have found the way to know the mind of all!"

Dhoorjati looked at the Emperor and Rama Raja Bhushana said, "O' Emperor! There is no limit to the ego of this pretender. Please judge and tell us whether this fellow can read the minds of the people in this assembly."

Krishnadevaraya smiled, turned to Tenali Rama and said, "Ramaji can you now tell what is in the mind of each of us present in this assembly?"

Rama said "Yes".



King said "Choose anyone and tell what is going on in his mind. For example, tell about General Nagama Nayak."

Rama said "Why Nagama Naik? I can tell what is going on in the mind of each person in one stroke. Oh Great King! All of them are thinking that your Highness should live for many years with health, wealth, success and prosperity! Please ask everyone if it is true or not!"

The King looked around and everyone said in one voice, "Yes! It is so! Long live the King!"

*People are positive publicly.
Everyone endeavours to appear good.*

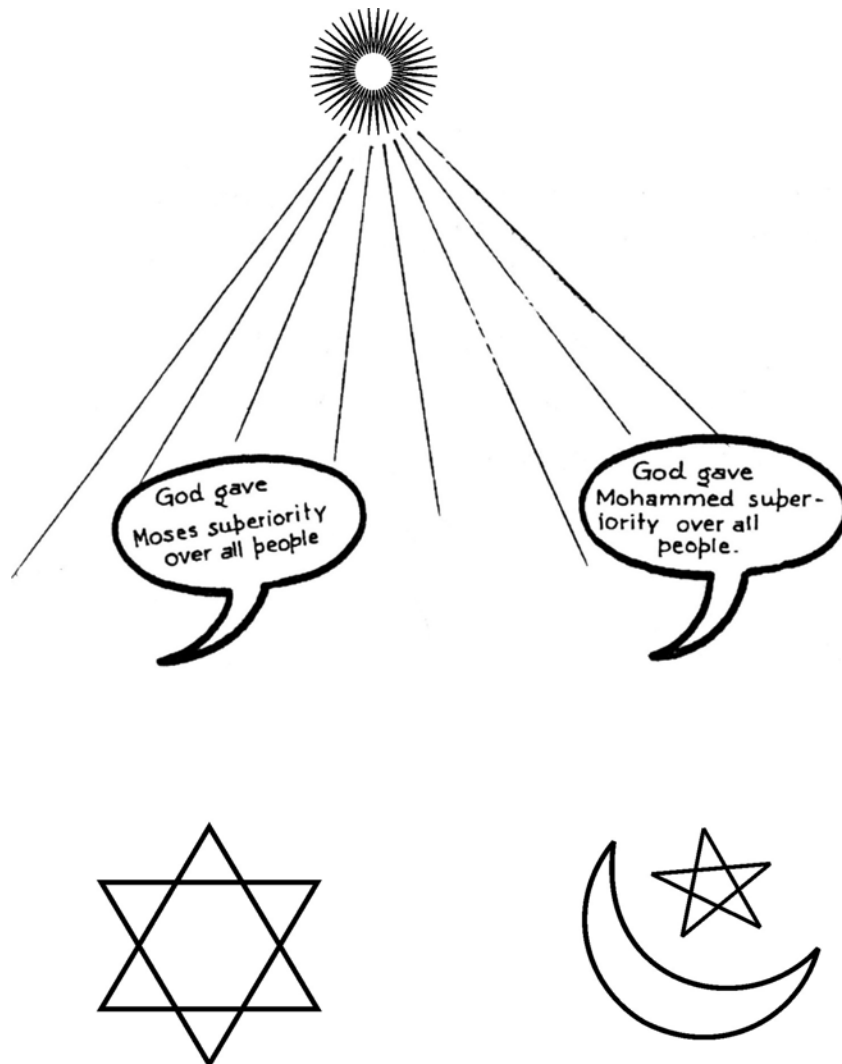
Respecting Others – Mohammed and Moses

2005

Jews, Christians and Muslims, all three are related. Christianity emerged from Judaism, the religion of the Jews. The Old Testament belongs to the Jewish religion while the New Testament extends the Bible to include the revelations and messages of Jesus Christ and other Saints.

Mohammed accepted the messengers of Judaism and Christianity and expressed it in the Quran as the final message of God.

Moses is a great messenger of God for Jews. Jesus is a greater messenger for Christians. Mohammed is the greatest messenger for Muslims.



One day, one Muslim devotee was having a talk with his Jewish neighbour. The Muslim said, "God gave Mohammed superiority over all people."

The Jew said "God gave Moses superiority over all people."

On hearing this, the Muslim raised his hand and hit the Jew. He then went to Prophet Mohammed and informed him about what had happened and what he had done.

The Prophet said, "Do not give me superiority over Moses. On the day of Resurrection all the people will fall unconscious and I will be one of them. But, I will be the first to regain consciousness!"

The Prophet continued, "Then I will see Moses standing near the throne of the Lord! I will not know whether Moses has also fallen unconscious and got up before me or God has exempted him from that stroke!"

The Muslim realized the respect of the Prophet towards Moses.

The story is not over.

The Muslim went and met the Jew and explained what Prophet Mohammed had said when he approached him and narrated to him how rudely he had behaved with him (the Jew).

He apologized to the Jew. The Jew embraced him and said, "Let us now pray together."

They prayed together.

The Muslim went away and the Jew closed his eyes and said, "Master! Great Messenger Moses! I am very happy that Mohammed himself said that you are higher than him. Great!"

A deep voice came from the space said, "No! No! No Prophet is greater than any other Prophet. We are all voices of God. Each voice is differently beautiful. Real prophets see all the prophets as themselves."

The Jew went to Mohammed and prostrated. Mohammed said, "My child! Rise!"

When the Jew looked up, he saw Moses in front of him.

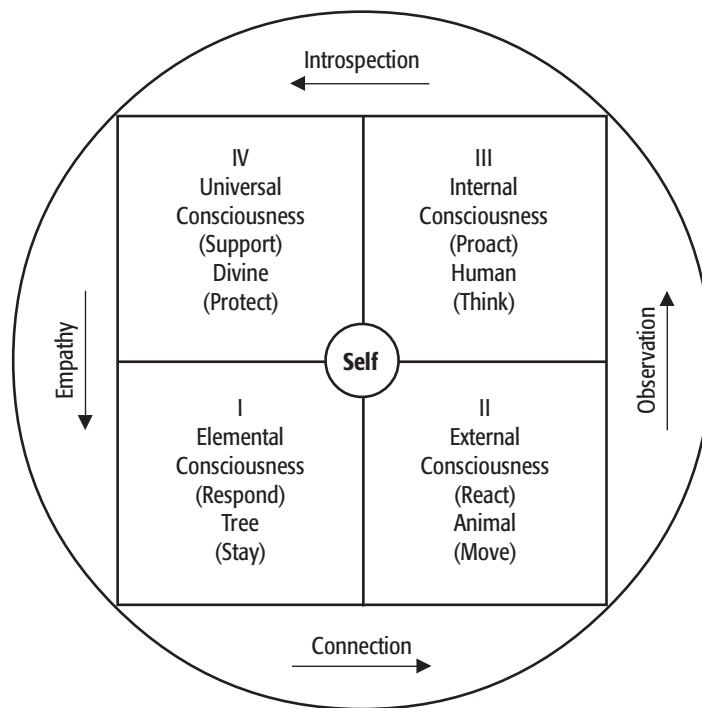
The world was filled with light.

*Masters respect other masters.
When one sees greatness of others
One is on the way to divinity
Real prophets see all
The prophets as themselves.*

100
Responsibility is Divinity
2016

Let us recall the first Great sentence 'Pragnaanam Brahmna' i.e. consciousness is Divinity and see how the evolution of super personality occurs.

First stage of consciousness is Elemental consciousness which creates elemental power. With this we become AWAKE. Second stage of consciousness is External consciousness which creates External Power. With this we become ALERT. Third stage of consciousness is Internal consciousness which creates Internal Power. With this we become AWARE. The final (Turiya) stage of consciousness is Universal consciousness which creates Universal Power. First life is Botanical life. Then there was Zoological life. Then there is Human life. Then there will be Supreme life or Divine Life.



①	②	③	④
Botanical Life Elemental Consciousness	Zoological Life External Consciousness	Human Life Internal Consciousness	Divine Life Universal Consciousness
Interacts with elements of earth, water, air, energy and space through contact.	Interacts with elements and also interacts with external situation of Botanical and Zoological life through faculties of smelling, testing, touching, seeing and hearing.	Interacts with elements through contact, with other Botanical, Zoological and human life through sense organs and, in addition to these, interacts with own self through mind, intellect, memory, ego and inner self.	It has the universal consciousness of interacting with inner selves, of being of universe, through qualities of connection, observation, introspection, empathy and responsibility.
Life responds with insight for elemental contacts.	Reacts with insight for external situation	Proacts with the help of insight of self consciousness.	Supports all beings with insight which is the Supreme life.
Awake at instinct level.	Awake and alert at instinct and intuition level.	Awake, alert and aware at instinct, intuition and intellect levels.	Awake, alert, aware and conscious at instinct, intuition, intellect and inspiration levels.
Aspects of Elemental Consciousness are Temperature, Sunlight, Heat energy, Extending in space, Ground, Hardness, Minerals, Carbon and Oxygen.	Aspects of External Consciousness are seeing others, hearing others, moving amongst others, tasting other things, touching others giving odour to others and inter-relating with others.	Aspects of Internal Consciousness are introspection, talking to self, contemplation, thoughts of self, self examination, self improvement, looking at oneself and considering self as specific identity.	Aspects of Universal Consciousness are accepting all, revering all, touching hearts of all, being empathic with all, serving all, loving all, communicating to the inner core of others silently not hurting any one at all.

*The cosmic Consciousness enveloping all Consciousnesses is
assuming responsibility for all beings and all things.
Responsibility is Divinity.*

Responsible and Inspired Volunteer

1-1-2014

A. Being a Responsible and Inspired Volunteer

Our dear Bharat Bhai,

Please accept our heartfelt best wishes for the New Year for all the great and inspired contributions you and your team at 'Aadarsh Amdavad' have made in realizing the dream and vision of *Aadarsh Amdavad*, an ideal city of voluntary cooperation, coordination, contribution and conscious creation.

It was a wonderful experience to be with you and your team of motivated and committed volunteers of *Aadarsh Amdavad*, a couple of years back.

The pledge and perseverance of you, S/S. Sanjeev Sharma, Jatin Shteh, Suresh Patel, Ashwin Tolia and your other team members to serve and offer themselves, so that Ahmedabad becomes an ideal and an example of selfless voluntary service where people support themselves and support others, is admirable.

Your mission to invoke and inspire the hidden volunteer inside each person so as to serve on own initiative in the fields of work excellence, education, healthcare, cleanliness, economy, taking care of elders, conservation of energy, excellence in education, woman empowerment, dignity of humanity, childcare, self empowerment, literacy, computer and IT literacy, communication, writing skills, assisting to enable specially-abled people for different capabilities, skill development, traffic discipline and many other fields which can empower people to become self sufficient, more capable and able to excel in their own fields and also in new fields for progress, development, growth and enrichment of people as individuals, groups, society, city and then country, is noble and worthy.

During one of our interactive meetings you suggested that a book written on "Responsible and Inspired Volunteer - An Exemplary Contributor On Own Initiative," is the need of the hour as it would become a companion and guide for all present and future volunteers.

It gives great happiness to present this book *Responsible and Inspired Volunteer* to you and all the members of *Aadarsh Amdavad*, a noble movement, and to all the volunteers of present and future.

Welcome to this Journey of Knowing and Being a responsible and inspired volunteer, on which path you have travelled with great resolution and excellence for many years.

With warm regards

Love and light,
Narayana

Baroda
1.1.2014

B. Journey of a Responsible and Inspired Volunteer

Dear Volunteer,

Greetings!

Welcome! Whoever you are, in whatever area and field you work and contribute, whatever is your religion, class, location, cadre and identity, let me offer you a name!

Your name for this journey of Responsible and Inspired Volunteer is **Bharat**!

Dear Bharat!

Bharat means being Indian. Each time you are addressed as Bharat, let the spirit of India, the nation of great civilization, culture and spirit of India, the inner diameter of consciousness and inspiration fill you and shine through you.

Besides, 'Bha' means light and 'rat' means being connected and engaged. Bharat is that one who is connected and engaged to light, brightness, knowledge, wisdom and splendour.

Moreover, 'Bhar' means full, 'at' means a state, location, level, role or responsibility. "Bharat" thus also means being at a state of fullness.

Furthermore, "Bharta" also means that one, who supports, carries and is responsible. Thus Bharat is one who is a fully responsible supporter.

Now there is a fourth meaning and dimension of 'Bharat.'

For me, 'Bharat' is an experience of the personalities of four different Bharats.

First, Bharat is the son of King Dushyanta and the illustriously beautiful Shakuntala. This Bharat was a courageous, noble, fearless and responsible King of India, after whom India was called 'Bhaarat'.

Second, Bharat was the noble brother of Sri Rama. This Bharat was an exemplary egoless giver and offerer, who declined the kingdom and volunteered to serve and offer his services and everything to the king, kingdom and people with true sense of democracy and unanimity. He expected nothing in return including wealth, position, authority and pleasures. Bharat proved to be better and nobler than his elder brother Rama. He demonstrated that being a volunteer is superior to being a leader.

Four-way Reality

“Satyaanaam Chatur Padaah”

“Reality appears in four ways”

This world is a four way reality of Physical World, Emotional World, Intellectual World and Spiritual World.

What appears is in the physical world, what is felt is in the mind world or emotional world, what is thought is in the intellectual world and what is realized is in the spiritual world. Actions, feelings, thoughts and spirit are four aspects of these four worlds. Everything in this world has these four aspects.

It is necessary to know these four dimensions to perceive, understand, see and experience full, total, whole and complete picture.

Some of these dimensions are presented in this short writings as samples of four-way reality.

Beginning, middle, conclusion and silence.

Elemental Consciousness, External Consciousness, Self (Internal) Consciousness and Universal Consciousness
World, Nature, Light and God.

Root, Tree, Fruit and Seed.

Tree, Animal, Man and God.

Child, Youth, Adult and Elder

Love, Delegation, Empowerment and Trust.

Nurturing, Managing, Leading and Path making.

Telling, Selling, Buying and Listening.

Learning, Doing, Achieving and Excelling.

Wondering, Wandering, Winning and Wisdom.

Ecology, Economy, Education and Empowering.

Endeavour, Work, Contribution and Excellence.

Strength, Wealth, Knowledge and Responsibility.

Dedication, Sincerity, Honesty and Nobility.

Instinct, Intuition, Intellect and Inspiration.

Shuddhi, Vridhhi, Buddhi and Siddhi.

Unit, Union, Unity and Universal utility.

One thing, All things, Every thing and No thing.

Anybody, Somebody, Everybody and Nobody.

I, You, We and All.

Believing, Behaving, Becoming and Being.

Bhakti, Shakti, Yukti and Mukti.

Physical, Emotional, Intellectual and Spiritual.

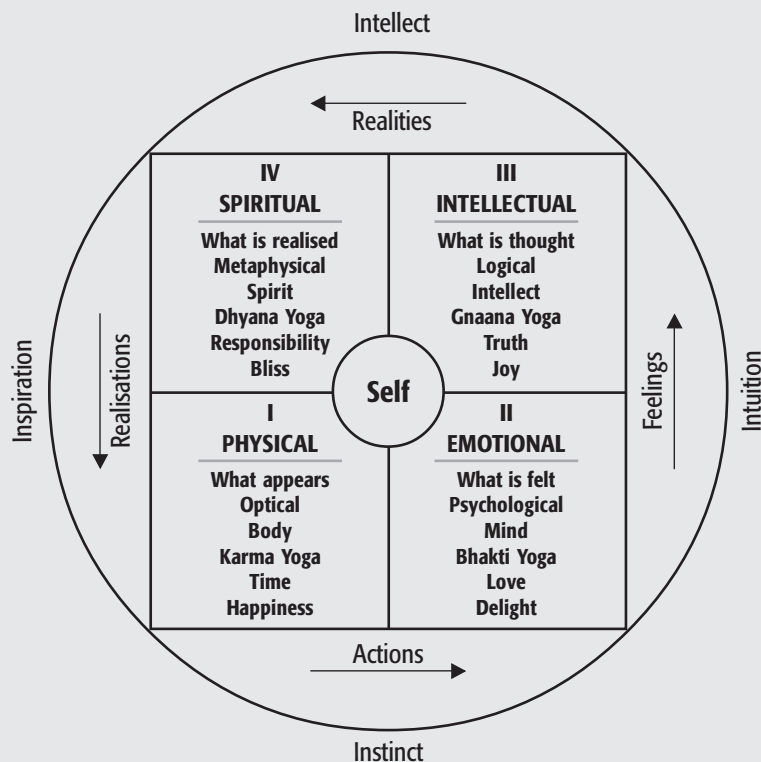
Optical, Psychological, Logical and Metaphysical.

Body, Mind, Intellect and Consciousness.

Preactive, Proactive, Process active and Post Active
 Time, Love, Truth and Self.
 Time, Space, Configuration and Consciousness.
 Past, Present, Future and Eternity.
 Forming, Storming, Norming and Merging
 Emerging, Surging, Verging and Merging.
 Creation, Continuation, Conclusion and Consciousness.
 Life, Love, Light and Lord.
 Training, Counselling, Teaching and Inspiring,
 Awake, Alert, Aware and Consciousness.
 Attitude, Usefulness, Mastery and Beyond.

This is That
This (Four-way) is That (First)

Four Way Reality



Third, Bharatbhai Thakkar, the Director of Nirlep Industries, is an exemplary marketing person, who mainly markets his positivity, congeniality, goodwill and friendship to all. Whoever meets him becomes a customer for this Bharat whether any transaction is involved or not. Customer happiness, customer delight, customer trust and customer love are paramount to Bharatbhai Thakkar.

Fourth, Bharatbhai Shah, the creator and founder of *Aadarsh Amdavad*, is a committed volunteer for life. Enthusiasm of Bharatbhai is contagious. He is ever ready to serve one and all without any discrimination. His needs for food, rest, money and own credit are frugal, minimal and all most non-existent.

Bharatbhai Shah insisted and persuaded me to write this noble book for all Volunteers. It was a great honour and privilege for me to do so as *Aadarsh Amdavad* is an example of noble network of inspired and responsible volunteers.

So dear Bharat, the volunteer! When you are addressed as Bharat, let the spirit of India, courage, sacrifice, friendship and commitment for voluntary service shine through you.

Let king Bharat, the courageous and responsible; let prince Bharat, the noble and responsible; let Bharat Thakkar, the friendly and responsible; and let Bharat Shah, the committed and responsible become alive in you simultaneously and at once together.

Responsibility is the common consciousness of all four Bharats.

So! Dear Bharat! You can be an exemplary responsible, courageous, noble, friendly and committed volunteer.

Welcome to the spirit and journey of responsible and inspired volunteership.

Love & light,

Narayana

1-1-2014

C. Preface

Dear Bharat,

Who is a responsible and inspired volunteer?

Responsible Volunteership is the state when your actions, feelings, thoughts and spirit gets joined and aligned inside you, and gets connected and extended to the people all around, in order to assist, support, enable and serve them regarding their requirements, necessities, gaps and needs, so that they themselves become capable of taking care of themselves and others also.

In the inspired and responsible volunteership, there is pleasantness, happiness, delight and joy for you and for those who help you to serve them.

In the spirit of volunteership, there are no negative thoughts, feelings and actions. When your personality extrudes enthusiastic energy to receive whole-hearted participation and cooperation from the receivers of your assistance and service, the spirit of volunteership becomes an expression.

Now, let us see a panoramic and fascinating picture of a responsible and inspired volunteer. A responsible and inspired volunteer is one who assists, supports, enables and serves people so that they fulfill their own requirements, necessities, gaps and needs thereby enabling others too to become self-reliant and self-sufficient.

Volunteership is neither uplifting people, nor just being kind and sympathetic to people or helping people or charity. In fact, volunteership is equality, with the spirit of offer and receive, not just give and take. A responsible volunteer is an example of quality, equality, empathy and reliability.

Some of the signals, indications, identity marks and qualities of a responsive and inspired volunteer are *positive* thoughts, *active* initiatives, *timely* presence, *effective* contributions, *economic* measures, *learning* attitude, *exploring* eagerness, *enthusiastic* readiness, *understanding* approach, *contributing* nature, *sharing* inclination, *giving* habit, *loving* heart, *trusting* personality, *responsible* leadership, *truthful* being, *connecting* power, *unifying* ability and *enjoying* spirit.

In this book, '*Responsible and Inspired Volunteer*', the person who receives and accepts voluntary services is referred to as a *participant* and not as a *beneficiary*.

In the process of being a volunteer, a person progresses, develops, grows and enriches self to become an all-round human being.

Now, let us proceed and understand each of the shining signals of a responsible and inspired volunteer.

With love and light,

Narayana

1. Positive

As a responsible volunteer, be positive. See what is possible in any situation; see what is good in any person; see an opportunity in every obstruction.

As a volunteer, you will have to face many situations, many people and many obstructions.

When you get connected to a person, family, group or locality regarding a difficulty, gap, crisis or need, first be confident and then create confidence in them. *Being positive means focusing on the future in terms of what is to be done now, rather than worrying about the history and causes of difficulty.*

When you are positive you get connected to the sea of unlimited energy within you, which enables you to make impossible possible. When you are positive and avoid being negative, opposition to you will disappear and you will earn goodwill. Participants of your programs will welcome you. In every situation, case and person, there is a positive side. Locate that positive aspect and help to enhance, expand, consolidate and strengthen that aspect.

Do not blame. Blaming is a wasteful game. When there are difficulties, problems, challenges or criticalities, rather than blaming someone else, think what *you* can do to improve.

Look at the people with whom you are interacting. Really, dear Bharat! There is not one useless person around you. There is some positive angle in every one, and weaknesses are nothing but opportunities for you to support them to improve. Their improvement areas are your mission. But remember, no one can improve any one. A person has to improve his or her own self. You can only assist, support, contribute and serve in the process of their improvement. That is the essence of being a positive responsible volunteer.

When you help, you will receive help in unexpected ways. Mutual help is a great strength. Take a win-win approach. When participants win, you really win. When there is progress regarding your contributions as a volunteer, share the credit and do not be after your own credit. When you share anything, it becomes a 'prasad' a grace.

Human beings are cooperative species. You cannot achieve anything alone. With cooperation you can cross mountains of challenges and pits of dangers. Offer cooperation and receive cooperation. Together, you can achieve outstanding success. When you share success or credit, the spirit of togetherness gets strengthened and shines with splendour.

When you relate and interact with people as a responsible positive volunteer, firstly, identify their strengths and utilize them. Then, inspire them and assist them to improve their weaknesses. Give positive feedback openly and negative feedback privately. Protect self esteem and dignity of your participants. This enhances your own self esteem. Their esteem is more important than your own esteem.

When failures are at your door, as a volunteer, do not withdraw or get depressed. 'Chintan' (thinking, analyzing, contemplating and evaluating) is needed, but not 'Chinta' (worry, doubt, hesitation and apprehension). Think how you can avoid future setbacks. Learn from failures and make them bridges for future successes. Do not repeat the errors but repeat and multiply the success processes.

Avoid the guilt of the past, doubt in the present and worry of the future. These are great energy wasters. Rather, think how you can mitigate the guilt, evaporate the doubts and sweep the worry away. Responsibility is the way.

By assuming responsibility for the past actions, the guilt is mitigated like the impurities of a metal by heat; by assuming responsibility for the present, the doubts in the present are evaporated like the mist by sunlight; by assuming responsibility for the future, the worry for future is swept away like the clouds by wind.

Be friendly to all. Friendship is the friend-ship where you have to row and grow together. Positivity is happiness and negativity is unhappiness. While negativity generates negative-in-feeling within you, positive outlook towards the world generates happy-in-feeling within you.

Be a positive, responsible and inspired volunteer.

Positive Way is a Happy Way.

Maanava Seva – Maadhava Seva Serving Human – Serving God

Yatah pravrutti bhootani
Yena sarvam idam tatam
Swakarmanaa tam abhyarcha
Siddhim vindati maanavaah

Gita, XVIII-46

From whom came living beings all,
Pervaded by whom, is this all;
By offering own work as worship to him,
Realizes man and reaches him.

Vedas, Upanishads and Bhagvad Gita are most positive in declaring that God resides in each and every human being. That One from whom all these worlds have emerged is verily pervading inside all of us and is present in every human being.

Thus, working to serve a human being is worshipping God. When people are in pain and difficulty, it means God is calling you. Work becomes worship when we offer work as service without any expectations.

Easiest way to realize and reach God is to serve people in need.

Volunteering work is divine work.

Priceless Ways to Positiveness

1. Appreciate the good in others.
2. Recognize the strength in you and the people you interact with.
3. Accept people as they are.
4. Give attention and remove tension.
5. Respond and relate.
6. Be pleasant and generate smiles.
7. Respect and be respected.
8. See, 'What can be done....' each time there is a problem, difficulty or challenge.
9. Cooperate and coordinate.

10. Believe in yourself, your co-volunteers, your participants and the team as a whole.
11. At the end of each day, keep a daily score of how many times you were positive and how many times you were negative. Then, endeavour to enhance your positive ways; reduce and eliminate your negative ways. Also, make a monthly review.
12. As a responsible volunteer, self reprimand and self correct when you become negative, and self appreciate and self boost when you become positive.
13. Respond, respond and respond. Responsibility is responding with ability.
14. Be a positive value adding volunteer every day.

2. Active

Dear Bharat,

As an inspired volunteer be active and achieve results in the service of people. Work and act for progress without any expectation for own returns. Never avoid any voluntary work. Let volunteership be a duty, priority, responsibility and commitment.

Visionary perceptions of a healthy and happy society, village, city and country are essential in the present for a better future. Missionary actions are imperative during the present for healthier future. Act now and create future. Play your active missionary voluntary role. *Right actions give bright successes.* Right actions are those which take care of all who are in need, who are in difficulties, who are in pain and who are differently able.

Actions arise from intentions. As an inspired volunteer, generate congenial and goodwill-oriented intentions to ignite your useful voluntary actions. *Act in fact.* Let your intentions and actions be based on reality of needs, gaps, priorities and essentialities of people, community and society. Be actively progressive and engage always in contributive and supportive actions which serve your participants and partners in voluntary service.

Planning is the blue print for future actions. Plan and prepare for your work. Organize resources as per plan and organize your self and your participants to fulfill that plan. People are the key. Move along with people on the path of progress. Join hands, step forward, link minds and unify the hearts for enhanced and excellent services and contributions. Then, dear Bharat! You will be an inspired and responsible volunteer in action.

Be active. Be pre-active, pro-active, process-active and past-active.

In order to conceive and prepare, act much in advance of the work. Act just before starting the work to see whether everything is in place. Act during the process of a voluntary project or assignment to see whether any further tuning, adjustment or correction is required. Act after the work is completed in order to evaluate and see if there are any quantity and quality gaps. Also visualize, "What next?"

Work and act in teams. Team work multiplies results and relations. Team means *tuning, energy, adjustment and mission.* Tuning is related to the skills of an individual for a task. Energy is required

to do work, adjustment is required to play different roles of team, and mission is related to the objective and accomplishment to be obtained. Tuning and adjustment are connected to people, while energy and mission are connected with work. Thus, TEAM is the integrated whole of people and work.

Be active but not reactive. Respond but do not react with recklessness. Let your actions be efficient and effective without any rejections and rework. Complete what you undertake. Insufficient actions result in incomplete work, which is not a work at all. Be intensively active to pursue the goals with perseverance and persistence, overcome obstacles, utilize opportunities and attain goals.

Take decisions for actions and do not procrastinate. Perfect planning is not always possible. Therefore, learn to deal with ambiguity and uncertainty. Act as per the situation like a river, to continue in the way of progress and fulfill the mission.

Work is the way. Work is the medicine. Work is the solution. Work is the value. Work is worth and work is worship. Voluntary work is a superior way, pleasant medicine, optimal solution, higher value, greater worth and dedicated worship.

Be an exemplary, inspired and responsible volunteer through your dedicated voluntary work and value-adding contributions to the people and society.

Dear wonderful Bharat, be positive, be active and become a useful and worthy volunteer. Being positive and active generates happiness and contributive value. Through your noble voluntary contributions, not only all the participants and receivers of your service will be happy, but you yourself will be fully happy because when you serve people, you deserve happiness.

Act and transform your potential into a voluntary reality.

*Be an exemplary, inspired and responsible volunteer through
Your dedicated voluntary work and valuable contribution.*

Vaishnav Jan

VAISHNAV JAN TO TENE KAHIE JE
PEED PARAAYI JAANE RE
PAR-DUKHKHE UPKAAR KARE TOYE
MAN ABHIMAAN NA AANE RE (VAISHNAVA)

SAKAL LOK MAAN SAHUNE VANDE
NINDAA NA KARE KENI RE
VAACH KAACHH MAN NISHCHAL RAAKHE
DHAN-DHAN JANANI TENI RE (VAISHNAVA)

SAM-DRISHTI NE TRISHNA TYAAGI
PAR-STREE JENE MAAT RE
JIVHA THAKI ASATYA NA BOLE
PAR-DHAN NAV JHAALÉE HAATH RE (VAISHNAVA)

MOH-MAAYA VYAAPE NAHI JENE
DRIDH VAIRAAGYA JENA MAN MAAN RE
RAM NAAM SHOON TAALI LAAGI
SAKAL TIRATH TENA TAN MAAN RE (VAISHNAVA)

VAN-LOBHI NE KAPAT-RAHIT CHHE
KAAM-KRODH NIVAARYA RE
BHANE NARSAIYYO TENUN DARSHAN KARTA
KUL EKOTER TAARYA RE (VAISHNAVA)

Devoted One

That one is to be called as devoted one, who knows the pain of other people.

When he serves and assists in others' sorrow, he does not allow pride to come into his mind.

He honours and respects all people in the whole world, and does not blame anyone.

His speech, actions and mind are stable; his mother is blessed again and again.

He sees all as equal and renounces craving; he honours other women like his mother.

His tongue does not know the taste of untruth; he does not covet for others' wealth.

He is without any delusion or illusion; he is established in detachment for material world.

Rama's name is always on his lips; all pilgrimages are in his heart.

He is without greed and deceit; he has eliminated desire and anger.

Thus visualizes Narsi Mehta about a divine person to whom all people connect to attain liberation.

That one is to be called as devoted one who knows the pain of other people.

Volunteer Vaishnav

A devoted volunteer or a volunteer Vaishnav is one who has a compassionate heart. He knows and understands the pain of others. Hence, he assists and serves people in difficulty without pride or ego. He honours and respects all people. He treats every woman as his mother, thus making his mother proud of him. For him all are equal.

A devoted and responsible volunteer is stable and steady in his speech, actions and thoughts like a yogi. He is neither selfish nor and interested in others' wealth or personal gains. He never speaks untruth. He is without any delusion or illusion. He is firmly established on ground reality and detachment from the materialistic world.

The name of God in the form of a person in pain is always on his lips, and pilgrimages of locations of suffering are in his heart.

The Great Narsi Mehta of Gujarat had a divine vision of such a devoted, inspired and responsible volunteer. He says, such a committed and dedicated volunteer gets liberated during his life time due to his voluntary service. His colleagues, supporters, participants, contributors, guides and resource persons too attain liberation because of being connected to him.

Egoless volunteer is enlightened vaishnav.

Your name is volunteer, your surname is vaishnav.

Achieving Ways to Activeness

1. Make a checklist of actions that you will take up every day in your voluntary program. Tick mark as you complete those actions during the day.
2. Complete the planned work. Do not keep anything pending. Pending is ending.
3. Act now (Abhi karo). There is no tomorrow! Tomorrow is illusion, today and now are illuminations!!
4. Act for right quantity and right quality each time, every time and all the time. Avoid repetition of errors and continuously improve your results and actions ratio.
5. Whenever you take actions, think whether those actions will generate happiness for those whom you are a volunteer and contributor. Think whether it will generate happiness within you too.
6. Also think whether it will give any unhappiness, discomfort or inconvenience to your participants, receiver or yourself. In such a case, modify and adjust your actions, in spite of any sought of discomfort and inconvenience to you. Volunteering is not a bed of roses, but a heaven of thorns.
7. Assist your team-mates, co-volunteers and participants to evaluate their actions in a similar way.

3. Timely

Being positive-active creates more usefulness when the initiatives, actions, completions and results are in time. Be timely. As a volunteer, never be late for any event, program, project, meeting, function or appointment. Be up-to-date.

Remember, “A stitch in time saves nine!” Therefore, stitch in time to join things and people, and avoid gaps if any. When relations with other volunteers, contributors and participants are about to be torn take timely initiatives, then this will not only stitch, but it will also unify people.

Time is a great resource. When money is lost you can regain it by extra effort and endeavour, but lost time is lost forever. *Time is an arrow which does not wait for any one.* As a committed and inspired volunteer, march along with time and run ahead of time through your vision and initiatives.

Do not spend time. Invest in time. When time passes away without any contribution and value-addition, then it becomes time-pass and time-waste. When you utilize each minute to add value, it becomes invested time. Advance thinking gains time. Anticipation gives more time. Work efficiently and save time. Work effectively and reap time. Avoid wasteful practices and generate time. Co-ordination is the essence of time. Co-ordinate and be in time. Compress the work and create time.

Understand the lead time. To procure anything, any resource and service, lead time is required. Lead time is the duration between the instant of arising of requirement or need and the instant when that requirement or need is fulfilled.

Be a leader by giving space for lead time. Time and timing are both very important. Timely intervention in case of a need, difficulty, emergency, accident and a calamity is most crucial.

Be in the right place at the right time by anticipation, planning and speed of your actions. Never say there is no time. If you are there, there is time. In love, time moves faster. When you love a person, a work or a service, you can always find the time.

Time is passing. Watch the time, utilize each moment and gain momentum in life.

Dear Bharat, know the difference between *objective time* and *subjective time*. Objective time is the clock time and subjective time is how you experience the time. The same duration of time appears long and unbearable to some people, while it appears short and enjoyable to others. Make your time an enjoyable and happy time by ensuring that people become happy. Through your enthusiasm, goodwill, smile, initiative and by your timely assistance, create happy times for your participants and contributors.

Remember dear Bharat! Time is a thief! If you ignore time, it will steal the opportunities. As a matter of fact, time takes away things, people, opportunities, organizations in its march. Be ahead of time by being anticipative and beat the time by being pre-active, pro-active, process active, post-active and perfect-active.

Present time is the real time. Present moment is in itself a great resource because it is the junction of past, present and future. Each moment observe what has just happened, what will improve the present moment for creating a better next moment.

Be a contributive and timely volunteer by being positive-active-timely, and enjoy every second of your voluntary life. Remember the people you serve all the time; be available to them all the time, so that you are welcomed every time.

***Be ahead of time by anticipating requirements, needs,
difficulties and priorities of people.***

Time and Opportunity

KALASCHA SUKRUTHAABHYETHI
YA NARAM KAALA KAANKSHINAM
DURLABHAA SA PUNASTASYA
KAALAH KARMA CHIKERSHITA

– (Kautilya Artha Shastra 5.6.31)

Time comes but once to a man waiting for an opportunity, that time is difficult for that man to get again when he wants to do his work.

Opportunity comes but once. It does not come again and again. For you this is an opportunity to be a volunteer, to assist others in their needs.

Whenever there is a problem, gap, difficulty, calamity, challenge or danger, or whenever there is a genuine need to be fulfilled, seize that opportunity, grasp that moment and swiftly attend, work, contribute and excel to offer yourself even when you are not asked, approached, requested or requisitioned.

In this way, you will become an immortal volunteer because of your unexpected and unasked initiative to serve.

Dear Bharat, an inspired volunteer does not require an invitation. He assumes responsibility on his own to be useful to all every moment.

*Committed volunteer requires no invitation.
He offers himself as he is self-inspired.*

Now

1. Now is the time all that you have
Make best of whatever you have.
2. Do not brood about good old days
Make present days future good old days.
3. Do not hope about 'bright future days'
These are yesterday's bright future days.
4. What is to be done now, that you think
Do not let opportunity sink.
5. Let present moment be not lost
Hidden in present moment are future and past.
6. In present moment learn from past
Record the lessons from time that passed
7. In present moment for future prepare
Equip now for future being aware.

8. In present moment do better work
Let it be a contributive valuable work.
9. Realize past, present, future now
Let each moment be a memorable 'now'.
10. Now is most precious time
By serving others let it be auspicious time.
11. Watch the time! It just passed
Present moment, just become the past
12. Do not waste time, saving is must
Save the second and you be first.

Gurubodh, 154-1

This is That
This (Now) is That (Narayana)

Timely Ways to be in Time

1. Make a calendar of events regarding your voluntary work and update it from time to time.
2. Make daily time schedules.
3. Do not talk more than what is necessary on telephone or mobile.
4. Do not be excess or less in utilizing time. Just utilize sufficient and effective time without any delay or waste. Be time effective for each communication, each service and each action.
5. Timing and timeliness are both important.
6. Give time gap for your voluntary service areas so that the participants implement their portions of work. Give sufficient time for the people to grow and contribute just as plants are given time to grow and create greenery, flowers, fruits and atmosphere. People are to be given sufficient time to grow and generate green attitudes, idea flowers, work fruits, congenial and happy environment.
7. Give time for self-introspection and inspire yourself.
8. Respect others' time and do not waste others' time.
9. Everything has its time. In your time, be humble, co-operative, contributive and compassionate.
10. Transform bad times of others and also yours by being positive-active-timely.

4. Effective

Dear volunteer Bharat,

Your positive attitude, active work and timely initiatives are to be effective and fruitful. *Effectiveness is the fulfillment of objectives and achievement of planned and aspired results.* All plans and goals set do

not yield the known results, thereby making destiny uncertain. To get planned results, you have to overcome obstructions and utilize the opportunities every time.

Extraordinary effectiveness occurs when you utilize the existing opportunities and also transform the obstructions into opportunities.

For you as a volunteer, every person, family, group, team, community, society, taluka, district, state, entire country and humanity is an opportunity to serve and be of use. Problems of shortage, gap, necessity, difficulty, crisis and challenge in the above locations, is an opportunity. Be effective in attending those needs by being positive, active and timely.

You can be an effective volunteer even in your family by assisting and extending your hand without expectation. In fact, family is a readily available location to serve. Can you be of service to your children, brothers, sisters and their families, to your life partner, to her/his family, parents and grandparents? Ensure that the elders in your family and family of relatives do not go to old-age homes.

Effective voluntary service is a process of noble thoughts (parahita chintan), noble actions (paropakaar), noble relations (pramodabhav), noble determinations (pratignaa) and noble peace (prashant).

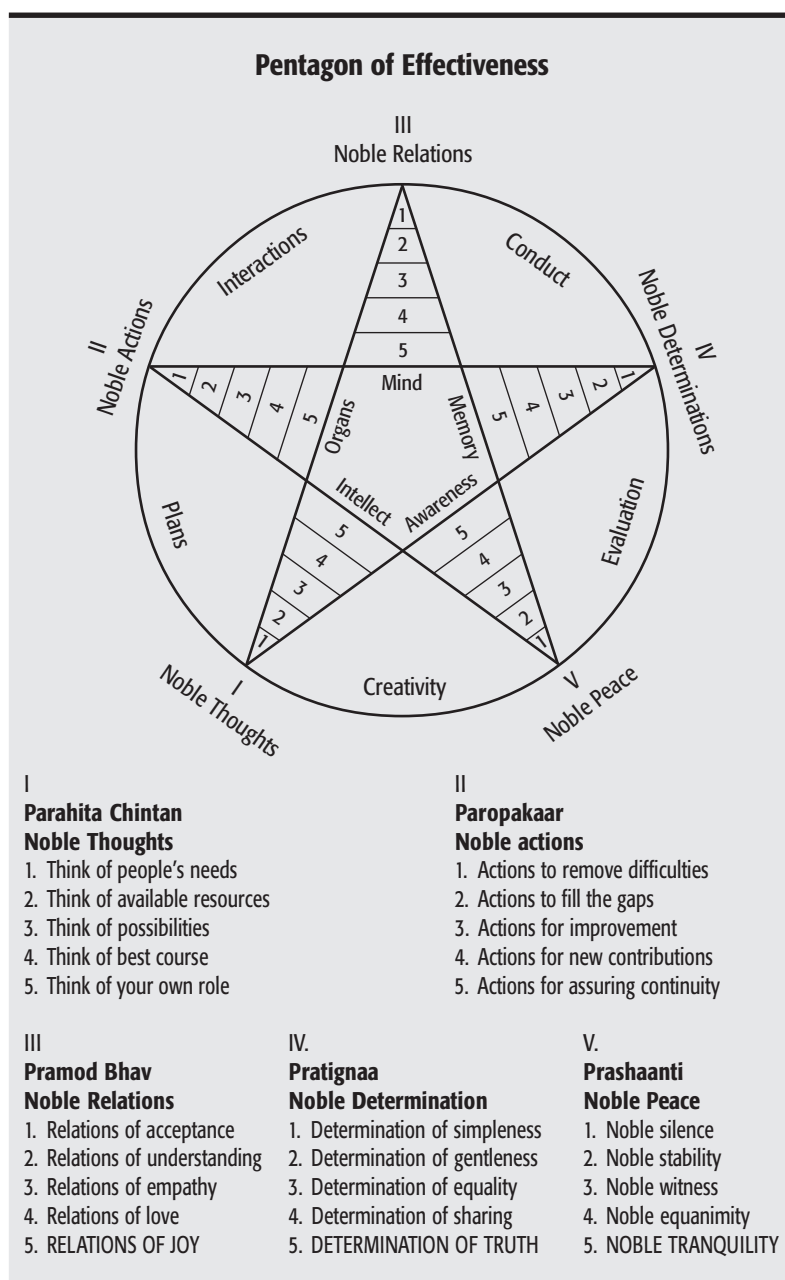
Creating ideas for noble thoughts, plans for noble actions, interactions for noble relations, right conduct for noble determination and evaluation to conclude for noble peace are required. Noble peace enables creativity which generates noble thoughts.

In your role as an inspired and responsible volunteer: (1) Be simple. Silently accept the needs of people and remove the difficulties of people for their well-being. (2) Be gentle. With stability understand the resources and fill the gaps for being useful to people. (3) Be a witness. With equality, in an empathetic way identify possibilities and carry out improvements. (4) Be equanimous. Share your love for preferable contributions. (5) Be tranquil. Establish in truth. Joyfully ensure roles for useful voluntary contributions.

Be excellent. Excellent work is effective work and efficient work. Efficiency means how you do the work. Effectiveness means doing the right things. When you utilize your capabilities and abilities fully as a volunteer, and when quantity and quality of your services are right, you are effective. In effective work, results are achieved in the right time. When your volunteer colleagues, your participants and receivers deliver the right results in the right time with right quality and right economy, you and your team are effective.

When your participants who receive your services are satisfied, happy and delighted, you are really effective. When you are approached again for assistance and when you are welcomed whenever you revisit, you are effective.

Effectiveness plus efficiency is excellence.



EFFICIENT WAYS FOR EFFECTIVENESS

1. For each of your contributory areas, in each of the activities, projects and service programs, set four key area objectives of quantity, quality, time and cost. At the time of conclusion, measure the outcome and also to what extent you have succeeded.
2. Be effective by committing what you can complete and completing what you have committed to. Say what you do and do what you say.
3. Evaluate the satisfaction of people and groups who received your voluntary service and also, how effective and to what extent you could make them happy.
4. Measure your own satisfaction and happiness.

5. Economic

Be economical. Do not waste money. Save money.

Dear Bharat! When one craves for money or donations or monetary contributions of any kind from supporters in voluntary service, money does not come. When one works and serves to create and add-value to the participants and society, funds will flow in. Your program for the well-being of all people will earn contributions from people, organizations and world. Whatever funds are generated for your voluntary service or whatever amount you earn and save, share in the right proportion, for your drive and efforts, for being of use to the deserving people.

Let me share a few secrets of economy. Economy is not only earning more, it is also about eliminating waste. People and your participants do not know how much food, water energy, wood, oil, fuel, gas, electricity, money, time and other resources they waste. Support and guide the people as well as yourself to eliminate all the waste processes. Then you and your participants will experience richness at that very moment.

There are four things about money, which you have to know and share with people as a responsible volunteer. These four things are cost, price, value and worth.

Cost is what we incur - minimize it. Price is what we pay – optimize it.

Value is what we add - maximize it. Worth is what we retain – protect it.

Ensure to minimize the costs and expenditures, optimize the price of goods you procure, add maximum value to your efforts, and protect and retain what is earned and saved.

Inculcate saving habits within you and the people whom you serve. Savings save during needy and critical times. Practice an economic life. Fulfill your needs without being after the wants. Wants are bottomless holes. When some wants are met with, other desires arise.

Assist and support people so as to avoid all addictions. You too stay away from cravings of any kind.

Ensure that no unnecessary loans are taken. Pay back whatever loans are taken in time or before the time.

Let your own expenditure be lesser than what you earn or receive. Be frugal without any show. Just consume what is required. Eat to live and do not live to eat. *Earn to live and do not live to earn.*

A volunteer is no less than a saint or a fakir. Be a fakir or a saint with minimum needs and maximum contributions. Even a rich person can be a saint or a fakir by eliminating selfishness, and by serving all. Then, you will be able to earn respect, goodwill, cooperation and whole hearted acceptance from people.

***Economy is eliminating waste
Economy is generating value.***

Essence of Economy

1. NAHI TAD VIDYATE KINCHID
YAD ARTHENA NA SIDDHYATI
YATNENA MATIMAAN TASMAAD
ARTHAMEKAM PRASAADHAYET

– Panchatantra –I.2

2. ARTHEEBHYOPI VRIDDHEBHYA
SAMVRUTEBHYA ITASTATAH
PRAVARTANTE KRIYAAH SARVAAH
PRAVARTEBHYA IVAAPAGAAH

– Panchatantra –I.2

1. *In this world, there is nothing which cannot be made possible with the help of wealth. Therefore, an intelligent person has to achieve well to earn wealth.*
2. *Wealth is to be enhanced by collecting little-little earnings and savings, like little-little drops of waters on mountains are collected to become streams, rivers and oceans. Such collected wealth, then becomes a source and resource for all activities.*

Economic strength is essential for a volunteer and a voluntary organization. Economy is not just earning money and becoming rich and opulent. It is about collecting the drops of earnings and savings too. Little-little savings and earnings become a great reserve.

Dear Bharat, money is required for voluntary service. Money is required for survival, struggle, striving and success as a volunteer. *But, money is not the key. Value is the key.* Do not collect money, create value. Money is just the means; well-being and happiness of the people is the goal.

Respect money, save it, protect it, utilize it and offer it for the benefit of people in need. In the same way, little-little voluntary services and contributions from you, your colleague, co-volunteers and participants and receivers of your assistance can become an ocean of value addition for the welfare of the society.

Nothing is little. Nothing is small. In small, All is already there.

*Small to all is the
essence of economy.*

Volunteership is worship

Economic Ways to Economy

1. Let your daily expenditure be less than your daily earnings.
2. Maintain monthly accounts of you and the voluntary service you provide.
Also, maintain an account of the contributions, assistance and support received for the service program from other sources.
3. Start and maintain monthly recurring Saving Account for you and the service program. Savings are essential whether you are poor, middle class or rich. Savings are resource for the society.
4. Arrange for fixed deposits for you and the service program as a Corpus Fund.
5. How much you save is not important. The habit of saving is important.
6. Encourage and ensure that the participants too, develop and practice the habit of saving.
7. For larger voluntary service program, ensure a Corpus Fund.
8. Fulfill needs. Do not quench the desires beyond your ability.
9. Give a portion of your earnings and savings to assist others in need, in difficulty and in pain.
10. Reduce and eliminate waste.
11. Let your residence, your voluntary service centre be clean. Clean premises are economic premises.
12. Recycle your papers, cloths, ball pens, food items and all that can be reused. Do not scrap anything that can be passed on to those who do not have and can use it.
13. Avoid taking loans beyond the means.
14. Whatever minimum loans you take, pay back on time.
15. Let what you give to the society be more than what you receive.

6. Learning

Learning is growing. When one stops learning, one stops growing.

Learning is understanding. To understand one must stand under. Standing under is humbleness.

Dear Bharat! Learning is very important for a responsible volunteer because voluntary work is not a routine regular work. New people, new situations, new challenges and new opportunities are to be met and transformed to be useful and contributive. Learning is a day-to-day reality for a volunteer.

To learn and grow approach masters and serve them, discuss with them with humbleness. Masters are those who are knowledgeable, experienced and who have great communication abilities. *There is end for teaching, but there is no end for learning.* Teaching is limited and time bound, learning is unlimited and boundless.

How to find a teacher? *When you are ready with determination and devotion, teacher appears.* Look and pray for right teachers at different challenges and question marks to be a successful volunteer in different areas. For learning, a master teacher is best. Next, books are best. When a master and a book are not available, a group is the best teacher. When a group is not there, self is the best

teacher. Self learning is the learning which can be done anytime, anywhere. When your masters see your learning is with dedication, they will teach with love.

As a volunteer, continuously learn and encourage your co-volunteers and participants to learn. Learn about what to do, how to do, where to do, when to do, who to do and why to do, about your voluntary services. These six questions, what, how, where, when, who and why, are the torch lights of learning.

Know what management is, how technology is used, where logistics is applied, when time is to be managed, who Human Source Leadership (Human is not a resource!) is and why is science!

When you search, seek and seize the answer, your learning will extend your horizons. Become a teacher for your group and share your knowledge, information, ideas and solutions. Knowledge is past, information is present, ideas are future, and solutions are eternal. In that way, through learning you can become a Trikaladarshi (a triple-time-seer) volunteer). With your knowledge, information, ideas and solutions facilitate people to become happy, successful and progress beyond their present pains, difficulties and problems. Empower your participants through their own learning. Learn from your participants, from their ground knowledge and experience.

Be a learner, a master-volunteer and a master-learner-volunteer. In you learning, be deep and profound. Teaching and learning provide great happiness and excitement.

*Teaching is limited and bound
Learning is unlimited and unbound.*

**Learning Together
Contributing Together**

AUM SAHA NAA VAVATU
SAHA NAU BHUNAKTU
SAHA VEERYAM KARUVA VAHAI
TEJASWINA AVADHEETA MASTU
MAA VID VISHAA VAHAI

AUM SHAANTI, SHAANTI, SHAANTI

All Universal Magnificence.
Let us be protected together,
Let us be supported together,
Let us work with energy together,
Let us learn with brightness together,
Let us be without friction together.

AUM. Peace, Peace, Peace.

Being protected together and being supported together is the spirit of inspired and responsible volunteership. Common protection, common well-being, common support, common goodwill makes the voluntary process spirited where everyone including the volunteers, participants, contributors, experts and knowledge sources learn together, work together, contribute together and progress together.

Learning together generates mutual understanding between the volunteers, teachers and participants, the learners. It also generates mutuality between the participants, other volunteers and all. Sometimes, in the learning process the roles get reversed where the participants become teachers and the volunteer becomes the learner.

The knowledge information, ideas and solutions generate, creates a great brightness, enthusiasm, hope and positivity. Working together energetically multiplies the results and value-additions where energy transforms into synergy in the form of cooperation, coordination, co-creation and common improvement. In togetherness, a responsible volunteer has to ensure that there are no misunderstanding, ill feelings, negative thoughts and discord. This is can be achieved by continuous feedbacks, sharing, communicating and generating common clarity.

In this way, peace will prevail, thereby fulfilling the volunteer and participants' mission with delightfulness.

*Learning together and working together
reinforce each other.*

Lightful Ways for Learning Together

1. Identify the subjects and areas that are useful to your participants, for whom you are volunteering, and arrange for their learning through masters, knowledge resources, group or self-study and practice.
2. Identify the subjects and areas in which you and your participants are weak and try to improve through persistent learning and practice.
3. Get connected to appropriate teachers and masters at different stages of your work and service as a volunteer. Also, connect those teachers and masters to your participants and co-volunteers.
5. You and your participants learn together from masters with devotion.
6. You and your participants carry out self-study. Also, learn together from books with deep study.
7. Language is light. Become a master of atleast one language. Learn the local language of the participants. Comfortable working knowledge of their language is essential.
8. Learn from each other, your co-volunteers, participants and you.
9. Receive, practice and improve.
10. You yourself acquire knowledge, information and communication ability. Think to generate creative ideas and innovative solutions.
11. Let one book be your companion at different times. Arrange for book review sessions for your participants at least once in a week or a month. Let them select a book of their choice

and present a review. This will give them an advantage of self learning, group learning and public speaking.

12. Write, write and write. Encourage your participants to write on different subjects and prepare progress reports of your voluntary programs.

7. Exploring

Exploring is extending, examining, excavating and experiencing.

As an inspired and responsible volunteer, explore and extend the horizons, examine the possibilities, excavating the golden treasures of abilities within you and the participants of your voluntary programs and missions and experience the realisation of potentials.

Explore the new methods of learning, working and contributing. Explore the methods of connecting to groups, locations, villages, towns, cities and different geographical areas related to your voluntary service. In this modern age, explore using internet. Teach internet skills to your participants, preferably in their own language.

Examine what voluntary contributions have been made so far. Find out what new additions are to be made. Physically explore the local resources, in both human and material form, so that they can be utilized. Explore by excavating through deep thinking and through deep group thinking about hidden weaknesses and strengths within you and your participants. Examine the possibilities of eliminating weaknesses and enhancing strengths.

Explore by arranging visits of you, your participants and co-volunteers to suitable study tours to other successful voluntary organizations like Shrujan, Self-Help Centre, Vivekananda Research and Training Institute, Sadguru Foundation, Sri Seetha Rama Seva Sadan, Sri Ramakrishna Mission and Adarsh Ahmedabad.

In addition, visit and see the state development activities and projects after the earthquakes, cyclones, tsunamis, floods and fire accidents. Visit these places and see what is done and visualize what else could be done. Explore the new areas of development and contributions like I.T., water management, clean energy, lean kaizen and other areas. Learn for yourself and encourage your participants to use modern gadgets and latest technology.

Rise to heights to explore. When you climb a mountain your horizon increases. When you and your group rise to new heights of knowledge, information, ideas, solutions and new levels of coordination, cooperation and co-creation with common endeavour, new horizons and possibilities of progress and happiness will emerge.

Ensure better and better contributions so that people and more people are happy, healthy and wholesome. Continuously think what else, who else, where else, when else, how else to explore new avenues.

Also, as a responsible volunteer ask yourself “Why else...” to find out new purpose for your life.

Enquiry is the beginning of exploration.

Dear Bharat! Explore Bharat for your optimal role as a responsible volunteer, so that many people can improve their own lives.

As a positive-active-timely-effective-economic-learning exploring volunteer be keen and enthusiastic.

Enquiry is the beginning of exploration.

Exploring with Determination and Dedication

SUGREEVENA SAMAAKHYAATAA
SARVE VAANARA YoothapAAH
TATRA DESHAAN VICHINVANTI
SA SHAILA VANA KANANANAAN

-Valmiki Raamayan IV-47-3

On being instructed by Sugreeva, all the leaders of the armies of monkeys, explored all lands, mountains, hills, forests and other places. Exploration is a dedicated search, research, looking and seeing for the required object or subject.

The armies of monkeys sent by the king Sugreeva were lead by capable monkey leaders. The monkey leaders and the monkeys were dedicated, determined, perseverant and committed. The friendship between Sri Rama and Sugreeva was not a commercial agreement, but was based on mutual friendship, trust and highest cooperation with the spirit of voluntary offerings.

The monkeys were sent in all the four directions, to explore every nook and corner of the country. During the search, they found many new places, people and treasures. In the end, Hanuman found the location of Sita.

Hanuman was not an employee of Rama, but a true devotee and an exemplary sevak (Volunteer of service). Hanuman served not only Rama but Sita, Sugreeva, Laxman, Jambavaan and Vaali also. As a matter of fact, Hanuman assisted all whenever they were in need. He explored vigilantly and endeavoured vigorously.

As a responsible volunteer, be like Hanuman and be like the monkeys to persevere, persist and continue to search for solutions and resources.

When you search you will find. When you seek you will receive. When you explore, you will reach. When you endeavour you will excel.

*Search, seek, endeavour and explore
resources, solutions and results.*

Express Ways to Exploration

1. Explore continuously to find people and locations in pain and difficulties.
2. Explore the ways and approaches to reduce and eliminate pain and difficulties.
3. Explore the resources required for your mission to reduce the pain and difficulties.
4. Explore the ventures, methods and practices through which people in pain and difficulties can become capable on their own to become painless and problem free as well as capable of solving their future problems.
5. Search, research, seek and find solutions.
6. Explore within you and find out inner solutions so that people can be happy while you remain tranquil.

8. Enthusiastic

Be enthusiastic as an inspired volunteer. Enthusiasm is the spirit of God. Smile is the signal of God. *Happiness is the nature of God.* Smile with enthusiasm and spread happiness all around. *Enthusiasm is contagious.* When you are enthusiastic your participants, the group of volunteers, the community and the entire atmosphere will become enthusiastic.

When you are dull world is dull. When you are enthusiastic, world is enthusiastic. You reflect the world, the world reflects you. When you meet people whom you support, assist and serve, greet them with enthusiasm and with a smile. Your enthusiasm as a volunteer will generate positive, active, prompt and energetic response from your participants.

Enthusiasm is welcoming others, welcoming change and welcoming participation. Enthusiasm is readiness to meet people to assume responsibility, to participate, to contribute and to serve.

An enthusiastic volunteer is a friend and companion of people. When people request you or ask you for anything, say 'Yes' promptly and then find the ways of fulfilling their requirements. Your 'yes' will generate response from the participants all around, and solutions will flow in. Be enthusiastic to get up early, freshen yourself, and encourage others to be fresh, get ready, go to the place of your voluntary work and work and serve excellently. Your enthusiasm will change the attitude of people in pain, need, difficulty and crisis.

Enthusiasm is eagerness, readiness, preparedness and acceptance, for being useful. Be first to accept responsibility, be first to greet people, be first to take initiative, be first to accept most difficult task, be first to attempt the impossible and be first in line to meet the challenge, crisis chaos and disaster.

Step forward into the unknown with enthusiasm as your identity, your readiness to serve as a companion, your work as your strength and the people in need as your inspirers.

Accept, welcome, relate, transact and thank people with enthusiasm, with a smile, brightness, right body language and actions. Whatever you do, do enthusiastically. This way you become one with your voluntary work.

Let enthusiasm be your identity.

Enthusiasm for Energetic Leap

1. UTSAHEYAM HI VISTEERNAM
ALIKHANTAMIVA AMBARAM
MERUM GIRIM ASANGENA
PARIGANTUM SAHASRASHAH

— Valmiki Ramayan IV-67-1

2. SA VEGAVAAN VEGA SAMAAHITAATMAA
HAI PRAVIRA PARA VEERA HANTAA
MANAHSAMAADHAAYA MAHAANUBHAVO
JAGAMA LANKAAM MANASA MANASVEE

— Valmiki Ramayan IV-67-49

1. *I am so filled with enthusiasm that I can easily circle that great and vast Meru mountain touching the sky a thousand times without any difficulty!*
2. *Hanuman, the courageous one, capable of great speed, the winner of adversaries and adversities, enthusiastic to cross the ocean by aligning his mind on the ocean, fixed his mind on Lanka, reached Lanka in his thought, and then took a leap across the ocean towards Lanka.*

As an inspired volunteer express your enthusiasm by confidently declaring your intention to be useful to people in any challenging situation. Also, declare your inner strengths and capabilities. Your enthusiasm will encourage people and will create confidence in them. Your declared intention and goal will confirm your mission to them. Your capabilities to do the job will strengthen their trust in you and your voluntary mission. This will create a belief that nothing is impossible and problems can be solved, challenges can be met and improvements can be attained.

As a responsible volunteer after your declaration, you have to demonstrate your commitment through action.

Declaration prepares for action. Demonstration leads to satisfaction. To transform your intention into action and reality, collect all your inner strengths, visualize the objective of your voluntary mission and what is to be achieved by the participants and you. Then, carry out and implement your mission in your thoughts. Play the performance like a future reel in your intellect and then take a leap to start, implement, complete and conclude with valuable contributions.

*Enthusiastic efforts
transform impossible to possible.*

Expressways to Enthusiasm

1. Greet people for whom you serve with a smile. Greet first.
2. Speak pleasantly, speak right, speak with friendship and speak with bright energy on your face.
3. Respond, reciprocate and express what you can do and will do. When you cannot do a thing, accept immediately and share what other things you can do and also who can do things which you are unable to do.

4. Give feedback on your own to people. Avoid follow up.
5. Be first to accept your errors and demonstrate your readiness to correct and improve.
6. Extend unexpected support on your own. As a volunteer, you do not need an invitation to participate.
7. Participate eagerly without invitation, to fill a gap, to comfort a person, to give a hand, to fulfill a need and to generate happiness and confidence.
8. Extend your enthusiastic support to people so that they can move from “cannot” to “can do” to “will do” to “we have done!”

9. Understanding

Dear Bharat, in the process of your work and your services as a volunteer, understanding creates clarity and happiness. Misunderstanding creates confusion, and half understand-ing leads to incorrect perceptions. Non-understanding generates ignorance and unhappiness. Understand and be happy. Assist your participants to understand and be happy.

To understand, stand under. Be humble and accept that you do not know and do not understand fully about the pains, problems, difficulties and needs of people you serve as a volunteer. Then, that you are ready to listen, receive, accept and understand the situation on the ground and also the requirements, gaps, priorities and needs of people, community and society.

Requirements are related to the basic necessities of food (roti), clothes (kapda), shelter (makaan) and respect (izzat). *Please understand that food, shelter and clothes are not sufficient at all, what is required along with them are respect and dignity (izzat).*

Dear Bharat, as a responsible volunteer ensure, self respect and dignity of participants of your services.

Please understand clearly that when you consider your work as a charity, uplifting, help or donation, you are not a volunteer. Also, understand that when you consider that your service is just as a support, assistance, offering and penance, then, your offerings become voluntary services. In fact, as a volunteer, you are not doing any favour to any one. You are doing a favour to yourself because your support, assistance, offering and penance for people, actually helps you to improve yourself in order to become a better and better human being. This path is the path of Humanity to Divinity.

To understand, gain full knowledge, information, ideas, and then generate solutions regarding people and their needs. Consider the subject objectively from the front, back, sides, above and below and inside out. Look from different angles and get total picture. Discuss and debate, get opinions, suggestions, views, perspectives and thoughts from all participants, volunteers, knowledge sources and all concerned to expand and intensify your understandings, and also the understandings of all, specially the participants.

Listen attentively with consideration to others to ensure empathetic understanding. Empathetic understanding enables relations, which are most important for harmonious and happy voluntary service. Become and be dependable by fulfilling commitments. People will understand you better for not only what you say and how you say, but what you do and how you do.

Let your actions speak, let your excellence speak and let your sharing and caring speak. *Languages you speak will be better understood when they are integrated, connected with and backed by the language of actions.* Remember! It is easy to be misunderstood than to be understood. Let emotions not cloud your thinking and thinking of your co-volunteers and participants. Let your thoughtfulness and thoughtfulness of the participants be bright, so that clouds of misunderstanding disappear.

Dear Bharat, have you noticed that all the time in this work, “A Responsible and Inspired Volunteer,” people receiving your services are referred to as participants and also as contributors rather than beneficiaries. The idea of beneficiary occurs when you think you are donating, giving, helping, uplifting and developing people. All these are not voluntary services. These are the idea of give and take.

Give and take is not service, it is really a business, exchange and transaction. A true service is, offer and receive. Offer your services and receive participation. *In the spirit of offer and receive, volunteers and participants become one.* Let this be your understanding.

To understand, not only read but study. Not only see but visualize. Not only contact but connect and touch. Not only smell but experience fragrance of goodwill. In this way, your understanding will be flowing ahead smoothly.

Stand tall on your understanding and be an empathetic energetic, efficient and effective responsible and inspired volunteer.

***Understanding comes when words integrate,
connect and back up with actions.***

Signal of Understanding

1. SAMAJHDAARON KO ISHAARAH HI KAAFEE HAI
BAATON KI JAROORAT JARAA BHEE NAHEEN.
2. SAMAJH NE WAALE SAMAJH SAKE
JO NAA SAMJHE WHO ANAADEE HAI
1. To understand just a signal is sufficient
There is no need at all for lot of talk!
2. Those who understand, have understood
Those who did not are really uneducated!!

Those who are thoughtful and those who are awake, alert, aware and conscious can understand just by a signal, a sign, the body language, the tension and ease in the environment and by the brightness on the face and shine in the eyes.

Those who can understand in such a manner have already understood before your speech, your presentation and your marketing of yourself and your service.

Those who have not understood are those who are not learned and are really uneducated. Education is noticing, grasping, knowing and understanding. You can understand the situation and needs of people by just seeing, observing, studying and witnessing their appearances, clothes, dwelling places, resources, equipments and their mutual closeness and separation.

Therefore, apart from interactions, interviews, surveys, forms and reports, gain real understanding by being with the participants, staying with them, eating with them, working with them, suffering with them, crying with them and laughing with them.

Dear Bharat, be with your participants, volunteer, colleagues to know about them.

Stand together with them, stand for them and understand them.

Stand together, stand to understand.

Useful Ways to Understand

1. Let your communication be brief and clear so that people can understand.
2. Listen carefully with attention so that you can understand people.
3. Keep it simple. Do not complicate while you speak. Simple words, language, expressions and actions are quickly grasped.
4. When you do not understand, say so and ask for clarification.
5. Encourage people to ask for clarification when you or other volunteers speak.
6. Do not persist with your perception. Adjust and align your perception with the perception of your participants.
7. Discuss and debate. Do not engage in arguments and fights. Arguments lead to further misunderstanding.
8. Understand, as a responsible volunteer, your purpose is to serve. While, what you think and understand are important, what your participants think and understand, are also important. Help them to understand you better by your actions, feelings, ideas and responsibilities.
9. In case of new locations and new people when someone informs you and tells you something, repeat what you understood and get corrected when necessary. Let them understand what you had understood.
10. Write down the aspects of key events, key persons, key decisions and key 'I' improvements on regular basis. Writing generates better understanding.

10. Contributing

Contributing is adding value. Contributing is offering to people in need. Contribution is more than work, more than a job and more than money.

Dear Bharat! Be a contributor. Contribute to your family, your profession, your students, your colleagues, your school and your India. Let your life be a contribution. Let what you received from the society and world be given back in multiple forms.

Anywhere, any time and in any situation one can become a volunteer through contribution. Contribution is not only offering money, but also offering your efforts, work, advice, idea, assistance, support and knowledge without any expectation and return benefit. *When you give or offer any useful thing without expectation, return benefit or selfishness, you become a volunteer.* Whenever there is an expectation, return benefit or selfishness involved, it is not a service; it is rather commerce or a business transaction. Return that which is not commerce, the satisfaction and happiness to the receivers and participants.

Thus, dear Bharat, you can become a volunteer even without going to any location (earthquakes, floods, tsunamis or epidemics, etc.) by just contributing in any form, in the place where you are. However, do not avoid going to those locations. When it is possible, you must visit and serve. When it is not possible, contribute wherever you are with whatever you can. You can!

Contribute through your time. Offer and invest your time for people, community and society. Use every minute to endeavour and add value. Contribute through your love. *Love is accepting people and assisting them to become tall, happy and tension free.* Love people especially in difficulty, doubt, need or pain through your care and attention.

Contribute through your ideas. *Good ideas help to enhance the contribution of whatever you do.* Become an idea fountain by continuously thinking about how you can improve whatever you do.

Contribute through your spirit. As an inspired and responsible volunteer, put your enthusiasm, energy and yourself into your mission. Become and be your mission. Mission does not mean only large projects and programs, even a little work can become your mission with noble objective, purpose, commitment and drive for being useful and serve.

Contribute your money to whatever extent possible to the deserving people in need and to the society. This way, your money acquires value. Contribute your books after reading and studying, to people who can use them. Contribute your knowledge, expertise, sociality and wisdom to people who are ready to receive. When people are not ready to receive, think how you can assist and encourage them to receive and learn. Once in a week, at least in a year, contribute to a trust or society by working free for them. Whatever work you do, lift that work to contribution, excellence, example and offering. Let your excellence be an example to inspire many.

Income minus expenses is contribution. Let your expenses be less than your income every month, save from that for present or future contributions.

Contribute in the family by taking care of elders. Take responsibility of elders and contribute for their well-being. Take care of your parents by assisting them in home-work and work for home. Take care of your brothers and sisters in their studies, work, achievements and improvement. Be a family volunteer and volunteer family. Let that family expand slowly, gradually, promptly or rapidly to your society, neighbourhood, town, district, country and the entire world. Your contributions will not only generate happiness in people related and connected to you, but will also generate tremendous happiness within yourself.

Dear Barat, be a contributing, inspired and responsible volunteer.

*Contribution is the way
to become an instant volunteer.*

World as a Family

AYAM NIJAH PARO VETI
GANANAA LAGHU CHETASM
UDAARA CHARITAA NAAM TU
VASUDHAIVA KUTUMBAKAM

Panchatantra-V-37

Only narrow minded ones count

'This is ours' and 'that is theirs' and

Also as 'I' and 'they'.

For noble people, this whole beneficent Earth is a family!

The narrow minded and selfish people think in terms of 'I' - 'they' and 'I' - 'others'. Noble people see self in others with full equity, equality, empathy and unity. 'I' is ego 'you', 'we' and 'all' is the spirit.

For an inspired and responsible volunteer, the whole world and humanity is a family. In a family, we accept people as they are. We assist them to become better. In a family, when any member is in trouble, difficulty, pain or need, we rush to give a helping hand and ensure that the problem has been solved.

The whole world and humanity is one family.

Clear Ways to Contribution

1. Give. Give whenever needed. Give whenever you can. Give without holding back.
2. Share. Share things. Share the results, share the fruits, share food, share knowledge and share the credit.
3. Do more than your assigned work. Exceed the targets, goals, objectives and mission parameters. Think what more you can do. Help others to complete their pending work.
4. Do your work by improving the quality. Assist others to improve their quality.

5. Contribute at least one good idea in every discussion.
6. Contribute your service readily. Be a ready, readymade ever-ready and all-ready (already!) Volunteer.
7. Smile and contribute to happiness.

11. Sharing

Sharing is partnership. Sharing is accepting. Sharing is caring.

Share readily your assets, abilities, facilities, skills, resources and excellence so that you get connected to others in a value adding manner. When you share, you become a dependable, trustworthy and responsible volunteer-partner.

There are four kinds of transactions - Ask, Take, Share and Care. When you ask, you become a child. When you take you become a youth. When you share, you become an adult. When you give, you become an elder.

As a responsible volunteer, share and become a matured adult by offering your services and contributions, and by receiving cooperation, acceptance, recognition and respect. *Whenever something is shared, it becomes a Prasad, a divine grace.* Sharing your material assets is great. Sharing food is magnificent. Sharing your seat in a bus, car or train is accommodating another. It is indeed a voluntary action and it is wonderful. Sharing your knowledge and expertise in a caring manner will make a lovable volunteer teacher.

Sharing is partnership. Partnership is partner-ship where you have to sail together. *The two arms of partner-ship are trust and agreement.* Trust ensures relations, while agreement ensures results. When you share results with relationship, it becomes a trusting agreeable partnership. *Trust is based on intentions, and agreement is based on goals.* With pure intentions and goals, you become an excellent sharing partner volunteer.

Whenever you interact and offer your services, make your intentions of selfless service clear. Then, demonstrate that by your actions. First, agree on the goals of what is to be done by you as a volunteer and participate as a partner. Then, you earn their trust by your dependable actions by saying what you do and doing what you say. Only then, you become a trustworthy sharing partner.

Share the challenges, difficulties, problems and crisis. Share the successes, achievements, progress and credit. When you share the credit for the success of your service with people who participate and receive, it generates great happiness all around.

During your work in the field and communities of participants, share your love with them. Share their food by accepting the same with thankfulness. When you eat together, you will become close and more than friends.

Sharing eliminates all ill-feelings, misunderstandings and misconceptions.

Share your vision for better future of wellbeing, progress and happiness of your participants.

When you share, it creates happiness and joy all around.

Share, enjoy and let all enjoy.

Sharing is partner – ship

Mutuality

DEVAAAN BHAAVAYA TAAANENA
TE DEVAA BHAVAYANTU VAH
PARASPARAM BHAAVAYANTAH
SHREYAM PARAMAVAAPSYATAH

– Bhagavad Gita-III.11

Let the divine wish you well,
Let you wish divine well.
Mutually wish you each other well,
Reap then best, and you live well.

Let the participants wish volunteer well, let the volunteer wish participants well.

Mutually wish you each other well, reap then best, and you live well.

A responsible volunteer contributes in such a way that the participants and receivers of his service wish him well. Conversely, the volunteer wishes the participants well. They are linked in this mutual - support relationship. Then, whatever efforts they make, whatever progress they make, whatever results they attain and whatever happiness they reap become common attainments and shared successes.

Shared successes itself is the tonic for renewing and continuing shared efforts, shared mission and shared vision. Sharing is the basis of sustainability.

*Shared successes ensures sustained efforts
and sustained mutuality.*

Sweet Ways of Sharing

1. Share a peppermint, a chocolate, a peda (sweet) or a banana with the participants of your voluntary work.
2. Share your learning with the participants and co-volunteers in the areas of equity, social justice, history, sciences, mathematics, accounts, agriculture and I.T. Learn from them the aspects which are not known to you.
3. Share your experiences and insights.

4. Arrange for a weekly or monthly session where everyone shares his thoughts with others over a chosen subject. Elect or select different persons for leading the group discussions.
5. Discuss about the problems, possibilities, feasibilities and solutions.
6. Share your love with all.
7. Whenever you are about to eat a fruit or a snack, take out half of it and share with the person next to you.

12. Giving

Give!

Dear Bharat! As a volunteer give, give, give and give. When you give, you gain. When you give it appears as if you will lose something materially, but in reality you will gain emotionally, logically and spiritually. Understanding and goodwill is the emotional gain. Thoughts of the receivers are logical gains and the oneness of transactions are spiritual gains.

In your role as a volunteer, and during your interactions with the participants, give whenever someone asks. Do not hesitate to say 'Yes'. Hesitate to say 'No'. Avoid saying 'No'. Give whatever has been asked for. Give to some extent or give something else equally satisfying. When you give even when you are hurt, you become Shibi, who gave his own flesh to save a dove. Do not brush this off as a puran or myth.

Mr. Darbari Seth, the illustrious Chairman of Tata Chemicals Limited wrote on his Business Card, Cover and Letterhead of Iklass Trust - "*Give till it hurts.*" Personally or in his role as the Chairman of many companies, Mr. Seth has never said 'No' and responded to each and every Appeal. In **Sita Rama Seva Sadan** at Manthani (A.P.) every request is responded appropriately, suitably and effectively, to whatever extent, optimally possible.

When you give whatever has been asked for, you become Karna, the immortal giver. There is one person in Baroda, who gives whatever is asked for, even that which is near to impossible. When you give at your own peril, you become Bali whom even gods served. Mr. Sushil Jhunjhunwala gave whatever industry his brothers had asked for and accepted the loss making organization, which he now transformed into a reputed world class LAOPALA. Gods in the form of very noble directors serve on his board.

Give and gain is the balance sheet of life. Mr. Kantisen Shroff, Mrs. Chandaben Shroff and Mr. Atul Shroff and Mrs. Shruti Shroff gave their every thing to serve through several voluntary organizations like Vivekananda Research and Training Institute, Shrujan and Shroffs Foundation Trust respectively and gained the satisfaction of happiness of people.

Dr. S. Laxman Rao and his colleagues give their full time at body, mind, intellect and spirit levels for serving in Sri Sita Rama Seva Sadan, in spite of their advanced age or personal inconveniences.

Give love. Give respect, Give space to others. Give time. Give knowledge. Give a thought.

Give, give, give and give.

Give learning from past. Give to fulfill present needs of people. Give to ensure better future. Give to ensure continuity. These become four times giver of your service and goodwill.

Transform your giving to offering. Take and take is terrorism. Take and give is Government. Give and take is business. Give and give, and offer and receive are divinity. Lift your give and take to offer and receive. When you give and give with devotion, dedication, decency, dignity and without ego, then it becomes an offering. When you take, take with devotion, dedication, decency and dignity. Then it becomes receiving.

As an inspired and responsible volunteer offer your Tan, Man, Dhan and Gyan (Body, mind, wealth and knowledge) to the well-being of people in need. Then, you will surely receive their cooperation and participation in terms of actions, feelings, thoughts and spirit. Offer your example of life based on principles, values, love and contributions and create a higher level of happiness.

Give consideration to all aspects. Whenever you decide a course of voluntary service, give allowance and attention to elders of the group and community. Give freedom to adults. Give advice and recognition to youth. Give love and care to children. Give support and assistance to all. When you give something to someone, do not give it yourself; rather offer it through a suitable one. Thus make the third person a medium (a nimitta) between you and the receiver. This will prevent you from giving with ego because you did not give at all. The medium cannot have ego because the thing does not belong to him before, during and after the process of offering. Since, a medium is a bridge, a connection, a witness and a representative of God.

Whenever you give anything, do not give with one hand, as if you are doing a favour. Give with both hands; bend a little bit with humbleness and respect. Then this becomes an offering (Samarpan). Whenever somebody offers you something, do not take, snatch, grab or pull with one hand, but receive with both hands by bending a little with humbleness and respect. Then this becomes receiving (Sweekaar).

When you offer or receive, smile with an open heart and transact happiness. *When you offer your voluntary service without expecting any return, you become a divine giver.* When you become a responsible and inspired volunteer by offering right service to the right people at the right time and in the right place, you become perfectly right and you gain the right to be called a noble and honourable volunteer.

Giving is gaining.

The Spirit of Giving

SHRADDHAYAA DEYAM
ASHRAADHAYAA NA DEYAM
SHRIYA DEYAM
HRIYA DEYAM
BHIYA DEYAM
SAMVIDA DEYAM

— Taittariyopanishad—XI-2

Give with dedication and attention.
Give not without dedication, care or attention.
Give what is auspicious.
Give with humbleness and without show.
Give, thinking that whether what you give is up to the mark and height of the receiver.
Give full. Give what is superior.

As a volunteer, offer your assistance with dedication, attention, humbleness, show-less-ness, ego-less-ness and with great respect and honour towards a participant or receiver.

*Without showing or show,
your giving shines with glow.*

Right Giving – Bright Giving

DAATAVYAMITI YATDAAMAM
DEEYATE ANUPAKAAR INE
DESHA KAALECHA PAATRECHA
TADDAANAM SAATTVIKAM SMRITAM

— Bhagavad Gita-XVIII-20

Because it is right to give, it is done,
With expectation for returns, totally none,
Place, time and receiver being right.
That giving is sattvik one and is right.

Give when it is right to give without any expectation for a return gain, benefit, advantage, name or fame. With expectation, giving is not giving, but a trade, commerce, transaction and business. Give at the right time without delay. Delay causes both depreciation and depression. Give at the right place. It makes that place a valuable place, exemplary place, open place, where all can see and know.

Give to the right person. Ignoring the right person does not encourage excellence. Rewarding non-right person encourages non-excellence. A right person is a deserving person. Honouring a deserving person is descent and dignified.

*To serve
Any time of need is the right time;
Any place of need is the right place;
Any person in need is the right person.
A right person to be a volunteer is you.*

Gateways to Giving

1. Keep some change in your pocket. Whenever a person extends an asking hand in front of you, give whatever comes to your hand without hesitation, judgment or sympathy. Give whatever is there. Give at least one coin.
2. Give a smile while meeting and while bidding farewell. The more you smile the better it is. Notice that smiles are responded with wider, larger, longer and better smiles. Give little and receive much more.
3. Give appreciation whenever a good work, contribution, assistance or idea is extended by your participants or co-volunteers.
4. Give respect by thanking every time and many times when any one does something for you (whether good or not good, wise or otherwise).
5. Give respect to all in a humane way.
6. Whenever you visit an elder, a patient, a worried person or a person in difficulty, do not go empty handed. Offer great value. Offer at least one fruit.
7. When you offer a fruit, a nut, a laddu or a dish from a bowl or a plate or basket, offer the larger and better ones to others while opting for the smaller and less better ones for yourself.
8. Give preference to others over yourself in a queue, line, seat or place.
9. Give a hug to the participant who assisted you or who opposed you.
10. Give and live as a joyful volunteer.

13. Loving

Loving is accepting people as they are and then assisting and serving them to utilize their strengths and resources to become self supporting and better persons, by overcoming and eliminating the inabilities, inadequacies and difficulties. Be a loving, a considerate and a responsible volunteer. A volunteer extends his love without considering eligibility, ability, capability and responsibility of the people. He loves like a mother because all are dear to him.

Love is a universal emotion of friendship, closeness, sympathy, empathy, compassion and consideration. Love soothes and heals. Love is beyond like and dislike. A volunteer cannot afford to dislike any one. The question for a responsible volunteer is not whether a person is likeable and lovable or not likeable and not lovable. The question that a volunteer is most concerned with is whether a person is in pain, in difficulty or in any sought of problem. If the answer is 'yes', then the volunteer has to assist that person and serve him.

In reality, the service must be extended to any person in need, in spite of that person being an opponent, adversary, rival or enemy. Dear Bharat! You be a loving, responsible volunteer without any bias and prejudice. Be equally considerable to all.

A volunteer is more than a teacher. A teacher passes or fails or grades his/her students. On the contrary, a volunteer endeavours to make sure that all his participants succeed. A volunteer is more than a leader who recognizes people as per their performance. A volunteer serves people as per their needs irrespective of their performance. A volunteer is like a mother who loves more the people who are in difficulty and disadvantage.

Love is forgiving and giving. In love, minds and hearts are cemented. Love is the internal source for the force that washes away misconception, misunderstanding and mistaking. When there is love, there is hope, forward movement and positive development. Love is the feeling of healing.

Love is beyond the language of speech. Love is reaching, touching and entering hearts through your actions to serve people; through your feelings to comfort people; through your thoughts to find solutions for people; and through your spirit to join and unify people.

Being together is the beginning of love and closeness is forgiving and giving. Friendship is the foundation of love so that friends can then move together for the well-being of people.

Acceptance is a must for love. Accept your participants along with their problems, challenges and requirements.

When you extend your love through acceptance, assistance, service and non-selfish contributions, it attains the level of enriched love and leads to whole-hearted participation of the receivers of your voluntary services and yourself.

Love, move, give and live.

Loving is living as a responsible volunteer.

Love and Devotion

ATHAATHO BHAKTIM VYAAKHYAASYAAMAH
SAA TWASMIN PARAMA PREMA SWAROOPAA

— Narada Bhakti Sutras-1.2

Let me now tell about devotion -
Devotion is supreme love for HIM.

As per Narada Bhakti Sutras, Supreme love for THAT ONE is devotion.

Love is accepting a person totally with full commitment. Full commitment is dedication at body, mind, intellect and spirit through actions, feelings, thoughts and consciousness. *Devotion is a complete offering of oneself with body, mind, intellect and spirit through actions, feelings, thoughts and consciousness.* Thus love and devotion are actually one and the same seen from two sides or two perspectives. A loving volunteer is that one who is totally committed to the person in pain and need through his actions, feelings, thoughts and spirit.

A devoted participant is a person in need and pain, one who is totally dedicated to the volunteer through actions, feelings, thoughts and spirit. Hence, commitment and dedication are one and the same.

We have seen in Narada Bhakti Sutras that love and devotion are one and the same from different perspectives. Love and devotion are two processes of offer and receive. When one offers love he receives devotion, and when one offers devotion he receives love.

Thus, a volunteer becomes both God and devotee to participants. A participant also becomes both a devotee and God to volunteers.

In love and devotion, both volunteers and participants become one and all. The duality of 'me' and 'you' gets vanished.

*Love is devotion,
Devotion is love.*

God and Devotee – Volunteer and Participant

SRI GOPALO MAHAA PAALO
VEDA VEDANGA PAARAGAH
KRISHNA KAMALA PATRAAKSHA
PUNDARIKAH SANAATANAH

— Gopala Sahasranam.1

BHAKTA ABHEESHTA PRADA SARVAH
BHAKTA AGHOUGHA NIKRUNTANAH
APARA KARUNAA SINDHUR
BHAGAVAN BHAKTA TATPARAH

— Gopala Sahasranam.2

Sri Gopal (caretaker of cows), the Maahapal (a great leader) is the knower par excellence of Vedas (worldly knowledge) and Vedaangas (spiritual wisdom), and who is Krishna with eyes like lotus leaves; and who is ancient.

He is fulfiller of all wishes of devotees, remover of difficulties and deficiencies of devotees, an ocean of unlimited kindness. He is God himself, who is ever committed to devotees.

A responsible and inspired volunteer is a great leader of people. He is knower par excellence of both worldly knowledge and spiritual wisdom. He is a visionary, who always endeavours (Krishna) with a clear vision and awareness (wide and beautiful eyes). His voluntary spirit is ancient and eternal. He is the fulfiller of all needs and requirements of his participants by eliminating all deficiencies and difficulties. He is ever committed to participants.

A responsible and committed volunteer is verily God to the participants whom he serves.

Thus, a responsible volunteer is a divine devotee, while a participant is a devoted divinity.

A loving-devoted-volunteer and a devoted-loving-participant become one in the spirit of joyful volunteership.

Then, there is a great Unity of Bliss.

*Love and devotion unifies both
volunteers and participants.*

Lively Ways to Love

1. Accept people as they are and extend all the assistance to support them, to become better and better.
2. Identify the people who are in need of assistance and who are in difficulty, reach out to them and serve them even before they ask for it.
3. Care for children. Embrace them, hug them. Ensure that they have nutritive food, facilities for playing and enjoyment in gardens or parks. Show them rivers, oceans, forests and outdoor locations in early age.
4. Care for elders. Give time for them and listen to them. What elders need is attention. Make sure that they have medicines and regular treatment.
5. In case of critical situations, extend helping hands to all including your opponents and critics.
6. Helping those who helped you is very good and natural, but helping those who hurt you is noble and divine.
7. When you assist as a volunteer, do not publicize it. Secret service is supreme service.
8. Let your smile, your happiness, your openness and your enthusiasm reach the hearts of all. Express your care.
9. Love without expectation.
10. Be devoted and dedicated to those who love you and also those who do not.

14. Trusting

Trust is an elevated level of relationship. As a responsible volunteer conduct yourself in such a way that your participants, colleagues, co-volunteers and supporters in the form of sources like finance, knowledge, expertise, skills and other abilities, trust you. You have to also prepare your participants to become trustworthy.

Trust with complete confidence, total belief and full acceptance. Trust by leaving implementation process to your participants so that the process of voluntary work continues even in your absence. When you trust someone, your tension disappears, burden diminishes and confidence in yourself strengthens and enhances trust and trustworthiness. You become trustworthy when you are reliable. *Reliability means commitment*. You become trustworthy and reliable when you are committed at the four levels - sincerity, dedication, honesty and nobility.

Sincerity is saying what you do and doing what you say. Dedication is feeling what you do and doing what you feel. Honesty is thinking what you do and doing what you think. Nobility is doing what is right. So, as a responsible and inspired volunteer be sincere, dedicated, honest and noble.

Train, educate, empower and enable your participants to become sincere, dedicated honest and noble through mentoring, preparation and setting your own example.

Trust is more than love, delegation and empowerment. Love is nurturing. Delegation is giving authority. Empowerment is energizing. Trusting is giving your complete backing and freedom.

When someone trusts you, your responsibility rises to the highest level and you have to do everything to protect and support that trust. When your participants trust you, you offer your total dedicated volunteership and your personality to serve them and be useful to them.

Trust strengthens and enriches relations. Continued trust makes people relatives. As a trusted and trusting volunteer, become a close relative of your participants. Then, they will trust you, love you, care for you and will make your voluntary mission and programs for them successful. *The root of trust is intension and the fruit of trust is relation.* When intensions are pure and noble, you can trust and also become a trustworthy person.

Transcend the trust of doubt, hesitation, apprehension and 'ifs' and 'buts' related to your voluntary work and to the abilities of your participants and create a solid intension and will to serve and deserve the cooperation.

When you trust yourself, you can do. When you trust your co-volunteers, they will surely do. When you trust the spirit of responsible and inspired volunteership, it will most certainly spread all over.

Trust in Supreme Being. THAT IS. THAT Supreme Spirit is present in you, your participants, colleagues and supporters. When you trust a person, you get connected at the heart level. Trust and win hearts. Give your heart and be trusted. Trust the participants, but do not believe the situations. Even trusted ones may not progress because of situations. Examine situations, empower participants, enhance the common will and ensure the success of your people.

Do not loose your heart when the trusted ones do not deliver. Give time and space. Trusted participants will deliver sooner or later. When you trust, there is hope, happiness and total inter-dependence. When you are trustworthy, there is happiness of being useful.

***Trust and win hearts.
Give your heart and be trusted.***

Most Trustworthy

NA TWAMAHAM KAAMAYE RAJYAM
NA SWARGAM NA PUNARBHAVAM
KAMAYE DUKHA TAPTAANAAM
PRAANINAAM AARTI NAASHANAM

– (Sri Maha Bhagavatam)

I do not desire for the kingdom,
Nor I desire for heaven or rebirth.
I desire for the decimation of grief,
Sorrow and difficulties of living beings.

King Rantideva asked only for the removal of sorrow and grief of all living beings and did not look for kingdom, heaven or rebirth. He was an inspired and responsible volunteer of the highest order.

You be a modern Rantideva, an inspired and responsible volunteer preferring your voluntary work of serving people to eliminate their difficulties, deficiencies, depressions, disabilities, sorrows and grief.

This is the essence of devotion, dedication, renunciation and liberation. This is the quintessence of all Upanishads, spiritualities, religions and realizations. Such a volunteer becomes most trustworthy and all participants and people will trust such an inspired and responsible volunteer in totality, like trusting the Almighty, Allah, God, Ahura Mazda and Ik Omkar, Supreme self and the self inside.

*Serving others in preference to all
is the ultimate devotion.*

Trunkways to Trust

1. In the beginning of any relation, trust people. Do not doubt. Trust that person till it proves otherwise. Most people are good, trustworthy and not deceivers.
2. Trust is a great reformer. When you trust even a cheating one, he will not cheat. Once that person tastes the joy of trust, he will transform himself. Even trust a faltering one and assist him in his self introspection and self transformation.
3. Fulfill all commitments you make as a responsible volunteer. Do not commit if you cannot fulfill. Do not avoid giving commitments.
4. Say what you do and do what you say.

15. Responsible

Be responsible.

Responding as a divine, noble, humane and responsible volunteer to a given situation is responsibility. Responding with ability is the responsibility. Responsibility is not reacting but acting to establish the right and make non-right disappear.

A responsible volunteer establishes the right situations of equality, well-being, and happiness whenever he serves. He tries to eliminate the non-right situations of grief, sorrow, suffering and shortcomings. *Protecting the good and getting rid of the evil is responsibility.* Responsibility is a combination of accountability, duty and answerability.

As a responsible volunteer, do not stop just at fulfilling your commitments and objectives. After fulfilling your commitments, examine the new situations and think what else is to be done to fulfill those needs further. A responsible and inspired volunteer rises to offer himself in critical situations, takes things in hand and sets things right.

Responsibility is leadership. A responsible volunteer is a reliable and respected leader. Authority is assigned and responsibility is assumed. When a situation requires someone to stand up, take initiative to correct the situation and establish human value, and a person does so then that person becomes a responsible person and a responsible leader.

As a volunteer, be pre-active, proactive, process active and post active.

Acting in advance with anticipation is pre-active, acting just before the beginning is being proactive, acting during the process is being process active and acting to take correcting or further improving actions after the process, is being post active. Discharging responsibility as a volunteer involves actions. Act and be responsible.

Be responsible like mother, father, teacher and grandfather. Mother loves with care, father protects with courage, teacher shares with commitments and grandfather appreciates with compassion. Be a responsible all-round volunteer with care, courage, commitment and compassion, and virtually become mother, father, teacher and grandfather for your participants and society irrespective of your age, sex, location or field of service.

Dear Bharat, see how trust and responsibility are one and the same, like two sides of reality! When you are responsible you are trusted. When you are trusted, you will be responsible. When you trust your participants, they will become responsible. When they are responsible, you will trust them. Responsibility and trust generates a great spirit of togetherness and you and your participants get connected in unconscious, sub-conscious, conscious and super conscious manner through joint actions, feelings, thoughts and spirit, and realize oneness.

Response + Ability = Responsibility

Responsibility leads to realization.

Be the first to assume responsibility.

Be the last to claim credit.

Responsible

YADAA YADAA HI DHARMASYA
GLAANIR BHAVATI BHAARATA
ABHYUTTHAANAM ADARMASYA
TADAATMAANAM SRIJAAMYAHAM

– Gita-IV-7

PARITRAANAAYA SAADHOONAAM
VINAASHAYACHA DUSHKRITAAM
DHARMA SAMSTHAAPA NAARTHAAYA
SAMBHAVAAMI YUGE YUGE

– Gita-IV-8

Whenever wherever the right is harmed
Whenever wherever the wrong has formed
When wrong is up and the right is down
Then, Bharaat! I come on my own.

To protect the good and right men
To destroy the evil and wrong men
To establish the right at each stage
I occur at right time, age by age.

A responsible volunteer creates himself by taxing the initiative to assume responsibility whenever right things are disturbed and non-right things raise their heads. Then, he protects what is right and eliminates what is not right, thereby establishing the right process from time to time, not age by age, but day by day. In the same way, he assumes responsibility, situation by situation, difficulty by difficulty, for person by person and at place by place.

A responsible volunteer is an ever ready leader.

*Be a responsible volunteer
to serve at any time, any place
and any situation.*

Truthful

Responsible volunteer is truthful. Time, love, truth and responsibility are the four values which an inspired and responsible volunteer continuously practices. Time is the most valuable master dimension in physical space. Love is the most valuable master dimension in emotional space. Truth is the most valuable master dimension in thought space. Responsibility is the most valuable master dimension in spiritual space.

Truth is divine. Truth makes a volunteer trustworthy and dependable. Truth is what is, what is not is not truth. Time synchronises actions in physical space, love harmonises feelings in mind space, truth aligns thoughts in intellectual space and responsibility unifies the spirits of all people.

Time is father, love is mother, truth is teacher and responsibility is grandfather.

All thinking concludes in truth. When truth is seen all is light and all is right. Truth was, is and will ever be.

SATYAMEVA JAYATE NAANRITAM

— Mundakopanishad 3-1-6

Truth alone wins, not non-right.

A responsible volunteer wins in the course of his voluntary mission because he is always aligned to truth.

Speaking truth makes the work of a volunteer easy and simple. Falsehood creates many complications. To support one non-truth many, non-truths are to be told and surely one day the bubble will burst.

A truthful volunteer is a dependable and trustworthy volunteer.

YATO SATYA TATO DHARMAH

YATO DHARMA TATO JAYAH

– Mahabharata

Where there is truth, there is responsibility, where there is responsibility, there is victory.

As a responsible and truthful volunteer say what you do - do what you say, feel what you do – do what you feel, think what you do – do what you do and do the right thing. When what you say, what you feel, what you think and what you do is in service of the people in need and is for the betterment of society you will be a worthy, winning, wise and wonderful volunteer.

Inspire your participants, contributors and co-volunteers to be honest, candid, transparent, open and truthful.

Let truth permeate in all your activities, interactions, meetings, services and projects.

*Responsible volunteer
Speaks truth, is honest,
does right and is correct.*

ROADWAYS TO RESPONSIBILITY

1. Standup promptly whenever any service, assistance, support or contribution is to be extended to people.
2. Take initiative. Be the first to take a difficult task in your hands.
3. Be a mother. Give love and care.
4. Be a father. Give protection and confidence.
5. Be a teacher. Share knowledge and empower.
6. Be a grandfather. Appreciate abundantly.
7. When things are out of order, out of step, out of hand or out of control, be a leader and take initiatives to set things right and correct the situation.
8. When someone is depressed, deficient, disturbed or is in difficulty, offer yourself to support.
9. Be the first to take responsibility. Be the last to take credit.
10. Be responsible and be right. B-right is bright. Be a bright and right responsible volunteer leader.
11. Speak truth and walk right.
12. Be truthful, be responsible.

16. Connecting

For a responsible and dedicated volunteer, connecting is linking. Being together physically, emotionally, intellectually and in spirit is being connected.

Synchronized services connect. Harmonious feelings connect. Positive thoughts connect. Spiritual experiences connect. Let your voluntary services be synchronized, harmonious, positive and full of spirit. When you connect, you become a link to voluntary services. When you connect, you become a partner with participants' network.

You know that knowledge is power, wealth is power and strength is power. These are three 'shaktis' (powers) of the world. When you have knowledge, you have power. When you have wealth (financial resources), you have power. When you have strength, you have power.

Connecting knowledge, wealth and strength generates super power because knowledge alone, wealth alone and strength alone are not sufficient. Rain drops collected and connected makes an ocean. Individual grains collected and connected make food. Individual participants connected and collected make a social group assisting each other. Individual volunteers connected and collected make a volunteer movement with the vision and mission to contribute and serve.

Connection power is super-power (Para Shakti). Together, impossible can be made possible.

Group Organization Direction is G.O.D. which is present now and here and is readily available.

Dear Bharat, get connected to participants, gurus, teachers, supporters and other volunteers, societies, networks and gain the excellence of the connecting power. Get connected to persons in difficulty like a devotee to God, the Almighty.

Connecting is joy. Shaking hands, embracing, linking hands, patting shoulders and making eye contact with people, gives tremendous joy.

Link ideas and generate the joy of team creativity along with participants. Work in teams and enjoy the connecting power.

Connection is life and disconnecting is death. Connect with noble powers, to support noble life.

Connect with your participants like thumb connects with fingers.

Be connected and enjoy the liberation and connected consciousness of responsible volunteership.

*Connection is consciousness,
It is the spirit of volunteership.*

Volunteer and Worship

The **person** in need is **God**.

The place of need is the **temple**.

Visiting the place of need and difficulty is the **pilgrimage**.

The **volunteer** is a **devotee** pilgrim.

What the volunteer **communicates** is **mantra**.

His **movements** with the person in need and around the place of need are **pradakshina (parikrama)**.

The **ideas** of volunteer are **flowers**.

His **attitudes** are **leaves**.

What he **contributes** are **fruits**.

His **empathy** is **water**.

His **assurances** are **shlokas**.

His **commitment** is **dedication**.

His **co-volunteers** are group of **devotees**.

The **service** he offers is **pooja** and entire **process** is **worship**.

The **co-operation** he receives from person in need is **grace** and his **happiness** is **blissing**.

The self sufficiency and self support of the **person** in need is the **liberation** for the **volunteer**.

*Volunteership is worship,
the connecting consciousness.*

Conscious Way for Connecting

1. Be in touch with people on daily, weekly or monthly basis and also whenever there is a need. Attention means At-tension, at the location of a problem.
2. Develop, as a responsible volunteer, durable partnership for joint efforts in different areas, along with participants.
3. Work in teams and multiply the available abilities. Team work means GOD, ie. Group-Organization-Direction. Where there is no GOD, there is DOG, Disorganized-Group. Move from D.O.G. to G.O.D. and get connected to the super power of a team.
4. Join hands to say “Namaste”, to greet.
5. Shake hands and transmit friendship.
6. Embrace to experience friendship.

7. Get connected to teachers, association, other voluntary organizations, government social development departments, doctors and other experts.
8. Get connected to specialists who can guide.
9. Keep a register of several useful contacts.

17. Unifying

Unity is oneness. In union is strength.

When thumb and fingers unify, fist emerges. Individual fingers are not that strong, but a unified fist is strong and can smash problems. An individual participant can be weak and deficient but when he joins and unifies with you, your volunteer team and other participants, then he with that unified group can smash any problem and fulfill needs.

Therefore, join and merge hands, heels, heads and hearts to generate an unlimited progressive energy together for the well-being of all. Unified individual soldiers create a group of confidence and collaborative consciousness.

When all people of India come together by transcending levels, regions, states, languages, profession, fields, religions and many other divisions, a wonderful strong India, capable of serving the whole world, will emerge.

Dear Bharat, you live up to your name 'Bharat' as a volunteer. Sow the seeds of unity at the very grass-root level by practicing and supporting each other as colleagues, partners, participants, etc. Say with cheers "APNA BHARAT MAHAAN!" - "Our India is Great!" As a responsible volunteer, inject the spirit of unity into your participants and whoever comes into contact with you including your friends and family members. Then, you will become a responsible volunteer wherever you are and whatever people you are with.

Dear Bharat, practice the spirit of 'We' every time and never "I" and "They." *Unity creates universal spirit.* Let the spirit of universal, unified, unifying, united humanity vibrate all around.

Dear Bharat, unite people and reflect the "YOUNIVERSAL SPIRIT"

Younite and younify.

***Act together, feel together, think together
and Be together.***

Togetherness is unity.

Unifying Spirit

SAMAANEEVA AKOOTHIIH
SAMAANA HRIDAYAANIVAH
SAMANAMASTU VO MANO
YATHAA VAHSUSAHASATI

– Rig Veda X.191-4

Let our intentions be merged as same
Let our hearts be merged as same
Let our minds be merged as same
Let us be in complete togetherness as same.

A responsible and inspired volunteer ensures that he, his participants and co-volunteers are merged in their services towards the accomplishment of their mission by becoming one and the same at their levels of intentions, hearts and minds, so that they act together, feel together and think together and be together as a unified spirit.

Togetherness is unity

United Ways to Unifying

1. Form learning groups and teams for each voluntary location, volunteer teams and participant teams.
2. Perform group prayers at the beginning of the day.
3. Daily work with your participants.
4. To any voluntary work, participant or a resource person, do not go alone. Take at least one person along with you.
5. Do not take any decision together. Discuss together, debate together and decide together with participants and receivers of your service.
6. Eat together, work together, strive together, struggle together, succeed together, shine together and laugh together.

18. Enjoying

Dear Bharat, enjoy your role and opportunity as a volunteer. Be a joyful, responsible and inspired volunteer. Enjoy every moment of your service to the participants and society. Support, assist, contribute and serve your participants and co-volunteers to enjoy their roles and opportunities. You are a volunteer due to your own choice and not on direction, force, insistence or appointment from others. If any direction, force, insistence or appointment is involved, then you are not a volunteer. Love your choice and enjoy the role as a volunteer.

As a volunteer generate happiness, delight, joy and bliss in yourself and your participants.

You will get happiness when you succeed, as a volunteer, in contributing for your participants. You will be delighted when your participants succeed because of your service. You will be joyful when your participants improve in their life and add value beyond your service. You will be in bliss when they become self sufficient and independent of your inputs.

In the initial stages of your association, be like a mother and nurture the participants to stand up in their lives like children. Then, you will be a happy mother. During the second phase, ensure that they become self confident and practice what they have learned. Here, be like a father extending your support and ensuring inputs and resources. When they learn to walk and progress, be like a delighted father.

In the third phase, coach them and teach them like a teacher with your knowledge, skills and communication abilities. Enable them to receive, practice and improve on the inputs from you. Be a joyful teacher. Finally, when they are capable and self sufficient, you move away so that they become successful on their own and you become liberated. Then, you will be like blissful grandfather.

When the participants themselves become positive, active, timely, effective, economic, learning, exploring, enthusiastic, understanding, contributing, sharing, giving, loving, trusting, responsible, connecting, unifying and enjoying leaders and volunteers in their life, then you are a liberated, visionary, transcendental volunteer. Do not stop here. Move on to other locations, other areas, other groups and other situations of need. There is no end or conclusion to your role as a volunteer. Be a life time volunteer.

*Become and be
a happy, delightful, joyful and
blissful visionary volunteer
till the last journey of your life.*

Happiness of People

PRAJAASUKHE SUKHAM RAAGNA
PRAJAANAAM TU HITE HITAM
NAATNA PRIYAM HITAM RAAGNA
PRAJAANAAM TU PRIYAM HITAM

— Kautilya Artha Shastra 1.19-34

In peoples' happiness is a leader's happiness.
In their welfare his own welfare
What pleases him alone, he does not consider as good,
But that as good which causes happiness to all.

The happiness of people in need is the happiness of a responsible and inspired volunteer. What is good only to him is not sufficient for him. He considers that what benefits his people and causes them happiness. In their happiness he finds his own happiness. Therefore, a responsible and inspired volunteer continuously endeavours for the good of people and that gives him great joy. This joy enables him to do his work with full dedication, devotion and enjoyment.

Joy of the people is joy of the volunteer

**Sankalpam - Sampoorntataa
Intension – Perfection**

1. <i>Sankalpa</i>	Intension	<i>Sankalpad Sadhana</i>
2. <i>Samaja</i>	Society	<i>Samaja Kalyanartham Sadhana</i>
3. <i>Seva</i>	Service	<i>Seva Sadbhavad Vikasa</i>
4. <i>Sahayoga</i>	Joint Endeavour	<i>Sahayogad Samagra Vikasa</i>
5. <i>Samruddhi</i>	Plenty	<i>Samagra Vikasad Samruddhi</i>
6. <i>Samanvaya</i>	Harmony	<i>Samanvayad Samruddhi Prayojanam</i>
7. <i>Santosha</i>	Happiness	<i>Sarva Jana Proyojanad Santosha</i>
8. <i>Sampoorntata</i>	Completeness	<i>Sapta Padi Sampoornta Siddhi Margam</i>

Happiness for Humanity

1. Intentions are seeds for deeds,
with intensive endeavour excellent deeds.
2. For society well being let be all deeds,
let them be to take care of society deeds.
3. With service and goodwill development comes,
from contribution, togetherness progress comes.
4. When everyone contributes development all round,
with team work work progress is sound.
5. With all round development plentyfullness,
for everyone to share is plentyfullness
6. Plenty will be worth when harmony shines,
when harmony shines everyone shines.

7. When everyone shines happiness reins,
with all round happiness divinity reins.
8. Completeness is attained with seven ways,
these are humanity's happiness ways.

That is This
That (Poornam) is This (Sampoornataa)

Enjoying Ways for In-joy

1. Love all participants and love all people.
2. Support all participants and support all people.
3. Educate and empower all participants and all people
4. Enjoy their success and experience the enlightenment within you.

Be a Tree

1. We each must grow like a beautiful tree,
We each must contribute like a useful tree.
2. Let us be rooted in reality ground,
Let us be positioned in solid ground.
3. Let principles, values be our roots,
Let deep and spread be our roots.
4. Takes water and minerals from ground tree,
Education and food from society take we.
5. Through our roots let's learn correct and right,
Through our roots let's consume what's just right.
6. Tree is supported by its trunk,
Our character is our own trunk
7. Let our character be strong and straight,
Let it be a pillar and carry much weight.
8. From roots and trunk a tree is made,
From values, character a man is made.
9. In life's cyclones let character stand,
In life's difficulties like pillar let's stand.

10. From trunk grow branches for a tree,
Let character be base for our skills you see.
11. Roots are essential for internal growth,
Branches are essential for external growth.
12. Values are essential for internal growth,
Skills are essential for external growth.
13. Acquire during life many, good skills,
Means of good work are your skills.
14. Not one but many, acquire skills,
In different directions extend your skills.
15. Branches move and in air act,
Move your skills and you must act.
16. Let our attitudes be like leaves,
Let our approaches be like leaves.
17. Leaves are for interacting with atmosphere world,
Attitudes are for interacting with society world.
18. Leaves receive air and energy from out,
Be ready to take knowledge, learning from out.
19. Process the knowledge and give back,
What you received give better back.
20. What you give should be useful to world,
Let it be oxygen for health and world.
21. In your attitudes be flexible,
Optimal personality when flexible.
22. Poisonous winds may absorb you,
With colourful ideas let shine you.
23. With idea flowers let bloom you,
With colourful ideas let shine you.
24. Let your ideas be offerings to all,
Let your ideas be decoration to all.
25. Let your ideas make life spring,
Let contributions come from your ideas spring.

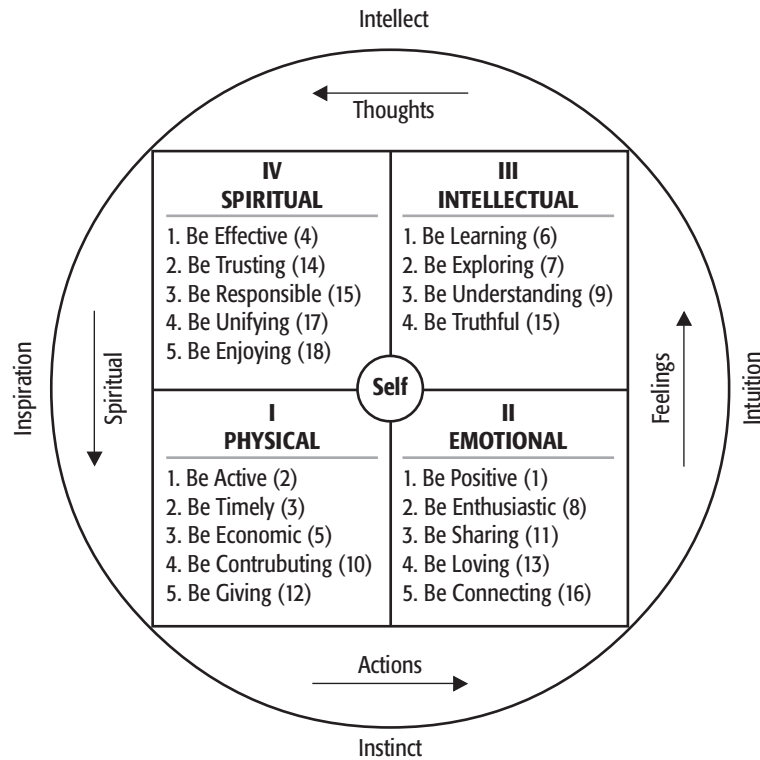
26. A fruitful tree is contributing tree,
A workful man is contributing man.
27. Let your works be complete and full,
Let your fruits be dedication full.
28. Let your works be fruits to the world,
Your good works let enjoy the world.
29. In its fruits tree interested not,
In fruits of your work be interested not.
30. For service of others are tree's fruits,
For service of others give your work's fruits.
31. Let your works carry seeds of growth,
From humanity growth and whole world growth.
32. Drop your works when time comes,
Leave it to others when time comes.
33. For next season be ready you,
For higher reason be prepared you.
34. Let your life be like a cool shade,
Let it be a shelter and pleasant shade.
35. Let all come and play in your shade,
Let all come and enjoy the shade.
36. Let you be a cause for knowledge rain,
Let you be a place for learning chain.
37. For refining environment tree is plant,
For refining personality you be a plant.
38. Distribute love like cool, pleasant breeze,
Distribute good will, pure love breeze.
39. When a tree dies it is useful to the world,
It gives energy for use of the world.
40. When you leave let contribution not die,
Your knowledge and services may never die.
41. Buddha knew, experienced under tree,
Krishna grew, sang under a tree.

42. Upanishads were taught under a tree,
Peace, harmony ever grow under the tree.
43. You be a source for knowledge to grow,
You be a place for Buddha to grow.
44. You be cause for Krishna to show,
You be a place for peace, harmony to grow.
45. Let other trees grow along with you,
Each tree is like yourself too.
46. We each must grow like a beautiful tree,
We each must contribute like a useful tree.

This is That.
This (Tree) is That (Transcendence)

Responsible and Inspired Volunteer and Four Way World

2016



VOLUNTEER

1. Be positive, offer happiness.
2. Be active, offer results.
3. Be timely, offer efficiency.
4. Be effective, offer self sufficiency.
5. Be economic, offer value
6. Be learning, offer dedication.
7. Be exploring, offer open mindedness.
8. Be enthusiastic, offer eagerness.
9. Be understanding, offer thoughtfulness.
10. Be contributing, offer value.
11. Be sharing, offer partnership.

12. Be giving, offer your best.
13. Be loving, offer your heart
14. Be trusting, offer empowerment.
15. Be responsible, offer all abilities.
- 15A. Be truthful, offer right conduct.
16. Be connecting, offer togetherness.
17. Be unifying, offer oneness.
18. Be enjoying, offer joy.

Be a blissful volunteer

This (Volunteer) is That (Vishnu)

Reward and Punishment – Gopal Varma and Mohan Sharma

2003

Gopal Varma was the king of Saurashtra and Mohan Sharma was his able and congenial Prime Minister.

Mohanji was kind and friendly with everyone. All respected him for his work and his nature. King Gopal observed this.

The king was greatly disturbed by that the Prime Minister popularity over his own. As a matter of fact, he felt, it is he who should be more popular than him. He said to himself, "It is high time; I must do something to be the most popular person." He reflected and arrived at a decision.

King Gopal called Mohanji and said in all diplomacy, "I was just thinking about the increased work followed by associated complexities and tensions. It is sensible to organize and divide work between the two of us".

The prime minister nodded consentaneously and the king decisively said, "Dear Mohanji! From now onwards let me give all the rewards and you give all the punishments."

The prime minister saw the danger and wanted to speak his mind out and before he could say something the king stopped him saying curtly, "Mohan! say nothing! You always think about problems. It is the time to think about solutions now. This is my final decision!"

Mohanji saw the futility of logic or discussion. He said "Yes! Your Majesty," took permission and left.

The King started giving rewards.

Initially, people were happy and very thankful to the king. Gradually people stopped reacting when they saw that the king give rewards irrespective of their performance and behaviour. In his spree to earn name and fame the king lost his power of discrimination. He rewarded the deserving and the undeserving; the gentle and the aggressive; the wise and the ignorant alike. In addition, he had no consideration for time, place, situation and person. As a consequence, people had a callous approach towards him, lost a sense of fear and respect for the king. The people started ignoring him.

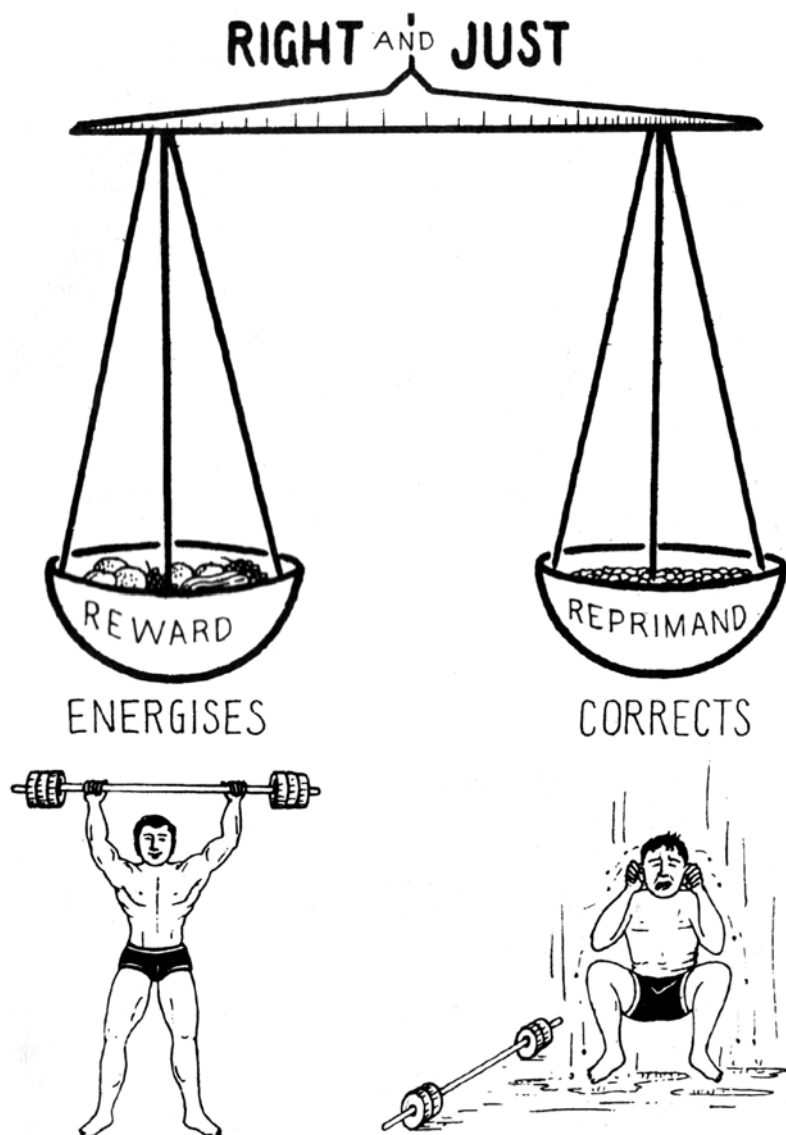
On the other hand, the Prime Minister Mohan Sharma considered the cases of reprimanding and punishment judiciously and gave appropriate judgment. The people not only feared him but also developed respect for him.

One year passed. The king realized his folly. In his pride to gain more popularity, he acted foolishly and eventually had to forgo his otherwise good and genuine reputation. Tragically, today none cared for him or even showed concern.

In sharp contrast to the king's condition, the Prime Minister enjoyed the trust and reverence of the people.

On deep reflection, the king took to understand that it was evident whoever gave punishment earned more honour than the one who gave rewards.

That evening, the king summoned the Prime Minister and said, "Mohanji! We have completed one year in our division of work with context to reward and punishment. Now let us reverse our roles and interchange our areas of work. From tomorrow onwards, I will give punishment and you give rewards".



The Prime Minister said with great concern, “Your Majesty! There is danger in this sudden reversal. Let us not do it like that. Let us first discuss.”

The king suspected the Prime Minister’s intention. He took it for granted that Mohan Sharma did not want to give up his present position as he enjoyed supremacy, besides being happy at the people’s indifference towards the King.

The King said adamantly, “Mohan! Do not argue! This is my final decision”. Mohan Sharma humbly accepted, “Very well! Your Majesty.”

From the next day onwards, the King started punishing people right and left. A slightest or even a negligible error earned the wrath of the King and was subjected to punishment. This severity on the part of the King evoked terror in the minds of the people and they began to loathe him.

Mohan Sharma, the Prime Minister, started giving rewards. He rewarded those and that which was sensible, appropriate and deserving. Right things were acknowledged promptly at the right time. The people began to admire and appreciate his evenhandedness. He won greater acclamation and respect.

The people began to draw comparisons between the King and the Prime Minister. When the King’s behavior surpassed their forbearance, the people contemplated revolting and making Mohan Sharma the King.

The Prime Minister was very loyal to the innocent king. He was worried at the turn of events. He knew it would be a herculean task to make the King see sense. He was certain that the King would not listen to him and his plea. He also knew that the King envied him.

Determined to find a way out of this peculiar situation, Mohanji sought Queen Buddhimati Devi’s help. He told her everything – the division of work, role reversals and the people’s reaction. Rani Buddhimati foresaw the risk. She praised Mohanji for his selflessness and loyalty. Also, she thanked him for being considerate towards the King.

In the night when they met, the Queen decided to talk to the King about the happenings in the kingdom. She said “Oh! Dear King! You are pure at heart and innocent. You have a tendency to do things without deep thought and without examining them from all corners and points of view. Wherefrom, the situations have taken a critical shape today.”

She then described the possibility of revolt and impressed upon the King to speak and take the advice of the noble, stable, capable and able Prime Minister. The King agreed.

The next day morning, The King sent for Mohan Sharma. Mohan came and as desired by the King, narrated the peoples’ discontent, disappointment and dissatisfaction regarding the King’s way of management. He emphasized the need to take corrective measures, to act and convert the circumstances into a more conducive and blissful one.

The King heard Mohan by paying attention to every detail he told and said “Sharmaji! You are our loyal well-wisher, caretaker, advisor and guide. I now recognize your value. Please tell me, without hesitation, what should be done now.”

The Prime Minister suggested, “Oh, King! You have to bring in major changes in your way of giving rewards and punishments.”

“The leader with severe punishment becomes a source of power. The leader with mild punishment or no punishment is disrespected. The leader with indiscriminate and excessive rewards is taken for granted”.

“The leader with no practice of giving rewards is disliked and the leader with appropriate and just reward and just reprimand is honoured”.

“Just reprimand by a leader with just reward after full consideration, facilitates the people with spiritual good, material well being and worldly happiness”.

“Unjust use of punishment due to anger or passion or contempt, enrages everyone”.

“Protected by appropriate reward and reprimand the right conduct of people is ensured”.

“Appropriate law and order is established when people at all levels behave and work well.”

The king was extremely pleased with the Prime Minister. He appreciated, “Wonderful! Well said”.

The Prime Minister continued, “Therefore, Your Majesty! We both have to practice right reward and right reprimand. Distribution of responsibility, which is higher than division of work, is essential. While you deal with right rewards and just reprimands in case of major incidents, vital issues, higher, and very important people like ministers, high level generals and officials, I shall deal with medium and minor issues”.

The king said, “Wonderful! Thanks! Many thanks!! Let us implement this beautiful optimal system!”

Rani Buddhimati entered the chamber. The King welcomed her and the Prime Minister greeted her. The King explained to her the new system. The Queen applauded Mohanji’s wisdom, vision and mission.

All were happy and blissful.

*Right and just reward energises
Right and just reprimand corrects*

Right Person Doing Right Things – Aruna, Karuna and Varuna

2003

The three sisters Aruna, Karuna and Varuna, were very close to their uncle Ajit, who lived in Mumbai. Whenever they met in Hyderabad the three sisters eagerly looked forward to receive his pearls of wisdom. On one such occasion, Ajit uncle, whom they addressed as Ajit Kaka lovingly, talked high about their grandfather Muddu Ramakrishniah, who was a great teacher, ideal principal and upholder of values and principles in life.

Ajit Kaka said, “He was an example of a person who always did right things. Right person doing right things is a perfect example for all.”

“Why Kaka?” questioned Varuna who had a probing mind. She said, “Right thing is right thing. Even when a wrong person does right thing it is still right. Is it not so?”

“Yes!” agreed Karuna, “A thing is right or wrong irrespective of who is doing it.”

“Not so!” said Kaka. “You see! What you are telling is objective truth. But subjective reality is different. A right thing done by a right person becomes a right example. When a wrong person does the right thing, people suspect and think it may be wrong because a wrong person did it.”

Aruna asked, “Kaka! What about a right person doing wrong and a wrong person doing right”.

“There is no problem about a right person doing right and a wrong person doing wrong. It is straight away accepted as right and not right,” said Varuna.

“Then, a right person doing wrong and a wrong person doing right are problem areas, isn’t it?!” asked Karuna.

Ajit Kaka smiled in affirmation and said, “When a right person does wrong, people think that it is an error and forgive him. But if a right person continuously does one after the other, he becomes a wrong person.”

All agreed. “Yes! Kaka!! It is clear. Now come back to a right person doing right and a wrong person doing right.”

Ajit Kaka on seeing their excitement told them a story which would clear their doubt.

“Gandhiji was a great leader and a Mahatma. He became ‘Father of the Nation’ on account of his values and principles. He was an ardent practitioner of ‘Ahimsa’ (Non-hurting) and ‘Satya-graha’ (Silent hunger strike which involves punishing self than punishing others). Hunger strike or fasting is one way of exhibiting the disagreement with a particular policy of the government or

with negative approaches of some people harming society. Bapu, the Mahatma, resorted to fasting and sometimes to “fasting unto death” till people mended their ways.

Sardar Patel was a down-to-earth deputy of Mahatma and also a great commander and leader of the freedom movement.

One day, Gandhiji was thinking of taking up fasting as a protest against the attacks on the minority community in a particular area. When he shared this with Sardar Patel, Sardar Patel appealed, “Bapu! Why this fasting? Why do you trouble yourself and others by creating tension for all of us? Do not fast. Rather insist firmly for correction.” “No!” said Bapu, “Do not apply pressure with force. Bring change through moral pressure.”

“Dear Vallabhbhai! Strictly speaking, fasting is a better option than fighting. If you want me not to fast this time, why don’t you undertake fasting? Then I will not fast!” Vallabhbhai quickly, strongly and firmly said, “No! No! I will never do it.”

“Why!” asked Bapu. “Bapu, if I fast people will let me to fast unto my death. There are a good number of people who wish I were not born in this world as they consider me as an obstruction to their schemes. These people will ensure that my death solves their problem. Hence Bapu, you are the right person for fasting. As you are loved by all, they will request you to stop fasting by agreeing to do what pleases you. I withdraw my objection. You may please proceed as per your plans!” reasoned Sardar Vallabhbhai Patel.

Bapu had a hearty laugh. He thanked Vallabhbhai for giving his consent.”

Ajit Kaka summed up, “Do you now see the difference of a right person doing the right and a wrong person doing the right?” All nodded in conformity.

Wanting to know something further, Karuna came up with another interesting question, “Kaka! How can a wrong person become a right person? Is there any scope for such transformation?”

“Yes,” said Ajit Kaka cheerfully. He patted Karuna in appreciation and began to explain the process -

“There are four stages:

1. Wrong person doing wrong things.
2. Wrong person doing right things.
3. Right person doing wrong things.
4. Right person doing right things.

A wrong person, who normally does wrong things has to learn to do right things through correction. When people get to see this, they may initially feel surprised and comment that that person has done right things by fluke or by chance. Only when that person continues to do right things consistently unmindful of what people say, he shall become a right person.

Even after becoming a right person, he may do wrong things at times. Incidentally, he will be viewed as a right person doing wrong things and people will tolerate him. People's acceptance and the taste of doing right things further stimulate him to do more and more right things. This brings about a complete change and he becomes a right person doing right things. He succeeds in transformation from wrong to right."

"Great!" said Aruna elatedly.



"Now is it clear to all of you?" asked Kaka for assurance. "Yes," said all the three sisters with confidence.

"Then tell me examples of each category." Kaka asked.

Karuna said, "Ravana abducting Sita, is the example of a wrong person doing wrong thing."

Varuna said, "The example of a right person doing wrong things is Rama abandoning Sita on the pretext of a foolish washer man's comments."

Aruna said, "The example of a wrong person doing the right thing is Maricha advising Ravana not to abduct Sita."

"What about right person doing right thing?" enquired Kaka.

Varuna said readily, "Sita advising Rama not to kill Khara and Dooshana in the forest because at that time he (Rama) was a hermit and not a king or a crowned prince."

"Wonderful," said Kaka. All rejoiced.

Recalling the lesson of the day, Aruna said, "First every person must be the right person doing the right things. Second, in case he drifts at times, with his continuous effort correct himself and once again become the right person doing right things."

Karuna took charge, "We should avoid becoming the wrong person doing the wrong things. Also, it is sensible to stay away from being the right person doing the wrong things."

"What is the crux?" asked Kaka.

"....Being the right person!" Varuna said, "By always attempting to do right things".

"Excellent!" said Kaka.

Varuna went inside and brought some snacks. Just then their brother Ramesh, who was on an official visit in Hyderabad, came in. His eyes sparkled at the site of home-made laddus and chakkilams.

"Here is the right person doing right things by arriving just at the right time to the right place," said Aruna teasingly.

"Right! Right!!" said Ramesh.

Their togetherness brought in the Right atmosphere and Happiness permeated.

***Be a right person by always
Doing right things***

Running for Life – Dog from Delhi

2002

Avtaar Singh from Delhi went to London on a business tour. It was the beginning of a new millennium and a new spirit was visibly everywhere in the air.

Near the Hyde Park, he saw a huge balloon with a bright sign – ‘Race of the Millennium.’ In a little distance, where the balloon was stringed, he saw a huge crowd. Also, he could hear the loud speakers announcing, “Come! Come!! One of the greatest show of the new millennium. The dog race.... 300 thousand pounds for the winner!! Come! Come!” “Dog race! 300 thousand pounds!! How much it would amount to if converted to Indian currency?” he wondered, “Oh, my God! Approximately 3 crore rupees!” This aroused his curiosity. He collected a brochure and scanned the details – it’s a 500 meters race amongst the best and fastest dogs from the world; entrance fee 600; and the sundry.

There were entries from almost all countries - U.K., U.S.A., Australia, Belgium, Germany, France, Russia, China, Malaysia, Singapore, Argentina, Spain, Brazil, Italy, Greece, Pakistan, Indonesia, South Africa, Ireland to name a few.

Avtaar Singh went to the gallery where some of the participating dogs were exhibited. Some of their appearances were fearsome like a lion, appearing strong, big and wild with open jaws, long tongue and sharp teeth.

“What about India?” thought Avtaar. He went to the Information Bureau and enquired whether there was any entry from India. “India? No!” said the pretty but fat lady behind the desk. Avtaar thought, “No India! Insult, (*izzat ka sawaal hai*). It is the question of India’s honour!” He rushed to the entry desk and said, “Please enter an Indian dog for the race.” He took out 600 pounds from his wallet and paid.

The Manager behind the desk asked, “Where is the dog? Sunday is the day of race, today is Wednesday the last day for entries.”

Avtaar said, “The dog will come. First take the entrance fees. The last date is for the fees not for the dog!” The Manager said, “What is the name of the dog? When will it come and what is its pedigree?” “Dog will come before Sunday morning, name is Tiger. Ah! Ah! It will be the winner, you know?” The Manager was amused. “Okay! We will take the entrance fee! The dog Tiger must appear for medical examination by 9.30 A.M. on Sunday. The race will be at 4.00p.m.” Avtaar said, “Thank you,” and left.

Now Avataar Singh’s was flooded with thought about Tiger, from where he is going to get one. An idea flashed. He rushed to the airport and purchased a ticket to India. The earliest available

flight was scheduled for Friday morning. With no time on hand he had to return on Saturday by the first flight. He booked the return tickets for himself and Tiger by Air India flight on Saturday night.

Avtaar felt he was devoting his time and money for the race rather than on his work. Hence, he thought of convincing his boss and take permission. He rang up Mr. Salil Bhatia, his director. Salil agreed to support him. He had two reasons for doing so. First, it was a matter of pride of his own country; next, if Tiger wins, 50% of the prize money would go to the company while Avtaar could keep the rest. Salil thought it was a good risk management, crores in place of thousands!

Avtaar arrived at Delhi. Now the most challenging task was to find the so called Tiger. Near the taxi stand he found 3 dogs quarrelling. All were thin and weak. One brown dog with dark spots looked better.



Avtaar said, "This is Tiger." He caught hold of it, put a belt bought from London around his neck and took it near a tap, washed and wiped it clean with a towel and exclaimed, "Wonderful Dear, you are Tiger!" "I am hungry" said Tiger. "Oh! Dog is talking!! Don't worry, dear boy," he assured and took Tiger to a nearby canteen and fed him with mutton curry and chicken biryani. The dog ate, was satisfied.

Avataar took Tiger and moved towards security check. The puzzled dog asked, "Where are you taking me?"

"London," said Avataar. "No!" said Tiger. "What will happen to my beautiful Rani?" "Don't worry. We will be back on Wednesday. I promise a lot of food and a better life for you and Rani and your future children," said Avtaar. "Okay, let us go," said Tiger.

They reached London. On Saturday evening Avtaar presented Tiger to the organizers. They were shocked. How can this skeletal, ready to die dog run the race, forget winning it. They advised Avtaar Singh to withdraw. They even assured him that they would return the 600 pounds he had paid them. Avtaar paid no heed to their proposal and stood determined. The dog marginally qualified the medical test and a kennel was allotted to him like other participants.

The word spread and people came to see Tiger and other dogs. Tiger became an attraction because of the negative factors – a mild, weak and under-nourished dog to compete with rare breed, well groomed, powerful and trained dogs. Other dogs glanced at Tiger and laughed and ignored him. Tiger saw the Daredevil-Dogs, got terrified and his spirit dampened.

It was the D-day. The judges allocated places to the participating dogs on the line. Regarding Tiger when questions were raised, the Vice Chairman, Dilman said. "Let us allow him in the race but give him some exemptions. As a special case place him 100 feet ahead other dogs. Tiger is drawing attention. Many television channels have come forward for coverage because of this contrast and fun." All agreed.

Tiger got worried and pitied Avtaar Singh. He remembered India and Rani. "What will my country and my beloved think about me if I performance disgracefully?"

It was 4.00 p.m. The dogs were all set, positioned and ready for the race. Tiger stood listlessly. Sir Dilman, who developed some unknown affection for Tiger, went to him patted and said, "Dear boy! Every dog has its time and day! This is your time and day. Impossible can become possible. I saw this happen in India several times, when I was there!"

Tiger thought "Illusions!" Avtaar shouted, "Tiger be ready! All the best."

Tiger murmured, "Be ready for worst!!"

Captain Black lifted the pistol, said, "One! Two! Three!" and fired in the air. Champions leaped forward, ran and moved like a hunting pack with open jaws and stretched tongues. But Tiger was terror-stricken and still. Avtaar prompted, "Run!" Tiger said, "Fool, go to hell."

Avtaar prayed. Sir Dilman looked at Tiger intensively. Lion-like other dogs were running ferociously and almost covered 50 feet within no time. The Russian, the German, the Israeli and the Canadian were ahead. The German was stretching its neck like P.T. Usha and was making terrific and large leaps. Its head was directed at Tiger. Something happened. Tiger moved, started and rushed like an arrow. It picked up tremendous speed and became a moving line where as the falling devils looked like moving points. Avtaar stood like a rock and remembered the Guru.

Sir Dilman said, 'Buck up! Tiger!!'

Tiger increased speed, gained the lead. The crowd was now cheering him, "Tiger!! Tiger!! Tiger!!" Tiger in the lead crossed the finishing line and dropped down, nearly dead. He was given a standing ovation. Devils wanted to tear up Tiger. Sir Dilman with his gun stood between Tiger and others. Avtaar hugged Tiger.

Tiger was announced the World Champion of 'Race of The Millennium.' Avtaar was given a cheque of 300 thousand pounds, a beautiful neck belt and the Gold cup.

Salil celebrated the win with his family and Company Executives at Mumbai. He rang up the Chairman to give the good news. He said, "Sir! Our balance sheet has improved."

Avtaar was in his room with Tiger in his lap. They both ate well. Avtaar hugged and kissed Tiger many times. Before that he rang Sir Dilman and said, "Sir! Many thanks! Many many thanks on behalf of India."

Dilman said, "Oh! Not at all! I love India! One thing I realized — everyone supports the strong, there is nothing great about it; the weak should be encouraged. Back up the underdog. Inspire the common. Common people can do uncommon things. Tiger has proved this. Good luck."

Tiger was sleepy. He has not yet come out of the fear and fatigue caused by the race. Avtaar was taking good care of him. Stroking Tiger gently Avtaar Singh asked earnestly "Tell me Tiger! My friend! How could you win this race?" Tiger got irritated.

He rose and sat on his hind legs. "What race? Who won? I ran for my life! I thought those devils were after me!! They were running for the cup, I was running for my life! I too thought that I could never match their speed and energy."

"Now I know! Unlimited energy and speed are inside me. Impossible can become possible at times of survival."

*When you are cornered and
Are fighting for survival
Do not give up. Bring out your best.
Struggle till the end.*

Sapta Bhoomicas

Seven Stages for Liberating Leadership in Bhagavad Gita

16-6-2024

PREPARATION

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

Dhritarashtra said
In the field of Dharma and field of Kuru
Eager to fight and vanquish too
My own sons and sons of Pandu
Assembled, Sanjaya! What did they do?

Bhagavad Gita I-1

श्रीभगवानुवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

The Lord said
You grieve for which none should grieve
On the top of that logic you give
For those who left and didn't leave
See my friend! wise never grieve.

Bhagavad Gita II-11

Liberation

Yuvalaya • 16-6-2024

7	NAISHKARMA-SIDDHI SAHASRAARA	असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥	With intellect unattached everywhere, Winner of self in freedom anywhere Renunciator, being concern-less Realises supreme state of work-less-ness.
	ATMASIDDHI	SELF-REALISATION	– Bhagavad Gita XVIII-49
6	NIRAHANKARATAYA NIR-AHANKARAM AAGNA	अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥	Ego, strength, show abandoned who, Desires, anger, myness has left who, Who ever remains in peaceful state, He is suitable for the supreme state.
	AHANKARANASHTI	EGOLESS PURITY	Bhagavad Gita XVIII-53
5	VAIRAAGYATAYA NITYA VAIRAAGYA VISHUDDHI	विविक्तसेवी लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥	Stays in solitude, eats less who, With controlled speech, body, mind who, In meditation dwells in peace ever stays who, To detachment resorts ever who.
	CHITTASHUDDHI	MEMORY PURITY	Bhagavad Gita XVIII-52

4	BUDDHYAA VISHUDDA BUDDHI ANAHATA	बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च । शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥	With purified intellect unified who, With controlled self stabilised who, Interest in objects nullified who, Like and dislike set aside who.	Bhagavad Gita XVIII-51
	BUDDHISHUDDHI	INTELLECT PURITY		
3	VAACHAA NIRMALA-VAAK MANIPURA	अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥	Unemotional speech, truthfulness Cheerful words and pleasantness Prayer songs, self-studyness Tempering of speech, is all this.	Bhagavad Gita XVII-15
	VAAKSHUDDHI	SPEECH PURITY		
2	MANASAA NISSWARTHA- BHAKTI SWAADHISHTANA MANOSHUDDHI	मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥	Keep mind in me, be devoted to me, Do sacrifice to me, bow down to me, Be aligned to me, be ever in me, Keep goal as me, you will come to me.	Bhagavad Gita IX-34
	MANOSHUDDHI	MIND PURITY		
1	KARMANAA NISHKAMA-KARMA MOOLADHARA	योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥	Do your work, dutiful be Winner of wealth, attached not be Success or not, same you be Evenness is the right way, see!	Bhagavad Gita II-48
	KARMASHUDDHI	WORK PURITY		

CONCLUSION

श्रीभगवानुवाच
सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

The Lord said
Leaving fully all other ways ye,
Take the refuge only in me,
From your sins, all whole lot,
Freedom gives me, you grieve not.

Bhagavad Gita XVIII-66

सञ्जय उवाच
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥

Sanjay said
Where there is Krishna the great Master,
Where there is Arjuna the great Achiever,
There; prosperity, success, policy: right,
There is also growth that is my sight.

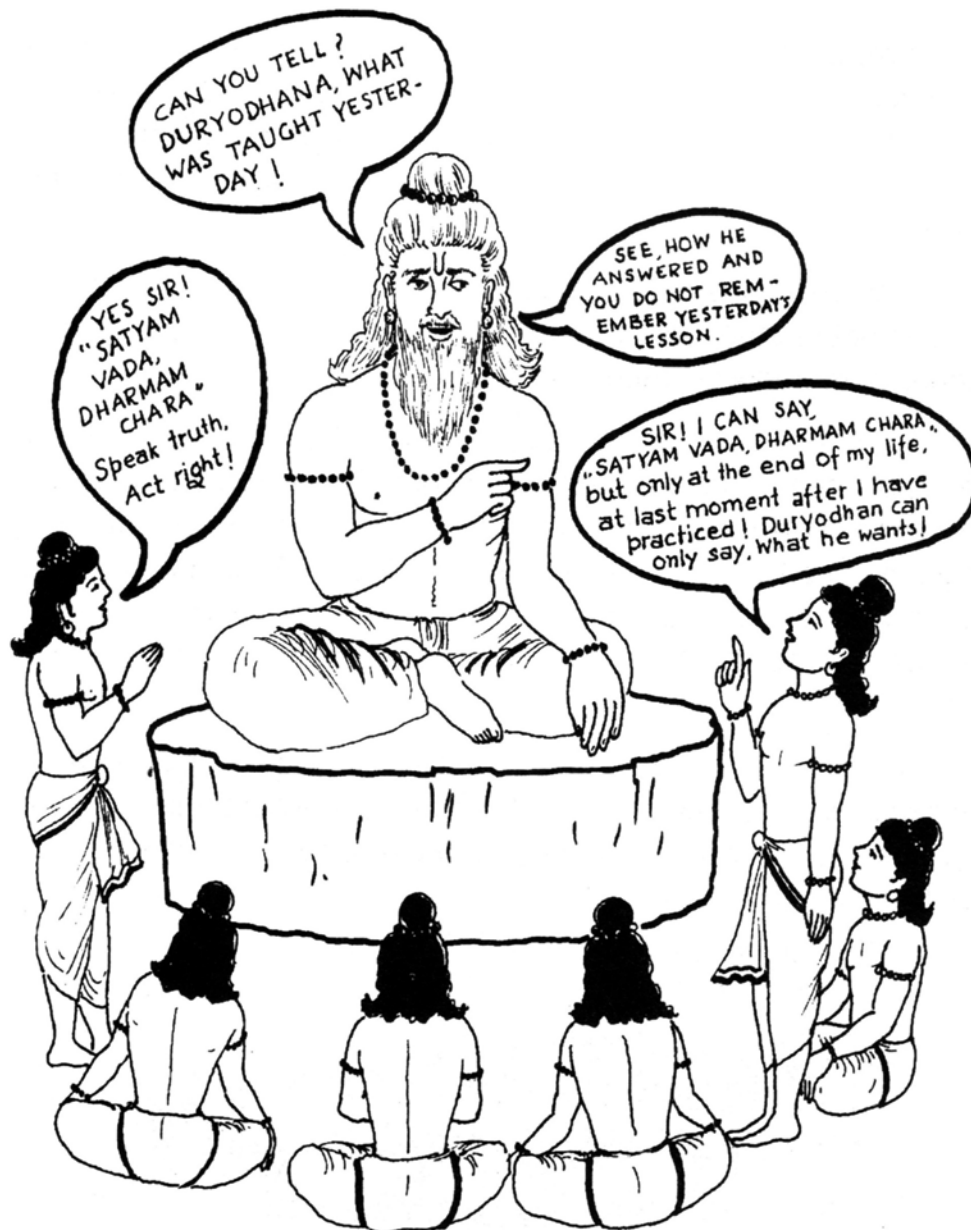
Bhagavad Gita XVIII-78

*This is That
This (Liberation) is that (Lord)*

Say What You Do. Do What You Say

2001

One day a class was going on. The teacher asked a student in the front row to tell what was taught the previous day. The student did not answer. The teacher was surprised and said, "You do not remember even the lesson taught yesterday. Come on, read it, remember it and recall it tomorrow."



The next day, the teacher asked the same student to repeat what was taught the day before the previous day. The student was silent once again. The teacher felt annoyed and said, "Again you have not studied."

He then turned to the next student, "Can you tell?" The next student stood up confidently and said aloud, 'SATYAM VADA, DHARMAM CHARA' (SPEAK TRUTH, ACT RIGHT). The teacher looked at the first student and said, "See how well he has answered!"

The teacher was Kripacharya. The first student was Yudhishtir, the exemplary leader of the Pandavas. The second student was Duryodhana, the arrogant eldest brother of the Kauravas.

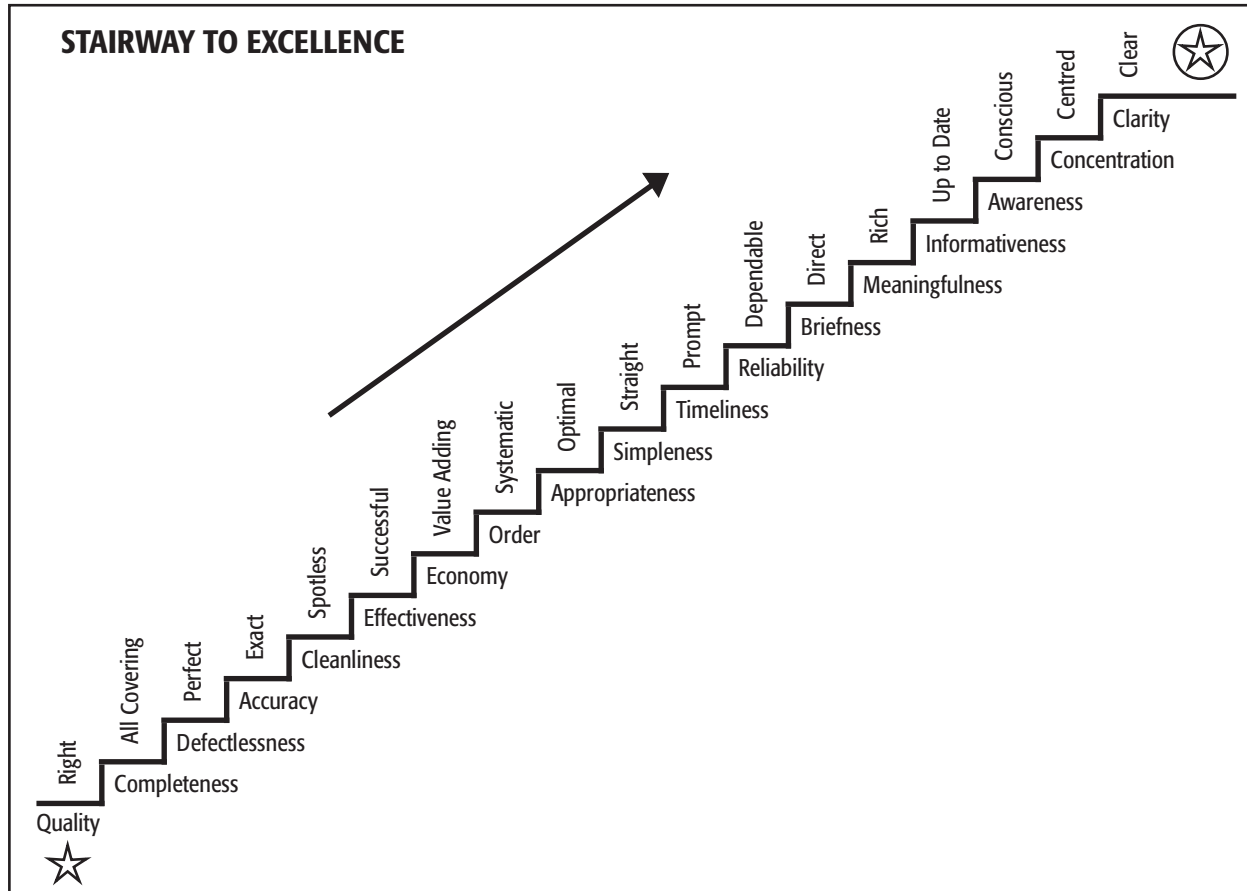
Yudhishtir said to the teacher with humbleness, "Sir I can say 'SATYAM VADA, DHARMAM CHARA' only at the end of my life, at the last moment after I have practiced it. Dear Duryodhana can say what he wants. One has to do what he says and say what he does."

*Say what you do. Do what you say.
Feel what you do. Do what you feel.
Think what you do. Do what you think.
Do the right thing. Experience right.*

Science is Knowledge, Information, Ideas and Solutions organized as a System, Process, Method and Manner based on Variable and Repeatable Reality for Progress, Improvement and Enrichment of Life, Society, Environment and World.

Qualitative goods, **Complete** picture, **Defectless** products, **Accurate** predictions, **Clean** environment, **Effective** methods, **Economic** process, **Orderly** arrangement, **Appropriate** measures, **Simple** solutions, **Timely** actions, **Reliable** equipment, **Brief** interactions, **Meaningful** communications, **Informative** data, **Awarenessfull** man, **Concentrated** energy and **Clear** instructions are some examples of Excellence.

STAIRWAY TO EXCELLENCE



EXCELLENCE IN MEDICAL PROFESSIONS

- **Quality**
- **Speed**
- **Reliability**
- **Flexibility**
- **Economy**

PERSONAL EXCELLENCE

Hands + Hearts + Head + Heart
=
Happy Harmonious Holistic Human

GROUP EXCELLENCE

D. O. G. → to → G. O. D.

LEADERSHIP EXCELLENCE

Leadership is
Being Responsible

Responsible Doctor is
Responsible Leader

Seed and Tree – Krishna Deva Raya and Tenali Rama

2005

Rama Raja Bhooshana was in the seventh heaven. He had completed his great work 'Vasucharitra' in Telugu and the Emperor Krishna Deva Raya had greatly accoladed him for the quality, beauty, creativity and innovation he reflected in his poetic works. Moreover, he acclaimed him to be one of the most valuable treasure and asset to the kingdom.

Dhoorjati and Ayyala Raju Rama Bhadra (friends and colleagues), Timmarusu (the Prime Minister) and Peddana, Timmanna (senior most poets) had all complimented him in the assembly. Even Tenali Rama, whom he thought to be his bitter opponent and adversary, opined that the poetry of Rama Raja was like grape juice.

The Emperor presented him Rajapalli village as a token of appreciation and renamed it as Rama Rajapuram. The name and fame of Rama Raja reached all the corners of the empire.

Tenali Rama was at that time writing 'Pandu Ranga Mahatmyam' a great and profound work of literature, which would become a masterpiece.

Tenali Rama studied Vedas, Upanishads, Ramayana, Mahabharata and Bhagavad Gita thoroughly and was planning to study 'Brahma Sutras' after the completion of 'Pandu Ranga Mahatmyam.' There was a creatively competitive excellence in the court of Krishna Deva Raya as he himself enjoyed the works of all masters. Because of that shining excellence his court was famously known as "Bhuvana Vijayam" (world winning).

A minor King of Alivelapuram, Raja Simha, was very unhappy. He was a descendent of the Chalukya kings who were the emperors of the illustrious Chalukya Empire. Forefathers of Krishna Deva Raya were junior captains in the Chalukya Empire. Now, Krishna Deva Raya was emperor and he himself was a "Samantha Raja" the junior king under the control of Krishna Deva Raya.

Raja Simha had an ambition of defeating Krishna Deva Raya. He wanted to avenge the insults and subjugation meted out to his forefathers by forefathers of Krishna Deva Raya, though he knew pretty well the size of his kingdom and army was very small in comparison and that there would hardly be any chance of victory.

Venkata Mantri, the Prime Minister in the court of Raja Sihma was very wise and intelligent. Bhaskara Bhatta, a great philosopher and poet, was a master of Vedas, Upanishads and Bhagavad Gita. One day Raja Simha, Venkata Mantri and Bhaskara Bhatta were discussing about the history of Chalukyas and Vijaynagar. In the course of their discussions, Raja Simha said, "This Krishna Deva Raya is now shining in the glory of his victories. He is nothing compared to my forefathers

Raja Raja Narendra, Vishnu Vardhana and other great emperors. I must defeat him, but do not understand how?"

Venkata Mantri said, "Oh! King! One thing stands for sure; it is an implausible and impossible attempt to face the mighty, powerful and capable army of Krishna Deva Raya. We will be decimated within no time. However, there is a way! We may not be able to defeat the Emperor in a war of armies, but we can defeat him and his colleagues in an intellectual war."

Both Raja Simha and Bhaskara Bhatta looked interested.

"How?" asked the King.

Mantri said, "We have such a great scholar, learned and wise man Bhaskara Bhatta with us. He is a master in Vedas, Upanishads, Gita and other scriptures. He is also well versed in all poetic norms of Sanskrit and Telugu.

Krishna Deva Raya has eight great poets. They are super excellent in poetry, but weak in Vedas, Upanishads, Gita and philosophy. Let us invite and engage them in a duel on poetry, literature and philosophy. We shall ask them difficult and insightful questions. I am sure Bhaskarji will be able to subdue them as he is a renowned 'Vedanta Bhaskara' (Shining sun of philosophy) and 'Tarka Martanda' (Burning sun of logic). He won many titles, the latest being the one conferred on him in the Vedanta Conference in Varanasi."

Raja Simha excitedly asked, "Bhaskara Bhattaji, do you agree? I'm convinced! Mantri's proposal is wonderful!"

Bhaskarji reflected for a moment and said confidently, "Spirituality is unfathomably deep like an ocean. Gita is intricate and complex. Even an intelligent one can stumble or lose the way."

"Then it is agreed!" said Venkata Mantri, "Let us not rush into it. Let us get a complete picture and full details about each of the poets in Krishna Deva Raya's court. Bhaskarji! It will take at least three months. In the meantime, you may kindly prepare and dwell deeper into the impossible propositions and questions of Vedas, Upanishads and Bhagavad Gita!"

"So be it" said Bhaskara Bhattaji.

Raja Simha took the blessings of Bhaskarji and expressed his admiration for the Prime Minister, Mantri.

Venkata Mantri lost no time in the execution of his plan. He engaged the secret agents Charugupta, Charudatta, Charusena and Charuchakshu for seeking thorough information about the background, education, expertise, strengths, weaknesses, likes and dislikes of all the poets in Krishna Deva Raya's court - Peddanna, Timmanna, Dhoorjati, Pingali Sooranna, Rama Raja Bhooshana, Mallanna, Rama Bhadra and Tenali Rama Krishna.

Having accomplished his task of obtaining sufficient fine points regarding the poets in the court of Krishna Deva Raya, Venkata Mantri presented an executive summary of them to the King and Bhaskara.

He said, “Allasani Peddanna, the senior most, is the most respected. He is an expert in Sanskrit and Telugu. Nandi Timmanna is the most pleasant and sweet poet with great imagination. Dhoorjati is a great and deep poet, a great devotee of Shiva and is an exponent of Advaita Philosophy. Pingali Sooranna is a master of words and their multiple meanings. He is most innovative in creating wonderful new stories. Rama Raja Bhooshana is a very powerful, imaginative ‘Pandit’, a learned person, excellent in poetry and quite knowledgeable in the Vedas, Upanishads and Bhagavad Gita. Madayagari Mallana is a skilful wordsmith and is a worldwide wizard. Ayyala Raju Rama Bhadra is a dexterous poet in Sanskrit and Telugu and also in prose. Tenali Rama Krishna is a master of all. He is a witty, creative person and the solution man of the court. Emperor Krishna Deva Raya himself is a master craftsman, both with the sword and the pen. Both are sharp and bright. Such is the wonderful literary wealth and educational excellence of the Emperor.”

Both Bhaskara Bhatta and Raja Simha were wonderstruck.

Bhaskara said, “They are formidable and invincible.”

Raja Simha felt depressed.

Venkata Mantri said, “Do not worry. Our Bhaskarji Bhatta is a jewel of wisdom and super excellent in philosophy. The Emperor’s court is full of poetic ‘Gilt’, but there is no philosophic ‘Gold’. We will win. I am only concerned about the dark horse and the joker in the palace, Tenali Rama. I sure Bhaskarji will be able to overcome him also.”

“If you say so!” said Vedanta Bhaskara with a boosted up spirit.

“Let us go ahead, when you are so confident” said the King.

Emperor Krishna Deva Raya was in his Bhuvanavijayam - World Winning Centre of Arts and Culture, discussing the magnificence and exquisiteness of different languages with the Prime Minister Timmarusu, Commander General Appa Raju, General Vishwanath Nayak and the eight great poets. Tenali Rama was attentively listening to everyone. Just then, Captain Soma Raju came in and announced the arrival of a messenger from the King of Alivelapuram.

Timmarusu became alert. He had secret information about Raja Simha’s disgruntled attitude towards Krishna Deva Raya. Also, he had the news that Raja Simha was trying hard to negotiate with other kings to wage a war with the Emperor of Vijayanagaram. Even before he could caution, Krishna Deva Raya said, “Let him be brought in with care and friendship!”

The messenger came in, bowed his head with great reverence and handed over the message scroll to the Prime Minister. He was escorted to the guest house. Timmarusu opened the scroll and began to read –

Most honourable Emperor Sri Sri Krishna Deva Raya Sarva Bhouma! Greetings!

We are safe under your protection. Your governance is like governance of Lord Vishnu himself. There is all round progress everywhere. The literature and education is reaching the peak of

excellence with your inspiration. Much is being spoken about the eight poets of your court. Their brilliance and outstanding contribution in the field of literature has generated a great momentum.

We request to kindly grace us by accepting our invitation to host the eight scholars of your court. Their visit as our guests would be a blessing as it would enhance learned discussions with our scholars. 'Tarka Martanda' and 'Vedanta Bhaskara'.

Our Gurudev, Sri Bhaskara Bhattaji would be too happy to meet them.

We await your consent.

Yours in service,

Raja Simha.

All were silent for a minute.

Peddanna said, "What is this from Raja Simha?"

Dhoorjati said, "This is common now! Everyone wants to invite us for a discussion or a debate!"

Timmanna said, "There is something odd in this message!"

Sooranna said, "Anyway it is an opportunity to spread the knowledge light from the Emperor's Court!"

Mallanna said, "Bhaskara Bhatta is not an ordinary person. He had defeated all learned people in Kashi in Vedantic debate. I was there. He is a grandmaster in Sanskrit."

Rama Raja Bhooshana stood up. "Mallanna! Do not worry! He is no comparison to me or Rama Bhadra! We should accept this invitation!"

Appaji said, "This is not an invitation, it is a challenge! I have always thought Raja Simha has a grudge against the prosperity and victory after victory of Vijayanagar Emperor!"

Rama Bhadra said, "So be it! Rama Raja and we can mitigate any challenge." "True!" said Dhoorjati.

"Both the Ramas, Rama Raja and Rama Bhadra are capable, fit to engage and conquer Bhaskara Bhatta!" Dhoorjati added.

King Krishna Raja said, "What about third Rama, Rama Krishna! Tenaliji!? What about you? Will you join Rama and Rama? Then it will be Rama, Rama and Rama!" "Like Bala Rama, Parashu Rama and Sri Rama!" said Peddanna.

Rama Krishna said, "I am busy writing the final version of Panduranga Mahatmyam! Rama Raja and Rama Bhadra are very capable and can match Bhaskara Bhatta."

"No problem!" said Rama Raja.

Rama Bhadra nodded in agreement.

Krishna Deva Raya smiled and said to the Prime Minister, "Appaji! Very well! Let two of them prepare. We are sure they will bring us good name. It would have been nice if Tenali could accompany them. Well, it's fine!

Appaji! Let us send Commander Vishwanatha Nayaka for safe guarding the poets."

Appaji said, "Yes! Let us depute Vishwanatha, Nandanna and secret agent Captain Bheema Raju. They are perfect. They will find the ins and outs of the secrets, if any, of Raja Simha!"

Emperor said, "Wonderful! Appaji! Wonderful!"

Vishwanatha, Nandanna and Bheema Raju were summoned and their role was well explained to them. Appaji drawing their special attention asked them to be vigilant about Venkata Mantri. He said, "He is very intelligent. Raja Simha survives because of Venkata Mantri!"



All took leave. Arrangements were made. Everyone bid farewell to Rama Raja Bhooshana and Rama Bhadra.

Vishwanatha, Nandanna and Bhimma Raju and their convoy was given a rousing welcome at the gate of Alivelapuram by the deputy minister Shankara Mantri and many poets. The hospitality meted out to them warm and regaling.

The next day, in the assembly, Vishwanatha conveyed the greetings and best wishes of the Emperor, Krishna Deva Raya to Raja Simha. He also presented the king a valuable golden ring with Krishna Deva Raya's emblem sent to him as a gift by the Emperor. Rama Raja showered a few praises on Raja Simha by reciting a beautiful Sanskrit shloka. Rama Bhadra too, recited an excellent Telugu poem in honour of the king.

Venkata Mantri introduced the renowned poets of both the kingdoms.

Vishwanatha with his three colleagues sat in the audience. Slowly Nandanna and Bhima Raju mixed with the members of the court and the public.

Discussions began, debates followed and arguments reached dangerous mark. The inside-out of various subjects like language, grammar, prose, poetry, drama, Vedas, Upanishads and epics were thoroughly analyzed. Astronomy, Astrology, Ayurveda, Shilpa Shastra, Agriculture, War, Peace, Niti Shastra and many things were also scrutinized.

Bhaskara Bhatta and both the Ramas exhibited exemplary skills and knowledge. No one won. No one was defeated. It was either win-win or lose-lose, no win-lose or lose-win situation.

By the fourth day, the power of Rama Bhadra lessened. By evening Rama Raja was dampened. Bhaskara Bhatta was emerging more powerful and vibrating. He took up Bhagavad Gita and Shankara Bhashyam. Rama Bhadra could no longer continue. Rama Raja managed to stretch. More difficult and complex questions began to rise. Rama Raja strived and succeeded.

Then, with continued energy Bhaskara said, "Rama Raja Bhushanji! See the 4th shloka of 9th Chapter of Gita. What is the Lord saying?"

Rama Raja said, "The Lord is saying that beings are in him and he is not in beings." "Very well! What is Lord saying in the next shloka.

"Rama Raja said, "He is saying that beings are not in him!"

Bhaskara said, "Oh! Again what is he telling in sixth shloka?"

Rama Raja was visibly surprised. He said, "The Lord is saying here, that beings are in him!"

"Rama Raja! Which is correct and which is wrong!"

Rama Raja was stunned.

Rama Bhadra was dazed

Their tongues became dry. They became exasperated. Words failed, but time favoured them.

“Now it is 5.30 p.m.! The day is over! Our poets have to do evening prayers! Today is Friday! Now we will meet on Monday morning,” said Vishwanatha Nayaka with a strong voice.

Bhaskara said with a dry smile, “Very well! Take your time!”

The King said, “Okay. Let us meet on Monday!”

Rama Raja and Rama Bhadra rose and left the assembly with dignity. They reached the guest house and were in a depressive mood.

“It is impossible!” said Rama Bhadra.

“What a contradiction!” said Rama Raja.

They referred to many books on Gita, Vedas, Upanishads looking up for an answer, but was of no use.

Nandanna said, “Rama Rajaji! I think Vyaasa Maharshi has made an error!”

“It’s not possible!” said Rama Raja.

“Then it is the copier’s mistake!” said Bhima Raju.

“No! No!” said Rama Bhadra.

Vishwanatha said, “Bhaskara knows the answer!”

“Right!” said Rama Raja.

Rama Raja and Rama Bhadra discussed a lot. Time was short and the answer has to be found by Monday or else they would be inviting a great insult to their Emperor. All sat contemplating as to how and who could help them in finding the solution.

After much talk and opinion poll, they decided to consult Tenali Rama, who being a super trickster would definitely find a way. They remembered how Tenali had saved the prestige of the kingdom many times.

Rama Raja picked up his pen and wrote,

Dear Rama Krishna

We are in trouble. Please help. You can! Please. Bhima Raju will explain all. Please come secretly. Do not tell anyone!

Awaiting your arrival.

Namaste!

Rama Raja

Bhima Raju took the letter, went out, climbed the powerful brown horse and said “Run! Sameer Kumar!”

On Saturday night at 8.30 p.m. the horse and one chariot came.

Tenali Rama and Bhima Raju walked in. Rama Raja and Rama Bhadra received him with great warmth. Rama embraced Rama and Rama. All Ramas came together. Tenali Rama said, “Rama Raja! Why are you worried? You are a great scholar. Bhima Raju told me everything. Let us sleep now. Here are the rice Chakkliams (fried rice cake circles) and rice ‘pokalu’ (fried rice balls) which your sister has sent for both of you. Let us sleep.”

“What about the solution!” said Rama Bhadra.

“Tomorrow morning!” said Tenali Rama.

They all went to sleep.

It was Sunday morning. Rama Raja, Rama Bhadra, Vishwanatha, Nandanna and Bhima Raju met Tenali Rama with refreshed spirit. First, they thanked him for coming there promptly and then they tried to persuade him to tell the answer himself, by taking the place as their guru. Tenali Rama declined their suggestion and said, “Rama Rajaji! Rama Bhadraji! I am not your guru. I am your brother and colleague. I will give you a hint and go away right now. Both of you are wise and intelligent. You will be able to answer it easily and win. No one needs to know that I had come. I will wait for both of you at Vijayanagar along with others and will join the victory procession!”

Tears rolled from the eyes of Rama Raja and Rama Bhadra.

Tenali Rama shared and revealed many of his insights and realizations. Rama Raja and Rama Bhadra were awe-inspired by him. They were stupefied at tenali Rama’s profound knowledge and wisdom. They always thought him to be no more than a witty person and a trickster. Out of curiosity Rama Raja asked, “When did you study all this? How have you learned so much?!”

Rama said, “Rama Raja! Rama Bhadra! It is all the grace of Guru! While travelling morning to evening, I did not speak a word. I was in silent meditation. I was fasting. Actually, I translated the entire Gita and Shankra’s commentary into Telugu but did not publicize it. Our court is more interested in poetry. Even our ancient poets covered Gita very briefly and casually.”

Then he shared few secrets about apparent controversies in Gita and also many deep insights of Vedas, Upanishads, Brahma Sutras, Dharma Sutras and Gita. Tenali Rama took leave. He, along with Vishwanatha, Nandanna and Bhima Raju went to an old temple in the outskirts and met the deputy minister Shankara Mantri, who was Tenali Rama’s classmate for five years in the Ashram of their common Guru. They had a discussion on the matters of the kingdom and Raja Simha. An action plan was chalked out and then all left to take their respective postions.

The whole of Sunday, both the Ramas worked extra hard on Gita and all scriptures. They went through the 10 principal Upanishads, Brahma Sutras and Bhagavad Gita along with commentaries and made notes. The grammar of Panini, word commentary of Yaksha, Vedic logic and also Buddhist logic were covered. They deeply understood four Acharyas and two of the greatest thinkers, Nagarjuna and Shankaracharya. They thoroughly discussed Sayana Bhashyam (commentary) on Vedas.

Monday was a bright day.

Both Ramas were shining like sun and moon. All were seated.

Bhaskara Bhatta looked at Rama Raja. Rama Raja said,

“Bhattaji, you have asked a very wonderful and insightful question on Friday. We are ready with the answers!”

All cheered.

“Before that”, said Rama Bhadra, “Permit us to ask you a few questions!”

“Okay” said Bhaskara reluctantly.

Rama Bhadra asked, “In the 6th chapter when Arjuna says that mind is very difficult to control and to be subdued like air, Krishna replies ‘yes’ and agrees that mind is wavering and uncontrollable, but it is possible to do so through practice and detachment. He does not say anything about air. First, explain the air control, then the mind control!”

Bhaskara did not answer.

Rama Raja picked up, “Bhaskarji! Krishna in the 18th chapter says, ‘Surrender to me! I will give you liberation!’ But just before that he says, ‘God of all beings is in the heart of all!’ When God is in you, why you have to surrender to Krishna, God or anyone?”

Bhaskara was surprised and perplexed.

Rama Bhadra said, “These are just two sample questions. Actually there are at least 91 questions on Gita itself. Then there are Upanishads, Brahma Sutras and of course Shathapatha Brahmana!”

Bhaskara stiffened as if struck by lightning. His face turned pale. Venkata Mantri understood. He said, “Let us reassemble tomorrow. What about our answer regarding Who is in who, God or beings?”

“We are ready” said Rama Raja.

“Let us see that also tomorrow!” said Venkata Mantri.

The next day they all reassembled.

Rama Raja greeted Bhaskara and said, “We are ready with the answer to your question. Are you ready with the answer to ours?”

Bhaskarji nodded approvingly and said, “Here is the answer for the first question - When Krishna said mind could be controlled with detachment and practice, he meant how breathing of air is to be regulated by practicing pranayam and by observing it with a witnessing sense. Similarly, the mind can be regulated with practice and detachment!”

“Excellent! But it is not a complete answer! First one has to explain how air has to be kept pace with and then how the wavering minds can be controlled.” said Rama Raja.

Bhaskar Bhatta remained silent. It was clear that he reached his limits.

Rama Raja continued, “Krishna was a great visionary and inspirer. Having brought air into the picture, he left it that way so that Arjuna and the reader can find out for themselves. Bhaskarji! Just as air can move like a cyclone, a powerful mind can cause havoc. It can be stopped only by a mountain. All the winds are blocked and stopped by mountains. In the same way, a wavering mind can be stopped by unmoving intellect ‘Achala’ (non-moving mountain like intellect). Emotions can be subdued by reason. Thus for Arjuna’s statement that mind and air both are dangerous, forceful and difficult to arrest, the answer is - how a forceful and wavering air is arrested by a stable and unwavering mountain, the forceful and wavering mind is to be stabilized by the stable and unwavering intellect by ensuring that intellect is kept as stable and solid like a mountain. Emotions are to be stabilized by reason.”

Venkata Mantri couldn’t hold his amazement. He said, “Superb! Incredible!”

The deputy minister Shankara Mantri seconded. “This is an astounding and a perfect answer, isn’t it Bhaskaraji?!”

Bhaskara looked mystified. He said, “I agree.”

For once even the King, Raja Simha stared baffled. Then, left with no other option, he said, “Congratulations Rama Rajaji and Rama Bhadraraji!”

The eyes of Vishwanatha, Nandanna and Bhima Raju shone.

The story is not over!

“What about the second question of surrender and self reliance? Which is to be followed?” asked Rama Bhadra.

Bhaskarji said, “Now that you are so good in understanding the essence and inner meaning of Gita, it would be wonderful to hear the answer from you. We are ready to listen.”

Rama Bhadra smiled, “Both are correct! No doubt God is inside each one of us but we are not able to fully realize God. Through sadhana, we can achieve this. Therefore, first a person must do sadhana and be self-reliant. If he succeeds, it is good. Self-reliance may not be sufficient due to

inner impurities, therefore one must surrender. It is like a person endeavouring to do his own job, but when insurmountable difficulties surface he takes the help of the senior. First, attempt the monkey method and then the billi (cat) method!”

All clapped.

Bhaskara smiled and asked, “What about our question of Seed and Tree?!”

Rama Raja was silent for a minute and then he beamed. In the heart of his heart, he remembered the genius of Tenali and thanked him.

Rama Raja Bhooshana said, “This is the most subtle question I have ever answered Bhaskarji! It is the grace, blessings of my Guru and his insights which enable me to answer it with confidence and conviction.”

Rama Raja’s outburst was genuine and Rama Bhadra, Vishwanatha, Nandanna and Bhima Raju rejoiced his acceptance of Tenali Rama Krishna as his teacher. Rama Raja continued, “Yes, at one place Lord Krishna says the beings are in Him and he is not in the beings. Yet again he says immediately, that he is in the beings and the beings are not in Him. Bhaskarji! Raja Simha Raja! There is no contradiction! When a seed has just sprouted it says, ‘The tree is in me and I am not in the tree!’ The same seed inside the fruit hanging on the tree says ‘I am in the tree and the tree is not in me’.”

For a second a strange chillness engulfed the audience. Soon it turned into rapturous jubilation. The entire assembly stood up and gave standing ovation to Rama Raja and Rama Bhadra. Vishwanatha and Company were elated. Rama Raja and Rama Bhadra within the frame of their closed eyes saluted Rama Krishna. The King, Raja Simha went near the poets and congratulated them and embraced them. Bhaskara Bhatta did not lag behind in expressing his admiration. He said, “Oh! King! This Rama Raja is a great seer and knower. Let us confer the title of ‘Vignaana Mani’ on him and the title ‘Alivela Ratna’ on the very capable Rama Bhadra!”

It was unanimously agreed and the titles were conferred. Music flowed. Dances performed, feasts hosted and flowers showered.

The story is not over.

In Vijayanagar, the Emperor Krishna Deva Raya was highly delighted to receive the news of the triumph of Rama Raja and Rama Bhadra.

Venkata Mantri, Raja Simha’s Prime Minister who accompanied the entourage, paid his respects to the Emperor and said, “Jaya! Jaya! Jaya! Krishna Deva Raya Sarva Bhouma! Jaya! Our king Raja Simha sends his greetings and reconfirms that he is your obedient servant!”

The Emperor and the Prime Minister were surprised but were happy Venkata Mantri’s extra humbleness.

Venkata continued, “We are happy to submit that Sri Rama Raja Bhooshana, Kavi Chakravarti and Sri Rama Bhadra, Kavi Raja has won all arguments and Bhaskara Bhattaji has complimented them and you for such a standard of knowledge. Our King Raja Simha, your humble supporter and servant, has conferred the title of ‘Vignaana Mani’ on Sri Rama Raja and ‘Alivela Ratna’ on Sri Rama Bhadra. They have proved that God is in the world and the world is in God, like seed is in the tree and tree is in the seed!.”

The people of the Vijayanagar kingdom gave a thunderous applause to both the Rama Kavis.

Krishna Deva Raya said, “Rama Rajaji! Rama Bhadraji! Congratulations! We are very proud of you! We are granting the villages of Narsapuram and Ramapuram to both of you as a token of love!”

Peddanna moved closer to Rama Raja and Rama Bhadra and patted them and said, “Brothers! Wonderful!”

Krishna Deva Raya smiled. He looked at Rama Krishna and said, “What do you say! Rama Krishnaji?!”

Rama Krishna said, “Oh! King we all are thankful to Rama Rajaji and Rama Bhadraji that they have once again proved not only their own excellence but also the level of literature, knowledge and wisdom in your blessed court!” He went near Rama Raja and Rama Bhadra and shook hands with them.

Rama Raja, Rama Bhadra, Vishwanatha, Nandanna and Bhima Raju were deeply touched and moved by Rama Krishna’s gesture of supreme ‘Tyaga’ (offering sacrifice) by not claiming the credit of his colleagues, which rightfully belongs to him. Actually, they owe their entire success to him whom they considered as their bitter opponent and critic. They felt very grateful to him.

Rama Raja said, “Oh! Emperor! Let me share the truth. We are not suitable for such a great honour. As a matter of fact, we had no answer to Bhaskara’s deep, tough and impressive question. It was Vishwanatha’s idea of postponing the assembly and gaining two days time. Vishwanatha did send Captain Bheema Raju to go to Vijayanagar and bring dear Ramakrishna with him.

Tenali Rama Krishna’s overnight visit on our behest turned the tables. It is he who is all deserving. I had to reveal the truth as I didn’t want sink under the burden of thanklessness. Undoubtedly, Rama Krishna is not only one of the greatest poets of our court but also a deep spiritual master. He has such potentiality which he does not show outwardly!” Then Rama Raja recounted the entire incident with full details.

The eyes of Krishna Deva Raya, Appaji and all became moist.

Rama Raja said, “Though Rama Krishna is younger, he has become my teacher!.” Rama Bhadra said, “For me too!”

Rama Krishna said shyly, “Oh! King! They are exaggerating. I went to Alivelapuram and spoke to them only for half an hour on the subject. They themselves are noteworthy. They just wanted support which I gave them. They well deserve the victory and the recognition!” All clapped.

Rama Raja pleaded, “Oh Emperor! I recommend this great person to be appropriately honoured in this great court!”

Krishna Deva Raya, after seeking the opinion of Appaji and Peddanna declared, “Excellent! We are conferring the title of ‘Vijayanagara Bhooshana,’ one of the greatest honours, on you dear Rama Krishnaji.”

The Emperor waited for a minute, smiled and said, “And you, the great Rama Raja and the great Rama Bhadra, you are the deserving recipients of all the victory!”

The waves of joy filled the sky.

The story is not over yet.

Vishwanatha came forward, “Emperor! Appaji! Venkata Mantri offers ten thousand tolas of gold as presentation. This is also because of Rama Krishna!”

All looked surprised, but not Timmarusu, the wise Appaji.

Appaji said, “Rama Krishna has been my secret strategy partner and a great contributor. He knew the discontentment of King Raja Simha!”

Vishwanatha took over the reins, “Oh! Emperor! After Rama Krishnaji had completed his discussions with Rama Rajaji and Rama Bhadraraji, he took us to an old temple in the outskirts of Alivelapuram and requested Nandanna to fetch Shankara Mantri, the deputy minister who was his classmate.

Shankara Mantri came and met Rama Kirshnaji. We came to know that King Raja Simha has an old grudge on you, oh! Emperor. He was secretly negotiating with Pandya kings of the south to arrange an attack on our kingdom. He hoped that Pandyas would elevate him to full kingship. Of course, neither Venkata Mantri nor Bhaskara Bhatta knew this. Since Shankara was our secret representative, he kept an eye. Then on the advice of Rama Krishnaji, I went to the palace in the night and surrounded Raja Simha, who got terrified and surrendered. The men in the army and the secret agents who were involved in the plot were also overpowered and arrested. Here is Raja Simha’s surrender letter.”

For sometime pin drop silence prevailed in the assembly.

Then, Krishna Deva Raya went up to Rama Krishna, hugged him and thanked him. He instructed Appaji, “Let us send Vishwanatha Nayak with four divisions of army to take care of the Pandyas!”

Addressing Rama Krishna once again, he said, “Maha Kavi (great poet)! We are indebted to you!”

Rama Krishna said in all humbleness, “No, Maharaja! Rama Rajaji and Rama Bhadraji and I are together in it. They called me three!”

Rama Raja and Rama Bhadra joined Rama Krishna. They stood together.

Rama Krishna smiled and said, “Emperor! You are in three of us!”

“How?” asked the king of kings.

“‘Krishna’ is in Rama Krishna and ‘Raja’ is in Rama Raja. We both together contain ‘Krishna Raja,’ i.e. you. With ‘Bhadra’ — the protector — in Rama Bhadra, you are ‘Krishna Raja Bhadra,’ i.e. ‘Krishna, the king and protector.’ Krishna Raya, the protector is in us. Oh! King! You are reflecting in us!”

Krishna Deva Raya laughed and said, “Brilliant Rama Krishna Kavi. You have demonstrated how credit is not to be taken but how credit is to be given and shared. We are proud of you all.”

Friendship, Goodwill and Harmony shone; animosity and rivalry were completely decimated.

Paddanna said “Shubham” (All auspicious).

Credit is not to be taken
Credit is to be given and shared
God is in beings
Beings are in God
Macro in Micro
Micro in Macro

110
Seeds of Excellence
Daily Inspiration
1-1-2004

JANUARY



SELF DEVELOPMENT

January 1

The right place is “here”.
The right time is “now”.
The right situation is “the current situation”.
The right person is “me”.

January 2

Know that you are excellent.
Believe in yourself.

January 3

Be Positive: Earn good-will
Be Active: Give contribution
Be Timely: Achieve success
Be Effective: Be happy

January 4

Improve, alter and change past practices.
Be prepared for end of present trends,
Create and utilise opportunities for Better future.

January 5

Be Pleasant - Be Present
Be Decent -Be Coherent

January 6

Pure Childlikeness, Energetic
Youthfulness, Knowledgeable
Adulthood and Conscious
Elderhood ensures each one of us to be
That Total, Full, Complete and All-round
Supreme Personality.

January 7

Mind the mind and be one's own friend.

January 8

Win your anger and you can win all.
Winning the anger you become tall.

January 9

Do not create confusion with excess talk.
Do create fusion with brief sensible talk.

January 10

Being within limits is the secret of
limitlessness.
Be an unlimited personality with the self-
discipline.

January 11

Learn from errors and improve self.
Learn from others and develop self.

January 12

With harshness you may win the points, with gentleness you win the hearts.

January 13

Do not speak language of aggressive way.
Speak gently in the friendship way.

January 14

Playing blame game, is real shame.

January 15

To attain the goal,
Play your role.

January 16

Be in time.
Be on time.
Be pre-active
Be pro-active.
Be process active.
Be post active.
Be a winner of time learning from past,
contributing in present and preparing for future.

January 17

Being in present assures Golden past, real present and bright future.

January 18

Be now here, Otherwise you are no where.

January 19

Removing the Self-interest and
Become Stable Minded.

January 20

Situations in life come, stay and go,
Difficulties are opportunity that you know.

January 21

Do not be overloaded; burdened not be,
Do not be under loaded, workful; be.

January 22

Make it a habit to be inspired.

January 23

Be Brief.

January 24

Leave your Ego and Love whole world.

January 25

Forgive and forget
share your joy,
give and get love
and just enjoy.

January 26

Understand simplicity behind every complexity.

January 27

Creativity is the mine of jewels,
More you dig more you find.

January 28

Concentration is centering actions, feelings, thoughts and spirit on the target, goal, objective and mission.

January 29

Concentrate, Co-operate, Compete and Conquer.

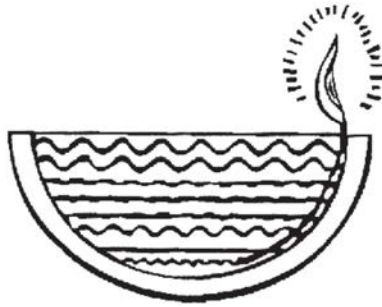
January 30

Be responsible. See Truth. Extend love. Be in time.

January 31

Yourself is Light.

FEBRUARY



KNOWLEDGE

February 1

Knowledge is source,
To be in course.

February 2

See all in small, See edge of knowledge.

February 3

That which binds is devility.
That which liberates is divinity.
Every person has an in-built divinity to
Liberate Himself.

February 4

Knowledge is wealth. Get it and grow, with
knowledge to heights you can go.

February 5

With knowledge, you know the words.
With experience, you know the meaning.
With communication, you attain communion.
With offer and receive, you enjoy liberation.

February 6

Knowledge gives the name and fame.
Let knowledge be your identity, name.

February 7

When work is baked in knowledge fire it
becomes wisdom wealth.

February 8

When wisdom is gained self is gained, When
self is gained all is gained.

February 9

Nobody can develop anybody.
A person has to develop on his own.
Others can only support the process.

February 10

Learn, earn, progress and grow;
With development, improvement let life flow.

February 11

New skill and knowledge you must seek,
constantly endeavour and achieve peak.

February 12

Look before you leap, Look after you leap.

February 13

Learning and looking,
Acting and analysing are to be appropriately
adopted.

February 14

Learn continuously and grow consistently.

February 15

Kill ego, Higher you go.

February 16

As per teacher, the learner must move.
As per learner, the teacher must give.

February 17

The teacher should know more than the learner.
The leader should know more than the member.
Continuous learning is secret of teaching.

February 18

The three qualities of a Teacher are knowledge, Experience and Effective communication.
The three qualities of a Learner are worshipping, Serving and Gentle Enquiring.

February 19

Accepting what has happened and not worrying about what has not happened is wisdom.

February 20

Knowledge sharpens the person and Learning improves the person.

February 21

Expand horizons by doing different things.
New learning brings new abilities. Generate new by connecting different things.

February 22

Argument with wise is not necessary at all.
Argument with fools is not useful at all.
Argument with friends is not fit at all.
Argument with teacher is not appropriate at all.
Argument with spouse is not safe at all.
Move from Argument to Agreement.

February 23

Constantly develop yourself.
Keep ready, updated and knowledge for improving yourself.

February 24

Knowing and doing both are must.
Get knowledge, experience and be best.

February 25

Be engaged in continuous learning.

There is always an end for teaching.
There is no end for learning.

February 26

Moving from ignorance to knowledge through learning is the process of becoming light.

February 27

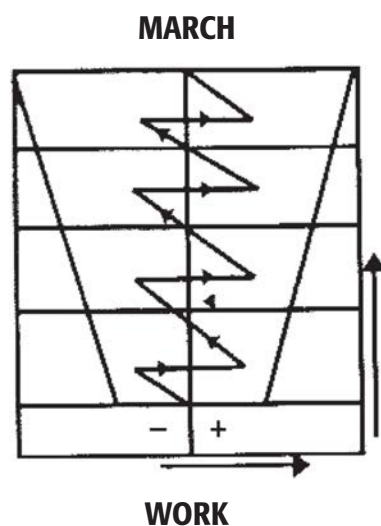
Awake, Alert and Aware you be, knowing world and yourself conscious you be.

February 28

Learn from contributors, to contribute, how;
learn from leaders, to be of service, how.

February 29

Think, meditate and know that ONE; when you know, you are that ONE.



March 1

With devotion, work is worship.

March 2

Let us endeavour and work to move towards the balance and combination of Ethics, Energy, Excellence, Economy and Ecology.

March 3

Dutiful work is a Boat to cross the River of Life.

March 4

Common Source code of Practice of all Prophets, Masters and Visionaries

- Parahita Chinta. (Noble thoughts for the benefit of people)
- Paropkar (Noble actions in the Service of people)
- Pramoda Bhav (Noble relations for the harmony of people)
- Pratigna (Noble determinations for Continuing the path of Service)
- Prashant (Noble peace for contemplation and meditation for well being of all).

March 5

Works lead to self-purity.

March 6

Success and failure do occur in work,
Take them in stride and proceed with work.

March 7

Do undertake right kind of work and also conclude it to satisfaction, even in face of heavy odds.

March 8

Good results can be achieved by following good principles, sound policies and scientific and logical approaches.

March 9

Success is the result of continued endeavour. Perseverance leads to Prosperity, Peace and Progress.

March 10

As long as man has not stopped his efforts, he is not a failure. Failure is no longer trying.

Failure occurs when efforts to succeed are stopped.

March 11

It is better to fail in working for a good cause rather than succeed in working for a wrong cause.

March 12

Say what you do.
Do what you say.
Feel what you do.
Do what you feel.
Think what you do.
Do what you think.
Do the right thing.
Experience right.

March 13

Inspired perspiration is the cause for perfection. Practice-Perseverance-Precision-Perfection is the path to Excellence.

March 14

Effectiveness of an activity is the combined result of correctness, extent, degree and direction of that activity.

March 15

Man can be what he chooses to be. This freedom to choose opens the door of immense potential within each of us.

March 16

What you can fulfil commit that you. Whatever you commit fulfil that you. Avoiding commitments you never do. Ask for resources, so you can do.

March 17

Reform, Reform and Reform yourself,
Practice makes perfect oneself.

March 18

External motivations you seek not,
Motivate self and hesitate not.

March 19

Lose not hope when things are down. With
trust in self you are never down.

March 20

Idea, however silly, share it, expose it, express
it.

March 21

Your enthusiasm is best weapon of course,
Even enemy becomes friend under enthusiasm
force.

March 22

Drive is a dynamic way to the work. Drive
ensures the progress in work.

March 23

Encouragement energises even during
depression.

March 24

See opportunity take right risk. Danger is in
not taking the risk.

March 25

Fix higher and realistic but hard to achievable
targets.
So, your hidden capabilities naturally come out.

March 26

Journey itself is a joy,
Destination is only one point.
Enjoy every stage of work that you do.

March 27

Cause of happiness is doing right.
In right time, right way you do right.

March 28

Align the body with devotion
Align the mind with action
Align the intellect with mission
Align the self with vision.

March 29

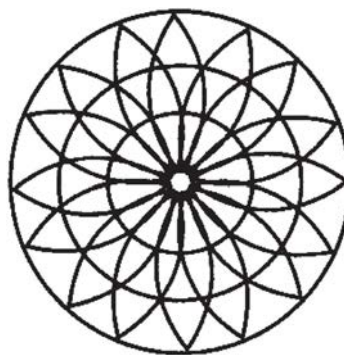
Work hard. Work Smart.
Be Ganesh, Be Kartik.
Innovate, instigate, initiate and inspire for
Excellence.

March 30

With responsible person divine forces move
along.

March 31

Start with devotion and faithfulness.
Excel in your work being Egoless.
Know the ultimate, that excellence.
Be your self, with Harmony, Bliss.

APRIL**QUALITY****April 1**

Quality first,
Quantity next.

April 2

Let Quality and Excellence be signature of
you,

Let each work of you be an example too.

April 3

Quality is a sure way to Excellence.

April 4

Equality is Quality.

April 5

Insist on quality,
Persist on equality.

April 6

Segregate and succeed.
Locate as per use.
Be clean, Be safe.
Be in peace, not in pieces.
Self-discipline enhances self-esteem.

April 7

Appropriateness is being just right.
Not excess, not less is being right.

April 8

Excellence of actions is quality.
Excellence of feelings is purity.
Excellence of thoughts is clarity.
Excellence of self is unity.

April 9

- Quality of work is achieved through continuous practice and through actions and aptitude.
- Purity of mind is achieved through continuous practice and through feelings and attitudes.
- Clarity of ideas is achieved through continuous practice and through thoughtfulness and contemplation.

- Unity with self is achieved through continuous practice and through super conscious-insight level.

April 10

Practice is the way to perfection.

April 11

Theory and practice together is perfect understanding.

April 12

Essence of Economy is avoidance of wasteful practices.

April 13

Do not procrastinate, be prompt always,
Delaying the work is waste always.

April 14

Improvements renovate, ideas innovate

April 15

Improvements lead to enhanced value.

April 16

Excess in anything effective not.
Deficiency in anything is defective lot.

April 17

A Defect, even if it is a small one, destroys Excellence.

April 18

Effectiveness produces desired Results.

April 19

Correctness Generates Confidence.

April 20

Completeness itself is a Beauty.

April 21

Continuous endeavour ensures constant purity and constant quality.

April 22

Every best can be bettered.

April 23

Let your works be full of quality, accuracy, perfectness, effectiveness, efficiency and appropriateness.

April 24

Purity at Intension level + Energy at effort level + Knowledge at understanding level + Consciousness at being State = All round, universal, mastery and beyond.

April 25

Non Reliability is Liability.

April 26

Define Quality,
Insist Quality,
Ensure Quality,
Check Quality,
Maintain Quality.

April 27

Quality is achieved when appropriateness is maintained and imbalance is removed.

April 28

Bad to Good to Better to Better and Better is the process achieving Supreme Quality.

April 29

Eliminating wants and Enhancing Effectiveness Ensures Quality of Life.

April 30

Quality is the result of Skill, will and knowledge.

**May 1**

When there is a combination of vision and mission, direction and dynamism, and path making and path walking then there will be prosperity, success, growth and sound policy.

May 2

Nourish the good deed,
Flourish in good deed.

May 3

Water joining milk becomes milk like there and then, you acquire goodness you join good men when.

May 4

First identify strengths of men.
Then help to improve weakness of men.

May 5

Those who do not make efforts to improve things are as good as dead.

May 6

Direction + Dynamism = Harmonious progress.

May 7

Direction and Dynamism are Light and Engine in Life.

May 8

A well organised and Directed Group can do miracles.

May 9

Team should strive for improvement. Essence of excellence is improvement.

May 10

Group sense is the glue that keeps team together for forward leaps.

May 11

Individuals are bricks, Group sense is the cement. Group is the wall.

A strong wall is built with strong bricks and binding cement.

May 12

Each is a link in the chain of team. Chain is strong when each link is strong. Let us contribute and support so that each is strong. Each for everyone. All are one. All is won.

May 13

By learning to work with the grain rather than against, you can harmonise your energy with

group energy like a bird flying in a perfectly formed flock.

May 14

With co-operation cross the hill. Co-operation makes hurdles nil

May 15

Moon out of clouds is pleasant,
Man out of doubts is excellent.

May 16

A doubtless participant is a spotless contributor.

May 17

Available resources are solution sources.
Creative thinking converts probability into possibility.

May 18

If you are with solution there is no problem.

May 19

Do little extra and give little more. You will excel with that little more.

May 20

You do what is good for all,
Only own interest will make you fall.

May 21

Drop your works when time comes,
Leave it to others when time comes.

May 22

Take care of people and immortal be,
Let people be first and

May 23

Environment anger is great anger. Do not be cause for the group anger.

May 24

The results of good work, the wise do know,
When results are shared, harmony will flow.

May 25

The energy of a team to accomplish the mission is decisively related to how well the members develop themselves with the support of leader and in turn contribute for success.

May 26

Commitment is the engine of the team in its journey towards mission fulfilment.

May 27

We each must grow like beautiful tree,
We each must contribute like useful tree.

May 28

Let each flower rejoice its individuality but
let beautiful garland be made, with common thread, as an offering.

May 29

Dedication creates love and love creates dedication.

May 30

For co-ordination essence is time,
Coordinate and be in time.

May 31

G.O.D. is GOD Moving from Dis-Organised Group to

Group-Organisation Direction is moving from being D.O.G. to G.O.D.

Asatoma Sad Gamaya
Tamasoma Jyotir Gamaya
Mrityorma Amritam Gamaya
D.O.G. Ma G.O.D. Gamaya

JUNE



LEADERSHIP

June 1

Trust people — win hearts.
Have a vision — win future.
Be cool — gain stability.
Take risk — achieve progress.
Have expertise — attain excellence.
Invite dissent — create new
Simplify — find solutions.

June 2

Searching for alternatives, selecting the most prospective one, striving to implement, stretching to bring out the best to complete and to succeed with contribution is the Process Leading to Success.

June 3

Practice before you preach and Hearts you peach.

June 4

Remove anger,
Put it on hanger.

Anger is fire it can burn.
A leader must learn to control anger.

June 5

Ego is the greatest enemy in world.
It harms you from your inside world.

June 6

Seek not power,
You will be tower.
Avoid authority,
Take responsibility

June 7

Failure is the fact of life.
Learn from failure
Excel in life.

June 8

Non-Attention Results in Tension
Attention Results in No-Tension.

Avoid any pending
Pending is Ending.

June 9

Every trend has end,
See the end of the trend.

June 10

Risk is must,
Recklessness worst.

June 11

Self-discipline enhances self-esteem.

June 12

Uncommon sense, is common sense.

June 13

Understand your range,
Then attempt the strange.

June 14

Develop vision and see unseen.
Conceive picture of complete scene.

June 15

Treat with dignity and respect you give
As an empathic leader you ever live.

June 16

A Leaders sign is his own work.

June 17

Leadership is showing the way by one's own
example.

June 18

Start searching when way is lost.

June 19

When there is no way, the leader is the way.

June 20

Leader and people-both are essential.
There is no leader without people.
There is no "way" without leadership.

June 21

Leadership is transforming the group into a
valuable team.

June 22

Empowerment transforms dedicated team
members to responsible leaders.

June 23

A responsible leader corrects wrong and protects right.

June 24

A dedicated leader creates a dedicated team.

June 25

In chaos a leader emerges through taking responsibility.

June 26

Create atmosphere for people to grow,
Let leaders emerge and then grow.

June 27

Love, delegate, empower and give your trust,
people, will behave in noble way when you trust.

June 28

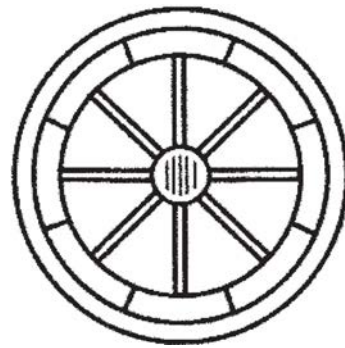
Innovative way is not compromise. It is a compound of practical solutions.

June 29

Management is Agriculture,
Leadership is Horticulture.

June 30

Impossible becomes possible with imagination, time, practice and perseverance.

JULY**MANAGEMENT****July 1**

MAN-A-GEM in MANAGEMENT, Creating gems is

July 2

MAN-A-GEM in Management, Value realisation is Management.

July 3

The visionary conceives the impossible.
The missionary makes it possible.

July 4

When you will, sure it will. Acquiring will is learning to inculcate intensive intentions about the mission to be fulfilled. Fill the gaps to fulfil the mission.

July 5

Incorrect perceptions lead to confusion.
Correct perceptions lead to fusion.

July 6

Think creatively to derive multiple uses from men, materials, machines, methods, means and minutes available.

July 7

Together – innovative, fast and steady wins the race.

Do not compete with others Compete with yourself.

Improve and Prove.

July 8

For your business witness you are,
Accuser, defender, advocate, judge you are.

July 9

People are key in business and life. Know people inside-out and win in life.

July 10

Do odd things. Come out of routines. Try to enjoy the change and excitement.

July 11

Essential in life, continuity, change.
Ensure continuity, manage change.
Don't be satisfied with status-quo

July 12

Work for the best results and
Think of extremes and be mentally ready for the worse situation.

July 13

A Job is what is assigned.
A role is what is required.

July 14

Agree on goals and communicate goals, for achieving goals establish roles.

July 15

Matching opportunity and capability is skill.

July 16

Efficiency from skill,
Success from will.

July 17

Efficiency is how to do,
Effectiveness is what to do.

July 18

Efficient work saves time. Effective work reaps time.

July 19

Do not waste, invest-in-time,
For work progress essence is time.

July 20

For completing the work key is time.
You are successful if you know time.

July 21

Be careful when committee meets. Loses hours, minutes it keeps.

July 22

Monitor distant operations through information eye.
On exceptions, selections, summaries, and totals keep an eye.

July 23

Data analysis for solutions is a must. Relevant data you separate first. Data is fruit, information is juice. From data fruit take information juice.

July 24

Too much analysis,
Sure is paralysis.

July 25

For non-endeavouring growth is nil.
For non-working man success is nil.

July 26

Achievement is the milestone, not end of journey, let it be borne.

July 27

Be dynamic, active and excel in work. Source of wealth is your own work.

July 28

Enhance your ability to generate wealth. He is respected who can create the wealth.

July 29

Complexity Management is the key.

July 30

Taste for Excellence,
Touch with Reality,
Soundness of Decisions,
Smelling of Problems,
Seeing beyond Appearance is
Sense of Super Sense.

July 31

Successful strategy leads to overall win,
Enterprise wins and everyone will win.

AUGUST**INTERDEPENDENCE****August 1**

Husband and wife are in divine partnership.
Love, harmony and interdependence is real worship.

August 2

Real jewel is your better half. Become better in company of that half.
Life-partners are ornaments for each other, sure
When partnership is perfect it is like Gold, pure.

August 3

Man and woman are partners in life They have to examine and improve each other in life.
Woman is better half and source of strength
Woman is the support for health and wealth.

August 4

Mother is greater than teacher any way.
Mother is both mother and teacher in a way.
Take care of mother come what may.
As respecter of mother you ever stay.

August 5

Child of harmonious family becomes divine man.

As per father, son must move. As per son,
father must move.

August 6

The family is a ship and all the members have
to row it together. In family let 'Sahaveeryam'
shine let inter-dependence flourish fine and
fine.

August 7

Do good things and enhance family name. Let
not your surname be just for name.

August 8

Family is a garden for divinity in man.
Guardian is gardener, nurture God in man
God will shine out when grows this man.

August 9

Child is no engine, no light
Youth is engine without light,
Adult is engine with light
Elder is light without engine.

Bring back your parents they can manage your
youth, you can not.

August 10

Be a gardener of humanity care and care, your
family divinity with society you share.

August 11

Be a trustee and make every relationship a
single-soul-ship.

August 12

Life is what you make it.

August 13

Keep no enemies and make debts nil.
Eliminate diseases and live in free will.

August 14

With only one wheel vehicle doesn't move,
with only one view plan doesn't move.

August 15

Fighting conflict is moving towards death.
Resolving conflict is moving with life.

August 16

Add two to two
Make it twenty two.

August 17

A good reward occurs when a right thing is
given to right person in right time at right
place.

August 18

Do not delay let even a moment be not lost.
When time is lost, effectiveness is lost.

August 19

Rise above the material consideration and
realise the experience of inspiration.

August 20

Every father, mother, teacher, grandfather,
leader, path maker, manager, mentor,
nurturer, senior and elder is the sun for the
lotus of son, learner, deputy, child and
member of team and company.

Let many Suns Shine Let Many-Many Lotuses
Bloom.

August 21

Empathy is mother of right, bright way,
With compassion and consideration follow
the way.

August 22

Make it a habit to mutually win, share the success whenever you win.

August 23

Beyond engagement and entertainment is Enlightenment

August 24

Keep body, mind, intellect in yourself. Then you are effective excellent self.

August 25

With equanimity reactions are nil, pure and supreme is reactionless will, with willing well for all; self tranquil.

August 26

Be respectful about the person who does not blame. Man who blames not is worth his name.

August 27

A friend in need is friend indeed.
Some brothers are others, Some others are brothers.

August 28

By learning from elders wisdom comes, from apprenticeship with wise experience comes.

August 29

Pleasures appear like sweets at first.
Pleasures become pain in due course next.

August 30

Take and take is terrorism, take and give is Government Give and take is business, offer and receive is divinity.

August 31

Create an environment where people work and contribute, love and live,
See and understand and
Be and Experience, through serving, care, knowledge and unity.

SEPTEMBER**EQUANIMITY****September 1**

Yoga is concentration,
yoga is alignment,
yoga is joining,
yoga is synchronicity.

September 2

Yoga is way, path, method and system of directing all energies towards goal.

September 3

Equanimity is yoga.

September 4

Skilfulness and excellence is yoga.

September 5

Sitting alone in solitary place, with external contacts out of trance, one can be free in inside space.

September 6

Aligning actions, feelings, thoughts and spirit towards an objective, purpose, goal and mission is yoga.

September 7

Yoga is optimality. Not excess and not less is yoga.

September 8

Efficiency is yoga.

September 9

Yoga stabilizes the abilities.

September 10

When clear intellect, centred mind and stabilised body are unified, it is yoga.

September 11

Inspiration springs by surrendering to self, silence, contemplation for being with self and meditation.

September 12

When positive thoughts, noble feelings and useful actions are in unison, then it is perfect yoga in which self shines with joy.

September 13

God is perfection. Reach him through your work perfection.

September 14

Faith is fountain of Bliss. Be in faith, be in Bliss.

September 15

Yoga is Efficiency and Siddhi is Effectiveness. When you achieve your objective effectively

with efficiency, you are at the stage of Siddhi Yoga.

September 16

Purity of mind is "SHUDDHI"

Quality of work is "VRUDDHI"

Clarity of thought is "BUDDHI"

Unity with self is "SAMADHI"

Attainment of purity, quality, clarity and unity is "SIDDHI"

September 17

Samanvaya is alignment, integration, concordance and unification.

When components are connected for completeness and generate conscious harmony it is "SAMANVAYA"

September 18

Yoga Samanvaya is connected harmony that occurs when a person, team, family, company or community practices and realizes the four-way system integrating Karma Yoga, (the alignment of actions), Bhakti Yoga (the alignment of feelings), Gnaana Yoga (the alignment of thoughts) and Dhyaana Yoga (the alignment of Spirit)

September 19

Steady mind, concentrating mind and stabilized mind is the mind of Yoga.

September 20

Bringing out best of child, youth, adult and elder in each one of us is Yoga Samanvaya.

Managing effectively Actions, Feelings, Thoughts and Spirit is Yoga Samanvaya.

September 21

Being stationed at Supreme concentration is state of Stability.

September 22

Winning intoxication and aggression is state of physical purity,
winning desire and anger is state of mind purity,
winning meanness and delusion is state of intellectual purity,
winning six enemies is self already won.

September 23

Understanding what not one is
Experiencing what one is realisation of supreme state, the ultimate state.

September 24

Ensuring integration of right action with right vision is state of self-control.

September 25

Eliminating ignorance gaps and knowing essence is state of understanding.

September 26

Seeing the total picture of self and universe (micro and macro) is state of vision.

September 27

Attaining external and internal purity, and being a source for guidelines for purification is state of purity.

September 28

Offer and Receive is “Samarpan” and “Sweekar”.
In “Take” or “Give” one hand is up and another is down.

In “Samarpan” and “Sweekar” both hands are together. There is no up and down. There is no duality. Offer and receive is the spirit of “Advaita” the oneness.

September 29

Harmonising actions without selfishness is Karma Yoga
Harmonising feelings without selfish interest is Bhakti Yoga.
Harmonising thoughts without selfishness is Gnaana Yoga.

September 30

“YOGA SAMANVAYA”, the Integration of spirit and system and integration of Bhakti, Karma, Gnaana and Dhyana will lead to overall Progress, Plentifulness, Prosperity and Peace.

OCTOBER



CONTRIBUTION

October 1

Let your works carry seeds of growth for humanity growth and whole world growth.

October 2

To think of others’ needs is to remove selfishness weeds.

October 3

Treat others as you treat yourself. Real “selfishness” is seeing in all your own self.

October 4

Difficulties evaporate in the face of noble initiatives.

October 5

Never say there is no time. If you are present, there is time.

October 6

Noble relations are network of happiness, Useful action + happy relations = joyful contributions.

October 7

Noble actions are deeds of contribution.

October 8

External utility + internal purity = Conscious quality.

October 9

Noble determinations lead to noble peace.

October 10

Noble peace is the source of Noble thoughts.

October 11

That which helps every one and that which harms no one right.

October 12

For overall quality priority; give for overall equality importance; give for each and all attention you give.

October 13

Helpful deeds to others cause own happiness. Harmful deeds to others cause own unhappiness.

October 14

It is not important whether you like or dislike a thing. It is important whether it is useful to world.

October 15

This body is the means to serve everyone. Every-bodyness is being the useful one.

October 16

Pleasures to purpose is servitude to Service.

October 17

Serve and deserve and serve.

October 18

To serve is to accept, support, share, give and offer.

October 19

The intelligent gently lifts the ignorant through persuasion.

October 20

Sympathy is to feel sorry for other one. Empathy is to feel you are other one.

October 21

Share and care for people’s welfare.

October 22

Share other’s grief and share your success

October 23

Giving is the best way to get anything. All help and good-will, giving can bring.

October 24

Do not be miser, give, give and give
You will receive many times when you give.

October 25

Giving becomes offering with pure mind.

October 26

Accept reality of whatsoever is, Accept people whosoever it is.

October 27

Avoid the wants and fulfil the needs. Take less and give more through your deeds.

October 28

Thinking together, Working together, Earning together and Sharing together is Offer and Receive.

October 29

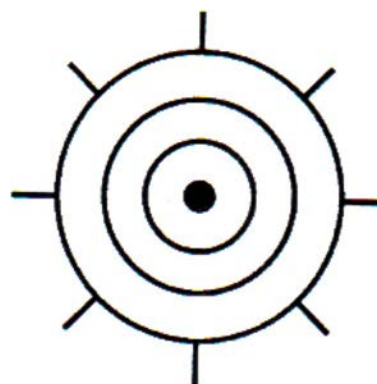
Continue like a river to serve for ever.

October 30

Death may strike at any moment.
Through noble contributions add value to every moment.

October 31

Contribution makes any one human.
Compassion makes any one divine. Cruelty makes any one a devil.

NOVEMBER**REALITY****November 1**

Inspiration is the inner consciousness which creates aspiration in people to take responsibility to contribute and which creates sparks in other people to be inspired to create new flames.

November 2

Inspiration transforms people into light. The brightness of inspired person is like the light of lamp and sun.

November 3

The flame of inspiration shines bright, removes the darkness of ignorance, makes things around also bright and becomes the source to ignite the flames in other people.

November 4

Life is a role given to every one
Play it fully as excellent one.

November 5

The greatest communication skill is paying value to others.

November 6

Love is Accepting a person as he/she is and serving him/her to grow.

November 7

Enjoying your work is Secret to Success

November 8

Wisdom is right use of knowledge.

November 9

Very process of witnessing ensures right thoughts, right feelings and right actions.

November 10

That one is blessed who is with truth. Universe will support and bless the man of truth.

November 11

- When you find the signs of solution relentlessly pursue.
- When solution sparks hold on to the vision.
- When clarity shines, enhance the brightness with persistence and perseverance.

November 12

Work-is-worship in achievement.

November 13

Enjoy life a moment don't miss. Be in harmony, Be in bliss.

November 14

Conduct + appropriateness + truth + work = Love and respect from society.

November 15

Do not have fear of any one in this world. Do not cause fear to any one in this world.

November 16

When you crave you are in grave. When you crave not you are in samaadhi.

November 17

Improve your self first. Help others to improve next.

November 18

Positive mind + positive speech + Positive action = Harmonious, pleasant, useful person.

November 19

One internal victory is superior to thousand external victories.

November 20

Equanimity is total Self-fulfilment.

November 21

When you don't change How world will change?

November 22

Gainer of self is self winner,
Success comes to self winner.

November 23

Self is best friend of self,
Self is worst enemy of self.

November 24

Mind the mind and be one's own friend.

November 25

Offer and Receive
Offer Devotion — Receive Love
Offer Love — Receive Devotion
Offer Work — Receive Value
Offer Value — Receive Work
Offer Learning — Receive knowledge
Offer knowledge — Receive Learning
Offer Responsibility — Receive Trust
Offer Trust — Receive Responsibility

November 26

Take responsibility,
Power Seek not.
Leave any guilt and worry not.

November 27

Knowledgeable concentration leads to the
realisation of excellence.

November 28

Stability makes ability strong

November 29

Dedication is doing what one feels and feeling
what one does. Sincerity is doing what one
says and saying what one does. Honesty is
doing what one thinks and thinking what one
does. Nobility is doing what is correct and
being correct.

November 30

Work and practice are the means to realise the
world. Work practice improves instinct.
Love is the means to realise the nature. Love
improves intuition.
Thought is the means to realise the light.
Thinking improves intellect.
Responsibility and meditation are the means
to realise the God. Responsibility and
meditation improve inspiration.

DECEMBER



DIVINITY

December 1

Let us experience oneness with each other and
with all beings through the process of Believe
— Behave — Become and Be.

December 2

Send messages to yourself
Receive messages from yourself.

December 3

Self is the source. Self is the force. Self is the
resource. Self is the course.

December 4

To live it is not necessary to feast every day.
Eat-to-live and not live-to-eat is right way.

December 5

Fulfil your duty at the end of the day, then
you can face death any one day.

December 6

Exist in Noble way. Exit in Noble way.

December 7

The inner light inside all beings is the Supreme
divine universal light. Light within is light all
over.

December 8

One can make his own life, one can make it heaven or strife.

December 9

For Truth there are four steps, What appears is physical reality. What is felt is emotional reality. What is thought is intellectual reality. What is, is the ultimate reality.

Motion-emotion-vision and inspiration are the essences of Four way Truth.

December 10

Transcending actions, feelings and thoughts is becoming liberated and immortal.

December 11

Whoever has come to you is divine. Receive, Respond, Respect and Realise.

December 12

Humility in Happiness and Forbearance in Sorrow are the two anchors for Balance.

December 13

Silence is licence for intuition.

December 14

Peace is the womb of creativity.

December 15

Enjoy the in-joy.

December 16

Cosmic consciousness connects all components for completeness.

December 17

All glorious creations put together are within supreme self.

December 18

Work as offering connects inner essence to imperishable supreme.

December 19

Work is worship, Love is divine, Thought is light, Self is Supreme.

December 20

Supreme is seated inside, Self is Supreme solution.

December 21

Be yourself and Become Supreme self.

December 22

All rivers join and Merge into ocean. All emotions join and merge into self. Self is Ocean.

December 23

If you think It is, It is. You become That what you think.

December 24

You can.
You are that.

December 25

"I" to "We" is
Individual to Universe.

December 26

Universe is uni-verse of God
Stars are letters — Worlds are words
Space is space — Galaxies are lines
Infinity is ink — Time is pen
Vacuum is paper — Love is theme
Harmony is rhythm — Silence is language

Consciousness is spirit — Truth is revealed
Bliss and peace gives that verse.

December 27

When you love and serve the whole world by
contributing in whatever way, wherever you
are you transcend from humanity to divinity,
from Nara to Narayana.

December 28

Let your divinity reflect in what you do. Your
excellent works are offering to God, true.

December 29

The cosmic consciousness enveloping all
consciousness is assuming responsibility for
all being and all things.
Responsibility is Divinity.

December 30

Non-Craving to Detachment to Desirelessness
to Peace to Clarity to Memoryfulness to
Thoughtfulness is Rising of Humanity to
Divinity.

December 31

Zenith of Divinity is Consciousness in All
Atman — Brahman — Consciousness —
Divinity — Energy — Fire — God — Highest —
Inspiring — Judge — Kindest — Loving —
Magnanimous Nature — one — Power —
Quality — Reality — Spirit — Totality —
Universe — Vision — Winner — Xcellence —
You — Zenith.

Every Letter Contains Spirit
Every Person Contains Divinity.

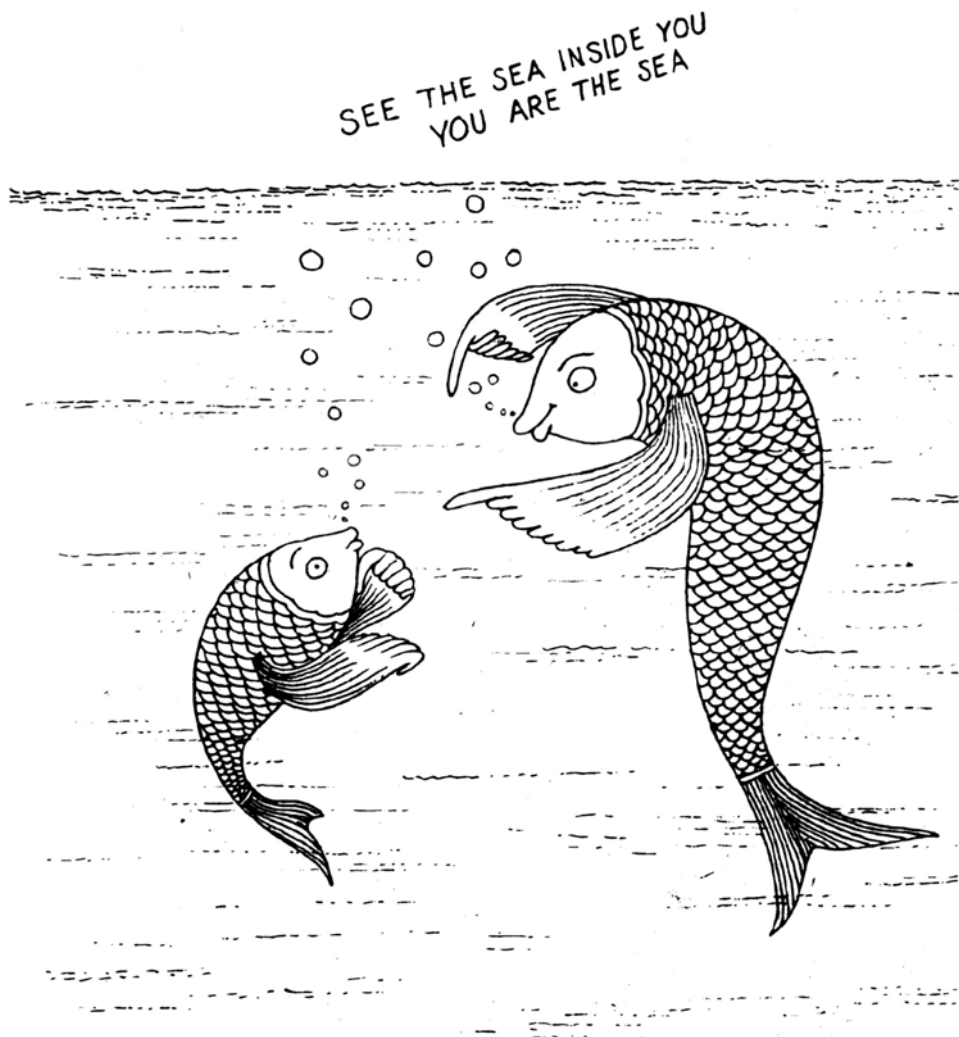
This is That
This (Seed) is That (Supreme)

Seeing the Supreme – Two Fishes

2003

The daughter fish said, “Mother! I hear a lot about the sea, what is this sea all about? Where is this sea? Who is this sea? When is this sea? How is this sea? Why is this? How we can see the sea?”

The mother said, “Dear! The sea is that in which you are there, in which you are born, because of which you live and into which you will merge. It is all around you. It is outside and inside you. It is the very basis of our being. It is the supreme. It exists since times immemorial. Fish may come and fish may go, but the sea will be always there. It is eternal. The sea is there so that fish can be there. We cannot see the sea with the physical eye. We have to experience the sea with the inner eye.”



The little one was exhilarated. It asked "Has anyone seen the sea with his eyes so far?" "Yes!" said the mother fish. "There was a young determined fish, Nachiketa. One day Nachiketa went up to the surface and was caught in the net, the very death trap. Nachiketa became the fish out of water and tasted death. From the shore he saw the sea! It was vast, limitless, extending in all directions. It was blue and beautiful. Suddenly, Nachiketa saw a super light emerging from the horizon and he was in-joy to see the super light which was the sea of light. His eyes were transfixed. He became still with awe." The hand which caught Nachiketa picked him up. He heard the voice, "Oh! Dead fish!" and he was thrown back into sea. The fish found back its waters."

"On returning after his miraculous escape, Nachiketa shared his experience and knowledge about the greatness, vastness and oneness of the sea with all the fishes."

"He said, 'There is no fish without sea. Sea and fish are one and the same. See inside you and you will find the sea. Fish is sea and sea is fish.'"

"From then onwards we all experienced oneness with sea."

The young one said, "I See!" and again said, "I Sea!"

*See the sea inside you
You are the sea*

Seeking the Enlightenment – Story of Buddha

2003

The story of Buddha is the story of an odyssey from seeking to enlightenment for propagation of enlightenment with compassion and love.

Let us see the cast of the story of Buddha.

I. THE CAST

Gautama is a great sage representing the right path of Dharma, (Gautama Dharma Sutras) in whose line of family Siddhartha Gautama Buddha was born.

- Shuddhodana is the King of Kapilavastu representing **purity** – Shuddha.
- Mahamaya is the **great nature**, prakruti, the divinity – Shakti. Thus Buddha's origins are divinity, purity and right path.
- Mahaprajapati is the aunt and step mother of Siddhartha, representing great leader of people. The **caring** Mahaprajapati cared for Siddhartha and took care of him after Mahamaya passed away.
- Siddhartha was the name of Buddha representing the **seeking** for meaning, the meaning of life.
- Yashodhara is the representation of **Fame** and Holder of Fame (Yasha) and was the wife and life partner of Siddhartha.
- Rahula is the son of Siddhartha representing the **bright future**.
- Channa is the **companion** and charioteer of Siddhartha Gautama who explains to Siddhartha about the meaning of old age, sickness and death. Channa is the teacher as a friend.
- Alarakalama was the teacher of yoga who taught and guided Siddhartha Gautama in the practice of Pranayama and dhyana (yoga meditation). He was a teacher a **guide**.
- Uddaka Ramaputra was a teacher of Samadhi meditation, the oneness within self. Uddaka was the teacher of Siddhartha Gautama, as a **philosopher**. Thus Siddhartha Gautama had friend, philosopher and guide as his teachers in the form of Channa, Uddhaka and Alarakalama. **Friend to guide to philosopher** was the journey.
- Kondanna, Mahanama, Vappa, Baddiya and Assaji are the five colleagues of Siddhartha who left the ashram of Uddaka Ramaputra for serious penance in a forest on the banks of Nairanjana river. They represent the **five organs**.
- Devadatta was Siddhartha's cousin who was his companion from childhood representing **"mind"** which has likes and dislikes and can either harm or help the intellect" due to its instability and stability.
- Sujata, the village girl, who gave food to Siddhartha during his stay in the forest, represents **goodwill** and "care."

- Siddhartha becomes Buddha, the **Enlightened Intellect**, the **Enlightenment** itself after deep meditation under a Bodhi tree in the forest.
- **Middle path** is the secret of Enlightenment representing equality, of avoiding extremes of excess and less.
- **Four Way Truths** of grief, cause of grief (craving), cessation of grief (eliminating the craving) and Eight Way Path are the realities of the world, highlighted by Enlightenment.
- **Eight Way Path** is the way of Enlightenment.
- Ananda the eternal companion of Buddha is the **Joy** which is the shadow of Enlightenment.
- Teen Ratan of Buddha, Dharma and Sangha are the **three jewels** of solution in the form of master, matt and team.
- Vipaschana is the **insight meditation** as a witness.
- Nirvana is the **supreme liberation** of Enlightenment, the egoless state.

II. THE JOURNEY

The Seeking (Siddhartha) has its origins in Dharma (Gautama), the right path. Seeking is the progeny of Purity (Shuddhodana) and Great Nature (Mahamaya). After Nature, Caring (Prajapati) takes care of Seeking Siddhartha. Seeking in its early stages is unaware of realities of life and the Truth of Ultimate.

Seeking seeks Fame (Yashodhara) in early stages and gets into partnership with Fame. Seeking and Fame together generate bright Future (Rahula).

Seeking has a Friend and teacher in the form of a chariot driver (Channa) who takes him for a round in the external world.

Seeking seeks to know about the world from the Friend, the teacher. Seeking sees the sickness, old age and death and seeks to know whether they are real. The Friend teaches the fact of reality of sickness, old age and death of every living being. Seeking understands the reality of grief of life of which sickness, old age and death are facets. Seeking then loses interest in comforts which are transient and seeks to find the way of liberation from grief.

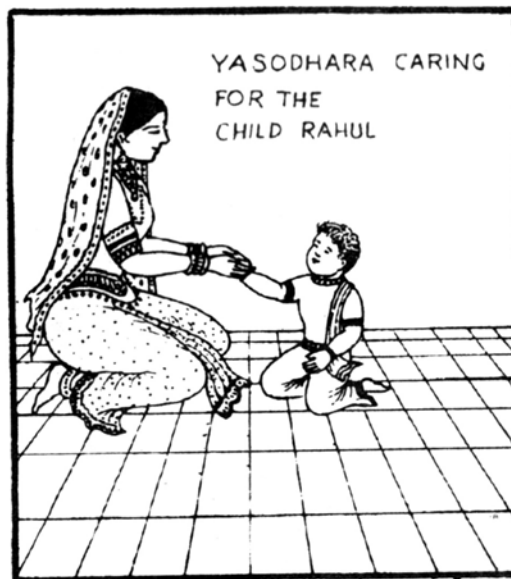
Seeking starts the quest for truth and liberation and decides to leave attachment to Fame and Future. Seeking leaves all comforts and possessions and starts the journey towards enlightenment.

Seeking after experiencing Friend as a teacher now turns to Philosopher and Guide to find out the final solution for liberation from grief. After learning much from Philosopher and Guide, Seeking moves further to seek the solution through tempering (Tapasya) and meditation. The Five Senses (Kondanna, Mahanama, Baddiya, Vappa and Assaji) accompany Seeking and all engage themselves in tempering.

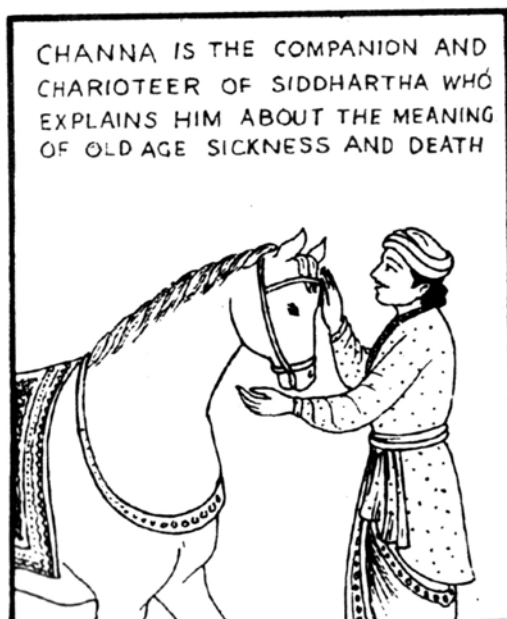
After torturing themselves through extreme austerities the Seeking and Senses do not get the solution. The five Senses continue to purify themselves through extreme austerity. Seeking understands that the solution is neither in material pleasures nor in self torture and gets an insight of middle path, of avoiding extremes of 'Excess' and 'Less'. Neither 'Excess' nor 'Less' is the

solution, instead optimality of being in the middle path of not excess and not less is the solution. Seeking then positions itself in the neutral zone of non-attachment, to extremes; contemplates and meditates on the solution for liberation.

During the period of deep contemplation, 'Goodwill' (Sujata) cares of Seeking. In that peaceful but intensive meditation Seeking gets realization of the Ultimate Truth and also the path to liberation. Seeking is then transformed and metamorphosis into Enlightenment and Enlightened Intellect (Buddha). Enlightenment then formulates the path in the following manner:



KING BIMBISARA WAS NOTICEABLY IMPRESSED BY THE MONK.



ANGULIMAL, WHO WANTED TO CUT THE ENLIGHTENMENT



1. The duality of extremes is the cause of misery. The extremes of 'Excess' and 'Less' in the form of craving and hating, liking and disliking, pull and push are to be avoided. Not more and not less is the way.
2. The four truths are to be understood. The four truths are (a) Truth of grief in life (b) Truth of cause of grief which is craving (3) Truth of eliminating grief, which is cutting the craving and (4) Truth of the path to liberation, which is eight-way path.
3. Truth of the path is to be practiced.

The eight way path consists of -

- i) Right speech
- ii) Right works
- iii) Right earnings
- iv) Right mental frame
- v) Right perception of reality
- vi) Right concentration
- vii) Right intention
- viii) Right vision.

In this Eight Way Path, Right speech, Right works and Right earnings form the group of Conduct (Sheela). Right mental frame, Right reality and Right concentration form the group of Concentration (Samadhi). Right intention and Right vision form the group of Consciousness (Pragna). The practice of conduct, concentration and consciousness leads to liberation (Nirvana).

Thus Enlightenment shines with the Middle path, the Four-way truths and the Eight-way Path. Enlightenment shines and transforms Seeking (Siddhartha) to Enlightened Intellect (Buddha). Enlightened Intellect then expands the truth of the cycle of the Middle Path to Four-way Truths to Eight-way path which sustains the middle path and the cycle repeats and revolves moving from strength to strength. This is the process of the cycle of right path (Dharma Chakra Pravartana). Enlightenment (Enlightened Intellect Buddha) then with compassion and empathy aspired to share this with the whole world. During that compassionate consciousness, Enlightenment remembers Friend (Channa), Philosopher (Alarakalama) and Guide (Uddaka). Friend was away. Philosopher and Guide passed away.

Enlightenment remembered the Five senses who had deserted the then Seeker - and now Enlightenment - in their search for truth by practicing extreme austerities. Enlightenment searches and reaches the Five Senses and starts the process of right cycle by expounding the path to them.

The Five Senses become bright, enlightened and realized companions of Enlightenment in propagating the path.

The Mind (Devadatta) was closely related to the then Seeking (Siddhartha) and seeing the shine of Enlightenment, the Mind reaches Enlightenment and shines in its reflected light. Then the Mind feels that it is better than enlightenment. Because of its own liking, disliking and craving for glory Mind undermines Enlightenment and attempts to destroy it.

Enlightenment escapes the attempts of the wavering Mind because of its constant connection with Joy. Joy (Ananda), also a close relative of the then Seeking, becomes a regular companion of Enlightenment.

Enlightenment and Joy were always together and became inseparable. Joy and the enlightened Five Senses protected Enlightenment from Mind and Mind went away from Enlightenment and Joy to project itself as the real light.

But, Mind without Enlightenment and Joy becomes miserable and wanders in grief. Finally, the moving Mind returns to Enlightenment and Joy and regains stability and light.



Lord Buddha

*'Serve Others to Liberate Themselves
Be a Budda Be a Bodhisattva'*

Enlightenment with Joy and enlightened Senses propagate the right path and form the community of the Right Path (Sangha) and propagate the Path (Dharma) of Enlightenment (Buddha).

Anyone who takes shelter in the Enlightenment, Path and Community, the three Jewels (Teen Ratan) experiences liberation.

In its propagation of the Right way, the three Jewels - the Master (Buddha), Path (Dharma) and Team (Sangha) become means of Enlightenment. Enlightenment continuously practices and helps others to practice right concentration of becoming a witness. Right concentration, the insight meditation, is sitting in a solitary place in a stable manner and observing every organ from top of the head to tip of the toe and examining any sensation with complete equanimity.

The insight meditation is preceded and accompanied by observing the in breath and out breath as a witness. With insight meditation, equanimity of mind and stability of thoughts occur. Enlightenment demonstrated and taught goodwill and friendship towards all beings. The Eight-way Path, goodwill, friendship and compassion lift people towards cosmic oneness.

Enlightenment demonstrated such compassion towards Aggressive Hate (Angulimal) which wanted to cut Enlightenment. Enlightenment changed Hate into Love (Sage) through insight meditation and Compassion.

Enlightenment in the company of Joy spread the Right Path (Dharma) throughout its existence till the last minute. Thus Enlightenment established the Right Path and Joy (Ananda) recorded the movements and teachings of Enlightenment.

This is the story of Seeking transforming into Enlightenment, attaining liberation and showing the Right Path to the World with Joy.

*Seek to liberate yourself
Serve others to liberate themselves
Be a Buddha, be a Bodhisattva.*

Seeking the Salvation – Swamiji and Sharan Kumar

2005

Sharan Kumar fell at the feet of Swami Muktinathanandaji of Ramakrishna Mission, Lucknow and pleaded, “Swamiji, please grant me mukti, liberation. Nirvana is what I am looking for. Please free me from this material world. A guru like you can give me mukti.”

Swamiji beamed and asked, “Mukti? Liberation? So urgently and quickly? What is the hurry?”

Sharan said in all seriousness, “Swamiji, I have taken your shelter, please give me liberation immediately. Otherwise, I will fast unto death.”

Muktinathanandaji said persuasively, “Sharan! It cannot be done in an instant. You have to do sadhana, pray, meditate and serve people. Come after three months!”

On the 90th day Sharan came back and stood in front of Swamiji.

“Oh! Sharan, what is it now?” asked Muktinathanandaji.

“Moksha, liberation” answered Sharan.

“Did you pray, meditate and serve people?” questioned Swamiji.

“No Swamiji. Why should I do all that when I have a guru like you? Saints said that the guru is the gate for experiencing God. You are my gate.”

“You need a gate pass. Go and serve people, pray and meditate!” instructed Swamiji.

“No! my devotion to you is the gate pass. Please do not trouble me. Give me liberation, now!” Sharan reiterated.

“Liberation is not a cinema ticket! Go! Come one day before Guru Poornima day,” said Swamiji and left for his chamber to meditate.

One day before Guru Poornima day, Sharan stood in appeared before Swamiji and said, “Moksha!”

Swami said, “Tomorrow at 5.30 in the morning meet me on the steps of the Gomti River near the Hanuman temple,” Swami told Sharan.

“Okay!” said Sharan and turned to go, but stopped, turned around and said, “Thank you” and left.

At 5.30 a.m. Sharan was standing on the steps of the Gomati river near the famous Hanuman temple. Swamiji was already there. It was raining continuously. The river was overflowing and seemed to be insipid. Sharan prostrated before Swamiji and stood with folded hands. Swamiji stepped down into the river till the water level was just below his chest. Swamiji was glowing. The light from the bridge formed an aura around Swamiji. He asked Sharan to take off his shirt and enter the river. Sharan promptly and obediently did as told. He removed his shirt and kept it on the steps. He keenly watched it from time to time. He stepped into the water and stood in front of Swamiji.

Swamiji asked again, "What do you want?"

Sharan said, "Mukti!"

Swamiji said, "Take a dip in the river and stay there as long as you can."

Sharan dipped into the river. After 55 seconds he popped out his head above the surface of the water. He was wet from head to toe. It was cold and he shivered a little.

"Stop shivering!" said Swamiji. "If you shiver, there will be no liberation."

Sharan stopped shivering and stood still like a rod.

"What happened inside?" asked Swamiji.

"Nothing!" said Sharan.

"Dip again!" Swamiji said.

Sharan took another dip. This time he could stay in for 1 minute and 3 seconds. He was breathing heavily.

Swamiji asked, "What happened?"

Sharan said, "Nothing happened. I am dipping. You are not doing anything to give me mukti. If by just dipping in the river one gets liberation, then this world would be full of liberated people. Swamiji! Do something!" He sounded frustrated.

Swamiji said, "Dip again!"

Sharan stared at Swamiji. His eyes reflected a question, "How many times I have to dip like this?!"

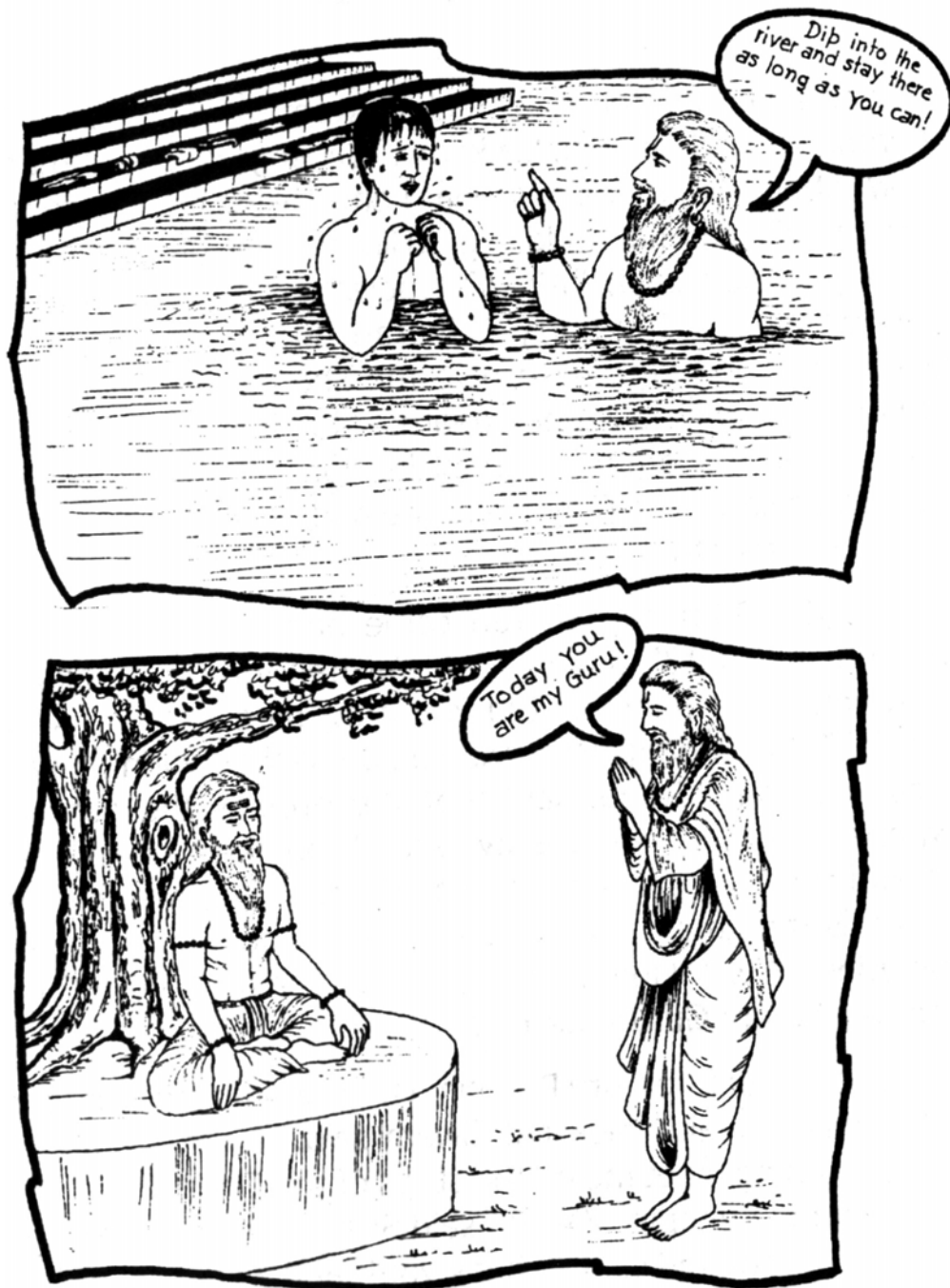
Swamiji said with vehemence, "Dip now!"

Sharan dipped into the river. Swamiji extended his long and strong hands into the river and pressed Sharan down with great force. Sharan was shocked. He was breathless. His pulse rate increased. He struggled to escape from the iron clamp of Swamiji's hands. No way, Swamiji's hold was strong, powerful and unyielding. Sharan was losing consciousness. His mind twirled.

The world whirled. Just at that point of time, Swamiji loosened his grip and withdrew his tentacle like hands. Sharan shot out of water. His face looked terrible. He opened his mouth. His face was red. His eyes popped out and he was panting for breath.

Swamiji stood coolly with folded hands like Swami Vivekananda. Sharan coughed, lost his breath and then regained it. It took almost five minutes for Sharan to recover and become steady. Swamiji was standing like a statue.

Sharan asked harshly, "Swamiji, what is this? I was on the verge of death!"



Swamiji did not answer.

“Swamiji, I thought you were a great guru. Is this the way you send your disciples on the path to moksha?” blurted Sharan.

Swamiji asked composedly, “What happened in the water?”

Sharan shot, “What happened? You were holding me with demonic force! I tasted death!”

Swamiji came up with the next question, “What were your thoughts at that time?”

Sharan said, “The only thought was how to escape from your binding force and come out of the water.”

Swami: “Did you think of your shirt and watch the steps?”

Sharan: “No!”

Swami: “Did you think of food?”

Sharan: “No! No!”

Swami: “Did you think of all the reading and learning!”

Sharan: “Not at all.”

Swami: “Did you think of money, parents, friends and your girlfriend who deserted you?!”

Sharan: “No! No! No! The only single thought was how to come out!”

Swami: “Did you think of moksha?”

Sharan: “No! The only thought was to come out and breathe!”

Swamiji: “What were your feelings?”

Sharan: “The only feeling was to experience freedom from water!”

Swami: “What were your actions?”

Sharan: “Struggle to come out!”

Swamiji smiled broadly, “Dear Sharan! Exactly when your thoughts, feelings and actions align in a single direction of the Supreme Being, away from all desires, all wants and all things, you will gain liberation. The journey to liberation is not ticketless!”

Sharan Swamiji touched with reverence and climbed the steps, put on his shirt and walked away.

The story is not over.

Time marched on. Months advanced like pages on a calendar. It was now three years from the tryst with Swami Muktinathananda and Muktimarg at the Gomati river.

Swamiji had a very good darshan in Puri Jagannath temple. He was here after six months of relief work after the terrible Orissa cyclone had struck and caused extensive loss of human life, animal life and damage to buildings, ridges, and trees. He had conducted the relief drive with super missionary zeal and the people of Orissa regard him as God.

At the temple, a couple with their two children came and prostrated before Swamiji. The man said, "Swamiji! We can never forget how you saved our village from starvation. I am Chintamani Mahapatro from Konark. This is Sumitra and these are Arindam and Anandita.

Swamiji! I would like to know when you will be returning. I will send fruits with you then."

Swamiji said "Glad to see you! I shall go back tomorrow."

Chintamani said, "Swamiji! Today we are going to the Ashram of Safed Baba in Balrampur village, which is on the way to Bhubaneshwar. Baba is a realized 'siddha' whose very presence gives waves of joy. I have seen him once. I want my wife and children to see him and get his blessings!"

Swamiji smiled and said, "Achha! It is good to meet saints. I will also come with you. Let us go in our vehicle."

Chintamani was more than happy. He knew Swamiji was a super human. He knew Baba was divine and he thrilled imagining the meeting of these two gurus.

They almost reached Balrampur. There was a great traffic jam near Balrampur and all kinds of vehicles – scooters, autorickshaws, bullock carts and other vehicles were stranded along the road. They stopped the jeep and walked. It was 5.00 p.m. Chintamani was holding the fruits brought by Swamiji for Baba.

As they moved along, Swamiji saw a beautiful scene. There was a huge line of people standing in front of the entrance of a large hut. It was a long queue. Swamiji joined the line along with Chintamani and his family.

People recognized Swamiji and paved way for him to go ahead. Swami had become a well-known person in Orissa by then due to his services to flood effected people. One elderly gentleman came forward, prostrated before Swamiji and took him inside. Chintamani and his family followed.

Under the peepal tree there was a platform on which was seated Baba with a white long hair flowing down from his head and dropping on to his shoulders. He was thin. His face was filled with empathy. His eyes shone like bright lights. Swamiji felt as if he was seeing Ramakrishna Paramahansa. Swamiji went near Baba and Baba stood up. Swamiji touched the feet of Baba. Baba bent and touched the feet of Swamiji. Both embraced each other.

Chintamani felt as if the sun and the moon had joined together. Baba gestured Swamiji to sit by his side. A stimulating current passed through Swami Muktinathanandaji. He wondered, "Was

this the kind of experience of Narendranath must have had when Thakur touched him? For a moment he felt as if he was Narendranath.

Baba and Swamiji blessed the people who came and also answered their questions. Not only Baba's, even Swamiji's responses and solutions were highly appreciated and acknowledged.

At 8.00 p.m. The session with people was over. Swamiji offered fruits to Baba. Baba offered roti and saag (green vegetable) to Swamiji and to Chintamani and his family.

Swamiji told Baba, "Today is the most wonderful day in my life. Your presence is creating vibrations. You are the liberated one. Please tell me about your realization."

Baba spoke, but now his voice was different. It sounded like a divine voice. "Swamiji! You already know it. Well, since you asked, I speak - Body is the world. Mind is nature. Intellect is light. Self is God. God, Light, Nature and World are the same as Self, Intellect, Mind and World.

World and Body are at the physical level and are tangible.

Nature and Mind are at the emotional level and are partially tangible.

Light and Intellect are at bright thought level and are partially intangible.

God and Self are at spiritual level and are fully intangible.

God, Light, Nature and World represent the universe. Self, Intellect, Mind and Body represent man. Hence, Universe is Man and Man is Universe. Every person is universe. All beings are universe. Universe is in them and they are in universe. Consequently, every human being contains all human beings and all human beings contain each human being. We are all one."

Swamiji's gates fully opened. Lights shone on him. He saw all in himself and himself in all. He saw Baba in him and himself in Baba. Suddenly, he experienced that Baba is not only a part of him, not even new to him. He felt that he and Baba knew each other eternally.

Now, when he spoke, his voice was deep, steady and slow like that of Baba. It was a realized voice. He said, "Baba! You are my guru. Please tell me when and how you realized this marvelous super conscious truth?"

Baba smiled. Light spread. Baba said, "One day my guru gave me a guru mantra. He told me, 'When your thoughts, feelings and actions align in a single direction of the Supreme Being by setting aside all desires, all wants and all things, then you will gain liberation!'

Swamiji! Leaving all desires, all wants and all things transcending mind, I contemplated on thoughts and the seats of thoughts, intellect and light. Then I realized that brightness of intellect and light is one and the same. Transcending light and intellect, in one instance I experienced that God is the Self. The Self, its pure quality is the same as God, the Pure Quality. Then I saw all things and all beings in God, the Self. I saw all, you and me in that oneness." Baba stopped. Swamiji was absorbed. "All this occurred because of your great mantra to me on the morning of

that day in the Gomati river. You are my Guru! I meditated for three months and ten days at a lonely place in an old temple on the river bank.

First I contemplated on actions and seat of actions, the body and the world. I examined my body with the five senses and the world with the five elements. Then I realized that the Body and the World are one and the same; I realized fully the essence of the five elements which are nothing but the five senses.

Transcending the body, I contemplated on feelings and the seat of feelings, the Mind and Nature. I examined the mind with likes and dislikes and the nature with pleasures and pains. Then I realized that the mind with likes and dislikes and the nature with pleasures and pains are one and the same.

Transcending the mind, I contemplated on thoughts and the seat of thoughts, intellect and light. I examined the intellect with judgments and prejudices and approvals and disapprovals. Then I realized that intellect with approvals and disapprovals and light with bright and dark shades are one and the same.

Then, transcending intellect I experienced the oneness of God and Self beyond all senses, all feelings and all shades and grades. In that super state of Supreme Light I experienced oneness with all beings."

Swamiji said, "Today, you are my Guru."

"Guru and Guru became one!" Chintamani exclaimed, "Baba and Swamiji, Myself, Sumitra, Arindam, Anandita and all are one and the same."

Then he said, "I am divine."

Swamiji and Baba welcomed the new Guru. Lord, Light, Love, Learning and Life moved to become superlight.

*Spirited Actions, Feelings and Thoughts
will lead to liberation.*

*All in one
One in All*

Self – A Perspective

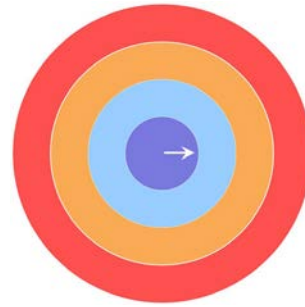
Diagrams of Divinity

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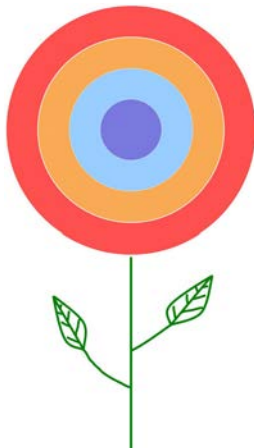
SELF – A PERSPECTIVE

1. Body	:	Actions	:	Physical
2. Mind	:	Feelings	:	Emotional
3. Intellect	:	Thoughts	:	Intellectual
4. Spirit	:	Consciousness	:	Spiritual



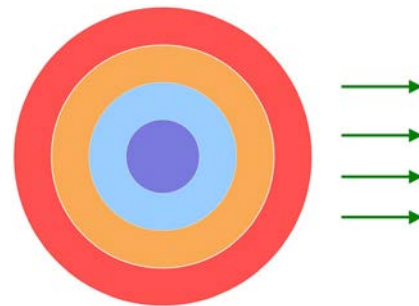
1. SELF START

Self start is the signal of self energy. Start the good works by yourself without waiting for external follow up. Self start is the key to come out of shelf and to be on road to self excellence.



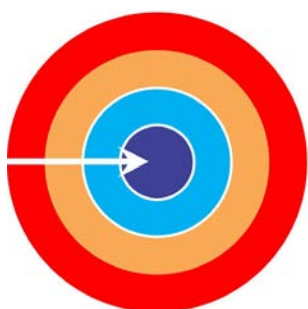
2. SELF DEDICATION

Self dedication is faith in self. Be dedicated to whatever you do. Select a project, programme, plan and process on your own self, which will give benefits to all concerned and be devoted to that.



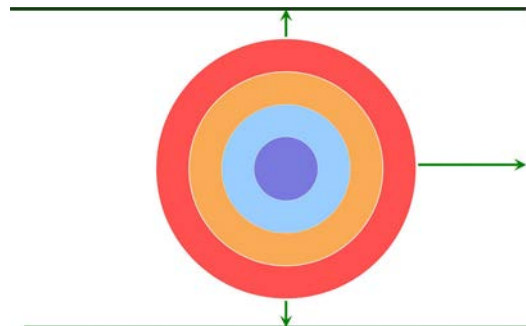
3. SELF CONFIDENCE

Self confidence is your own companion and best friend. With confidence overcome any difficulty that you may face in the journey towards self-potential. For self success, confidence is the vitamin providing vitality to be victorious.



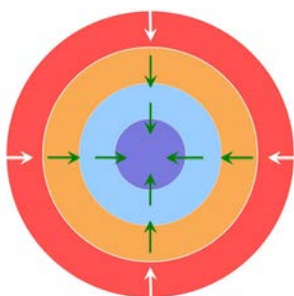
4. SELF MOTIVATION

Self motivation is moving on own. Self motivation comes from fire in the belly. Fire in the belly is ignited when you realise that there is a great stock of fuel of human energy inside you. This is inspiration. Be inspired by igniting the inner spirit. Be dynamic. Be self driven. Act. Act now in positive direction.



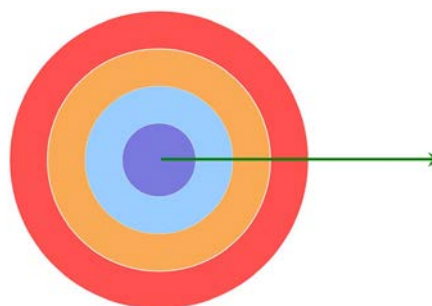
5. SELF DISCIPLINE

Self confidence without self discipline is over confidence and ego. Best discipline is self discipline. Identify norms of conduct for yourself and then become an example of self discipline by intensive implementation. Being within limits is the secret of limitlessness.



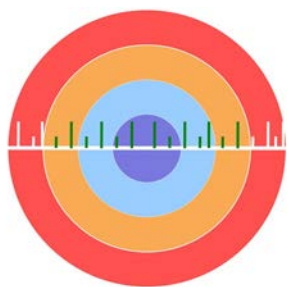
6. SELF STUDY

Self study helps you to understand in full. Be own teacher. Intuition is in-tuition the inner teacher. Learn and earn the progress. Be ready to learn and stop not to learn. Knowledge is infinite. There is an end for teaching but there is no end for learning.



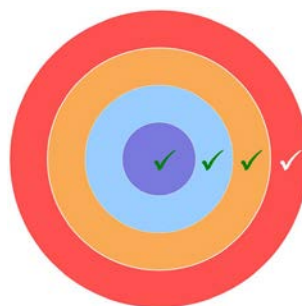
7. SELF PROGRESS

Self progress is moving persistently on own without any push from others. Work is the means. Work is the boat. Work is the vehicle. Work is the expression of self. Your work is your self contribution. Work contribute and excel.



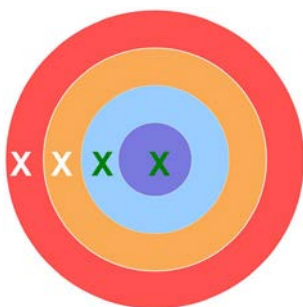
8. SELF EVALUATION

Self evaluation facilitates self improvement. Do not wait for external evaluation. Evaluation and examine yourself. Look at yourself. Watch and witness. Identify your own strengths, weaknesses, gaps, success and failure points, potentials, opportunities and priorities. Self evaluation is own mirror.



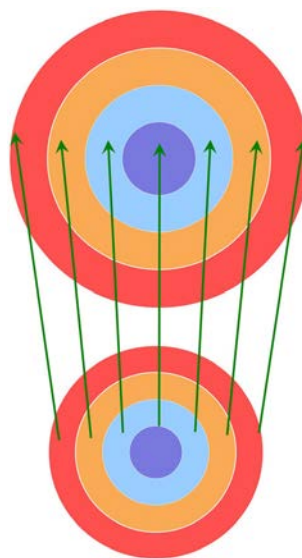
9. SELF APPRECIATION

Self appreciation is expressing own approval whenever something good is done by yourself. Put yourself. Smile within yourself. Do not expect others to appreciate. Own appreciation is real appreciation because better than anyone else, you know where you tripped and where you topped.



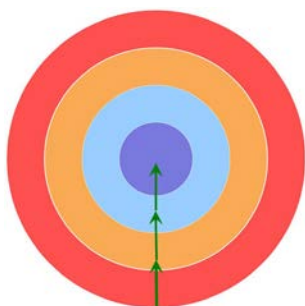
10. SELF CRITICISM

Self criticism is expressing own disapproval. Whenever something incorrect is done by yourself. Tap yourself. Frown within yourself. Do not wait for others to point out your errors. Own criticism is real and effective correction, because better than anyone else, you know when you tripped and when you topped.



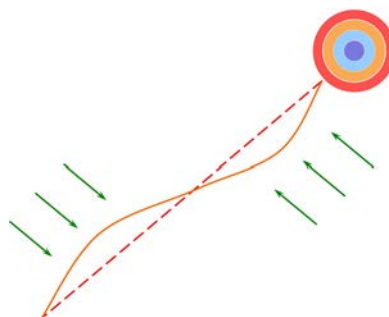
11. SELF IMPROVEMENT

Self improvement is constant, continuous, consistent and conscious process of improving self every step and every day. Every form is the de-form of supreme form which is non-form. Reform, reform and be better and better form to become super form. Practice – perseverance – precision – perfection is the process of self improvement.



12. SELF RELIANCE

Self reliance is the self support. Wait for no other support. Without wavering depend on own strength. Self reliance helps you to be doubtless and courageous.



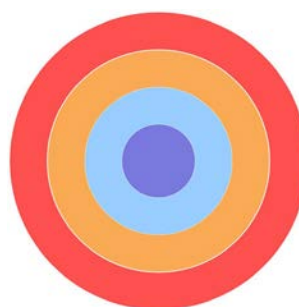
13. SELF CONTROL

Self control is being own master. Control your actions by yourself. Self control being on the path of self approved principles and values. Self control gives self contentment.



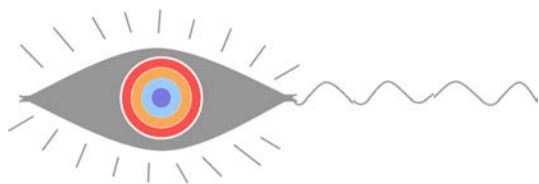
14. SELF RESPECT

Self respect is the highest respect. Respect yourself and respect others. When you respect yourself others will respect you. When one learns to respect himself, he learns to respect whole world.



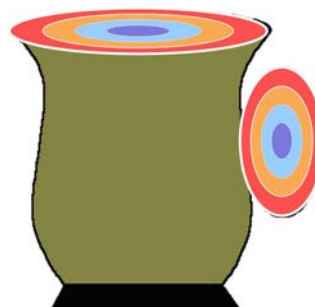
15. SELF SATISFACTION

Self satisfaction is being satisfied with whatever comes. Put your best effort, complete energy, total endeavour and full enthusiasm and then be happy with whatever result comes. Self satisfaction gives happiness which boosts self energy and self tranquillity flame of self shines bright.



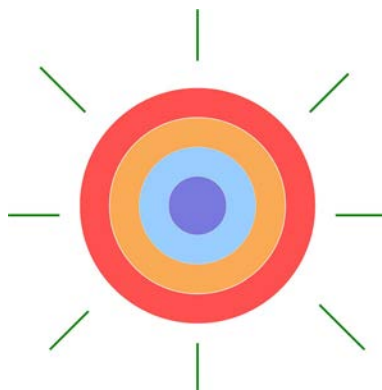
16. SELF AWARENESS

Self awareness is knowing all aspects in preactive, proactive, process active and post active manner. Be aware and see the things. Be alert and feel the changes. Be aware and know the total situation. Be conscious and experience beyond things, changes and situation to experience total responsibility.



17. SELF FULFILLMENT

Self fulfillment is experiencing the self bliss. Think, contemplate and understand and reach the potential of grand self. See own excellence and admire self. Self fulfillment is the filling the cup of self and full. Self realising is drinking the fully filled cup of self.



18. SELF REALISATION

Self realisation is being useful to all. Share. Give. Give and give. More. Love. Give. Offer your love to all beings beyond like and dislike. Realisation is understanding what one is and experience what one is. Understand that you are not just your body, mind and intellect but you are the very spirit of humanity and divinity, express that divinity by being responsible for well being and success of all.

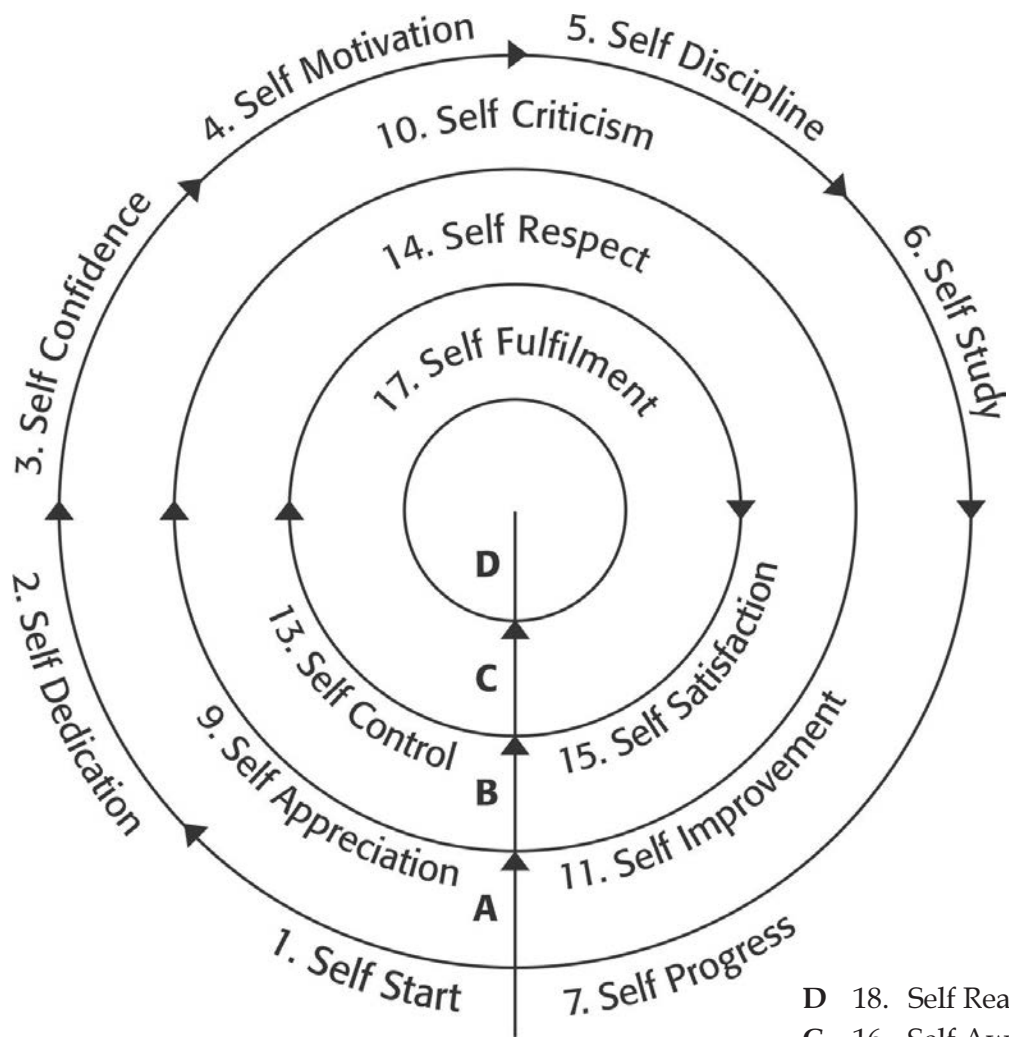
Self Start – Self Realisation

Path of In-spiration



- D Self Realisation
- C Self Awareness
- B Self Reliance
- A Self Evaluation

18 Gateways to Self Realisation

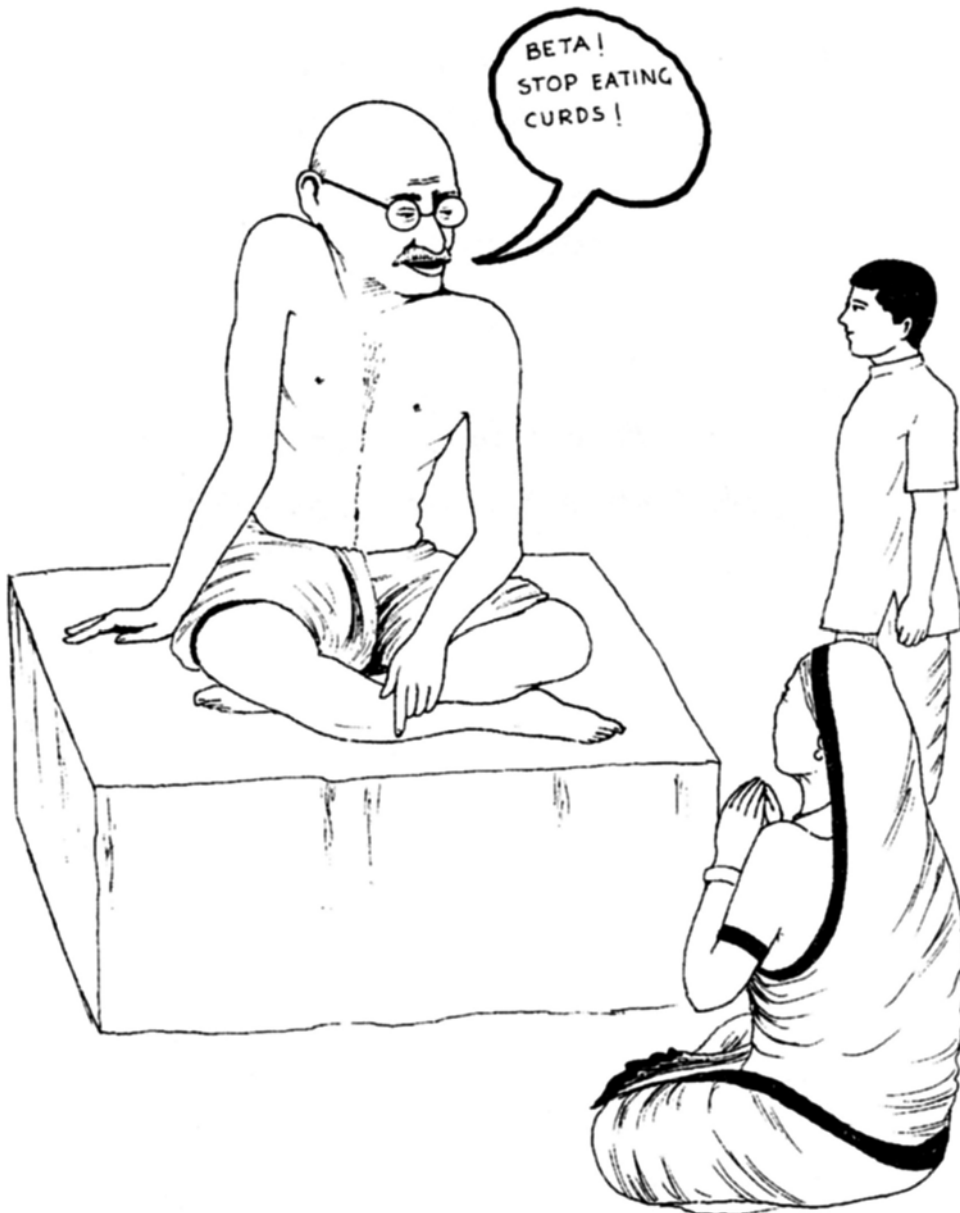


- D 18. Self Realisation
- C 16. Self Awareness
- B 12. Self Reliance
- A 8. Self Evaluation

Self Discipline – Bapu and Bharat

2001

One evening Mahatma Gandhiji was busy with his evening prayers in Sabarmati Ashram at Ahmedabad. An old lady with a young boy, eight years of age, came to the Satsang and sat there till the prayers were over. When most of the participants left, the old lady, Dhimathiben went to Bapu with folded hands and greeted him. Bapu reciprocated and asked “*Kem Cho?*” (How are you?).



Dhimathiben said “Bapu, I am fine but this boy, my grandson Bharat is not well.”

Gently patting Bharat’s back Bapu enquired, “What happened?”

Dhimathiben told Bapu, “He has severe cold. He eats *Dahi* (curd). Though I told him several times not to do so, yet he insists on eating it. Bapu, please tell him to stop eating *Dahi*. He may listen to you.”

Bapu looked at Dhimathiben and said, “Come tomorrow evening.”

Next day evening, Dhimathiben and Bharat went to the prayer hall and after the prayer met Bapu. “Beta! Stop eating curd!” Bapu advised Bharat with great compassion and conviction. Bharat promised.

A week later, Dhimatiben and the boy visited Bapu again. Dhimatiben was beaming with happiness and Bharat appeared hale and hearty as his cold disappeared ever since he stopped eating curd from that very evening!

Bapu smiled happily. Dhimathiben said, “Bapu! Can I ask you a question?” Bapu said “Why not! Go ahead!” Dhimathiben asked, “Bapu, when I requested you to tell Bharat not to eat curd, why did you ask us to come back the next evening. Why you did not tell him then?”

Bapu laughed and said, “I could not tell him on the same day because before I could tell Bharat to stop eating curd I, myself, had to stop eating it. I had to first practice before I could instruct him. Since that day I have not eaten curd!”

*Practice before your preach
Do what you say. Say what you do.*

A tigress gave birth to four cubs on the slope of a hill. After two days of birth one of the cubs slipped while sucking the milk and rolled down the hill. A herdsman with his goats was treading along that path. He saw the tiger cub. It was bruised, small, beautiful and tender.

The herdsman's heart filled with empathy, he lifted the cub, put him on his left shoulder and soothed him. He cleaned the bruise and applied 'Haldi' (turmeric powder). The cub squirmed in slight pain. He then gave some water to drink to the cub. It soon became comfortable.

A healthy goat gave birth to two kids. She had plenty of milk. The herdsman took the tiger cub to the goat and helped him suck the milk. The goat "Maayee" was very dedicated to the herdsman hence she let the tiger cub suck milk without any protest.

In due course of time, she developed motherly affection for the tiger cub and showered love on him at par with her kids. The cub too looked upon her as his mother. Kids and the cub mingled like siblings. Like the kids, the cub too trained himself to address the mother goat as 'Maayee!' Whatever he spoke or did was in accordance to what goats do naturally. He went to a goat kindergarten school along with kids.

One day the goat headmaster came to them and said, "Children! We are goats. We are weak. There are many others who are strong. We should be careful. We eat leaves and there are many leaves and grass which are tender and tasty. Some of the trees and bushes also have tasty leaves but they also have thorns. The job of a goat is to eat leaves by choosing with tongue, at the same time protecting the tongue and face from getting hurt by the thorns. Our aim in life is to eat leaves, save ourselves from thorns, produce more goats and give milk to new kids and to the herdsman, who are very kind, and who feed tasty and nourishing goat-feed to us..."

The goat kids understood, practiced eating leaves and learned about different trees, bushes, thorns and leaves.

They also learned different goat games like jumping, running, rolling, galloping, bathing, fighting, pushing each other and head-to-head competitions. Sometimes they played goat-football with a wooden block.

Sometimes in the evenings they visited their great goat grandfather who was very old and wise. At times he too educated them on goat-history, tree geography, leaf technology, milk giving, holding the milk back to give it to kids and many other techniques. He also told them about goat-council and about the role of a head goat and deputy goat; the duties of male and female goats;

how male goats should protect female goats and goat-kids and how female goats should be humble and loving; stories about birds, animals, scorpions, worms, snakes, rivers, lakes and rain.

One day he said, "Dear kids, there is one devil. That devil is the tiger. He is very cruel and merciless. He occasionally attacks our herd, bites, kills, carries away goats or eats them leisurely and feeds them to his family members. He is so cruel that he does not spare even small kids. There are many stories about how some of our heroic goats faced tigers when cornered and how they sacrificed their life when their family and children were attacked."



**" LOVE HAS NO BARRIERS OF AGE, GENDER,
PLACE, LANGUAGE. TYPES OF SPECIES.
LOVE IS ETERNAL "**

He explained how even the strongest goat with sharpest horns could not succeed in defeating the tiger. He reiterated since facing the tiger face to face was risky, it is sensible to master the art of running with high speed whenever a tiger attacks.

He said, “There is no point in burning ourselves in fire, knowing that destruction is certain.”

All the kids and the cub were shocked to hear about the tiger. They shivered with fright. The cub, asked his mother if she had ever encountered a tiger. He saw terror writ large on her face. Then restoring her poise and balance, she narrated how a year ago her sister was attacked and killed by a tiger. Once again she cautioned him to be careful and self cautious. She looked endearingly at the cub, whom she fondly called Sugoat, sang a lullaby and put him to sleep.

A year passed by. Sugoat grew up to be strong, powerful and energetic. One day in the evening a tiger was located in the nearby bushes. Waves of alarm spread across as it approached them. Everyone ran helter-skelter. Sugoat also started running away.

The tiger saw Maayee, its health and its size and leaped towards it. Maayee was terribly frightened. She began to run and the tiger was chasing her. Sugoat, who was very dedicated to Maayee saw his mother was in great trouble. Ignoring his mother’s advice that he should run away irrespective of what happened to her, he ran behind his fleeing “Maayee” and the attacking devil.

Love overflowed in the worthy son; fear melted and anger arose in its place. With some hidden instinct he raised his head, opened his mouth and jaws. He wanted to jump on the devil and tear it into pieces. Some hidden power was emerging out of him. He struggled to shout, “Maayee! Maayee!!” but what came out was a cub’s youthful tiger roar. The attacking tiger was Traja, the king of tigers, who was about to catch his prey. The soft voice of a young tiger grabbed his attention and he stopped to see who it was.

He saw Sugoat the young cub. He saw he was handsome and staring at him with anger and hatred. He was surprised and thought, “Who is this stranger? How handsome he is!” The tiger forgot the ‘Maayee’, who by now ran to a safe distance. She turned back and saw the tiger was no longer following her, instead was moving towards Sugoat. The way Sugoat was furious at the devil made her heart melt.

Traja moved closer to Sugoat, identifying him as one of his own kin. Seeing the devil almost near, Sugoat shrank back to his goatish posture, turned around and started running away with tremendous speed shouting in goatish language, “Tiger! Tiger!!” Traja was wonder struck and perplexed. He failed to understand the strange behaviour of this young tiger. He ran behind him wanting to find out why his presence frightened him.

Tiger chased tiger. Sugoat ran and ran till he was caught up by Traja on the banks of a pond of clear water, on the other side of pond were thick trees and bushes. There was no way Sugoat could escape. Now he was facing the devil who was cunning, intelligent and experienced. Sugoat got struck by the size, power, ferocity and sharpness of the devil’s laser-eyes. He started shivering. He saw there were no chances of escaping him.

Traja was surprised by Sugoat's nervousness. He being the king of the tigers of that area took great pride in his clan because every animal, including humans, tremble when they face a tiger and run away. And now ironically a tiger is scared of a tiger and is trying to get away.

Traja looked at Sugoat and said, "Fool! Why are you shivering?" Sugoat did not speak. Traja asked again and then with a harsh voice, asked for the third time. Sugoat stammered and said, "I am afraid!" "Why?" asked the leader of tigers. "Because you will kill me," said the young one. "Why will I kill you?" enquired the king. "Because you are a tiger and I am a goat" replied Sugoat.

Traja stood still for he could believe what he just heard. He exclaimed within himself, "Oh, my God! This is the disease of this young fool. The disease is in the mind frame, thought frame, conception frame and is in the misconceived self view and world view. Who taught this fellow to speak like a timid goat and think that he is a goat?"

With much understanding and compassion, Traja decided to teach him and show him his own reflection. On the other hand, Sugoat wondered, "Why this devil does not pounce and kill me? Is that not what he is supposed to do?"

Traja closely examined Sugoat. He observed the young cub behaved like a goat. He recognized though physically he looked like his own self, there were many features resembling his dear wife Trani, like that white vertical mark on the forehead, the curvature and extra length of front teeth, etc. In an instance he recognized that this one is his missing son, who rolled down the hill when Trani gave birth to young cubs.

He asked, "Say again! Who are you?" Sugoat said, "I am a goat, my name is Sugoat, son of Maayee." Traja commanded, "Stop shivering. I give you ten minutes time. Calm down." Sugoat was confused. He couldn't understand why this devil Tiger behaved differently. Traja, the leader-teacher then instructed him to drink some water from the pond.

Sugoat went to the pond and began drinking some water and started thinking of ways to escape and then noticed his own reflection and wondered who was that little devil in water?! Suddenly, to his amazement, he saw another reflection next to his, a look alike, which was more powerful, big and strong. He turned and saw the devil tiger smiling at him.

Instantaneously two things occurred like lightning, like a shock, like a thunder bolt. First, he understood that he himself was not a goat and second, he became conscious that he is Tiger the great.

Vibrations permeated his body, feelings gushed out and clarity shone and the cub roared. He said loudly, "I am THAT!" Traja, the teacher said, "Yes! Yes!! You are THAT. You are ME!" He came closer, smelt the head of his son, licked his face and said with love, "You are a Tiger! You are my missing son!! You are the Prince of this jungle. Your name is Trince, the son of Traja and Trani."

They stood in silence and experienced oneness. They reunited.

Traja started running, Trince followed. Both picked up speed and ran towards the jungle. All of a sudden, Trince stopped. Traja stopped too and expressed his concern. Trince with pleading eyes said, "Sir! I am grateful to you for removing my illusion with illumination! I am indebted. You also told that you are my father. You are both my teacher and father. So, can I ask for a boon?"

Traja assured, "Surely yes! You can ask me whatever you want." Trince requested, "Sir! I will come with you and learn the ways of a tiger and conduct myself as one. I will endeavour to become your worthy disciple, but please grant me the freedom of not killing goats during my life time. That is one thing I will never do. Goats saved me, taught me and loved me. They treated me as a part of them. Maayee, my mother, loved me more than her life and more than her own sons and daughters."

Tears rolled down the cheeks of Trince. Eyes of Traja became moist too. He declared empathizing, "Okay my son! I promise you. Not only this, I myself will not kill goats and sheep henceforth. Besides, I shall pass a royal order that no tiger of my kingdom shall kill goats and sheep." Thanking his father Trince moved nearer to him, rubbed his neck with his and they both experienced heavenly bliss at that moment.

The story is not over.

Maayee became weak with sickness and almost mad pining for Sugoat, her dear son. It took six months for Maayee to reconcile to the fact that her dear and differently handsome son was gone forever. Other goats comforted Maayee and talked about impermanency of life, certainty of death, power of fate and cruelty of tigers. In due course of time Maayee recovered and regained her health to some extent.

Two years passed, old grandfather goat passed away. The population of goats increased rapidly. Never was there such a growth before. Elders, including Maayee, held a council. "What is the reason of this unprecedented happiness amongst goat population?" asked the Deputy Chief.

All thought and the Deputy Chief looked at the Prime Minister, who said, "I got it! We had no tiger attacks for the last two years or more. We do spot tigers once in a while, but none of them seem to be interested in us." "Yes!" said another goat. "The other day I saw one tiger running past me to attack a buffalo. He ignored me!!" said yet another convincingly. Maayee too wondered. Goats concluded that tigers did not find goat flesh tasty any more.

One day Maayee was sitting under the shade of a cluster of trees lost in thoughts about her life with half closed eyes. Unexpectedly a huge animal passed by. She opened her eyes fully and saw a tiger along with its companion. Maayee stood up not knowing what to do. Just then she saw the big tiger stopping and turning towards her. She thought her days were over. But, the tiger came near, licked her and addressed her as 'Maayee' with immense love. She could not believe her eyes.

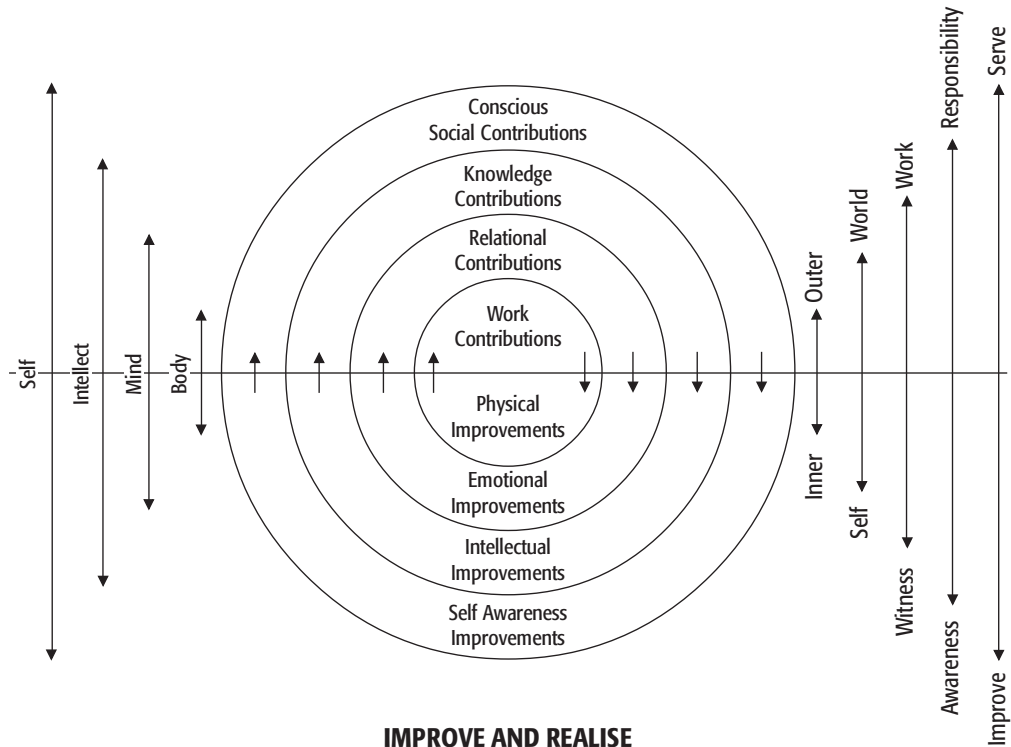
With eyes flowing with tears she called, “Sugoat!!” recognizing him. The scene of the mother and son meeting was very touching. Tears rained. Tears of goat and tiger merged to become a river of love. Mother and son merged beyond the surroundings, world and time. Love has no barriers of age, gender, place, language, type or species. Love is eternal.

*Self realisation is
understanding what one is not
and experiencing what one is.*

*Love has no barriers of
Age, gender, place, language
Type or specie.
Love is eternal*

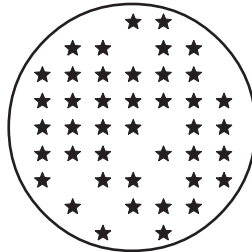
Serve and Deserve

1993



**IMPROVE AND REALISE
INDIVIDUAL SALVATION OF THE SAME COIN**

SERVE AND DESERVE

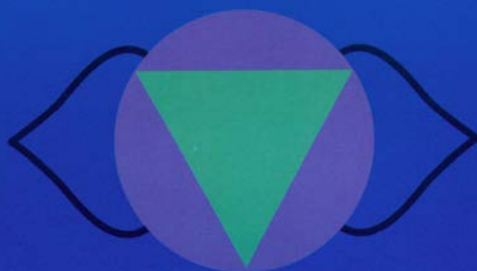


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Seven Chakras
2006



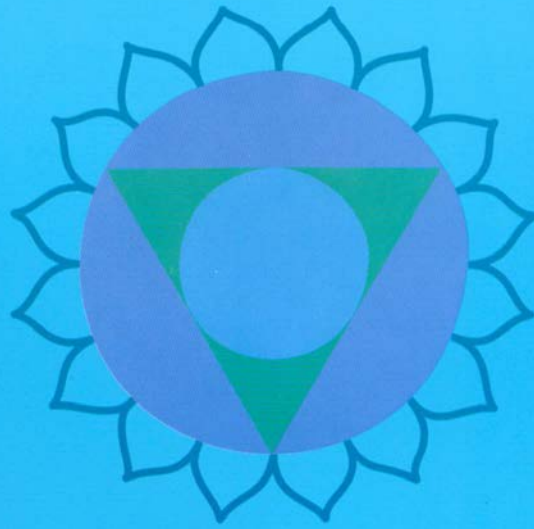
SAHASRARA . THE CROWN CHAKRA

endless possibilities...



AJNA . THE THIRD EYE

the knowledge of being...



VISUDDHA . THE THROAT CHAKRA
the expression of creativity...



ANAHATA . THE HEART CHAKRA
healing and compassion...



MANIPURA . THE NAVEL CHAKRA
transformation of being...



SVADHISHTANA . THE SACRAL CHAKRA
dwelling place of the self...



MULADHARA . THE ROOT CHAKRA

beginning of awareness...

Mahabharata and Bhagavad Gita are the charged fields of knowledge, wisdom, spirit and consciousness. They have also become, during these years and ages, battle fields between three ways of spiritual thinking of Darshanic thinkers.

There are 6 Dharshanas, the 6 paths to visualise, see, reach and become one with Supreme spirit. These 6 paths are inspiration, insights, knowledge, alignment, logic and elemental understanding.

Poorva Mimamsa (2,644 sutras*) is vedic way of inspired work offerings to realise the ultimate. **Uttara Mimamsa** (555 sutras) is Upanishadic way of insights to experience the ultimate (Brahman), which is same as the inner consciousness (Atman). **Saankhya** (25 sutras) is the way of knowledge of 24 essences (Tattvas) of creation, of which universe is made, called as prakruti to understand what is beyond the 24 tattvas, the purusha, the supreme consciousness. **Yoga** (195 sutras) is centering, aligning and purifying the mind to experience Kaivalya (solitude-soulitude!!), which is same as becoming that inner spirit through absorption and meditation. **Vaisheshika** (370 sutras) is the way to know all the elements that make this world along with their characteristics and separating them by analysis and logic at arguments and counter arguments to know and see the ultimate reality. **Nyaya** (528 sutras) is the logical and intellectual way through arguments, counter arguments employing different kinds of proofs and examples to determine what is the ultimate reality.

Gita is actually illustration, demonstration, application of all 6 Darshanas.

The six darshanas are spread over and permeate all 18 chapters with 700 shlokas. Therefore 700 shlokas are required and every shloka is the integral part of Gita. The additional 45 shlokas add and enhance the (Upanishadic) spirit of Gita.

Poorva Mimamsa Sutras are by Jaimini Maharshi, Uttara Mimamsa Sutras are by Badrayana Maharshi, Nyaya Sutras are by Goutama Maharshi, Vaisheshika Sutras are by Kaanada Maharshi, Sankhya Sutras are by Kapila Maharshi and Yoga Sutras are by Maharshi Patanjali.

* For information, our Narayana Sutras are 2064 and Narayana Tattva Sutras are 501 sutras.

Showing God – Satya Kaundinya from Secunderabad

2001

Satya Kaundinya from Secunderabad was a very successful Management and Corporate Advisor. He earned a great name for finding solutions to Corporate and Business problems. People respectfully addressed him as Guruji.

Mahavir Corporation in Hyderabad was a successful distribution company. It belonged to Harshad, Praful and Mukesh.

Praful was the engine of business with creativity, drive and intensive work. Mukesh was the business leader. He managed Finance and Sales. Harshad looked after the plywood business, construction and social contributions.

A good number of managers, supervisors and salespersons were recruited.

Once, Praful happened to attend a distributor's conference at Poona where he met Satya. He invited him to Mahavir.

Satya was a simple person whose needs were minimal but whose ideas were stimulating.

In the years 1997, 1998 and 1999 market took a serious downward trend and many industries and businesses were in great trouble. Mahavir Corporation was also affected.

One day Praful asked Satya, "Guruji, how is the Industry doing?"

"Very bad," replied Satya. "In the new scenario of liberalization and globalization, everyone is reeling under the influence of change and is struggling to find their bearings." Then Praful said "Sir! When everyone is in financial crisis, cutting costs and avoiding consultants and advisors, how come you are so busy?"

Satya replied. "First, I do not charge any fees. Second, I do know the clue for solving many problems."

Mukesh said "What is the clue? We would like to apply it too in our company!"

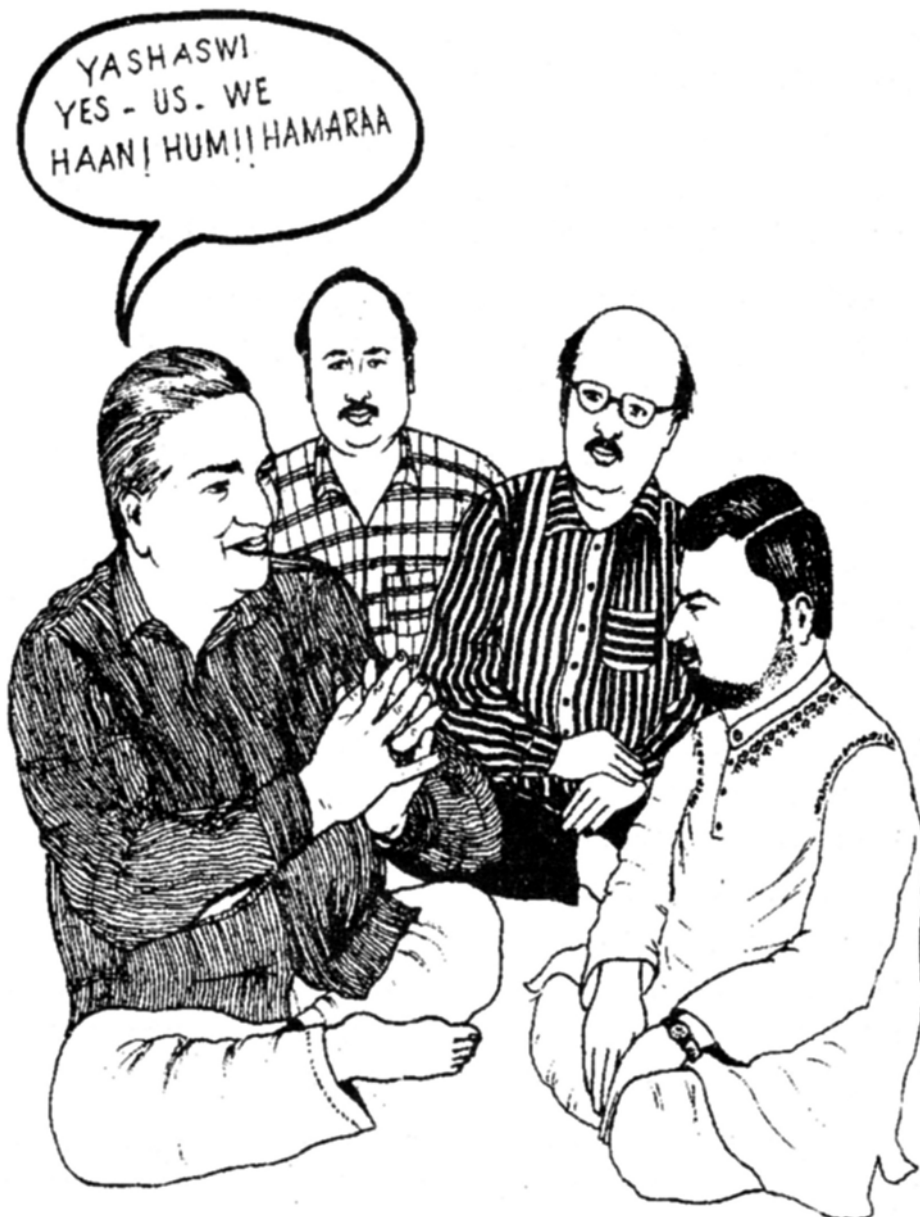
Satya said, "In the olden days in every village there used to be a country doctor. He always carried a black tablet in his pouch. The black tablet was the only medicine with him. When any patient went to him with any kind of ailment, he would press that black tablet into action and people got cured. Similarly I have only one tablet, one solution for all situations, which I press into action and it works!"

Harshad asked, "What is that solution, Guruji!"

Guruji replied, "Whenever I go to any industry, employers there express their concerns regarding getting excellent quality; demoralized workers; rising costs, etc.? I tell them – Go to God. Thus I point out God as solution for any and all problems. Nobody can deny that God is the solution."

Harshad, Praful and Mukesh were listening attentively. Guruji continued, "They immediately agree, say it is wonderful and true that God is the only solution. Then they ask me to favour by telling them his address or at least his an e-mail Id so that they can contact him!"

"Actually Praful. No one can show God. No Swami, Guru, Mullah, Father, teacher or anyone, can show you God. What they show is the path. If you walk along the path maybe after a day, a month, a 100 years or many births you may encounter God. But that is not the case with me."



Satya Kaundinya continued, "I have found God. I have shown him to many companies and to thousands of people. I will show you too."

Mukesh excitedly requested, "Please Sir, we too are eager to see God." Kaundinya said "Harshad, Praful, Mukesh! GOD is G.O.D. – Group, Organisation and Direction. When a group is organized and a direction is generated GOD, the divinity shines. No external guide and teacher can find solution. It is the Group i.e., together that can find real solutions. Thus G.O.D. is GOD! 'Sangha Shakti Kaliyuge'. In the modern materialistic world God is in Groups and Teams!"

The three got inspired. With renewed energy Praful said "Yes! Let us find solutions through Groups. Let us form core group and together group."

Mukesh was still thinking. He said "But Sir! What about the reverse of G.O.D., i.e., D.O.G.? Is it also a reality?" Praful picked up immediately. "Yes D.O.G. is Dis-organised-Group." Harshad added enthusiastically, "Then the journey is moving from D.O.G. to G.O.D. Let us work together, learn together, struggle together, succeed together and share together!"

Mukesh said with confidence, "Then we can become worth our name, 'Mahavir' and earn 'Yash' and become 'Yashaswi'."

Praful took a flipchart and drew two hands clasped together and wrote:

YASHASWI

YES-US-WE

HAAN! HUM! HAMARAA!

The four of them clapped. God shined in that G.O.D.

***Group-organization-Direction is God.
Dis-organised-group is Dog.***

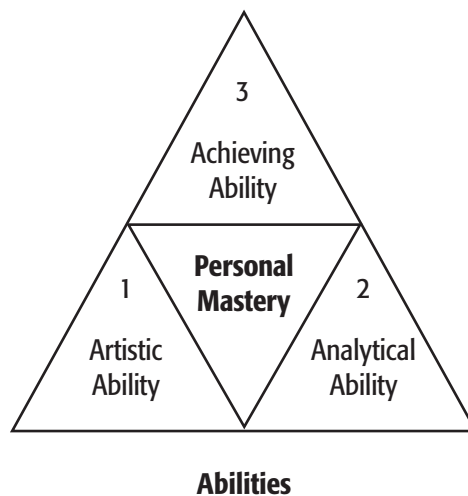
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Sixth Sense
1998/2025

This is the extension, expansion, enrichment and enhancement of “Fifth Discipline” of great Mr. Peter Senge about learning organization.

“Sixth Sense” is an effective way to ensure that learning organisation becomes self sustaining through addition of “Sixth Sense” of shared success – Narayana

I. INDIVIDUAL

Individual is basic human spirit of organization creating, continuing, concluding consciousness and beyond.



- A. **Abilities** are inner capabilities, skills, understandings, qualities and excellences in human beings.
- B. **Personal Mastery** is super ability of combination of artistic ability, analytical ability and achieving ability for imagination, investigation, initiation and implementation.

Personal Mastery is First Discipline of Leadership Ability

The requirement in leader of Personal Mastery is **Interest** in whatever he undertakes as his subject.

- 1. Artistic ability is ability of imagination. This is right brain ability with Intuition.
- 2. Analytical ability is left brain ability of logic, analysis and critical examination.
- 3. Achieving ability of implementation for results using artistic ability and analytical ability.

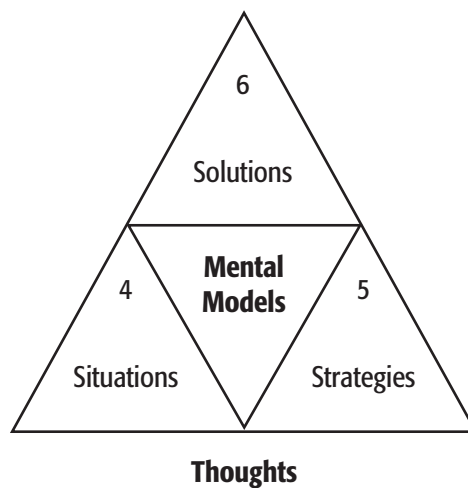
Artistic ability and Analytical abilities are two wings and achieving ability is head moving forward.

Leader of Personal Master flies ahead in performance with the help of Artistic ability and Analytical ability, attaining results with Achieving ability for moving ahead.

INTEREST IS FIRST SENSE

II. INTELLIGENCE

Intelligence is Thought ability and Think-tank resource of organisation for creating mental models for progress.



- A. **Thoughts** are ignition points of ideas for creating mental models to relate and deal with situations and strategies.
- B. **Mental Models** are pictures of what, where, when, who, how and why of situations, strategies and solutions.

Mental Models are Second Discipline of Leadership Thinking

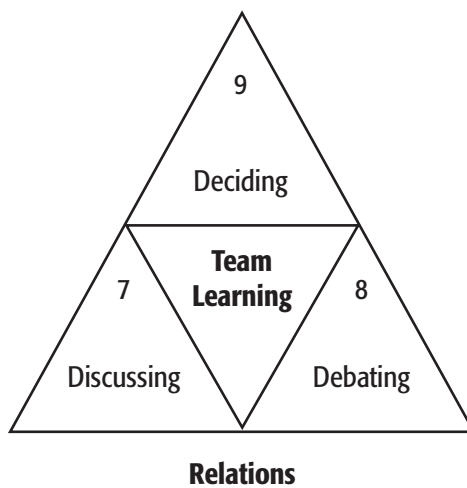
The basic requirement in leader of Personal Mastery is **Involvement** in whatever he implements as his subject.

- 4. **Situations** include present of strengths, weaknesses, threats, opportunities, priorities, resources, urgencies and importances, co-operations, oppositions, supports and inspirations.
- 5. **Strategies** are to be developed using mental models for utilising opportunities, meeting the challenges and also to convert challenges into opportunities. Strategies are required for immediately attending urgencies while at the same time parallelly attending to importances.
- 6. **Solutions** are to be found and created with available and acquirable resources with economy, efficiency, and effectiveness. Optimal solutions are possible and feasible. They are to be found with tenacity and flexibility. Solutions are to be searched, researched and found by self, teams, knowledge sources and gurus.

INVOLVEMENT IS SECOND SENSE

III. INTER CONNECTIONS

Interconnections insure mutuality of Interdependence



- A. Relations are essential for co-operation, co-ordination, co-creation and co-existence. Relations help us receive what we do not have and to offer what we have, which others need. Relations help us to improve depth of our understanding and width of our experiences, like rivers joining each other.
- B. **Team Learning:** Tuning, Energy, Adjustment and Mission — Let us be supported together, let us be protected together, let us learn together, let us work together, let us progress together without friction.

Team Learning is Third Discipline of Win-Win Togetherness

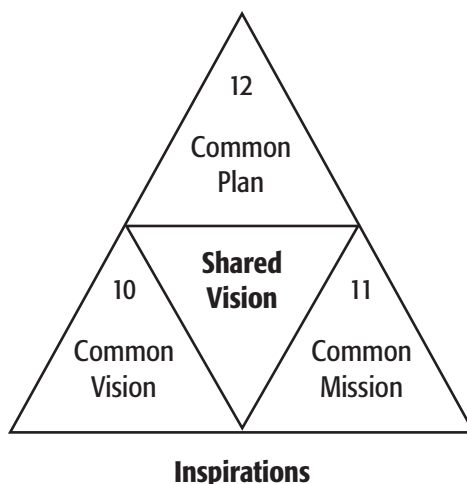
The basic requirement in leading for Team Learning is **Intension**.

- 7. **Discussing** is a connecting conduit. It is an exchange of openly thinking together. Then speech, mind, intellect become as connecting platform. In this open platform you can ask what you do not know and share what you do know. With this two way process you will grow and glow. Share knowledge, information, ideas and solutions for holistic progress.
- 8. **Debating:** Debating is point, counter point loud analysis. Debating includes different angles all around. Ask whatever but make sure that debate does not become a fight. At some point look for common agreement.
- 9. **Deciding:** After all discussions and debate, decision is must. Decision concludes discussions and arguments and generates direction for future action. Action only gives results. Decision is the fulcrum of actions and results Any opinion is ok during discussion but after decision there is only one common opinion. There has to be intension in all to follow, implement, achieve as per decision.

INTENTIONS IS THIRD SENSE

IV. INSIGHTS

Insights are inner understanding for inspired progress.



- A. Inspiration is at spirit level. Instigation is at physical level. Motivation is at mind level. Stimulation is at thought level. An inspired person moves, gives, loves and proves on own without any external incentive. Inspiration is inner drive.
- B. **Shared Vision:** Vision is the picture of image of future or organisation. When that picture is generated, developed, improved and accepted by all it becomes shared vision, which is owned by all. Shared vision is the basis for shared mission and shared plan and actions.

Shared Vision is Fourth Discipline of Oneness without Levels, Division

The basic requirement in leading for shared vision is Acceptance.

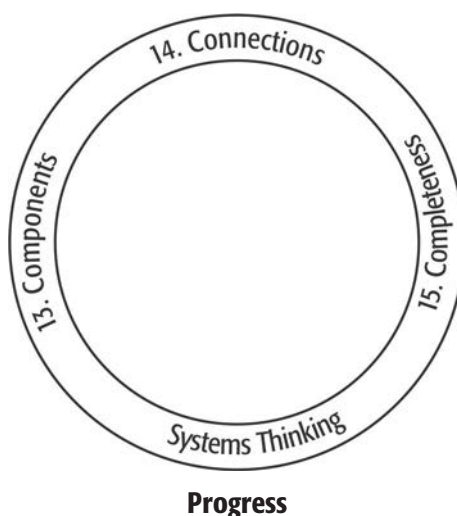
- 10 **Common Vision:** Vision is the picture of future. Common vision of organisation is the picture of future organisation developed and created by all members together. Vision inspires, common vision inspires wonderfully. Common vision is to be generated by considering thousand possibilities, evaluating them and choosing them for optimal advantage. When all participate, each will own the vision and contributes to transform it to mission, action and reality.
- 11. **Common Mission** is the engine that drives the implementation involving all members and resources.
- 12 **Common Plan** is the detailed process including time, place, person and situation to transform resources to results and realities.

Leader personal mastery transforms Dis-Organised-Group (DOG) into Group, Organisation, Direction (GOD) for inspired transcendence

ACCEPTANCE IS FOURTH SENSE

V. INTEGRATION

Integration is compound of all sources, resources, forces and courses for results, relations, realities and realisations.



- A. Integration is joining, combining, connecting, all masteries, models, learnings and visions to create one whole self sufficient system weaving together abilities, thoughts, relations, inspirations into a panoramic view of whole spectrum.
- B. **Systems Thinking** is the thought process of visualising all components, connected for completeness to generate consciousnessful contributing units, unification, union and universal utility.

Systems Thinking is Fifth Discipline of Inputs, Processes, outputs and feedbacks.

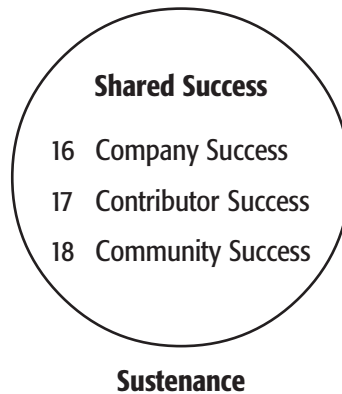
The basic requirement in leader for systems thinking is senses of excellence.

- 13 **Components** are basic units, persons, departments, trees, towns and parts. Each part has its role for whole and whole has effect on each part. The health, strength, wealth and worth of each component is vital in determining the total worth and value.
- 14 **Connections:** There has to be connection of all components to create completeness. Cement connects bricks to form wall and house. Ground connects trees to form forest. Love connects all people to form humanity. Responsibility connects all leaders and people to form a culture.
- 15 **Completeness:** Fullness, completeness of house, forest, humanity and culture are overall around nourishing entities supporting and protecting all, where excellence shines. When each element and process is excellent the whole is super excellent.

EXCELLENCE IS FIFTH SENSE

VI. IMPROVEMENTS

Improvements in systems, operation and contributions are essential to sustain the organisation.



- A. **Improvements:** Continuous improvements in all elements and whole organisation are imperative to compensate, arrest and neutralise natural delay of elements and systems. Improvements enhance, life, tenacity and quality of all parts and complete organisation.
- B. **Shared Success:** Sharing is vitalising. When success is shared by company with contributors and community. They will participate and further contribute enthusiastically and energetically. That way they will become partners in success with fulfilment.

That way they will become partners in all weathers.

SHARED SUCCESS IS SIXTH DISCIPLINE

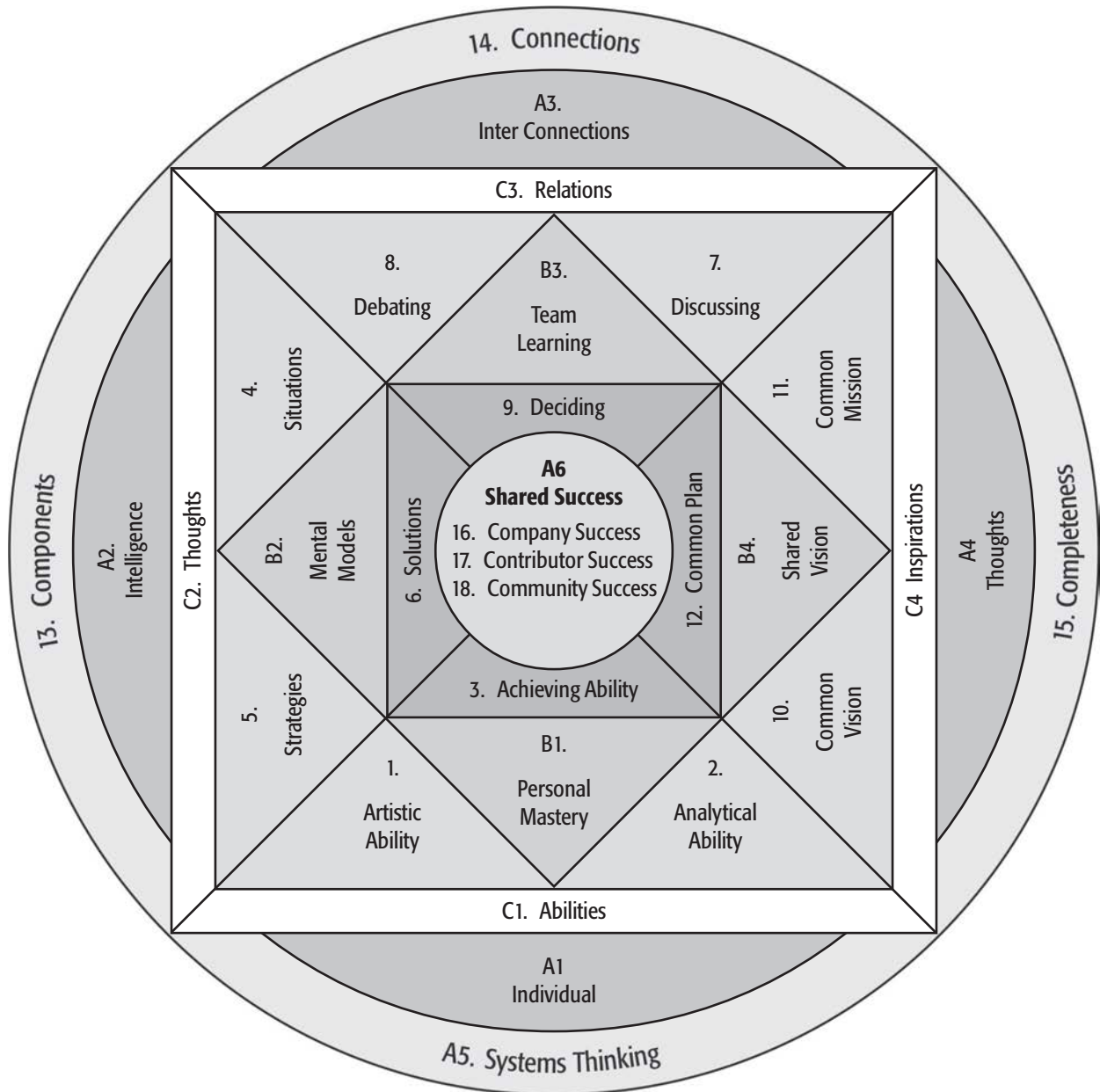
This basic requirement in leader is sense of fulfilment.

- 16. **Company Success:** Company success is essential to sustain the organisation, contributors and community, profitability, productivity, market acceptance, stakeholder fulfilment, share holder satisfaction are measures and indicators of company success.
- 17. **Contributors** are to be reorganised and honoured by sharing appropriately with them, the company success in both quantity and quality. Then, they will be energised and inspired to enhance their participation and value contribution.
- 18. **Community Success:** Community supports and protects companies. Thus, a suitable part of company success is to be shared with community and country, through direct and indirect manner. So that they themselves will become sustainable and help the company to become and be sustainable

Shared success inspires and creates sense of fulfilment.

FULFILMENT IS SIXTH SENSE

Sixth Sense



Ingredients for Successful Learning Organisations

Sixth Sense

	I (1st)	II (2nd)	III (3rd)	IV (4th)	V (5th)	VI (6th)	
A	Individual	Intelligence	Inter Connections	Insights	Integration	Improvements	
B	Personal Mastery	Mental Models	Team Learning	Shared Vision	Systems Thinking	Shared Success	Discipline
1	Artistic Ability	Situations	Discussing	Common Vision	Components	Company Success	
2	Analytical Ability	Strategies	Debating	Common Mission	Connections	Contributor Success	
3	Achieving Ability	Solutions	Deciding	Common Plan	Completeness	Community Success	
C	Abilities	Thoughts	Relations	Inspirations	Progress	Sustenance	
D	Sense of Interest	Sense of Involvement	Sense of Intension	Sense of Acceptance	Sense of Excellence	Sense of Fulfilment	Sense
	1 st Discipline	2 nd Discipline	3 rd Discipline	4 th Discipline	5 th Discipline	6 th Discipline	

Double Six

Six Disciplines for an organisation are:

1 Personal Mastery	2 Mental Model	3 Team Learning
4 Shared Vision	5 Systems Thinking	5 Shared Success

Six Senses for Sustained Success

1 Interest	2 Involvement	3 Intension
4 Acceptance	5 Excellence	6 Fulfilment

This is That
This (Sixes) are That (Sixers)

Spirit of Leadership

A Journey Through Parvata Gita – Sermon on the Mount of the Holy Bible The Bible Re-presentation

1998

I. New Testament

Matthew - 5

- 1 **MULTITUDES** 5-1
"Now when he saw the multitudes, he went up to the mountain; and when he was set, his disciples came unto him."

People inspire path makers, path makers inspire people.

When multitudes came unto him,
 He went up to the mountain to inspire them.
- 2 **GUIDE LIGHTS** 5-2

And he opened his mouth, and taught them, saying,

When realized ones share, their experience and insights with people, the teachings become inspiring guidelines for generations.

Then he spoke to them with compassion and love,
 What he spoke became guide lights for them to live.
- 3 **KINGDOM OF HEAVEN** 5-3

"Blessed are the poor in spirit,
 For theirs is the kingdom of heaven".

Poor are blessed because their lives are simple, they draw less resources from world, they consume less, they are open. They are ready to receive the grace they serve, therefore they deserve thus divinity showers blessings upon them and kingdom of heaven is theirs

Being poor materially is a blessing in disguise
 Be rich spiritually consume less, receive grace and be of use.
- 4 **COMFORT** 5-4

"Blessed are they that mourn,
 For they shall be comforted.

When one mourns for others in their difficulties, they become spirited then they are comforted and they comfort others.

Shares others sorrow and experience their grief
Be comforted, comfort people and give relief.

5 INHERITING THE EARTH

5-5

“Blessed are meek
For they shall inherit the Earth”.

Mighty may fall but humble will survive, when the cyclone of changing times sweep the world the mighty, like huge trees, may fall, but the meek and humble, like grass, will survive, grow and inherit the earth.

Be not proud that you are strong and can rule the Earth,
Be humble, stand-under, under-stand, surrender to Lord and inherit the Earth.

6 THIRST

5-6

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Hunger and thirst for right path is a blessing.

Seek the right path and endeavour for it,
Your thirst for right path will be fulfilled without leaving a bit.

7 MERCY

5-7

“Blessed are the merciful
For they will be shown mercy”.

Offer compassion and empathy and you will be showered with compassion and mercy.

Be kind, considerate and compassionate and empathetic, be,
World will be kind, considerate, compassionate and empathetic to you, see !

8 PURE HEART

5-8

“Blessed are the pure in heart,
For they will see GOD”.

Purity will lead to unity with divinity.
(Shuddhi → vridhhi → buddhi → siddhi)

Be pure in intention, action, speech and thought,
Purity will lead to unity with divinity through clarity of thought.

9 PEACE MAKERS

5-9

"Blessed are the peace makers
For they will be called sons of GOD".

Make peace between Individuals, Groups, Teams, Communities, Companies, Countries and Cosmos.

Peace maker who endeavours to bring people close,
Is the Divine messenger to him, every one is close.

10 RIGHTEOUSNESS

5-10

"Blessed are they who are persecuted for righteousness,
For theirs is the kingdom of heaven".

There is nothing to fear when one is persecuted for being right.

Right will win along the flow of time, hell of persecution will transform into heaven of reverence because right is might.

When righteousness is persecuted it is hell and it will appear might is right.
When righteousness wins, it is heaven and it will be clear that right is might.

11 PERSECUTION

5-11

"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me".

A path maker has to face many insults, accusations and blamings.

Many will blame, insult and accuse you when you walk in path of light
Deter not, hold yourself, move on, be not depressed and be bright.

12 PERSECUTED PROPHETS

5-12

"Rejoice and be glad, because great is your reward in heaven, for the same way they persecuted prophets who were before you".

People do not accept a new path maker. Straightaway rejection, insulting, accusation, blaming, consideration, observing, understanding, accepting, appreciating, admiring and worshipping are the stages for visionaries.

Pursue what is good and stop not,
Attain the mission, people will worship you a lot.

13 SALT OF EARTH

5-13

"You are salt of the earth, but if the salt loses its saltiness, how can it be made salty again ? It is no longer good for anything, except to be thrown out and trampled by man".

**Usefulness is the essence of man like saltiness is the essence of salt.
Be continuously useful and no body then can throw you out of your mission.**

Be continuously useful like good salt,
When contributions you give, none can find any fault.

14 LIGHT OF WORLD 5-14

“You are the light of world
A City on a hill cannot be hidden”.

No one can hide light in darkness, no one can hide a city on a hill.

Be the light of world, none can hide you,
A beautiful city on a hill cannot be hidden too.

15 UNCOVERED LIGHT 5-15

“Neither do men light a candle, and put it under a bushel, but on a candle stick; and it gives light to every one in the house”.

A light is not to be covered. When a light is put open it brightens all.

Do not hide your brightness behind your face,
Smile, share your light and brighten every face.

16 GOOD WORKS 5-16

“Let your light so shine before men, that they may see your good works and praise your father in heaven”.

Work excellence is light. Let your bright contributions shine and let every one see them, then they will admire divinity behind excellence.

Let your works be shining light for the world,
Let people recognize the divinity in excellence in this world.

17 FULFILLING THE LAW 5-17

“Do not think that I have come to abolish the law or prophets. I have not come to destroy them but to fulfill them”.

Universal vision of a new seer adds to the brightness of visions of other seers.

Darkness + Darkness = Darkness

Light + Darkness = Light

Light + Light = Light Supreme

Do not think one “Mahatma” over shadows another one,
All “Mahatmas” enhance each others’ light and their mission is one.

18 CONTINUITY

5-18

“I tell you the truth, until Heaven and Earth disappear, not the smallest letter nor the least stroke of the pen will by any means disappear from law until every thing is fulfilled”.

Principles of truth cannot be erased. When principles become realities through practice it is fulfillment.

The new seer will ensure continuity of values rather than discontinuity of values.

The truth and principles are eternal ones .
When practiced they become exemplary ones.

Great seer ensures continuity of values all,
He ensures that non-disappearance principles even smallest of small.

19 PRACTICING

5-19

“Any one who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commandments will be called great in kingdom of heaven.

Breaking noble principles is hell.
Practicing noble principles is heaven.

Do not break the values even the small one,
Do practice the values and become an example, for each everyone.

20 RIGHT WAY

5-20

“For I tell you that unless your righteousness surpasses that of Pharisees and teachers of law, you will not certainly enter the kingdom of heaven”.

Right way ensures eternal joy.

Walk on the right path and serve the world,
Avoid the negative path of harming the world.

21 LIFE

5-21

“You have heard that it was said to the people long ago, “Do not murder, and anyone who murders will be subject to judgment”.

Murdering is a crime in front of supreme judge.

Do not murder and do not harm,
Harming others causes your own harm.

22 **ANGER**

5-22

“But I tell you any one who is angry with his mother will be subject to judgment; and whoever shall say to his brother “Race” shall be in danger of council, but whosoever shall say “you fool” will be in danger of fire of hell”.

Anger burns even beloved ones.

Insulting brothers is insulting yourself.

Avoid anger on brothers and also others,
Without anger others become your own brothers.

23 **OFFENDING - OFFERING**

5-23

“Therefore, if you are offering your gift at the alter and there remember that your brother has something against you”.

Prayers and offerings to God are received only when people are not hurt by you.

While praying remember the presence of GOD,
Remember, those whom you hurt are in the heart of GOD.

24 **SERVE AND DESERVE**

5-24

“Leave your gifts there in front of alter. First go and be reconciled to your brother, then come and offer your gift”.

Serve and deserve.

First offer goodwill to people hurt by you,
Then offering to God are to be given by you.

25 **SETTLING**

5-25

“Settle matters quickly with your adversary who is taking you to court. Do it still while you are on the way with him, or he may hand over you to judge, and Judge may hand over you to officer, and you may thrown into prison”.

Do not depend on legal window to get away from disputes with adversaries. Settle the matter on your own initiative.

Avoid a legal battle and avoid the court,
Settle the matter right because God is Supreme Court.

26 **PAYING**

5-26

“I tell you the truth, you will not get out until you have paid the last penny”.

One has to pay for what error one commits.

Settle the matter outside the court, that is the best,
Inside the court once Judge decides, nothing will be left.

27 AVOIDING

5-27

“You have heard that it was said: ‘do not commit Adultery’.

Avoid adultery.

Do not covet for others’ property, do not snatch,
The God is ever alert, you are on watch.

28 INTENTIONS

5-28

“But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart”.

Evil actions are bad, evil intentions are worst.

Do not look at other woman with lustful eye,
Do not err at thought level without being shy.

29 EVIL “I”

5-29

“If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell”.

Remove the evil eye. Remove the evil “I”.

With evil looks, it is as good you lost your eye,
It is better to lose evil thought and subdue “I”.

30 OWN PUNISHMENT

5-30

“And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell”.

Cut your own hand if it harms others.

Do not extend your hand to hurt and harm,
Do extend your hand to serve with charm.

31 DIVORCE

5-31

“It has been said, “Anyone who divorces his wife must give her certificate of divorce”.

When a person divorces the partner, both have to be free.

Do not give divorce and still keep other person in bind,
Release each other from mutual bind.

32 **BREAKING – MAKING**

5-32

“But I tell you that any one who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and any one who marries the divorced woman commits adultery”.

Do not divorce. It is easy to break a partnership,
It is noble to make the partnership better.

Do not break the partnership in hurry and haste,
Forgive and forget, give and get and enjoy togetherness taste.

33 **NOT BREAKING OATH**

5-33

“Again, you have heard that it was said to people long ago, do not break your oath, but keep the oaths you made to the LORD”.

Do what you say. Say what you do.

Fulfill the promises that you make,
Keep the oaths that you take.

34 **NOT TAKING OATH**

5-34

“But I tell you, do not swear at all, either by heaven, for it is GOD’S throne”.

Let your character be such that people trust you without taking oath.

Better than taking oath is not taking at all,
It is best demonstrated by action, thus growing tall.

35 **GOD’S PROPERTY**

5-35

“Or by earth, for it is his foot stool, or by Jerusalem, for it is the city of great thing”.

Do not take oath by anything that is not yours.

Do not take by Earth or a Holy place,
Nothing is yours, every place is GOD’S place.

36 **LOSING THE HEAD**

5-36

“And do not swear by your head, for you cannot make one hair white or black”.

Do not take oath by your head you have no control on even one hair on your head.

Do not take oath by your own head,
By losing commitment you will lose your head.

37 WORTHY WORD

5-37

“Simple let your “Yes” be “YES” and your “no” be “NO”; anything beyond this comes from the evil one”.

Say yes when you can. Say no when you can not think how you can improve yourself from “cannot” to “can”.

When you say “yes” fulfill the commitment all the way,
When you say “no” let it be so after examining all the way.

38 EYE FOR EYE

5-38

“You have heard that it was said
“Eye for Eye and tooth for tooth”.

Eye for eye and tooth for tooth is tit for tat.

Noble people will not opt for tit for tat,
Forgive & give and forget and get is beyond tit for tat.

39 NOT RESISTING

5-39

“But I tell you, do not resist an evil person. If some one strikes you on the right cheek, turn to him the other also”.

Do not resist the attack.
Be ready to accept more attack.

If anyone strikes you once with force,
Do not fight back, then force loses the source.

40 HELPING THE HARMER

5-40

“And if someone wants to sue you and take your tunic, let him have your cloak as well”.

When some one takes something from you, you give him some thing more, even if he is set against you.

When any one wants complaint against you,
You don't complain but cooperate and help too.

41 POWERLESS FORCE

5-41

“And if someone forces you to go one mile, go with him two miles”.

When some one uses force to go his way. Go his way more without his force then you become source.

Do not resist the force, face absorb it,
With acceptance force loses power, disappears bit by bit.

42 GIVING 5-42

“Give to the one who asks you, and do not turn away from the one who wants to borrow from you”.

Give, give and give.

Surely give whatever you have, when some one does ask,
When some one wants to borrow, give make it an easy task.

43 HATE NOT 5-43

“You have heard that it was said, love your neighbour and hate your enemy”.

Hate and hate is enmity.
Hate and love is the way.
Love and love is the divinity.

Love your neighbour that you do,
Why to hate enemy ? Think so you.

44 LOVE YOUR ENEMY 5-44

“But I tell you love your enemies and pray for those who persecute you”.

Hate cannot win hate, good will can win the hate.

It is not great to help those who help you,
It is very noble to help those who hurt you.

45 EQUALITY 5-45

“That you may be sons of your father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and non-righteous”.

Sun gives light to all, Rain falls on all, God showers his grace to all.
There is no discrimination for divine giving.

Give your love to one and all,
Do not discriminate as good bad at all.

46 ORDINARY – EXTRAORDINARY 5-46

“If you love those who love you, what reward will you get ? Are not even tax-collectors doing that”?

Loving those who love you is ordinary,
Loving those who love you not is extraordinary.

Being good with those who are good with you is not very great,
Being good with those who are not good with you is very great.

47 BROTHERS – OTHERS

5-47

“And if you greet only your brothers, what are you doing more than others ?Do not even pagans do that”.

Greet your brother,
Greet every other.

Greet brothers and also others,
In this “E-quality” path others become brothers.

48 PERFECTNESS

5-48

“Be perfect, therefore, as your heavenly father is perfect”.

God is perfect. Move towards perfectness,
Move towards God the perfect.

Even with a single flaw you are imperfect,
Improve, remove all the flaws, to be divine be perfect.

II. New Testament

Matthew - 6

49 NOT SHOWING OFF

6-1

“Be careful not to do your ‘acts of righteousness’ before men, to be seen by them.If you do you will have no reward from your father in the heaven”.

Do not show off what good you do.
Secret contributions are noble contributions.

Saying and showing what good you did is not right,
Without saying and showing doing good is perfect right.

50 TRUMPET

6-2

“So when you give to the needy,
Do not announce it with trumpets as hypocrites do it in synagogues and on the streets, to be honoured by men.I tell you the truth, they have received their reward in full”.

Self-trumpet is ego booster.

Trumpeting about your donations is ego,

When you publicize what you gave your merit will go.

51 **RIGHT-HAND - LEFT-HAND**

6-3

“But when you give to the needy, do not let your left hand know what your right hand is doing”.

When you give, not only keep it from declaring, to public but also you yourself forget it.

Let not your left hand know what was given by your right hand,

Let not your right hand know what was given by your left hand.

52 **SECRET SUPPORT**

6-4

“So that your giving may be in secret. Then your father, who sees what is done in secret, will reward you”.

Give contributions discretely.

Secret contributions are spiritual.

To people, in secret, when you make offerings,

They become divine because God receives those offerings.

53 **PRAYING**

6-5

And when you pray, do not be like hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full”.

Praying is not for show,

Praying is for secret flow.

Pray not to show off that you pray,

Pray silently, being alone to receive light ray.

54 **SILENT PRAYER**

6-6

“But when you pray, go into your room, close the door and pray to your father who is in heaven, who is unseen. Then your father, who sees what is done in secret, will reward you.

Pray silently

Pray being in solitude and being yourself,

Silent praying is penance, connects GOD to yourself.

55 **NOISE** 6-7

“And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words”.

Do not make noises while praying. Noise disturbs the prayer, with noise signal disappears.

Do not make noise, sounds when you pray,
Concentrate, meditate with inner voice addressing God, you say.

56 **INTENTION** 6-8

“Do not be like them, for your father knows what you need before you ask him”.

Words are not important in prayer,
intentions are important in prayer.

Do not say “Grant this”, “Grant this” when you pray,
Ask for the grace and pray to be on right way.

57 **HALLOW** 6-9

“This, then, is how you should pray :
“Our father in heaven, hallowed be your name

Pray for light.

Pray addressing the Supreme Lord,
Pray for Lord’s name to be the light of Lord.

58 **WILL** 6-10

“Your kingdom come
Your will be done
On earth as it is in heaven”

Surrender to God’s will.

God sees highest kingdom, do as per his will,
Every where there will be indications of Lord’s will.

59 **DAILY BREAD** 6-11

“Give us today our daily bread”

Daily bread is from grace.

Pray to God for your daily bread,
Then to fulfillment you will be lead.

- 60 **DEBTS** 6-12
- “Forgive our debts, as we also have forgiven our debtors”.
- Forgive your debtors,
God will forgive you for your debts.
- Do not harass debtors to pay,
But your own debts you promptly pay,
You cannot pay back God, to forgive you have to pray.
- 61 **TEMPTATION** 6-13
- “And lead us not into temptation,
But deliver us from the evil one”.
- Temptation is evil one.
Pray to be liberated from temptation.
- Temptation is evil, it binds drags the man,
Without temptation man is liberated one,
Pray to be liberated, you are a free man.
- 62 **FORGIVING** 6-14
- “For if you forgive men when they sin against you, your heavenly father will also forgive you”.
- Forgive people for their errors,
God will forgive you for your errors.
- Forgive people when they harm you,
God will forgive for the harms you do,
Do not repeat your errors, learning you do.
- 63 **BEING FORGIVEN** 6-15
- “But if you do not forgive men their sins, your father will not forgive you”.
- When you do not forgive, you will not be forgiven. Forgive and be forgiven.
- Forgive all who erred against you,
You will be liberated from errors of you.
- 64 **FASTING** 6-16
- “When you fast, do not look somber as the hypocrites do, for they disguise their faces to show men they are fasting.I tell you the truth, they have received their reward in full”.

When you fast, let it not be for show.

Show not when you do fast,
See the inner glow when you do the fast.

65 NORMAL

6-17

“But when you fast, put oil on your head and wash your face”.

Be normal when you fast.

Be normal like any other day, when you fast,
Being pure inside, working well outside, let the day be pass.

66 SHOW-GLOW

6-18

“So that it will not be obvious to men that you are fasting, but only to your father who is unseen; and your father, who sees what is done in secret, will reward you”.

To reach God you need not show,
To reach God develop inner glow.

Be noble, do not appear to be noble for people to see,
God sees your even when people do not see.

67 HOARDING

6-19

“Do not store up for yourselves treasures on earth, where moth and rust destroy, and when thieves break in and steal”.

Do not hoard things. Time destroys things. Thieves steal things.

Do not store more than what you need,
Do not go by “want” but go by your “minimum” need.

68 MERITS

6-20

“But store up for yourselves treasures in heaven, where moth and rust do not destroy, where thieves do not break and steal”.

Do not collect material goods,
Collect the merits of doing good.

Materials hoardings rust and will be taken away,
Service offerings will shine and will enrich on the way.

69 HEART

6-21

“For when your treasure is, there your heart will be also”.

Qualities are treasure. Quantities are only a measure keep your heart on qualities.

Work, contribute, offer and serve, give your best,
Working for own benefits and storing money is worst.

70 EYE-CAMP

6-22

“The eye is the lamp of body.If your eyes are good, your whole body will be light”.

Eyes are reflection of yourself. Let your looks be pure and compassionate. See, all others in your self. See yourself in others.

When your looks are bright, your body is light.

It is important at world how you look,
Let it be a friendly, loving, empathetic look.

71 EVIL LOOKS

6-23

“But if your eyes are bad, your whole body will be full of darkness.If then the light within you is dark, how great is your darkness ?!”.

Evil looks destroy your personality.

Evil looks spread darkness into world and into yourself,
Let your eyes sparkle with spirit then light is yourself.

72 TWO MASTERS

6-24

“No one can serve two masters.Either he will hate the one and love the other, or he will be devoted to one and despise the other.You cannot serve both GOD and money”.

Be attached to God.Be detached from money.
Be devoted to God. Be disinterested in money.
Serve the God.Do not crave for money.

Materialistic and spiritual are the paths two,
Shun the materialistic way, take spiritual way that you do.

73 WORRY NOT!

6-25

Therefore, I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear.If not life more important than food and body, more important than clothes?

Worry not, think.
Worry is waste of human energy.

Worrylessness is worth of the life,
Thoughtfulness is the improver of life.

74 FREE BIRDS

6-26

“Look at the birds of air, they do not sow or reap or store away in barns, and yet your heavenly father feeds them. Are you not much more valuable than they?”.

Birds and animals are free and live a liberated life. Man can live a liberated, liberating and contributing life.

Animals, birds and other life freely live, grow on this earth,
Then man can live and grow and contribute to earth.

75 WHY TO WORRY?

6-27

“Whom of you by worrying can add a single hour to his life”?

Worry is not solution to any problem.

Can worrying about life enrich and increase life?
Thinking for improvement can enrich this life.

76 LILIES

6-28

“And why do you worry about clothes ? See how the lilies of field grow. They do not labour or spin”.

Do not worry about dress. Person beautifies dress, dress does not beautify person.

Do not worry about your appearance, dress,
A good person is good in any dress.

77 NATURAL DRESS

6-29

“Yet I tell you that not even Solomon in his splendor was dressed like one of these”.

No dress and make up can match nature.

Be natural, clean and dress simple way,
Simple way is economic, optimal, wonderful way.

78 GRASS

6-30

“If that is how God cloths the grass of the field, which is here today and tomorrow is thrown into the fire, will be not more cloth you, oh! You of little faith?”.

God takes care of all from blade of grass to people of class.

God cloths flowers and grass of field in wonderful way,
Have faith ! He will cloth you in most wonderful way.

79 BEYOND MATERIALISM

6-31

“So do not worry, saying “What shall we eat?” Or “what shall we drink” or “what shall we wear?”

Worry not about eating, drinking, dressing.
Being beyond materialism is a great blessing.

Being beyond materialism is a great blessing.
Controlling wants, fulfilling needs is a divine blessing.

80 WANTS - NEEDS

6-32

“For the pagans run after all these things, and your heavenly father knows that you need them”.

Running after wants is common thing.
Limiting to needs is un-common thing.

Do not run for this, this and that,
Be contented with whatever comes this or that.

81 BLISS

6-33

“But seek first his kingdom and his righteousness and all these things will be given to you as well”.

Seek spiritual bliss do not run after material happiness.

Seek not material happiness, which is limited happiness,
Seek spiritual happiness, which is unlimited happiness.

82 PRESENT DAY

6-34

“Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own”.

Do not worry about future or past.
Think and act in present moment.

Do not worry what will happen tomorrow,
Take care of today and taken care will be tomorrow.

III. New Testament

Matthew - 7

83 DO NOT JUDGE

7-1

“Do not judge, or you too will be judged”.

Do not judge about others, think and analysis your self.

About others don't be the judge and make judgment,
The supreme judge will judge you and will make judgment.

84 OWN MEASURE

7-2

“For in the same way you judge others, you will be judged, and with measure you use, it will be measured to you”.

As you judge others so you will be judged, as you treat others so you will be treated.

How you judge others, the supreme one will judge you,
How you measure others, the supreme one will measure you.

85 OWN FAULT

7-3

“Why do you look at the speck of saw dust in your brother's eye and pay no attention to plank in your own eye ?”

Man spots even a small defect of others, man ignores even a major defect in himself.

Those who count others defects, do not know own defects,
Others defects are defects, as merits appear own defects.

86 IMPROVING SELF

7-4

“How can you say to your brother “Let me take the speck out of your eye” when all the time there is a plank in your own eye?”

Improve self before improving others.

Do not rush to improve others' defects,
First identify and improve own defects.

87 ASSISTING

7-5

“You hypocrite, first take the plant out of your own eye, and then you will clearly remove the speck from your brother's eye.

Improve self first and then assist others to improve.

Know own defects and eliminate them first,
Help to identify others defects and help them to improve, next.

88 UNDESERVING

7-6

“Do not give dogs what is sacred. Do not throw your pearls to pigs. If you do, they will trample them under their feet, and then turn and tear you to pieces”.

Do not offer noble things to undeserving.

Do not give valuables to the undeserving ones,
They will destroy those valuables and attack you at once.

89 ASK-SEEK-KNOCK

7-7

“Ask and it will be given to you. Seek and you will find. Knock and the door will be opened to you”.

Ask like a child and you will be given. Seek like an endeavourer and you will find. Knock like needy for shelter and door will be opened to you.

Take not, ask and you will get what you ask,
Steal not, seek and you will find what you seek,
Force not, knock and door will be opened on first knock.

90 RECEIVE-FIND-ENTER

7-8

“For every one who asks, receives. He who seeks finds. To him who knows, the door will be opened.

Ask and receive. Seek and find. Knock and enter.

Ask, seek and knock without fear,
You will be answered because to HIM you are dear.

91 DEAR ONES

7-9

“Which of you, if his son asks for bread, will give him a stone”?

When a dear one ask for help nobody will harm.

When some one asks for blessing don't give beating,
When any one asks for blessings do give him blessing.

92 POISON AND NECTAR

7-10

“Or if he asks for a fish, will give him snake”

When dear one asks for a loving touch no one will give a slap.

No one gives poison in place of nectar to beloved ones.

Where any one asks for your grace give him the grace,
Do not give him curtness, there is divinity in grace.

93 CHILDREN OF GOD

7-11

“If you, then, though you are evil, know how to give good gifts to your children, how much more will your father in heaven give good gifts to those who ask him?”

Father gives to children,
Divinity gives to beings.

Any father will give good gifts when children ask him,
Supreme father will give superior gifts when people pray him.

94 ONENESS

7-12

“So in everything, do to others what you would have them do to you, for this sums up law of profits”.

Treat others as you aspire others to treat you.

See others in yourself, in others see yourself,
Each one is like yourself, serving others is serving supreme self.

95 NARROW AND WIDE

7-13

“Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.

Avoid gross materialistic gate,
Accept subtle spiritual gate,
Serving people is the spirit,
Accept the preferable-avoid pleasurable.

Gate of materialism is wide and broad avoid it,
Gate of spiritualism is narrow and difficult, accept it.

96 NEEDS - WANTS

7-14

“But small is the gate and narrow is the road that leads to life, and only a few find it”.

It is easy to take pleasurable way. Pleasurable, way is happiness at beginning and hell at the end. It is difficult to take preferable way. Preferable, way is pain at beginning and heaven at the end.

Reduce your needs eliminate your wants this is narrow gate,
Path of less needs and no wants will lead to blissful state.

97 **WOLVES - SHEEP** 7-15

“Watch out for false prophets.They come to you in sheep’s clothing, but inside they are ferocious wolves”.

Be careful about false gurus, they are wolves in sheep’s’ make up.

Be careful about self proclaimed prophets and gurus,
They lead you to more ignorance away from real prophets and gurus.

98 **AS PER FRUITS** 7-16

“By their fruit you will recognise them.Do people pick grapes from thorn bushes,or figs from thistles?”

Recognise false gurus from their conduct and their needs.
A realised one has minimum needs and no wants.

Recognise the tree by the fruits it gives,
Recognise the teacher by seeing how he behaves and moves.

99 **GOOD FROM GOOD** 7-17

“Likewise every good tree bears good fruit but a bad tree bears bad fruit”.

Good generates good.

Good tree bears good fruits and bad tree, the bad fruits,
Real prophet teaches values and false one takes away from values.

100 **TREES - FRUITS** 7-18

“A good tree cannot bear bad fruits
A bad tree cannot bear good fruits”.

Good tree - good fruits.
Bad tree- bad fruits.
Truth breeds truth - false breeds false.

Real prophet takes you on the truthful path,
False prophets takes you to the untruthful path.

101 **FALSE TO REAL** 7-19

“Every tree that does not bear good fruit is cut down and thrown into fire”.

Unuseful things are disposed off.

Leave the false guru taking you on incorrect path,
Follow the real prophet taking you on truthful path.

102 EVALUATION

7-20

“Thus by their fruit you will recognise them”.

Recognise by results cognise by consequences pick up by the path.

Recognise good teachers by the path they make,
If it is a noble, harmless, truthful path, you take it.

103 WORDS – WORKS

7-21

“Not everyone who says to me “Lord”, Lord” will enter the kingdom of heaven, but only he who does the will of my father who is in heaven”.

One does not reach destination by his words.
One does reach destination by his works.
Real dedication is indicated by good deeds.

Just prayers are not sufficient,
Noble behaviour as per prayer is sufficient.

104 SAYING - DOING

7-22

“Many will say to me on that day “Lord, Lord, did we not prophecy in your name, and in your name drive out demons and perform many miracles’?

One will be judged by what one did,
One will not be judged by what one say.

What you do and do what you say,
Your conduct is the measure, now what you say.

105 END OF EVIL

7-23

“Then I will tell them plainly “I never knew you.Away from me, you evil doers”.

Evil deeds will result in difficult end.

Evil doers cannot escape the judgment,
As per the deeds will be the judgment.

106 SOLID ROCK

7-24

“Therefore everyone who hears these words and puts them into practice is like a wise man who built his house in rock”.

Build your house on a solid rock,
Build your life on solid principles.

Build your house on solid rock, it will last,
Build life on dedication rock, its worth will last.

107 SOLID FOUNDATION

7-25

“The rain came down, the streams rose and the winds blew and beat against that house, yet it did not fall because it had its foundation on rock”.

Solid rock foundation supports building in all adversities,
Sound guidelines support life in all adversities.

When the house is built on rock foundation it will withstand storm,
When the life is built on sound guidelines it will withstand life storm.

108 LOOSE SAND

7-26

“But every one who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand”.

A house built on sand foundation will collapse.
A life built on false values will collapse.

Practice the noble principles and enrich the life,
Do not practice false values and ruin the life.

109 CRASH

7-27

“The rain came down, the streams rose, and the winds blew and beat against house and it fell with great crash”.

Sand foundation will cause house to crash in adversity,
Unsound guidelines will cause life to crash in adversity.

When the house is built on loose foundation it will crash in storms,
When the life is built on loose guidelines it will crash in life storms.

110 AMAZING

7-28

“When Jesus had finished saying these things, the crowds were amazed at the teaching.

Revelation causes people to be amazed.

People will be astounded when they see truth,
Bright and dazzling is the ultimate truth.

111 **MESSAGE**

7-29

“Because he taught as one who had authority, and not as their teacher of the law.

Teachers give knowledge,
Prophets give message.

People will experience divinity when they receive a message,
Beyond the known knowledge is divine message.

That is This
That (Supreme) is This (Sermon)

Spirit of Transformation and Transcendence

21 to 25-07-2003

PROGRESS - GROWTH

SPIRITUAL ASCENDANCE

NARAYANA

DESCRIPTION	1ST STAGE				2ND STAGE			3RD STAGE			FINAL STAGE		STEPS
	1		2		3	4		5	6	7	8		
	SEEKING THE OX	FINDING THE TRACKS OF OX	FIRST GLIMPSES OF OX	CATCHING THE OX	TAMING THE OX	RIDING THE OX	FORGETTING THE OX	FORGETTING THE SELF	RETURNING TO SOURCE	EMERGING IN MARKET TO HELP			
FINDING THE OX (ZEN)	SEEKING THE OX	FINDING THE TRACKS OF OX	FIRST GLIMPSES OF OX	CATCHING THE OX	TAMING THE OX	RIDING THE OX	FORGETTING THE OX	FORGETTING THE SELF	RETURNING TO SOURCE	EMERGING IN MARKET TO HELP	10		
FINDING THE SELF (ZEN)	SEEKING THE SELF	FINDING THE TRACKS OF OX	FIRST GLIMPSES OF SELF	HOLDING THE MIND	TAMING THE MIND	RIDING THE MIND	FORGETTING THE WORLD	FORGETTING THE SELF	RETURNING TO SOURCE	SERVING THE WORLD	10		
TEN COMMANDMENTS	SEEKING THE SELF	NOT STEALING	WORK AND RECREATION	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	10		
SUFI JOURNEY	GATEWAY	DOORS	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	CONDUCT	10		
NINE WAY DEVOTION	LISTENING	PROSTRATING	SERVING	SERVING	SERVING	SERVING	SERVING	SERVING	SERVING	SERVING	9		
NINE WAY DEVOTION	SHRADDHA	VANDANA	SEVA	SEVA	SEVA	SEVA	SEVA	SEVA	SEVA	SEVA	9		
PATANJALI ASHTANGA YOGA	YAMA	NIYAMA	ASANA	PRANAYAMA	PRANAYAMA	PRANAYAMA	PRANAYAMA	PRANAYAMA	PRANAYAMA	PRANAYAMA	8		
BUDDHA'S ATTANGA MARG	RIGHT SPEECH	RIGHT WORKS	RIGHT EARNINGS	RIGHT REALITY	RIGHT CONCENTRATION	RIGHT INTENTION	RIGHT VISION	RIGHT VISION	RIGHT VISION	RIGHT VISION	8+		
BUDDHA'S WAY	SHEELA	MOOLA DHARA	SWADHISHTANA	MANIPURA	ANAHATA	PRAGNA	PRAGNA	PRAGNA	PRAGNA	PRAGNA	4		
KUNDALINI	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	7		
CHAKRAS	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	ROOT	7		
CENTERS OF POWER	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	FIRE IN THE BELLY	4		
HUMAN BRAIN DEVELOPMENT	BACK LEFT	BACK RIGHT	MIDDLE LEFT	MIDDLE RIGHT	MIDDLE RIGHT	FRONT LEFT	FRONT RIGHT	FRONT RIGHT	FRONT RIGHT	FRONT RIGHT	7		
HUMAN ENERGY	AGGRESSIVE	BENEVOLENT	AGGRESSIVE	BENEVOLENT	BENEVOLENT	AGGRESSIVE	BENEVOLENT	BENEVOLENT	COMPLETE HUMANE	COMPLETE HUMANE	7		
SEVEN COLOURS	RED	ORANGE	YELLOW	GREEN	GREEN	BLUE	INDIGO	INDIGO	VIOLET	VIOLET	7		
SEVEN DAYS	MON	TUE	WED	THUR	THUR	FRI	SAT	SAT	SUNDAY	SUNDAY	7		
SEVEN MUSICAL NOTES	SA	RE	GA	MA	MA	PA	DA	DA	NI	NI	7		
SEVEN WORLDS	BHU	BHUV	SUVA	MAHA	MAHA	JANA	TAPA	TAPA	SATYAM	SATYAM	7		

DESCRIPTION	1ST STAGE		2ND STAGE		3RD STAGE		FINAL STAGE		STEPS
	1	2	3	4	5	6	7	8	
SEVEN WORLDS	EARTH	SKY	HEAVEN	GREAT	LIFE	PENANCE	TRUTH		7
SEVEN PLANES	GOOD INTENSION	THOUGHT FULLNESS	PURE MIND	SELF STATION	NON INTEREST	AS-IT-IS	ULTIMATE		7
SAPTA BHOOMIKA	SHUBHECCHA	VICHARANA	TANU MANASA	SATTVAPATTI	ASAMSAKTI	PADARTH ABHAVANA	TURYAGA		7
SEVEN DAYS GENESIS	WILL	SPACE	GROUND	LIGHTS	COLOURS	LIFE	RECREATION		7
ISLAMIC ARC OF DESCENCE	ALAM-I-TABIAT	ALAM-I-SURAT	ALAM-I-MANA	ALAM-I-MALAKOOT	ALAM-I-JABAROOT	ALAM-I-LAHUT	ALAM - I - HAHUT		7
ISLAMIC ARC OF DESCENCE	WORLD OF NATURE	WORLD OF FORMS	WORLD OF SPIRITUAL PERCEPTION	WORLD OF IMAGINATION	WORLD BEYOND FORM	WORLD OF DIVINE NATURE	WORLD OF DIVINE ESSENCE		7
ISLAMIC ARC OF ASSENCE	LATIFA QALIBIYYA	LITIFA NAFISIYYA	LATIFA QALIBIYYA	LATIFA SIRRIYYA	LATIFA RUHIYYA	LATIFA KHALIYA	LATIFA HAQIQA		7
ISLAMIC ARC OF ASSENCE	MOULD OF BODY	VITAL SENSES	HEART	EDGE OF CONSCIOUSNESS	THE SPIRIT	INSPIRATION	TRUTH		7
ISLAMIC ROLE MODELS	ADAM OF BEING	NOAH OF BEING	IBRAHIM OF BEING	MOSA OF BEING	DAWOOD OF BEING	ISA OF BEING	MOHAMMAD OF BEING		7
ISLAMIC - BIBLICAL ROLE MODELS	ADAM OF BEING	NOAH OF BEING	ABRAHAM OF BEING	MOSES OF BEING	DAVID OF BEING	JESUS OF BEING	MOHAMMAD OF BEING		7
JAIN-GITA WINNING SIX ENEMIES	WINNING MADA INTOXICATION	WINNING MATSARYA AGGRESSION	WINNING KAMA DESIRE	WINNING KRODHA ANGER	WINNING LOBHA PETTINESS	WINNING MOHA DELUSION	MOKSHA LIBERATION		6+
GAINING SIX FRIENDS	SHAMA INNER	DAMA EXTERNAL	SHRADDHA DEDICATION	SAMADHANA STABILITY	TITHIKSHA WITNESSING	UPARATI DETACHMENT	MUKTI FREEDOM		6+
PENTAGON OF PEACE (JAIN)	PAROPAKAAR NOBLE ACTION	PRAMODABHAV NOBLE RELATIONS	PRAMODABHAV NOBLE RELATIONS	PRATIGNA NOBLE DETERMINATIONS	PARAHITA CHINTA NOBLE THOUGHTS		PRASHANT NOBLE PEACE		5
ELEMENTS	EARTH		WATER	AIR	ENERGY		SPACE		5
ORGANIZATION	SOLIDITY		LIQUIDITY	FREEDOM	EMPOWERMENT		PRESENCE		5
FIVE PILLARS OF ISLAM	IMAAN FAITH		ZAKAT CHARITY	NAMAZ PRAYERS	ROZA FASTING		HAZ PILGRIMAGE		5
FIVE TENETS OF HINDUISM	FAITH VISHWAS		CHARITY DAAN	PRAYERS PRARTHANA	FASTING UPAVAAS		PILGRIMAGE TIRTHAYATRA		5
BE-IN-G	BEHAVE		BELIEVE	BECOME			BE		4

DESCRIPTION	1ST STAGE		2ND STAGE		3RD STAGE		FINAL STAGE		STEPS
	1	2	3	4	5	6	7	8	
LIFE		YAGNA OFFERING		DAANA GIVING		TAPA CONTEMPLATING		MOKSHA FREEDOM	4
POWERS		SHAKTI ENERGY		BHAKTI DEVOTION		YUKTI INTELLIGENCE		MUKTI LIBERATION	4
IN-FORCE		INSTINCT		INTUITION		INTELLECT		INSPIRATION	4
UNIVERSE		EARTH		MOON		SUN		COSMOS	4
LIFE-LIGHT		LIFE		LOVE		LIGHT		LORD	4
YOGAS		KARMA		BHAKTI		GNANA		DHYANA	4
MANAGEMENT		MANAGING		NURTURING		LEADING		PATH MAKING	4
ENERGY		DELEGATION		LOVE		EMPOWERMENT		TRUST	4
WORK		WORK		ENDEAVOUR		CONTRIBUTION		EXCELLENCE	4
ATTITUDE		SINCERITY		DEDICATION		HONESTY		NOBILITY	4
WORLDS		PHYSICAL WORLD		MIND WORLD		THOUGHT WORLD		CONSCIOUS WORLD	4
WORLD-KEYS		TIME		LOVE		TRUTH		RESPONSIBILITY	4
FOUR TRUTHS		DUKHA SUFFERING		KARANA CAUSE		NIRODHA CASTING OFF		MARGA PATH	4
CONSCIOUSNESS		ELEMENTAL		EXTERNAL		INTERNAL		UNIVERSAL	4
SCHOOLS		DVAITA DUALITY		SHUDDHADVAITA PURITY		VISHISHTADVAITA ALL		ADVAITA ONENESS	4
TRINITY		CREATION BRAHMA		CONTINUATION VISHNU		CONCLUSION SHIVA		SUPREME	3+
THREE POWERS		KNOWLEDGE SARASWATI		WEALTH LAXMI		STRENGTH SHAKTI		SUPREME	3+
TAO			YIN				YANG		2
NATURE			NIGHT				DAY		2
UNIVERSE			MATTER				SPIRIT		2
HUMANITY			FEMALE				MALE		2
ONE			TRUTH						1
									0

EXCEL SPIRIT AT WORK

1. During the last 65 years of operation there was no strike or lockout or loss of work. Though there are strong unions, all matters are settled through discussion.
2. All working members of **Excel** are shareholders of the company through a special share issue at book value.
3. All members from the Workmen to Chairman start their work in the morning with All religion prayer.
4. All members take common lunch at common lunchroom in the company.
5. Responsible leadership and effective teams are practical reality in **Excel**.
6. Group processes are effective at Corporate and Operational Levels
7. The Corporate governance practices are respected and practiced. Board meets every month.
8. Shareholders' care is of prime importance. We have excellent shareholder relations. Our Annual General Meetings are occasions of fun, sharing and understanding.
9. **Excel** has been excellent in Value return to shareholders. There were several bonus shares (1 bonus share for 2 shares held). The dividend to shareholders has been up to 75%
10. Working members who complete 20, 25, 30 years of service are honored and recognized in a special celebration.
11. Performance evaluation and recognition is done in teams.
12. **Excel's** outstanding contributions have become examples for Industry through recognitions in areas like Technological Innovation, Import substitutions, Innovation, Exports, Environment, Fair Business Practices, Corporate performance, Corporate citizenship, Human relations, Safety, Health & Energy Conservation.
13. **Excel** is also an example of Social Responsibility. It contributes to Social purposes through Voluntary organizations such as
 - C C Shroff Self Help Centre
 - Vivekanand Research and Training Institute,
 - Shrujan
 - Vivekanand Gramodyog Society

- Shroff Foundation Trust
 - Samarth Gramvikas Trust
 - Shri Seetharam Sevasadan
 - and other Voluntary organizations.
14. **Excel** serves its customers through Value, Excellence and Respectful Relations.
 15. **Excel** contributes through Service during national and international calamities like earthquakes, floods, tsunami, cyclones and other critical situations.
 16. Mission statement of **Excel** is like a divine mission and prayer for all members of **Excel**.
 17. GOD is reality in **Excel**. GOD means Group, Organization and Direction
 18. Serve and Deserve is our motto.

Sri Samagra Bhagavad Gita

Complete Bhagavad Gita with Mahabharata Standard 745 Shlokas

2018

Bhagavad Gita and Number of Shlokas

In all the versions of Bhagavad Gita including those of Neelakanthi Vyakhya edition, Kumbhakonam edition, BORI edition, Swadhyamandal-Satvalekar version, Gita Press edition, Chitrashala edition the total number of shlokas are 700.

In some cases there is an additional shloka of Arjuna:

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ XII-1

“PRAKRITIM PURUSHAMCHAIVA KSHETRAM KSHETRAGNA EVACHA
ETADVEDITUMICCHAAMI GNAANAM GNEYAMCHA KESHAVA”

“Nature is what? Person is who?
Field is what? Field knower who?
I wish to know, that from you
Keshava! Knowledge, knowable too”

In some of the Gita versions this is not there.

Thus all the above versions of Mahabharata number of shlokas of Bhagavad Gita are 700.

Sri Adi Shankaracharya in his Bhagavad Gita Bhashyam says:

तं धर्मं भगवता यथोपदिष्टं वेदव्यासः सर्वज्ञः भगवान् गीताख्यैः सप्तभिः श्लोकशतैः उपनिबबन्ध ॥

“TAM DHARMAM BHAGAVATAA YATHOPADISHTAM VEDAVAYASA: SARVAGNA: BHAGAVAN
GEETHAAKHYAI: SAPTABHI: SHLOKA SHATAIH UPANIBABANDHA”

“The Vedic Dharma, as it was imparted by the Lord, has been set forth by the omniscient and venerable Vedavyasa in seven of hundreds verses, celebrated as the Gita.”

In this statement Sri Adi Shankaracharya clearly stated that there are seven hundreds of verses in Gita. And all the versions of Mahabharatas we know have Gitas of 700 shlokas in them.

Therefore 700 shlokas has become a standard, a benchmark and accepted fact. For the details of chapter wise number of shlokas please see Table 2 on page 17.

This 700 shloka Gita has served excellently to humanity, and world. Millions and millions of people have benefitted from them.

Please see this 700 verses of great and holy Bhagavad Gita, and its English translation 'Song Supreme' within Samagra Bhagavad Gita from pages 52 to 132. Those shlokas for which serial numbers are present within brackets (No.) belong to present original Bhagavad Gita of 700 shlokas and for which there is a (-) within brackets are additional shlokas which do not belong to Bhagavad Gita of 700 shlokas. The additional shlokas are in block letters and are not in 700 shlokas Gita but belong to Samagra Bhagavad Gita.

The English version is a free translation to convey the meaning, feeling, message and tone of the original version and not a literary word to word translation. The writer was inspired to write this for his own understanding and it came naturally suitable for Anushtubh Chandas version recitation in English. It is sung so in many schools, training sessions and gatherings.

Welcome to the joy of Gita.

Namaste.

III. Bhagavad Gita of 700 Shlokas

Once Sri Adi Shankara had set the standard of 700 shlokas and gave commentary on it, it became illustrious and important and immediately successful. All who followed him in time accepted that as standard.

All the Acharyas Sri Ramanuja, Sri Madhva and Sri Vallabha and others have based their commentaries on Gita of 700 shlokas

Great philosophers, saints and teachers like Vachaspati Mishra, Neelakantha Chaturdhar, Madhusoodana Saraswati, Sridhara Swami, Appayya Dikshitar, Aurobindo the Sage and Seer, Dr. S. Radhakrishnan, Swami Shivananda, Krishna Chaitanya and all past and present Shankaracharyas have accepted, practiced, commented and taught the Gita of 700 verses for ages and ages.

Not only in India but also abroad many many philosophers, thinkers, teachers and writers like Henry David Thoreau, Robert J Oppenheimer, T.S. Eliot, Warren Hastings, Ralph Waldo Emerson, Von Humboldt, Weber, Holtzman, Hopkins, Duessen, Jacobi, Schrader, Charpentier, Annie Besant, Otto and many many others have been influenced by this Bhagavad Gita of 700 verses.

Gopalakrishna Gokhale, Balagangadhar Tilak, Mahatma Gandhi, Vinobha Bhave and others were inspired by this Gita and it became their daily source of inspiration and internal energy.

This 700 verses Gita has been admired, respected, revered and honoured by many great thinkers and exemplary personalities.

“Those of you who know Sanskrit should tomorrow, if possible today, buy the Gita and begin to study the work. Those who do not know Sanskrit should study Sanskrit, if only for the sake of Gita. I tell you that it contains treasures of knowledge of which you have no conception whatsoever.”

– Mahatma Gandhi

“If one reads this one shloka (II-3, “Klaibyam maa smagamah Parthah ...”) he gets all the merits of reading entire Gita for in this one shloka is imbedded the whole message of Gita.”

– Swami Vivekananda

“One who has studied and understood the Bhagavad Gita may be said to have caught the cardinal teaching of Upanishads.”

– Swami Chidbhavananda

“The Gita is a world classic with over two thousand editions in seventy five languages. It is a poem, not a text where a school man expounds his system. It is philosophy too, but in the sense that poetry at its profoundest probes towards perennially valid perceptions.”

– Krishna Chaitanya, 1986

Greatness of Gita is extolled in many puranas.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागार्दानि तत्र वै य ॥

“GITAYAA: PUSTAKAM YATRA YATRA PATHA
PRAVARTATE
TATRA SARVAANI TEERTHANI PRAYAAGARDEENI
TATRA VAI”

– Varaha Puranam, Gita Mahatmyam - 4

“Where the book of Gita is kept, where the study of it is conducted, there are present all the sacred places, there verily are Prayaga and such sanctums.”

सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
सर्वतीर्थमयी गङ्गा सर्ववेदमयो मनुः ॥
“SARVA SHASTRAMAYEE GITA SARVADEVEMAYO HARI;
SARVA THEERTHA MAYEE GANGA SARVA DEVAMAYO
MANU.”

– Mahabharata VI-43-2

“Gita contains all scriptures, Lord Vishnu contains all Divine ones, Ganga contains all holy places, Manu contains all Vedas.”

All the Editions of Mahabharata have versions of Gita of 700 verses. Table 2 (in the next page) shows the details of number of shlokas for each chapter and also who spoke how many shlokas in each chapter. It also shows the total number of shlokas spoken by each speaker in whole of Gita.

The Gita of 700 verses has been most useful, beneficent and effective source of inspiration and wisdom.

This 700 shlokas Gita is recited as routine daily in most of the holy places and almost all Indians and large number in the world are aware of the book Gita. Thousands and thousands of people know all the 700 verses by heart. There are frequently the chanting sessions in schools, ashrams, temples and homes throughout India and abroad also. Some of the shlokas, verses, are well known to most of the people and are quoted often.

All this is wonderful, but there is a contradiction about number of shlokas in Mahabharata itself immediately after Gita teaching. Gita is covered in 18 chapters (adhyayas) from 25 to 45 in the sixth book of Bhishma Parva of Mahabharata.

The last verse of Gita in the 42nd chapter, which is 18th chapter of Gita reads as follows:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ XVIII-78

“YATRA YOGESHWARAH KRISHNO
YATRA PARTHO DHANURDHARAH
TATRA SHREEH VIJAYO BHOOTIH
DHRUVAA NEETIH MATIRMAMAMAHA”

“Where there is Krishna the great Master
Where there is Arjuna the great Achiever
There; prosperity, success, policy right
There is also growth, that my sight.”

After shloka XVIII-78 of Gita (page 100), the 43rd Chapter of Mahabharata continues as below starting with 5 shlokas of Gita mahima:

Gita Mahima

Greatness of Gita

१. गीता सुगीता कर्तव्या किमन्यैः शास्त्रसंग्रहैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥
२. सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
सर्वतीर्थमयी गङ्गा सर्ववेदमयो मनुः ॥
३. गीता गङ्गा च गायत्री गोविन्देति हृदि स्थिते ।
चतुर्गकारसंयुक्ते पुनर्जन्म न विद्यते ॥
४. षट्शतानि सर्विशानि श्लोकानां प्राह केशवः ।
अर्जुनः सप्तपञ्चाशत्सप्तषष्टिं तु सञ्जयः ॥

1. Gita is well said and sung when
What for is the collection of scriptures, then?
Gita has emerged verily from
The Lord's lotus face in supper form.
2. Gita is all scriptures, full
Hari is all divinities, full
Ganga is all pilgrimages, full
Manu is all Vedas, full
3. Gita, Ganga, Gayatri too
Added with Govinda, true!
When one is with these Great Gs four
Then the rebirth occurs no more!
4. Six hundred and twenty shlokas
Keshava told well when

Table 2: Sri Bhagavad Gita – Chapter-wise shloka Numbers in 700 Verse Gita

Ch.No.	Chapter Name	No. of shlokas	Dhrita-rashtra	Sanjaya	Arjuna	Krishna	Total
I	Arjunavishada Yoga – Grief	47	1	25	21	-	47
II	Saankhya Yoga – Light	72	-	3	6	63	72
III	Karma Yoga – Work	43	-	-	3	40	43
IV	Gnaana Yoga – Knowledge	42	-	-	1	41	42
V	Karma Sanyasa Yoga – Detachment	29	-	-	1	28	29
VI	Atma Samyama Yoga – Self Control	47	-	-	5	42	47
VII	Vignaana Yoga – Wisdom	30	—	-	-	30	30
VIII	Akshara Parabrahma Yoga – Ultimate	28	-	-	2	26	28
IX	Rajavidya Raja Guhya Yoga – Secret	34	-	-	-	34	34
X	Vibhuti Yoga – Glimpses	42	-	-	7	35	42
XI	Vishwa Rupa Darshana Yoga – Vision	55	-	8	33	14	55
XII	Bhakti Yoga – Divotion	20	-	-	1	19	20
XIII	Kshetra Khetragna Vibhaga Yoga – Field	34	-	-	-	34	34
XIV	Gunatraya Vibhaga Yoga – Characteristics	27	-	-	1	26	27
XV	Purushottama Prapti Yoga – Super Person	20	-	-	-	20	20
XVI	Daivasura Sampadvibhaga Yoga – Divinity/Devility	24	-	-	-	24	24
XVII	Shraddhatraya Vibhaga Yoga – Dedication	28	-	-	1	27	28
XVIII	Moksha Sannyasa Yoga – Liberation	78	-	5	2	71	78
	Total	700	1	41	84	574	700
1.	Shlokas by Dhritarashtra	1	1				
2	Shlokas by Sanjaya	41		41			
3	Shlokas by Arjuna	84			84		
4	Shlokas by Krishna	574				574	
	Total Shlokas	700		700			700

This table applies to all 700 shlokas Gitas, the Shankaracharya Standard, the Neelakantha's Commentary and Bhagavad Gitas in all the four Mahabharatas mentioned in page 11.

Fifty and seven more shlokas
Arjuna added too, then
Sixty and seven nice shlokas
Sanjaya told there and then

५. धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ।
भारतामृतसर्वस्वं गीताया मथितस्य च ।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

5. Dhritarashtra said shloka, one
This became Gita's measure, then!
The nectar of Bharata, true!
Krishna churned and brought out too
The essence, the delicious one,
Offered it to Arjuna the devoted one!

(After these shlokas the narration of war continues from Mahabharata VI-43-6 onwards)

These five shlokas, verses, apart from describing the greatness of Gita and Sri Krishna also give very important information about the number of verses in Gita and also who spoke how many of them!

As per these 'Gita Maana Shlokas' (Gita-measurement-shlokas) the following persons spoke so and so many shlokas:

1. Dhritarashtra	1
2. Sanjaya	67
3. Arjuna	57
4. Sri Krishna	620
Total	745

But in the present Gita of Sri Adi Shankaracharya the numbers are as follows:

1. Dhritarashtra	1
2. Sanjaya	41
3. Arjuna	84
4. Sri Krishna	574
Total	700

It means as per the account given in Bhishma Parva of Mahabharata by the 'Gita-measure-shlokas', the total number of shlokas in present 700 shlokas Gita are in shortage of, less by, 45 shlokas!

At first feeling, this is a shocking revelation – where these shlokas have gone? Which are these shlokas? Who spoke them? What is the content of those 45 shlokas? First of all the thought occurs that when Sri Adi Shankara, the superlight of intelligence and discrimination not only accepted but endorsed them and when all other great acharyas, thinkers and writers have accepted the 700 as standard how can there be any missing shlokas?

There are many many people who firmly believe that the number of shlokas as 700, as endorsed by Sri Adi Shankara and accepted by the succeeding masters, is correct number. Sri Adi Shankaracharya is a master of transcendental wisdom with razor sharp intellect whose quality and accuracy are exemplary.

He must have studied all the versions of Mahabharata available at that time and concluded 700 as the number.

In fact in all four versions of Mahabharata, the Calcutta, Bombay, Madras and Pune versions and also in the currently available editions – Satvalekar edition, BORI edition, Gita Press edition and Chitrashala edition along with Neelakanthi Vyakhya, the number of shlokas of Gita are 700 without variation.

Therefore, many people came to conclusion that the Gita-measure-shlokas in the 43rd Adhyaya of Mahabharata must not be original but later insertions.

There is some basis for this assumption because those 5 shlokas are not present in Calcutta edition and Bhandarkar Oriental Research Institute (BORI) editions and they appear only in Pune and Madras editions.

The case cannot be easily settled because BORI edition which is most researched and mostly accepted version does not contain them but the Neelakanthi based Pune edition contains it and Neelakanthi version is most revered version because Sri Neelakantha Chaturdhar, who did great research for his vyakhya is honoured by all.

So we have to choose between Sri Adi Shankaracharya standard and Sri Vyasa's Gita-measure-shlokas on one side and between BORI version and Neelakanthi version on the other side.

Both situations are balanced. It is 50%, 50% situation for 700 and 745 versions but weighed towards 700.

The revered Guruji of this writer, Sri Vidya Prakashananda Giri Swamiji in his illustrious and inspiring book 'Gita Makarandam' wrote following lines.

"Where as in Mahabharata total number of shlokas are mentioned as 745, there are only 700 shlokas available now. There is one shloka of:

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।	Nature is what? Person is who?
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥	Field is what? Field-knower who?
XIII-1	I wish to know, that from you, Keshava! Knowledge, knowable too.

This shloka is in some of the editions of Mahabharata. If that is added then the number becomes 701. The people who researched about what happened to those 44 shlokas are very rare. It is said that some vidwans in Kathiawad in Rajasthan have searched the Palm leave editions of

Bhagavad Gita and found a Gita written on Bhoorja Patra leaves (Bhojapatri) on which are 755 shlokas. Even that is not matching to the number mentioned in Mahabharata.

Whatever that may be, as per the standard mentioned in Mahabharata, 44 wonderful shlokas are merged into the womb of time, somewhere, and as such this is clear.

There is a need for knowers of scriptures to carry out serious research into this matter.”

– Gururji Swami Vidya Prakashananda Giriji in Gita Makarandam – 1963

This writer is indebted to Gururji Sri Vidya Prakashananda Giri Swamiji because the awakening of consciousness of the writer and his spiritual journey resulting in quantum change in awareness occurred because of Swamiji’s Gita Makarandam. Not only Swamiji has given Mantradiksha to this writer but also wrote a blessingful loving Foreword for ‘Song Supreme’ (Bhagavad Gita) in English verses and “Srimad Andhra Bhagavad Gita” in Telugu which are written by THAT one through this writer.

Therefore these guidelines from Swamiji to search for those 44 (45) shlokas has been simmering since 1983.

First let us examine as to whom and whom the missing shlokas might belong.

As mentioned earlier (pages 16/17) the account of shlokas as per Sri Shankaracharya standard and Mahabharata-measure-shloka are as below:

	700 Shloka Gita	Mahabharata Measure Gita
1. Dhritarashtra	1	1
2. Sanjaya	41	67
3. Arjuna	84	57
4. Sri Krishna	574	620
Total	700	745

There is no problem of 1 shloka of Dhritarashtra, which is same in two versions.

The sum total of Sanjaya and Arjuna in 700 shloka version is $41 + 84 = 125$, and in Mahabharata-measure-Gita it is $67 + 57 = 124$. They are so near. The cause and remedy can be found out. The major difference, then, is in shlokas of Sri Krishna between both the versions, which works out to be $620 - 574 = 46$. When one takes into account of that 1 shloka of Sanjaya and Arjuna combined, it is clear that at least 45 shlokas of Sri Krishna are missing. We have to identify about these shlokas.

Further in the present Gita of 700 shlokas Sanjaya has 41 and in Mahabharata-measure Gita Sanjaya has 67. This means 26 shlokas are to be added to Sanjaya. Similarly there has to be a reduction of 27 shlokas from Arjuna. Thus after transferring 26 shlokas from Arjuna to Sanjaya there will be still 1 excess shloka with Arjuna.

On the other hand Krishna's shlokas are to be increased by 46 (620 – 574). When we transfer 1 shlokas from Arjuna to Krishna we have to still find 45 new shlokas of Krishna, which are missing.

Then it is imperative to search for versions of Gita with more than 700 shlokas in them.

While we are looking for additional shlokas of Gita with reference to the Gita of 700 shloka standard, it is necessary to remember that Mahabharata itself had three versions of Jayakavya – 8800 shlokas, Bharata – 24,000 verses and the present Mahabharata of about 1 lakh verses.

Then it is quite possible and probable that in the ancient versions of Jaya and Bharata the corresponding Gita versions had less number of shlokas. Let us keep this in mind and let us proceed in quest of 745 verses – Gita.

For this a great search is to be done. There was such a person with knowledge, wisdom, enthusiasm and spirit in recent times, who did a great search and re-search.

That path breaking and path making person with vision and quest was Acharya Sri Charan Tirtha Maharaj of Gondal in Saurashtra who searched and succeeded in finding out the Gita versions with more than 700 shlokas and made exemplary and excellent contributions to the field of spirituality of our country.

Jivaram Kalidas Shastri – Gondal Rasa Shala - Bhojapatri Gita – Bhuvaneshwari Pitha – Acharya Sri Charan Tirtha Maharaj Ji

Acharya Sri Charan Tirtha Maharaj was born as Jivaram Kalidas Shastri in Samvat 1938 – 1882 AD on Vasanta Panchami day in Mewasa, 8 km away from Gondal in Kathiawar area of Saurashtra, Gujarat. He belonged to Srivatsa gotra of Kauthumi Shakha of Samavedis. He lost his father when he was younger than 8 years. His family was very poor and he depended on contributions from others for his education. Staying at his uncle's home in Gondal, where he studied Sanskrit language and literature from a great teacher Sri Kevalram Liladhar Shastri. At the age of 17 Jivaram obtained the degree of 'Shastri'. Then he went to Bombay and served in Venkateshwara Press as shastri for some time and returned to Mewasa.

When he visited Girnar mountain he met Himalayan saint Sri Achyutanandaji who was a very elder yogi from whom he learned Ayurveda, yoga, mantra, tantra, life sciences. He became a master learner and then master himself. Pandit Jivaramji Shastri started an Ayurvedic pharmacy in the Mewasa in 1910 AD (1966 Samvat) which was shifted to Gondal in 1912 AD. There he came in close contact with Maharaja of Gondal Sir Bhagawant Sinhji and Gondal Rasa Shala (Ayurvedic medicine workshop) was started in 1904 AD.

Shastriji, at the age of 30 wrote "A short history of Aryan medical science" and with encouragement of Maharaja he started an Ayurvedic magazine. He served rich and poor through his ayurvedic medicines and he was conferred with the title of Rajavaidya in 1916 AD. By that time he became a scholarly master of Sanskrit language and many scriptures. He became well known and famous in Kathiawar area as 'Rajavaidya Jivaram Kalidas Shastri'.

In 1915 when Mohandas Karamchand Gandhi, who was also from Kathiawar, visited Gondal Rasa Shala, he was conferred with the title of 'Mahatma'. Because of this title offered by Sri Kalidas Shastriji at Gondal, Sri Ravindranath Tagore addressed Gandhiji as 'Mahatma'. People erroneously believe that the 'Mahatma' title was conferred on Gandhiji by Sri Tagore.

Gondal Rasa Shala became a great source for not only innovative ayurvedic medicines but also for learning life sciences and Sanskrit literature. Jivaram Kalidas Shastriji published 175 works on Ayurveda, Sanskrit literature including drama, poetry, karma paddhati, tantra, history and other areas. He wrote 'Rasoddhara Tantra', a most valuable work on Ayurveda.

Gondal Rasa Shala library became a centre for more than 2000 manuscripts, talapatri granthas and books on medicine, literature and spirituality.

When he was a student Sri Jivaram Kalidas Shastriji formed the habit of reading and reciting Gita and latter collected many manuscripts and talapatri volumes of Gita. His attention came to the five Gita-measurement shlokas and started seriously searching for additional shlokas. He firmly believed that there must be the records of additional shlokas.

In 1937 AD he came across bare text of Gita containing 20 new additional shlokas and 250 text variations and it was called "Kashmir Pathanusariki" Gita and it was in 12 leaves of manuscript.

It concluded as given below:

इति श्रीमद्भगवद्गीताया मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥१८॥
तत्समाप्तौ गीतासमाप्तिर्भवेत् । श्रीहरिः ॐ । शुभं भूयात् ॥ नन्दन्तु यावच्चन्द्रदिवाकरौ ॥ छः श्रीं ॥ सं.
१२३६ वर्षे मिति ज्येष्ठ-शुक्लपंचाम्यां गुरौ दिने पूर्णा । इति श्रीमद्भगवद्गीता समाप्त ॥
गंगाशंकरपठनार्थम् ॥ गणपतव्यासेन स्तंभतीर्थे लिखितम् । छः । प्रतिलिपि सं. १५९४ वर्षे चैत्रं ...
पूज्या विमलगणिशिष्य-मुनिर्सिंहविमलादेशात् कृती ।

This leaf script was written in samvat 1594 (1538 AD) by Sri Munisimha the shishya of Sri Vimalagani. This leaf script is based on another leaf script of Samvat 1236 (1180 AD) written by Ganapati Vyasa for the reading by Ganga Shankar, on Thursday of Shukla Paksha.

The meaning of the above statement is given below:

"This is eighteenth chapter named Moksha Sanyasa Yoga in Srimad Bhagavat Gita | | 18 | |
Thus concludes the Gita | Sri Hari: ú |
Let auspicious be | | Let happiness prevail as long as moon and sun shine | |
Six srees | | Samvat 1236 year on Jyeshta Shukla Panchami, Thursday
This is complete | | Thus concludes Srimad Bhagavad Gita | | For reading by Ganga Shankar
| | This is written at Shambhatheertha by Ganapati Vyasa | |
Six | | Copy written on smavat 1594 Chaitram --- Pujya Vimala Ganishishya Munisimha by
Vimala's instruction | |"

Table 3A: Abhinavagupta Gita

Ch.No.	Adhyaya	Dhritarashtra	Sanjaya	Arjuna	Krishna	Total
I	Prathamodhyaya	1	25	21	-	47
II	Dwitiyodhyaya	-	3	6	65	74
III	Tritiyodhyaya	-	-	4	44	48
IV	Chaturthodhyaya	-	-	1	41	42
V	Panchamodhyaya	-	-	-	29	29
VI	Shashtodhyaya	-	-	6	43	49
VII	Saptamodhyaya	-	-	-	30	30
VIII	Ashtamodhyaya	-	-	2	26	28
IX	Navamodhyaya	-	-	-	35	35
X	Dashamodhyaya	-	-	7	35	42
XI	Ekadashodhyaya	-	8	38	14	60
XII	Dwadashodhyaya	-	-	1	20	20
XIII	Triodashodhyaya	-	-	1	34	35
XIV	Chaturdashodhyaya	-	-	1	26	27
XV	Panchadashodhyaya	-	-	-	20	20
XVI	Shodashodhyaya	-	-	-	24	24
XVII	Saptadashodhyaya	-	-	1	27	28
XVIII	Ashtadashodhyaya	-	5	2	71	78
Total	Total - 18 chapters	1	41	90	584	716
700 Gita	18 chapters total	1	41	87	574	700
	Difference	-	-	+6	+10	+16
MBM	18 Chapters total	1	67	57	620	745
	Difference	-	-26	+33	-36	-29

Table 3B: Gondal Gita 1 (1937)

Ch.No.	Adhyaya	Dhritarashtra	Sanjaya	Arjuna	Krishna	Total
I	Prathamodhyaya	1	24	21	-	46
II	Dwitiyodhyaya	-	3	6	65	74
III	Tritiyodhyaya	-	-	4	44	48
IV	Chaturthodhyaya	-	-	1	41	42
V	Panchamodhyaya	-	-	-	30	30
VI	Shashtodhyaya	-	-	6	42	48
VII	Saptamodhyaya	-	-	-	31	31
VIII	Ashtamodhyaya	-	-	2	27	29
IX	Navamodhyaya	-	-	-	35	35
X	Dashamodhyaya	-	-	7	35	42
XI	Ekadashodhyaya	-	8	39	14	61
XII	Dwadashodhyaya	-	-	1	19	20
XIII	Triodashodhyaya	-	-	1	35	36
XIV	Chaturdashodhyaya	-	-	1	26	27
XV	Panchadashodhyaya	-	-	-	20	20
XVI	Shodashodhyaya	-	-	-	24	24
XVII	Saptadashodhyaya	-	-	1	27	28
XVIII	Ashtadashodhyaya	-	5	2	72	79
	Total	1	40	92	587	720
	MBM Total	1	67	57	620	745
	MBM Difference	0	-27	+35	-33	-25
	700 Gita Total	1	41	84	574	700
	700 Gita Difference	0	-1	+8	+13	+20

(Sthambhatirtha means, Khambhat-Cambay, Ganapati Vyasa may be an actual person named Ganpati-Vyasa or it may be an indirect reference to Sri Ganesha, who wrote original Mahabharata for Vyasa who narrated it!)

This 12 leaves leaf script in Parshwa matra Sanskrit – written in 1538 AD (Samvat 1594) is based on another ancient leaf script dated **1180 AD (Samvat 1236)**.

Rajavaidya Jiva Ram Kaldasji became very happy to notice this because there were 20 additional verses in this script. It was a major step in the path to find the Gita of 745 verses.

This leaf script Gita was decoded and he published as the first Gondal Gita (GG1) in June 1937. For the details of shlokas of GG1. Please see Table 3B in next page. For actual shlokas of GG1 please see the column Gondal Gita 1 in Table 10 from pages 40 to 46.

He also wrote “Siddhi Dhatri” Gloss and “Chandraghanta” commentary on this Gita.

This was a major step which further inspired Rajavidya Sri Jivaram Shastriji to further search for more manuscripts and leaf scripts possibly containing the additional 45 verses.

Then he collected manuscripts and leaf scripts which later included in the list of “Hastalikhita Grantha Bhandar”. Amongst those manuscripts was the “Kashmiri Gita” which is actually part of “Githartha Samgraha” by great Kashmiri philosopher, thinker and commentator Abhinava Gupta (950-1016 AD). This book is now available and is translated into English by Boris Marjanovic.

15 new verses of Gondal Gita 1 are found in Abhinavagupta’s “Githartha Samgraha”.

Since Abhinavagupta lived in Kashmir from 950 AD to 1016 AD. This is the first version of Gita where the number of shlokas are more than 700 verses standardised by Sri Adi Shankaracharya (788-820 AD). Abhinavagupta commented on, or better summarized the subject-matters of the Kashmiri Bhagavad Gita in his "Bhagavadgitarthasamgraha" (printed at Srinagar 1933 or, including with other commentaries in Bombay 1921). He, however, gave the Shaiva interpretation which he learnt from one of his teacher Bhattenduraja.

Abhinavagupta’s commentary and the Kashmiri version of Gita, including the additional 20 verses, which we have seen earlier, confirms that there must be another version of Mahabharata in Kashmir area, in ancient times, which contains a Gita version with more than 700 shlokas.

The actual shlokas of Abhinavagupta's commentary can be seen in column 'AG' in Table 10 from pages 40 to 46. (Please also see Table 3A on page 24).

At that time in 788 AD to 1016 AD Kashmir in north was distant from south central and east India. Is it possible that there was another version Mahabharata which existed with more than 700 verses and along with those 5 Gita-measure shlokas?

Further enquiry brings following facts into light.

Emperor Akbar the Great was a great harmoniser of religions and we are aware about his mission of Din-e-Ilahi integrating Islamic and Vedic (Hindu) spiritual thought process. In that process two of great poets Abul Fazl and Faizi – Sir – Hindi were involved.

Shaikh Abu al-Fazal ibn Mubarak also known as Abu'l-Fazl, Abu'l Fadl and Abu'l-Fadl 'Allami (14 January 1551 - 12 August 1602) was the Grand vizier of the Mughal emperor Akbar, and author of the Akbarnama, the official history of Akbar's reign in three volumes, (the third volume is known as the Ain-i-Akbari) and a Persian translation of the Bible. He was also one of the Nine Jewels (Hindi: Navaratnas) of Akbar's royal court and the brother of Faizi, the poet laureate of emperor Akbar.

Shaikh Abu al-Faiz ibn Mubarak, popularly known by his pen-name, Faizi (20 September 1547- 15 October 1595) was a Persian poet and scholar of late medieval India. In 1588, he became the Malik-ush-Shu'ara (poet laureate) of Akbar's Court. He was the elder brother of Akbar's historian Abul Fazl. Akbar highly recognised the genius in him and appointed him tutor for his sons and gave place to him among his decorative 'Navaratnas'.

Rajavaidya Sri Jivaram Shastriji writes about them and about Persian version of Bhagavad Gita as follows:

“The Gita was translated into Persian in the time of the Mughal emperors. Sri Munshi (Mahesh) Prasadji, Arabic and Persian scholar and an authority on Alim Fazil, has seen a Persian translation of the Gita in the Malati Sadan Pustakalaya. There, it is written, “Abul Fazl has translated the Gita of 745 stanzas at the command of the Emperor.” Sri Munshiji also says that the same Gita is to be found in Delhi too.”

This version of Persian Gita was published by revered Mohammad Shafi Kambod from Lahore on 1-12-1941 which is presented in the enclosed Box. This Persian Gita is as per 700 (701) shloka Gita. (Please see Sri Samagra Bhagavad Gita (page 117 to 156) published by AMA, which is full version of this work (S.No. 61 of references and further readings, page 168)

Encouraged by the discovery of 20 (21) additional shlokas, and knowing about Persian Gita Rajavaidya continued his efforts relentlessly and found in 1939 a manuscript written on Bhojapatra which was acquired from Kashi.

It has 20 folios (40 pages) with the size of 11 inches x 3½ inches and every page has 14 to 16 lines.

The beginning and conclusion are as follows:

Beginning:

॥ ॐ नमः ॥ श्रीगणेशाय नमः ॥ श्रीशारदायै नमः ॥
श्रीब्रह्मा-विष्णु-महेश्वरेभ्यो नमः ॥ अथ श्रीभगवद्गीताप्रारंभः ॥
ॐ नमः ॥ अथ प्रथमोऽध्यायः ॥ धृतराष्ट्र उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे ॥

Conclusion:

तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ ८२ ॥ इति श्रीभगवद्गीता समाप्ता ॥
विक्रम संवत् १६६५ माघ शुद्ध १ प्रतिपत्तिर्योर्लि.मन्दवासरे श्रीरस्तु ॥

Vikram Samvat 1665 means 1609 AD. Thus the Bhijapatri are atleast 409 years old.

The Rajavaidya says “It has 745 verses. The Gita with the 745 verses was traced for first time. It gave me such a pleasure to describe. In the year 1941 the Gita with 745 verses was published along with Sanskrit introduction and its English translation.”

This is a breakthrough. This was first published in 1939 as “Shri Bhagavad Gita – Bhojapatri with complete 745 verses.” (Gondal Gita II) Please see Table 6A on page 35.

The copy of this original publication is also obtained from the Remote storage library of Michigan state university.

Then there was a great and transcendental rise in the life of Rajavaidya Shri Jivaram Shashtri. Bhojapatri Gita became internationally famous and Gondal Rasa Shala progressed and made great contributions for India and world in the field of Ayurvedic medicine.

Rajavaidya was honoured from all directions and the temple of Bhuvaneshwari Devi was installed in Gondal and Sri Jivaram Shastri received sanyasa diksha and became Acharyasri Charan Tirtha Maharaj of Bhuvaneshwari Pith in Samvat 2003 (1947 AD).

Sri Bhuvaneshari mantra diksha parampara was initiated 400 years ago and construction of temple started in 1943. Pran pratishtha of temple was performed in 1947 in concurrence with sanyas diksha of Sri Acharya

The latest edition of “Sri Bhagavad Gita – 745 verses Bhojapatri Gita – Gondal Gita” was published in 1990 (Gondal Gita III). Please see Table 6B on page 36. After Parama Puja Acharya Sri Charan Tirtha became Brahmaleen in 1978, Poojya Sri Ghanshyam Maharaj became Acharya Sri of Bhuvaneshwari Pith.

Thus, the Bhojapatri Gita – Gondal Gita was published in 1939 and revised edition was made in 1990.

Now we have three versions of Gondal Gita:

1. Gondal Gita 1 with 21 (20+1) additional shlokas based on Kashmiri Gita connected with Abhinava Gupta’s Gitartha Samagraha commentary, which we have already seen (in column Gondal Gita 1 in Table 10 from pages 40 to 46 as mentioned in page 23).
2. Gondal Gita 2 published in 1939 is based Bhojapatri Gita. Though the cover page says that it contains 745 shlokas, actually it contains 756 shlokas
3. Gondal Gita 3, the improved version of Gondal Gita 2 was published in 1990, now including the meaning and text changes regarding shlokas. There are also few other changes related to

shlokas. There are 756 shlokas in this Gita also but with some differences in the content of shlokas.

Please see Table 10 from pages 40 to 46 for the details of shlokas of GG1, GG2 and GG3. You can also see how 756 shlokas of GG2 and 756 shlokas of GG3 differ from each other.

Acharya Sri Ghanshyam Maharaj said in his introduction to readers in 1990 version of Gondal Gita in January 1996 as below:

“As quoted in Mahabharata, the number of verses in Srimad-Bhagavad-Gita must be 745. The MSS traditionally inherited by us are found containing more than 745 verses. We have published them here just exactly as they were. As a result, this Gita contains 756 verses.”

Actually Bhojapatri Gita as it is available now contains 755 verses instead of the Mahabharata standard of 745 verses or 756 verses

This writer first came across the Gondal Gita and Charan Tirtha Maharaj because of internet and visited Gondal. Sri Ghanshyamdas Maharaj was not there but got 1996 edition of Gondal Gita which is also called "745 verses Bhojapatri Gita". It is found that there are 755 verses and not 745 verses. Through internet search found out and obtained a copy of Gondal Shrimad Bhagavat Gita from Michigan State University Remote Storage the 1939 version of Bhojapatri Gita with complete 745 verses by Acharya Charan Tirtha Maharaj with help of our dear Chi. Ramkishore Gattu and Chi. Ravikishore Gattu. It has 756 verses.

Acharya Sri Ghanshyam Maharaj wrote in his introduction to 1992 Bhojapatri Gita "As quoted in Mahabharata the number of verses in Srimad Bhagavad Gita must be 745. The MSS (manuscripts) traditionally inherited by us are found containing more than 745 verses, we have published them here just exactly as they were. As a result this Gita contains 756 verses. Therefore it became imperative to see the original Bhoorja Patris.

Then visited Gondal and Acharya Sri Ghanshyam Maharaj too returned from abroad. When he was met, he was most cooperative and extended complete and excellent cooperation. Acharya Sri Ghanshyamji Maharaj also gave the copies of Chandraghanta and Siddhichatri publications and when he was requested for the original Bhojapatris of Bhojapatri Gita it was informed that all the manuscripts were transferred and handed over to Gujarat Ayurveda University, Jamnagar.

Visited Ayurveda University at Jamnagar and met Vice Chancellor Vaidya Sri Dr. Sanjivbhai Oza who was most courteous. With his consent and with the permission Sri V.K. Rana, the incharge of library and with the active support of Dr. VK Kori and Dr. Shubhangi Kamble, and library assistant Keshubhai located actual Bhojapatris on second search. There was a great joy.

Let us have the glimpses of actual Bhojapartis (pages 29 to 33) and the Sampoorana Bhojapatri Gita (SBP in Table 10 from pages 40 to 46) with the help of Gondal Gita 2 of 1939 and Gondal Gita of 1990.

The Sources of Shlokas in Addition to 700 Shlokas

The Table 4 below gives the list of the sources/publications/writings for additional shlokas of Bhagavad Gita. There is an appreciable amount of information in internet.

Table 4: Versions of Bhagavad Gita

	Gita Version	Year	No. of Shlokas
1	Bhagavad Gita in VIth Chapter of Bhishma Parva in all versions of Mahabharata by Sri Vyasa Maharshi (page 17)	Atleast Around 400 BCE	700/ 745
2	Gita mana shlokas - 745 shloka measure (page 18) probably	Around 400 BCE	745
3	Bhagavad Gita as per the Bhashya of Sri Adi Shankaracharya (page 17)	788-820 AD	700
4	Bhagavad Gita s per the commentary of Abhinava Gupta – Kashmiri Gita (page 24/pages 40 to 46 in Table 10) (also as per S.No.6 in Table 8, page 38)	950-1016 AD	716
5	Bhagavad Gita as per the leaf script of Samvat 1236 (1180 AD) recorded in leaf script of Samvat 1594 (1538 AD) (page 23)	1180 AD/1594 AD	721/ 720
6	Bhojapatri Gita Samvat 1665 (page 34)	1609 AD	755
7	Persian Gita by Faizi during Akbar's time Akbar – 1556 to 1605 AD; Abul Fazal – 1551 to 1602 AD; Faizi – 1547 to 1595 AD (page 25)	1547-1595 AD	700
8	Bhagavad Gita of Neelakantha's commentary (page 17)	1650 AD	700
9	Gondal Gita I based on leaf script dated Samvat 1180/1594 AD (see item 5 in this list) (page 24)	1937 AD	721
10	Gondal Gita II based on Bhojapatris of Samvat 1665/1609 AD (page 35)	1939 AD	756
11	Anandavardhini Gita Commentary (S.No. 9 in Table 8 on page 38)	1941 AD	707
11	Gondal Gita III revised version of Gondal Gita II based on Bhojapatris of Samvat 1665/1609 AD (page 36)	1996	756

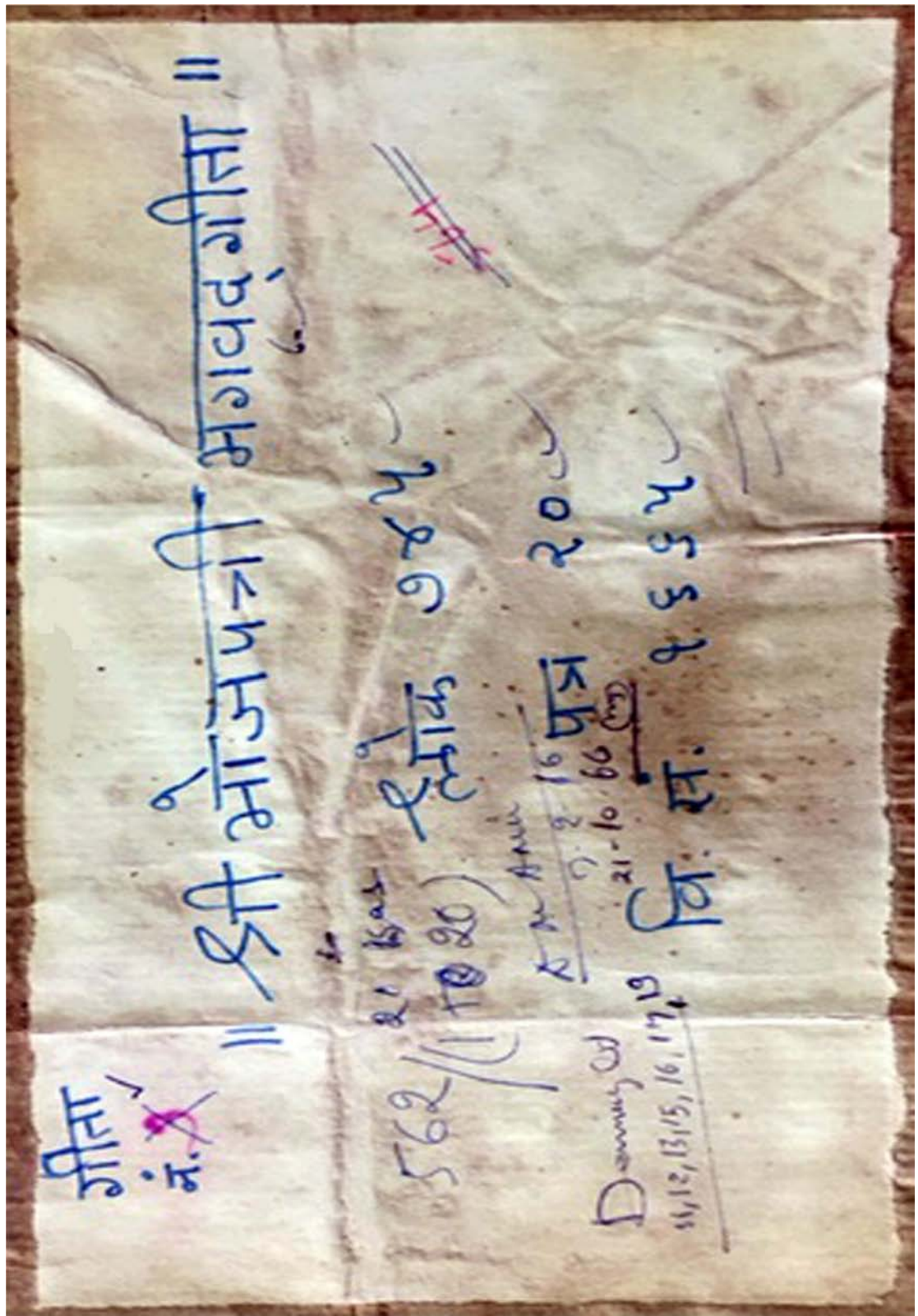
We have already learnt about the 21 additional shlokas related to Gondal Gita 1 of 1937 (page 27).

Kashmiri Commentators of Bhagavad Gita

Many Indian and foreign scholars have written voluminously on Bhagavad Gita. Being a repository of learning and philosophical thoughts in ancient times, Kashmir has also contributed in this field.

In ancient times, several elucidatory commentaries on the Gita were available in Kashmir but at present the Valley treasures 11 commentaries written by scholars of the soil. These are: Rajanak Ramkanth's "Sarvotobhadra" (850 AD), Bhatta Bhaskara's "Bhagavad Gita Tika" (900 AD), Abhinavagupta's "Bhagavadgitartha Samgraha" (950-1016 AD), Anandvardhan's "Anandvardhini" or Anandi Tika" (11th century), Keshvabhatt Kashmirin's "Tattvaparakashika" (16th century), Rajanak Lakshmi Ram alias Lassa Kak's "Laski Tika" (17th century), Sahib Koul's "Gita Sar" (17th century), Sahib Ram's "Gita Vyakhya Sahibi" (19th century), Pandit Daya Ram's "Bhagavad Gita Tika" (19th century), Jagadishwar Vedpathi's "Ranvirsamithbhodini" (19th century), Rajanak Lakshman Joo's commentary with extra verses of Bhagavad Gita (20th century). Rajanak Ramkanth's Sarvotobhadra (circa 850 AD) is the oldest commentary on Bhagavad Gita. It lays equal emphasis on Jnana (knowledge), Karma (action) and Bhakti (devotion).

IV. Bhojapatri Gita



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Q1-I-

I-18

I-37

XVIII-49

XVIII-49

XVIII-63

XVIII-66

XVIII-64

XVIII-65

XVIII-68

XVIII-64

XVIII-65

XVIII-68

XVIII-63

XVIII-66

Bhojapatris and Bhojapatri Related Gitas

Actual Bhojapatri Gita, consisting 20 Bhojapatri leaves (40 pages) have 755 shlokas in them, written in Parshwamatra Sanskrit lipi. The details of chapter wise, role wise number of shlokas can be seen below in Table 5.

Based on these Bhojapatris of samvat 1665/1609 AD, Gondal Gita (GG2) was published in 1939 by Acharyasri Charan Tirtha Maharaj. This GG2 contains 756 shlokas, the details of which can be seen in next pages.

The revised version of the above GG2, was published by Acharyasri Charan Tirtha Maharaj and was reprinted by Acharyasri Ghanshyamji Maharaj in 1996 (please see GG3 in page 36).

The details of chapter wise, role wise number of shlokas of GG3 can be seen in page 36. These Gitas contain 756 shlokas (in slightly different ways). Both of these Gitas were published by Sri Bhuvaneshwari Pith.

**Table 5: Moola Bhojapatri Gita:
Chapter-wise Role-wise Shloka Numbers**

S.No.	Adhyaya Name	Number of Shlokas				
		Dhritarashtra	Sanjaya	Arjuna	Krishna	Total
I	Prathamodhyaya	1	45	—	—	46
II	Dwitiyodhyaya	—	3	6	72	81
III	Tritiyodhyaya	—	—	4	47	51
IV	Chaturthodhyaya	—	—	1	42	43
V	Panchamodhyaya	—	—	1	29	30
VI	Shashtodhyaya	—	—	6	46	52
VII	Saptamodhyaya	—	—	—	31	31
VIII	Ashtamodhyaya	—	—	2	38	40
IX	Navamodhyaya	—	—	—	37	37
X	Dashamodhyaya	—	—	7	35	42
XI	Ekadashodhyaya	—	13	35	14	62
XII	Dwadashodhyaya	—	—	1	19	20
XIII	Triodashodhyaya	—	—	—	35	35
XIV	Chaturdashodhyaya	—	—	1	26	27
XV	Panchadashodhyaya	—	—	—	24	24
XVI	Shodashodhyaya	—	—	—	24	24
XVII	Saptadashodhyaya	—	—	1	27	28
XVIII	Ashtadashodhyaya	—	7	1	74	82
18 Chapters	Shloka Totals	1	68	66	620	755
	Mahabharata Measure Shl	1	67	57	620	745
	Difference	0	+1	+9	—	+10
	Sri Shankaracharya STD	1	41	84	574	700
	Difference	0	27	-18	46	55

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श्री परमात्मने नमः

श्रीमद् भगवद् गीता
भोजपत्री आधारित समग्र ७४५ श्लोक
संयुता भगवद् गीता

श्रीमद् भगवद् गीता
॥ अथ प्रथमोऽध्यायः ॥
अर्जुनविषाद योग

- धृतराष्ट्र उवाच
1(1) धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥
- सञ्जय उवाच
2(2) दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥
- 3(3) पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥
- 4(4) अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥
- 5(5) धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥
- 6(6) युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥

ॐ

Sri Paramatmane Namah

Srimad Bhagavad Gita
Complete 745 Shloka Song
Supreme based on Bhojapatri Gita

Song Supreme (Bhagavad Gita)
Chapter 1
Path of Grief
(Arjuna Vishada Yoga)

- Dhritarashtra said
1(1) In the field of Dharma and field of Kuru
Eager to fight and vanquish too
My own sons and sons of Pandu
Assembled, Sanjaya! What did they do?
- Sanjaya said
2(2) Having seen Pandava's array,
Duryodhana rushed straight away
To Drona, the teacher, the great,
Said King in very much haste.
- 3(3) Have you seen, teacher mine?
Pandava's great army, fine.
Disciple yours, Drupada's son
Daring man, planned this one.
- 4(4) Then their great warrior line
Bhima's, Arjuna's equals, fine.
Virata King and Yuyudhana
Great warrior King Drupada.
- 5(5) Dhristaketu, chekitana
Valiant one Kashi Raja
Purujit too, Kunti Bhoja
Best of men, King Shaibya.
- 6(6) Courageous one Yudhamanyu
Draupadi's son Abhimanyu
Uttamoja, the brave warrior
Each of them is top fighter.

7(7)	अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम । नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥	7(7)	Who are the best on this side Know, wise one! Our own pride Strongest ones, in army mine Just for count, who are fine.
8(8)	भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः । अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥	8(8)	You and Bhishma, Karna too Kripa always victorious, true Ashwatthama and Vikarna same Saumadatti also, in battle game.
9(9)	अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥	9(9)	Many other warriors, see! Given their own lives for me Experts, skilful in the war Their weapons can go far.
10(10)	अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥	10(10)	Our army which is unbounded Is protected by great Bhishma Their army which is bounded Is protected by strong Bhima.
11(11)	अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥	11(11)	Holding on to your own ground Fighting strongly all around Well protect, you all must, Bhishma, Chief, General first.
12(12)	तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥	12(12)	Bhishma, Grandsire, seeing this To boost spirit of grandson, his, Gave lion's roar, shook the ground Blew his conch with terrible sound.
13(13)	ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥	13(13)	Having heard Chief's conch Kuru forces, strong and staunch, Sounded drums conches, horns Terrible sounds piercing like thorns.
14(14)	ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥	14(14)	Then seated in chariot bright Joined with fine horses, white Madhava, Pandava twosome fine Blew their conch pair divine.
15(15)	पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥	15(15)	Panchajanyam Krishna blew Devadattam, Arjun blew, Bhima, the mighty, terrible one Paundra, big one, equal none.
16(16)	अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥	16(16)	Anantavijayam, blew elder one King Yudhishtir Kunti's son Sughosha conch Nakula blew Mani Pushpak Sahadev blew.

- 17(17) काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥
- 17(17) Kashi King the top archer
Virata, Shikhandi great fighter
Dhristadyumna tough, terrible
Satyaki skilful invincible.
- 18(18) द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्धुः पृथक्पृथक् ॥
- 18(18) Drupada and Draupadi's sons
Oh King! Then all these ones
With mighty one Subhadra's son
Blew the conches on and on.
- 19(19) स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥
- 19(19) Kauravas' ears; the sound hit, tore
And their hearts: It, straight, bore
Echoed with sound, sky and earth
The terrible sound showed its worth.
- 20(20) अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥
- 20(20) Now, with Kauravas battle ready
Arms and weapons aimed and steady
Arjuna flying his Hanuman sign
With bow in hand standing fine.
- 21(21) हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥
- 21(21) Told to his guide Krishna, the Lord
Following lines, listen my Lord
Stop this chariot, oh! Great one
Between the armies, where stand none.
- 22(22) यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥
- 22(22) From that place, we can then see
Warriors, those who fight with me
Who are anxious and eager for war
With whom I shall fight, who they are?
- 23(23) योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥
- 23(23) Let me see now
Let me know now
Who are with foe
Duryodhan, the low.
- 24(24) एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥
- 24(24) Said this to Lord, winner of dark
Bharata King! Right on the mark
Between the lines, chariot the best
By Lord, then, was brought to the rest.
- 25(25) भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उचाव पार्थ पश्यैतान्समवेतान्कुरुनिति ॥
- 25(25) Facing the fighters
Bhishma, Drona, Kings
The Lord said, see
Kurus, all, thee.
- 26(26) तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥
- 26(26) Arjuna, saw, close ones all
Fathers, Grandpas standing tall,
Teachers, uncles, grandsons, sons
Brothers, relatives, and close ones.
- (27) श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
- (27) Fathers-in-law and thick friends,
Well wishers also, on both sides

- 27 तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥
(28) कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
- 28 दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
(29) सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
- 29 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
(30) गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
- 30 न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥
(31) निमित्तानि च पश्यामि विपरीतानि केशव ।
- 31 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥
(32) न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
- 32 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥
(33) येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
- 33 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥
(34) आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
- 34 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥
(35) एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
- 35 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥
(36) निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
- 36 पापमेवाश्रयेदस्मान्हृत्वैतानाततायिनः ॥
(37) तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्सबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥

- 27 Having seen them all, each close one,
Images of his own, Kunti's son.
(28) Full of kindness and closeness
Said goodman with sadness
- 28 When I see these close ones
Feeling rushes up at once.
(29) Both my limbs are, now lifeless
Dried up, my face, with numbness
- 29 Body is burning with all its parts
Hair is standing and it hurts.
(30) Hands are shaking losing the hold
Bow is slipping, arrows rolled
- 30 Legs are no more strong and sound
Mind now whirls, round and round.
(31) I can now see ill omens
Keshava! I see terrible ones
- 31 In this battle, say, what is good?
Killing own men is not good.
(32) Krishna! Winning, I don't wish
Pleasure of kingdom, I don't wish
- 32 Govind! Kingdom is what use?
Pleasure and life; of what use?
(33) Kingdom, wishes, enjoyment
For whom, is all this meant
- 33 All are standing ready to fight
To lose their lives; it is not right.
(34) Grandpas, Fathers
Sons, Teachers
- 34 Uncles, Grandsons
Cousins, close ones
(35) Even if, me, they come to kill
Any one of them, I won't kill
- 35 Though I get; the entire world
Wish of the land now can't hold.
(36) Why should we kill, please let me know
Why to kill now, please let me know
- 36 Wicked they are though, we get the sin
Janardan! See! They are our kin.
(37) To kill own kin
Not pleasure, sin
Let us not kill
This is my will.

- 37(38) यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥
- 38(39) कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥
- 39(40) कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥
- 40(41) अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥
- 41(42) सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥
- 42(43) दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥
- 43(44) उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥
- 44(45) अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥
- 45(46) यदि मामप्रतीकारमशस्त्रं शस्त्रपाणायः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥
- सञ्जय उवाच
46(47) एवमुत्कार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥

- 37(38) Think won't they
Greedy, this way
Clan; they will kill
Friend-ship nil.
- 38(39) Why not we know now
Let us move away now
From this sinning way
Seeing race harming way
Janardan! This is not right way
- 39(40) If the race is lost
Righteousness, lost
When right is lost
The wrong will last.
- 40(41) When wrongness grows
Character is the loss
When character is lost
Everything is lost.
- 41(42) When all is lost
Nothing will last
Then it is hell
None will be well
- 42(43) In the state of hell
Now, let me tell
Man loses will
Virtue will be nil.
- 43(44) When virtue is lost
The hell will last
Thus, we heard
Janardan! my Lord.
- 44(45) Oh! Janardan see!
What great pity!
In killing for land
Where do we stand?
- 45(46) Now I leave arms
Let them do harms
If they, me, kill
That is best still.
- Sanjaya said
46(47) Having said, in battle field, so
In chariot he dropped; low
Leaving bow and arrow
He grieved with sorrow.

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो
नाम प्रथमोऽध्यायः ॥ १ ॥

This is the path of grief, where the grief is
due to attachment, and the resulting stress
and strain and, condition and behaviour of
man in delusion are described.

श्रीमद् भगवद् गीता
॥ अथ द्वितीयोऽध्यायः २ ॥
सांख्ययोग

Song Supreme (Bhagavad Gita)
Chapter 2
Path of Light
(Saankhya Yoga)

- सञ्जय उवाच
1(1) तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥
- श्रीभगवानुवाच
2(2) कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
- 3(3) क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥
- अर्जुन उवाच
4(4) कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हवरिसूदन ॥
- 5(5) गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रूधिरप्रदिग्धान् ॥
- 6(6) न चैतद्विद्मः कतरन्नो गरीयो-
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥

- Sanjaya said
1(1) With kindness in heart
And with tears which hurt
When Arjun was a mess
Madhusudan said this.
- The Lord said
1(2) Dejection is the cage
At this critical stage
From whence it came
Arjun! is it not shame?
- 3(3) This impotency; leave
Unfit now to grieve
Weakness is unwise
"Terror of enemies"! rise.
- Arjuna said
4(4) Say Madhusudan now
On Bhishma Drona how?
The attack I can do?
They are worshipable too.
- 5(5) Begging is better
Than killing the elder
If elders are dead
The food will be red.
- 6(6) Whose win is good
Is not understood
For whom live; we
They stand there, see.

7(7) कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

8(8) न हि प्रपश्यामि ममापनुद्या-
द्यच्छोकमुच्छेषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नामृद्धं-
राज्यं सुराणामपि चाधिपत्यम् ॥

सञ्जय उवाच
9(9) एवमुक्त्वा हृषिकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥

10(10) तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

श्रीभगवानुवाच
11(-) **त्वं मानुष्येणोपहतान्तरात्मा**
** **विषादमोहाभिभवाद्विसंज्ञः ।**
कृपागृहीतः समवेक्ष्य बन्धू-
नभिप्रपन्नान्मुखमन्तकस्य ॥

Sampoorna Bhojapatri Gita — II-11
Abhinavagupta Gita — II-11

12(11) अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

13(12) नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

14(13) देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्रसिद्धीरस्तत्र न मुह्यति ॥

7(7) It is not clear, what should I do
What is right, too, I don't know
Please show the path, I come to you
Tell me master! which way to go.

8(8) For this sense blinding grief
Krishna! there is no relief
Even if I get world kingdom
Even if I get heaven chief-dom.

Sanjaya said
9(9) Having said so to Lord of sense
Winner of dark, who was tense
Said: "Oh Govind! I won't fight"
'Terror of enemies', then kept quiet.

10(10) With smiling face hence
Bharata! Said Lord of sense
To grieving one, following lines
In the middle of battle lines.

The Lord said
11(-) **Being human, your inner self, you**
lost
In depression, delusion your
identify is lost
With compassion, seeing relatives
of you
Standing on the face of Death, very
true!

12(11) You grieve for which none should grieve
On the top of that logic you give
For those who left and didn't leave
See my friend! wise never grieve.

13(12) Neither you, nor me
Nor these princes, see
Were non-existent ever
Will, in future, be never.

14(13) A person, in his body experiences
Childhood, youth, adulthood, old age in stages
He will get after body stage in same way
Knowing this, delusion gives a way.

** Present in Kashmiri Gita

15(14) मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदःखदाः ।
✓ आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

16(15) यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

17(16) नास्ततो विद्यते भावो नाभावो विद्यते सतः ।
✓ उभयोरपि दृष्टेऽन्तस्तत्स्वनयोस्तत्त्वदर्शिभिः ॥

18(17) अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
✓ विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

19(18) अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
✓ अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

20(19) य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
✓ उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

21(20) न जायते म्रियते वा कदाचि-
✓ न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो-
न हन्यते हन्यमाने शरीरे ॥

22(21) वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

23(22) वासांसि जीर्णानि यथा विहाय
✓ नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥

15(14) Heat and cold, pleasure and pain
Contact the senses again and again
Impermanent, they come and go
Bear them Bharata! Considering them so.

16(15) Who is not affected by those two
Oh best of men! Know now you
That person is immortal, sure
Pleasure pain same for him the pure.

17(16) The unreal exists not
Real, to exist, ceases not
Sees these both, seer of truth
He knows well ultimate truth.

18(17) Indestructible is that one you know
By which is pervaded all these, know
Destruction of that, can do none
That is eternal, immortal one.

19(18) This body, of it, that unending one
Unconcerned and eternal one
Said to be of definite end
So Bharata! Fight! Do not bend.

20(19) If any one thinks it can slay
If any other thinks, it can be slayed
Both of them know not, listen I say
It does not slay, it is not slayed!

21(20) It is never born, it never dies
It never comes, it never goes
Unborn, eternal, ancient untouched
If body is killed, it is not killed.

22(21) It is indestructible eternal one
It is unreducible and unborn one
How can he kill, who knows this well
And cause others to kill, Partha! Tell.

23(22) Like a man leaving clothes, that are torn,
Put on clothes, other new ones
Indweller leaving bodies, worn
Enters into bodies, other new ones.

✓ This shloka is present in Yoga Vasishtha

24(23) नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लृदयन्त्यापो न शोषयति मारुतः ॥

24(23) Arms pierce it not
Fire burns it not
Water wets it not
Wind dries it not.

25(24) अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

25(24) Unpierceable and unburnable
Unwetable and undriable
All pervading eternal stable
Ancient and immovable.

26(25) अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

26(25) Unmanifested unthinkable
It said to be, immutable
Knowing it as such, I say
Unfit to grieve in this way.

27(26) अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥

27(26) If you think it takes birth
If you think it meets death
Even then, here, let me say
Unfit to grieve in this way.

28(27) जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

28(27) For that is born, certain is death
For that is dead, certain is birth
Then for this inevitable, let me say
Unfit to grieve in this way.

29(28) अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

29(28) At the beginning none were there
Only in the middle exist all
At the end none will be there
Then why this grief at all?

30(29) आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

30(29) Sees it as wonderful, one
Says it as wonderful, one
Hears it as wonderful, one
Understands it fully, none.

31(30) देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

31(30) In dweller, eternal, and stable
Shines Bharata! In bodies all
Then about all beings, let me say
Unfit to grieve in this way.

32(31) स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ।

32(31) Even if you consider, duty, your own
It's unfit to grieve, let it be known
Better than a righteous war, well fought one
What is there for a warrior, Kunti's son!

✓ This shloka is present in Yoga Vasishtha

33(32) यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥

34(33) अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥

35(34) अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

36(35) भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥

37(36) अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥

38(37) हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

39(38) सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

40(39) एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥

41(40) नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

42(41) व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

33(32) War like this, an unsought one
Is heaven's door, unclosed one
Partha! Comes, war, like this one
For warrior who is deserving one.

34(33) If you don't fight now this war,
Partha! See! This righteous war
The dutifulness and your fame
Both will cease; so your name.

35(34) Future people will surely tell
Infamously how you fell
For a gentleman, let me tell
That's more than death also hell.

36(35) These warriors your close friends
Will think, they, your near ones
That in the war you gave way
Partha! Fearing you went away.

37(36) Those warriors your own foes
Will abuse you, in harsh words
Will accuse that, you fled away
What is the worst? Partha! Say!

38(37) If you are killed, heaven you gain
If you now win, earth you gain
Come on! Get up! You Kunti's son
Determined to fight war this one.

39(38) Consider same pleasure and pain
Victory, defeat and loss and gain
Then fight well war now you
Sins won't come, duty you do.

40(39) Self knowledge, to you, was told; first
Intellect path, you, listen now next
Intellect path, if any one takes
Bonds of the deeds, he then breaks.

41(40) No loss in, start of this path
Ill effects none; in this path
Even if little, is practiced this
Fear is lost, there is no miss.

42(41) Intellect of the endeavouring one
Single and firm, Oh Kunti's son
Intellect of the wavering one
Runs many ways, end is none

43(42) यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

44(43) कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

45(44) भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

46(45) त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मावान् ॥

47(46) यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

48(47) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

49(48) योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

50(–) *यस्य सर्वे समारम्भा निराशीर्बन्धनास्त्विह ।*
** *त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥*

Sampoorna Bhojapatri Gita — II-51
Abhinavagupta Gita — II-51
MB — II-189, Naradapurana — I-43

51(49) दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

43(42) In many flowering glittering words
Speak and talk the ignorant ones
They always quote the vedic words
Saying “what more than this exists?”

44(43) Full of desires, for heavy then wish
Work whole life to fulfil that wish
Activities many, the different ones
For pleasure, wealth, do desiring ones.

45(44) In pleasure and wealth who are fixed
Their minds are stolen, thinking mixed
When intellect is busy, and it moves
Peace is lost and the unrest grows.

46(45) Scriptures cover; characters three
Leave these three; you Arjun see
Duality leave and ever gentle be
Concerning not, be in self bliss thee.

47(46) When clear waters, in the river, flow well
What use is the water in the well?
Vedas, scriptures are like that
For knower of ultimate, who knows ‘THAT’.

48(47) Only for action you have the right
Fruits of actions; not your right
Cause for fruit you become not
In inaction, you get interested not.

49(48) Do your work, dutiful be
Winner of wealth, attached not be
Success or not, same you be
Evenness is the right way, see!

50(–) *Whose works all are surely free*
Who is, from desire and anger, free
Whose everything is offered in
relinquishing way
He is relinquisher, intellectual, let
me say.

51(49) Work for gain, is different I say
Winner of wealth! From intellect way
You take then, intellect route
Wretched are they, who seek fruit.

✓ This shloka is present in Yoga Vasishtha

** Present in Kashmiri Gita

- 52(50) बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
- 53(51) कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥
- 54(52) यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रेतव्यस्य श्रुतस्य च ॥
- 55(53) श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥
- अर्जुन उवाच
- 56(54) स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥
- श्रीभगवानुवाच
- 57(55) प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मान्येवात्माना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥
- 58(56) दःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
- 59(57) यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥
- 60(58) यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
- 61(59) विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

- 52(50) Aligned in intellect a person leaves
In this life the good bad deeds
Then align thyself in intellect way
Skill in works is the perfect way.
- 53(51) Leaving way of the work born fruits
Intellect path; take wise ones
Get free from; the bonds of life
Reach pure state, cross the strife.
- 54(52) When you cross this disturbed state
When you go through intellect gate
Then you reach the neutral state
For what is heard, to be heard, mate!
- 55(53) When your intellect, wavering one
Becomes stable and firm, Kunti's son
You will become even, get peacefulness
Aligned in path shall attain grieflessness.
- Arjuna said
- 56(54) The stable and able, how he lives?
Lord! Evennessful, how he stays?
Steady and wise, how he speaks?
How he sits and how he moves?
- The Lord said
- 57(55) Destroys one desires when
Partha! Those in mind's den
Contented, one, becomes when
Stable and able he is called then.
- 58(56) Shakes not in griefness when
Concerned not in happiness when
Leaves fear, anger, attachment when,
Stable and able he is called then.
- 59(57) Not attached to any thing when
In good, not good calm one is when
Neither he sinks, nor jumps when
Stable and able he is called then.
- 60(58) How it withdraws from the outside world
Turtle the organs, to its inside world
Like that withdraws, from objects when
Senses into self; stable and able he is; then.
- 61(59) Effects of objects will cease then,
Owner of body is unattached then
Interest in objects become nil then
One sees the truth, ultimate when.

- 62(60) यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥
- 63(61) तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥
- 64(62) ध्यायतो विषयान्पुंसः सङ्गस्तेषुपजायते ।
सङ्गात्सञ्जायते क्रमः क्रमात्क्रोधोऽभिजायते ॥
- 65(63) क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
- 66(64) रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥
- 67(65) प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥
- 68(66) नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥
- 69(67) इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥
- 70(68) तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
- 71(69) या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

- 62(60) Senses are dangerous, that you know
Carry away the minds they do so
Attach all men they, know Kunti's son!
Leave they none, even knowing one!
- 63(61) Regulates one, senses; frightful when
Concentrating on 'me', one sits when
Sense organs in his control when
That person's ability is stable then.
- 64(62) Man thinks about objects when
Attachment sprouts there and then
From attachment rises desire then
Anger from desire grows well then.
- 65(63) Delusion is born from anger then
From delusion is memory-loss then
From memory loss, nil intellect then
Man falls down, loses intellect when.
- 66(64) Like and dislike, one leaves when
Sense are diverted from objects when
In control of self they are there when
Peace and calmness gains one then.
- 67(65) All grief vanishes and peace comes when
Harm is nil and stability then
Intellect becomes stable thus when
Tranquillity is gained, no doubt, then.
- 68(66) Intellect nil, harmony absent when
Intention lost, nil intellect when
Peace goes, intention is lost when
Where is happiness for peaceless then?
- 69(67) As per senses mind moves when
In influence of senses it stays when
One's intellect is stolen away then
Like wind, screen, boat, boat man then.
- 70(68) Mighty armed! Listen you then
Regulates well his mind one when
Senses, from desires controls when
His ability is stable, it's sure then.
- 71(69) What is darkness for living beings all
That sees, controller, knower of all
In which is wakeful, living beings all
Sees as darkness, thinker, knower of all.

72(70) आपूर्यमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत्कामा यं प्रविशन्ति सर्वे
 स शान्तिमाप्नोति न कामकामी ॥

72(70) In waterful ocean, stable unmoving one
 How the rivers join, each, every one
 All desires join, merge, in peaceful one.
 Desireless, full stable unmoving one.

73(-) यस्यामतं तस्य मतं यस्य न वेद सः ।
 विज्ञानतामविज्ञातं विज्ञातमविज्ञानताम् ॥
 Kena Upanishad — II-3
 Sampurna Bhojapatri Gita — II-74

73(-) Who knows not, to him it is known
 Who knows, to him it is not known
 To knowers it is not known
 To non-knowers it is known

74(-) प्रतिबोधने तद् ब्रह्म विदित्वा लभ्यतेऽमृतम् ।
 ब्रह्म लब्ध्वा नैव किञ्चिद्व्यवशेषमवशिष्यते ॥
 Kena Upanishad — II-4
 Sampurna Bhojapatri Gita — II-75

74(-) Through awareness ultimate is
 known when
 One becomes ultimate there and then
 Ultimate is known when
 Nothing remains to be known then

75(-) ब्रह्मज्ञानं ब्रह्मलाभ एकमेव द्विधोदितम् ।
 ज्ञात्वा लब्ध्वाथवा ह्येतच्छान्तिमाप्नोति
 शाश्वतीम् ॥
 Sampurna Bhojapatri Gita — II-76

75(-) Knowing ultimate and gaining
 ultimate two
 Are same and one, known as two.
 Ultimate is known or gained when
 The eternal peace one gets then.

76(71) विहाय कामान्यः सर्वन्मुमांश्चरति निःस्पृहः ।
 निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

76(71) All desires leaves, one, when
 As unconcerned moves, one when
 “Mine” and “I” removes, one, when
 ultimate peace one gets then.

77(-) यदा सर्वे प्रमुच्यन्ते क्त्वा यस्य हृदि स्थिताः ।
 स भवत्यमृतो मर्त्यो ब्रह्म चात्र समश्नुते ॥
 Katha Upanishad — II-6-14
 Sampurna Bhojapatri Gita — II-78

77(-) From his heart desires all
 When one removes, one and all
 He becomes the immortal one
 He attains the ultimate ONE

78(-) यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
 स भवत्यमृतो मर्त्य एतावदनुशासनम् ॥
 Katha Upanishad — II-6-15
 Sampurna Bhojapatri Gita — II-79

78(-) Knots in the heart are cut when
 All of them are removed when
 That person becomes immortal one
 This is the teaching, let it be known

79(-) भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
 क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥
 Katha Upanishad — II-6-16
 Sampurna Bhojapatri Gita — II-80

79(-) Knots in the heart are cut then
 All the doubts are dispelled then
 All the works are diminished then
 Higher and lower are seen when.

✓ This shloka is present in Yoga Vasishta

80(72) एषा ब्रह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

80(72) Partha! All this is ultimate state
In that state no delusion, hate
At the end time if, there stay men
Ultimate exit they get then.

This is the path of light, in which **even a brave person gets disturbed seeing his close ones facing death**, the knowledge of self which is the light of self, stability of body, mind intellect of the man, **non reality of things not present at the beginning and end and present only in between like a dream**, generation of interest to know the aspects of stable and able, knowing and seeing the ultimate being one and the same are described.

श्रीमद् भगवद् गीता
॥ अथ तृतीयोऽध्यायः ३ ॥
कर्मयोग

Song Supreme (Bhagavad Gita)
Chapter 3
Path of Work
(Karma Yoga)

अर्जुन उवाच
1(1) ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥

2(2) व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

श्रीभगवानुवाच
3(3) लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥

4(4) न कर्मणामनारम्भात्तैश्चकर्म्यं पुरुषोऽश्रुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥

5(5) न हि कश्चित्क्षणमपि जातु तिष्ठत्यमकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

Arjuna said
1(1) If you consider, oh! Janardan
Intellect is superior to action
Then why do you assign this action
To me, Keshava! War, terrible one.

2(2) By your different changing lines,
Intellect wavers, thinking shakes,
Tell me one way, leave the rest
Show me that which is the best.

The Lord said
3(3) For this world, in ancient times
By me shown were, paths, two kinds
For seekers of self, the knowledge path
For endeavouring ones, the action path.

4(4) If one does not start the works
Will not attain the deedlessness
Just by renouncing works, action
Peace gets none and realises none.

5(5) Even for a moment can stay none
Without action, now let me warn
Driven by character does all one
From the nature, character is born.

6(6) कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

6(6) One who controls work organs
But in his mind keeps desires
He is of pleasures, wanting man
Called as fake one, is that man.

7(7) यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

7(7) One who controls work organs
And in his mind leaves desires
He is of pleasures, not wanting man
Called as a yogi, is that man.

8(8) नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥

8(8) Assigned work you must do
Stop inaction, better to do
For journey of body work is a must
For that journey, work is first.

9(9) यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

9(9) Actions always bind this world
Actions of sacrifice do not bind
Actions of sacrifice you do then
Without attachment Kunti's son.

10(10) सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

10(10) Creating together sacrifice, men
Said this then, the lord of men
Through this you all progress well
Your wishes, this may fulfil well.

11(11) देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

11(11) Let the divine wish you well
Let you wish the divine well
Mutually wish, you, each other well
Reap then best and you live well.

12(12) इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

12(12) Satisfied by your sacrifice, works
Let the divine grant, what you wish
With them one must share the fruits
Otherwise he is, thief of the fruits.

13(13) यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

13(13) One who shares the fruits of works
Gets released from all his sins
One who enjoys the fruits alone
Sinful he is, let it be known.

14(14) अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

14(14) Because of food beings are there
Because of rain, food is there
Because of sacrifice rain is there
Sacrifice occurs when work is there.

15(15) कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

16(15) Know, work is from the ultimate force
That ultimate is the unending source
Therefore all is from that ultimate
Established always in sacrifice gate.

✓ This shloka is present in Yoga Vasishta

16(16) एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

17(17) यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

18(18) नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥

19(19) तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

20(20) कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥

21(21) यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

22(22) न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानावासमवासव्यं वर्त एव च कर्मणि ॥

23(23) यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

24(24) उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

25(25) सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥

17(16) This cycle; one, who follows not,
Work as sacrifice considers not
Controlled by senses who enjoys lot
Partha! He wastes his life; all whole lot.

18(17) One who is happy, with himself
Satisfied always within the self
Contented who is in his self
His works are done, frees himself.

19(18) Nothing to gain or nothing to do
Nothing to lose, if he does not do
Nothing to seek and depends on none
Nothing to care, always free that one.

20(19) Then, always being desireless
You do well all your works
Who does well and desires not
He, achieves best and loses not.

21(20) Realisation through work only
Achieved Janaka and others, see!
Even seeing the good of men,
Fit to work well! So do then.

22(21) How behaves the best of men
So behave the rest of men
His example, they will show
Saying, "He did so! We do so!"

23(22) Partha for me in three worlds,
There are none, pending works
None to attain and none do
Still my works, I always do.

23(23) If I do not do that way
If I neglect, let me say
All men will go in that way
Will follow me in every way.

24(24) These worlds, will then go down
If action path, I do not own
For all the mix up, I will be the cause
All these men will suffer the loss.

25(25) How does a man, who knows not
Bharata! Does with attachment
So does a man, who know lot
For good of men, with detachment.

- 26(26) न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥
- 27(27) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥
- 28(28) तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥
- 29(29) प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥
- 30(30) मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥
- 31(31) ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥
- 32(32) ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढास्तान्विद्धि नष्टनचेतसः ॥
- 33(33) सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥
- 34(34) इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥
- 35(35) श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

- 26(26) Do not disturb the ignorant one
Who does the work with attachment
Can show him way, intelligent one
By doing the work with detachment.
- 27(27) Nature is root for all the work
Character, then, does all the work
Egoistic man, the ignorant one
Thinks, all the works, "I have done".
- 28(28) Mighty armed! Best of men!
Character, work; you know then
Character, character does interact
Attachment nil knowing that fact.
- 29(29) To character, nature, ignorant click
To character's work, they do stick
Intelligent leaves the ignorant one
Does not shake the ignorant man.
- 30(30) Surrender all the actions to me
Keep your mind in self, you see!
Greed you leave, attachment; leave
Fight you now, weakness; leave.
- 31(31) Those who follow, this; my way
Always in that detached way
Dedication full and jealousy-less
They will achieve, action-free-ness.
- 32(32) Those who do not follow my way
Always stay in attachment way
Dedication less and knowledge less
They will be in work-bound-ness.
- 33(33) Even the wisemen always act
As per nature that is the fact
Nature drives living beings all
What can do, then, control at all?
- 34(34) Organs always seek desires
In craving and hate float organs
None should go, in their way
They are enemies, let me say.
- 35(35) Though not perfect, better; own way
Than done well, some others' way
In one's own way, the death is best
Others' way: fearful, difficult test.

✓ This shloka is present in Yoga Vasishtha

अर्जुन उवाच
 36(36) अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
 अनिच्छन्नपि वाष्पेय बलादिव नियोजितः ॥

श्रीभगवानुवाच
 37(-) एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह ।
 ** सुखतन्त्र इवासीनो मोहयन् पार्थ तिष्ठति ॥
 Sampoorana Bhojapatri Gita — III-38
 Abhinavagupta Gita — III-38

38(-) कामक्रोधमयो घोरः स्तम्भदर्पसमुद्भवः ।
 ** अहङ्कारोऽभिमानात्मा दुस्तरः पापकर्मभिः ॥
 Sampoorana Bhojapatri Gita — III-39
 Abhinavagupta Gita — I II-39

39(-) हर्षमस्य निवर्त्यैष शोकमस्य ददाति च ।
 ** भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥
 Sampoorana Bhojapatri Gita — III-40
 Abhinavagupta Gita — III-40

40(-) स एष कलुषः क्षुद्रश्छिद्रप्रेक्षी धनञ्जय ।
 ** रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ॥
 Sampoorana Bhojapatri Gita — III-41
 Abhinavagupta Gita — III-41

41(37) काम एष क्रोध एष रजोगुणसमुद्भवः
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

42(38) धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

43(39) आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

44(40) इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

Arjuna said
 36(36) Then induced by what, Krishna! say
 Man does sin, in many a way
 Though not willing, he does so
 Forces him what, let me know.

The Lord said
 37(-) It is subtle and is great enemy of all
 It resides inside people all
 Along with sense organs all,
 It stays happily in them
 Deluding Partha! All of them.

38(-) It is desirous and angerful, true!
 It is very strong and terrible too
 It is Ego, the soul of Pride
 It is sinner, difficult to overcome.

39(-) It removes happiness, joy in brief
 It creates great sorrow and grief
 It causes great fear for people
 Again and again it deludes people.

40(-) It is polluted, impure lowly one
 It searches for faults of women and men
 It has aggressive nature, soul of delusion
 Know it as enemy, very great one.

41(37) Desire it is! Anger it is!
 Born from Rajas! Know it is!
 Great consumer! Great sinner!
 Destroy it and be winner.

42(38) Smoke covers fire, brightness; less
 Dust covers the mirror, clarity is less
 Placenta covers the child, all darkness
 Desire covers the mind, man then falls.

43(39) Never filled like a bottomless pot
 Like consuming fire, which stops not
 Enemy of wise, fights always
 Desire covers knowledge, from all ways.

44(40) Organs and mind and intellect
 Are, for desire, places; select
 Through them it deludes man
 Covers wisdom, falls, then, man!

** Present in Kashmiri Gita

45(-) इन्द्रियेभ्यः परं चेतः चेतसः सत्त्वमुत्तमम् ।
सत्त्वादथ महानात्मा महतोऽव्ययमुत्तमम् ॥
Katha Upanishad — II-6-7
Sampoorna Bhojapatri Gita — III-45

45(-) More than organs mind is great
More than mind purity is great
More than purity self is great
More than self unmanifested is great.

46(-) अव्यक्तानु परं ब्रह्म व्यापकं चाप्यलिङ्गम् ।
यज्ज्ञात्वा मुच्यते जीवो ह्यमृतत्वं च गच्छति ॥
Katha Upanishad — II-6-8
Sampoorna Bhojapatri Gita — III-46

46(-) More than unmanifested ultimate
is great
All pervading and causeless is
ultimate
Knowing that, person he comes
released, see!
He becomes immortal and is totally
free.

47(41) तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

47(41) Therefore, Bharata! Be careful
Control organs, you then well
Desire is sinner, destroy it
It's killer of wisdom, you kill it!

48(-) इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यौ ।
पृथगुत्पद्यमानानां ज्ञात्वा धीरो न शोचति ॥
Katha Upanishad — II-6-6
Sampoorna Bhojapatri Gita — III-48

48(-) Desire and anger are separate from
organs, know
Their rising and falling, one has to
know
Their place of origin, Ego, one has
to know
Knowing thus the wise person
grieves not, know.

49(42) इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

49(42) Organs, it is said, are much great
More than organs, mind is great
More than the mind, intellect great
Greater than intellect; that ultimate.

50(43) एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

50(43) Thus after knowing, the great ultimate
Positioning self in own self-gate
Catch that desire, don't hesitate!
Kill that enemy, strong man! Great!

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

This is path of work, where performance of
assigned duty without attachment, sacrifice in
the form of work without desire, necessity of
carrying out work for well being of people,
the nature of knowledgeable and ignorant,
**the nature and processes of ego the root of
desire and anger** and the way to destroy
anger and desire , the organs, body, mind,
intellect and supreme self, being
progressively greater than previous ones are
described.

श्रीमद् भगवद् गीता
॥ अथ चतुर्थोऽध्यायः ४ ॥
ज्ञानयोग

Song Supreme (Bhagavad Gita)
Chapter 4
Path of Knowledge
(Gnana Yoga)

- श्रीभगवानुवाच
1(1) इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥
- 2(2) एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥
- 3(3) स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥
- अर्जुन उवाच
4(4) अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥
- श्रीभगवानुवाच
5(5) बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥
- 6(6) अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ।
- 7(7) यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
- 8(8) परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

- The Lord said
1(1) This knowledge, the imperishable one,
Was taught by me to Vivasvata; sun
Vivasvata told Manu, his son.
Manu told Ikshvaku, his own son.
- 2(2) In this way in that order and line,
King - sages knew teaching of mine
In passage of time, it became past
Destroyer of enemies! It was lost.
- 3(3) That very path, the ancient one
Is told to you know, Kunti's son!
As you are devoted, my friend, the best
This knowledge is secret and also best.
- Arjuna said
4(4) Sun, Vivasvata, is from ancient time.
Krishna! You are born in recent time!
How did you tell him, let me know
Let me understand, here and now.
- The Lord said
5(5) Births were many
For you and me
I know them all
You; not at all!
- 6(6) Though I am unborn, unending self
Though Lord of beings, is my self
Controlling very nature of mine
I occur through the act of mine.
- 7(7) Whenever whenever, the right is harmed
Whenever whenever, the wrong has formed
When wrong is up and right is down
Then, Bharata! I become on my own.
- 8(8) To protect the good, and right men
To destroy the evil and wrong of men
To establish the right at each stage
I occur at right time, age by age.

9(9) जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

10(10) वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

11(11) ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

12(12) काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥

13(13) चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

14(14) न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

15(15) एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

16(16) किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

17(17) कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

✓ 18(18) कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

9(9) My birth and life, divine you know
Person, who knows that as much, so
When leaves his body, Arjuna, see!
Leaves rebirth and comes unto me!

10(10) Attachment, anger, fear; having left
Filled with me, taking shelter in me
Many sages, seers; binding they left
Became pure, and merged into me.

11(11) How people would relate with me
In same way, I fulfil, see!
Men always move with me
Partha! Now know this ye!

12(12) Desiring for success of the work
People worship in this world
Quick results do come from work
For the people, sure, of this world.

13(13) Four fold system is created by me
Division by character and work you see!
Though their identify is made by me
As unbounded, eternal you know me.

14(14) Action, work, do not stick to me
For fruits of action, cares not me
Who knows me fully in this way
Is not bound by deeds, let me say.

15(15) Performed work, knowing that way
The ancient seekers, knowers; they
Then, you also do in that way
Following pioneers is golden way.

16(16) 'Action is what', 'Inaction is what'
On this were sages deluded lot
Now I tell you action is what
You will be free of evil, knowing that.

17(17) One should understand what is work
One should know what is ill work
One should know what is non work
Deep and deeper are ways of work.

18(18) One who sees inaction in action
One who sees action in inaction
He is, sure, an intelligent man
He is able and his works are done!

✓ This shloka is present in Yoga Vasishta

19(19) यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
✓ ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

20(20) त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
✓ कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

21(21) निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
✓ शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

22(22) यदृच्छलाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

23(23) गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

24(–) **अहमन्नं सदान्नाद इति हि ब्रह्मवेदनम् ।**
ब्रह्मविद् ग्रसति ग्रासानासर्वं ब्रह्मात्मनैव हि ॥
Bhṛiguvalī – IV-10-6, Pashupatha Brahmana – 2
Sampoorna Bhojapatri Gita – X-24

25(24) ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

26(25) दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥

27(26) श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥

28(27) सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥

19(19) One who starts all his works
Completely free from all desires
In fire of knowledge, treated whose works
He is called as learned by knowing sires.

20(20) Attachment, to fruits leaves he, who
Depends on none and contended who
Though he is fully engaged in works
Actually he does not do those works.

21(21) Without any wants, minding the self
Leaving everything, living in self
As a tool of work, sees body who
Even if he does, he does not do.

22(22) Happy with what, comes in the course
Duality, aggression, leaves of course
Equally treats success or not
Even if he acts he is bound not.

23(23) Whose attachment nil, clear is who
Mind with knowledge aligns, he, who
Sacrificing works, does well who
His works are evaporated, now know you.

24(–) *Food is me, always consumer of food
is me
This is the calling of Brahman, you see!
Knower of Brahman consumes all
Brahman is the soul of everything, all.*

25(24) Offering is Brahman, fuel is Brahman
Offered by Brahman, in fire of Brahman
He will reach ultimate; Brahman,
Who aims all his works to Brahman.

26(25) Sacrifice for divine perform some
In that way Yogis worship them
In fire of Brahman sacrifice some
Offering self that they become.

27(26) Senses of body, sacrifice some
In the fire of control they perform
Sense objects, do sacrifice some
In the fire of senses they perform.

28(27) All the works of organs sacrifice some
With life energy action they perform
In the fire of self control, in full some
Lit by the light of their wisdom.

✓ This shloka is present in Yoga Vasishtha

- 29(28) द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥
- 30(29) अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥
- 31(30) अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥
- 32(31) यज्ञाशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकेऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥
- 33(32) एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥
- 34(33) श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥
- 35(34) तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥
- 36(35) यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेणि द्रक्ष्यस्यात्मन्यथो मयि ॥
- 37(36) अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानपूर्वेनैव वृजिनं सन्तरिष्यसि ॥
- 38(37) यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

- 29(28) Material sacrifices perform some
Of contemplation, Yoga perform some
Self study sacrifice perform some
Endeavouring, determined in full form.
- 30(29) Outgoing breath in incoming breath
Incoming breath in outgoing breath
With breath of life in well control
Perform followers of breath control.
- 31(30) Regulation of food practise some
Offering life in life, they perform
Sacrifice knowers are all of them
Their sins are cleared in sacrificedom.
- 32(31) Remains of sacrifice enjoy who
Reach the ultimate, sure, they do
Sacrificing actions does not who
Can't be of this world, know, you do.
- 33(32) Sacrifice, are of different kinds,
Described in Vedas, showing ways
Origin is work for all of them
If you know that, then freedom.
- 34(33) Knowledge sacrifice, is sure best,
Than material sacrifice, also rest
One's works all, now let me tell
In knowledge ocean conclude well.
- 35(34) That from teaching seers, know you may
Knowledgeable and experienced they
By approaching and serving them
And with respect enquiring them.
- 36(35) Knowing this, delusion is nil
Pandava, see, confusion is nil
Creation all, you can then see
In your own self and also me.
- 37(36) Even if you are most sinful
Even if with sinning acts; full
You can cross all your sin
With raft of knowledge, also win.
- 38(37) How blazing fire always burns
Into the ashes, pieces of woods
The knowledge fire always burns
Into the ashes, all the works.

39(38) न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

40(39) श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

41(40) अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

42(41) योगसन्न्यस्तकर्माणं ज्ञानसंज्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥

43(–) यथा रविः सर्वसान्प्रभुङ्क्ते
हुताशनश्चापि हि सर्वभक्षः ।
तथैव योगी विषयान्प्रभुङ्क्ते
न लिप्यते पुण्यपापैश्च शुद्धः ॥

Avadhoota Upanishad — 2
Sampoorna Bhojapatri Gita — IV-43

44(42) तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

39(38) Equal to knowledge, other purifier none
In this world, Arjun, know this one
The yogi who is endeavouring one
Will know in due course, doubt is none.

40(39) Gets knowledge, dedicated one
His own senses, who has won
Knowledge gives ultimate peace
In shorter time, with promptness.

41(40) Undedicated and ignorant one
Falls down, sure, doubting one
Here or there, Oh! Kunti's son!
For doubting man, happiness none.

42(41) Do your works in self aligned way
Eliminate doubts in knowledge way
Winner of wealth! Now let me say
Works do not bind in self full way.

43(–) Sun consumes all liquids well
Also fire consumes everything, all
Same way yogi digests pleasures, all
Being pure without taint of merits,
sins, all.

44(42) The ignorance - born doubts you cut
With knowledge sword in one spurt
Destroying doubts self-poised, be
Bharata! Stand up! Stable you be.

This is the path of knowledge, where lineage of teaching and learning, the emergence of divine leadership to protect the right and to destroy the wrong, four fold system of character and work, the inner meaning of work and non-work, **The "Brahman" being both the food and also the consumer**, the universal omnipresence of the "Brahman" the ultimate, different kinds of sacrifices and offerings, the supremacy of knowledge sacrifice, the qualities of teaching, essentiality of dedication to gain knowledge, destruction of doubts with knowledge sword and standing up in self aligned way, **yogi being like sun and fire** are described.

श्रीमद् भगवद् गीता
॥ अथ पञ्चमोऽध्यायः ५ ॥
कर्मसंन्यासयोग

Song Supreme (Bhagavad Gita)
Chapter 5
Path of Renunciation
(Karma Sanyasa Yoga)

- अर्जुन उवाच
1(1) संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥
- श्रीभगवानुवाच
2(2) संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥
- 3(3) ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥
- 4(4) सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥
- 5(5) यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥
- 6(6) संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥
- 7(7) योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
- 8(8) नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नाच्छन्स्वपन्श्चसन् ।

- Arjuna said
1(1) Renunciation of work then you hailed
Krishna! Again now, yoga you hailed.
Which is better, please let me know
One way conclusively, please tell now.
- The Lord said
2(2) Renunciation and the work path too,
Both are good, keep no doubt you.
But the renunciation of work,
Better is the yoga of the work.
- 3(3) As renunciator should be known he,
Hates not who and desires not, see!
Beyond duality is sure ever he,
From bondage, strong one! Ever free he.
- 4(4) Work and knowledge as separate
Speaks only child, let me intimate.
A wise one never differentiates see!
Result is same, for both know ye.
- 5(5) What state comes from knowledge path,
Same state comes from action path
Knowledge and work as same and one,
Sees who, sure, really sees that one.
- 6(6) Renunciation is the difficult one,
Than path of work, oh! Mighty one.
Attainer of Yoga, sage; ultimate
Quickly he will reach the ultimate.
- 7(7) Attainer of yoga, purified self,
Victor of senses, winner of self,
In self of all, who sees his self,
Though he acts he is free himself.
- 8(8) Though sees he, though listens he,
Though eats he, though breaths he,
Though sleeps and wakes talks he,
Though works and comes, goes he,

- 9(9) प्रलपन्विसुजनृहृन्मिषन्मिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥
- 10(10) ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
- 11(11) कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥
- 12(12) युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥
- 13(13) सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥
- 14(14) न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥
- 15(15) नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥
- 16(16) ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥
- 17(17) तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥

- 9(9) Though shuts and opens his eyes he,
The knower should always see,
That in the objects organs act,
And he himself does not act.
- 10(10) In that ultimate offering the works,
Leaving attachment, who ever works,
By the sins of works, he is not touched.
Like lotus leaf, by water is not touched.
- 11(11) With body and mind, intellect, he
Without attachment, by just organs he,
Carries out works, yogi you see,
For purification of self, always he.
- 12(12) Leaving fruits of work, self aligned one,
Attains peace with, work well done.
Desiring fruits of work, non aligned one,
Is bound by the fruits, is on the run.
- 13(13) All of the works leaving from his mind,
Remains happy ever, regulator of mind.
In city of nine doors lives in bliss,
No cause to do or nothing to wish.
- 14(14) Neither doer-ship, not even works.
Lord created not, in these worlds.
Neither union of the fruits of works,
Nature drives and does these works.
- 15(5) Anybody's sin, Lord accepts not,
Anybody's merit too, accepts not.
Ignorance covers knowledge when,
Mortals can't see, delude then!
- 16(16) This ignorance by knowledge when,
Is destroyed by self, you see then,
Knowledge shines full, like bright sun,
And reveals supreme, only one.
- 17(17) Thinking THAT and self in THAT
Aligned to THAT and aiming THAT
They attain the non-return path
Who clean defects in knowledge path.

✓ This shloka is present in Yoga Vasishtha

18(-) स्मरन्तोऽपि मुहुस्त्वेतत्स्पृशन्तोऽपि स्वकर्मणि ।
 ** सक्ता अपि न सज्जन्ति पङ्के रविकरा इव ॥
 Sampoorana Bhojapatri Gita — V-18
 Abhinavagupta Gita — V-18

18(-) Though remember often their actions,
 they
 Though are in touch with their
 actions, they
 Though appear to be interested in
 their actions, they
 Are not tainted like sun rays in the
 mud, sure they.

19(18) विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वापाके च पण्डिताः समदर्शिनः ॥

19(18) The respectful one, educated one,
 Elephant, cow, knowledgeable one,
 The dog and who eats that one,
 Sees equally these all who is wise one.

20(19) इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥

20(19) One can be free from cycle and bind,
 In the equality stationing the mind.
 Equality is quality, pure supreme.
 Being equal is being supreme.

21(20) न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥

21(20) Knower of Brahmin is, in IT fixed.
 Deludes not, in thoughts not mixed.
 Pleasant when happens, is not pleased,
 Unpleasant when happens, is not grieved.

22(21) बाह्यस्पर्शेष्वसक्तात्मा विन्दात्यात्मनि यत्सुखम् ।
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्रुते ॥

22(21) From external contacts detaching self,
 Realising the bliss in own self,
 In yoga of Brahman joining self,
 Unending bliss gets one self.

23(22) ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

23(22) The pleasures that are contact born
 Are cause of grief like sharp thorn,
 At the beginning and end oh! Kunti's son!
 In them rejoices no wise one.

24(23) शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
 कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

24(23) Who can resist the desire born speed
 Before leaving the body indeed
 That one is a Yogi, perfect one
 That man is surely a joyful one.

25(24) योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

25(24) Who is happy, stable in his own self
 Who is in-light in his own self
 He is Yogi, he will pass through ultimate gate
 He will transcend to the Supreme State.

26(25) लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

26(25) He will reach the supreme state
 Who is a seer, whose mind is in steady state
 Whose duality is lost with stable self
 For well being of all beings who offers himself.

- 27(26) कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥
- 28(27) स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
- 29(28) यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छभयक्रोधो यः सदा मुक्त एव सः ॥
- 30(29) भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

- 27(26) Desire, anger, leaves which one,
Mind in self, joins which one,
Knowing self, moves which one,
Supreme exist, gains that one.
- 28(27) Leaving completely external touch,
Centering eyes between brows as such,
In breath, out breath keeping same,
Breathing in harmony, in peaceful frame.
- 29(28) Joining organs, mind, intellect,
Aims who for freedom, state-perfect,
Leaving desire, fear, anger too,
He is yogi, is in freedom too.
- 30(29) As enjoyer of the sacrifices all
As supreme lord of universe, all
As well wisher of beings all
Knowing me well, peace get all.

This is the path of renunciation, where enquiry about renunciation and yoga of work, the supremacy of yoga of work, the oneness of work and knowledge, the freedom of yogi irrespective of whatever he may be doing, **the untouched purity of yogi, like sun rays being untainted though they come in contact with mud and muck**, complete dedication of yogi in supreme THAT-NESS, the wisdom of equanimity of knower, the way to unending bliss through being in self, and the way to peace through the knowledge of supreme supporter of all are described.

श्रीमद् भगवद् गीता
॥ अथ षष्ठोऽध्यायः ६ ॥
आत्मसंयमयोग

Song Supreme (Bhagavad Gita)
Chapter 6
Path of Meditation
(Dhyana Yoga)

- श्रीभगवानुवाच
1(1) अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥
- 2(2) यं संन्यासमिति प्रहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

- The Lord said
1(1) Without expecting fruits of works,
Who carries out well all his works,
He is renouncer, yogi who strives,
Not that one, fire; who leaves.
- 2(2) As renunciation, called which is,
That is same as what yoga is.
The intention when one leaves not,
Then yogi that one becomes not.

3(3)	आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः कारणमुच्यते ॥	3(3)	For seeker of yoga; the ever silent, Work is called the instrument. For attainer of yoga, it is meant, That control is, the instrument.
4(4)	यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते । सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥	4(4)	When in sense objects interested not, When in his actions attached not, When all intentions fully leave, Then one, yoga, really attains.
5(5)	उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥	5(5)	Let one lift self by self, Let down not, self by self, Self is best-friend of self, Self is worst-enemy of self.
6(6)	बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥	6(6)	Self is best friend of self, When self is won by one self. Self is worst enemy of self, When self is lost by one self.
7(7)	जितात्मनः प्रशान्तस्य परमात्मा समाहितः । शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥	7(7)	In heat and cold, loss and gain, In insult, praise, pleasure and pain, Peaceful is, the winner of self, Who is well, in supreme self.
8(8)	ज्ञानाविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥	8(8)	With knowledge wisdom satisfied self, Winner of senses, centred in self, That yogi is called the perfect one, For him, stone and gold, same and one.
9(9)	सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु । साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥	9(9)	For well wishers, friends, unconcerned ones, For enemies, relatives, neutral ones, For saints and sinners and every one, With equality behaves the supreme one.
10(10)	योगी युञ्जीत सततमात्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥	10(10)	The yogi should always be, In his self, know from me, Being alone, with mind; tranquil, Expecting nothing and owning nil.
11(11)	शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥	11(11)	Positioning himself in cleanly space, On a stable seat, sitting in peace, Which is not high, and not low, With a mat of grass, skin, cloth; so.
12(12)	तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥	12(12)	On a single point; concentrating mind, Claiming memory, and senses which bind, For the purification of; one's own self, Should meditate in peace oneself.

- 13(13) समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥
- 14(14) प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥
- 15(15) युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥
- 16(16) नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्चरतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥
- 17(17) युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥
- 18(18) यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥
- 19(19) यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥
- 20(20) यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
- 21(21) सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
- 22(22) यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

- 13(13) Keeping steady, the body, neck, head,
Straight and calm, with, cool head,
Keeping sight on the tip of the nose,
Not looking around; near or close.
- 14(14) Being fearless and tranquil in self,
Taking path of; the supreme self,
Controlling well mind, thinking of 'me',
Should be in yoga, being in 'me'.
- 15(15) Always being in self in this way,
Claiming the mind, in yoga this way,
Attains peace, in the ultimate way;
The place of "me", in the self-full way.
- 16(16) Yoga is not for; eats more who.
Yoga is not for; eats less who.
Yoga is not for; sleeps more who.
Yoga is not for; sleeps less who.
- 17(17) Appropriately who recreates, eats.
Appropriately who works and acts,
Appropriately who sleeps and wakes,
Destroys his grief, yoga he gains.
- 18(18) Mind is well regulated when,
In self alone, is positioned when,
For all desires, concerned not when,
One is established in yoga then.
- 19(19) Compared with peace, steadiness,
Of the lamp in a recess that is, windless,
Is the peace of the yogi's mind;
Which is called self aligned mind.
- 20(20) When one's mind, is tranquil,
When in yoga, it says still,
When self is seen, by the self,
When one is blissful, in own self,
- 21(21) Greatest happiness, is which state,
Absorbed by intellect, is which state,
Happiness, which, senses sense not,
Established where one moves not,
- 22(22) Greater than that gain, is no gain which,
Considers one, the greatest which,
Stationed where, grieves one not,
Reaching which state, shakes one not,

23(23) तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

23(23) Grief exists not, at which state,
That is yoga a supreme state.
With determination; is this state,
With unwavering mind; is this state.

24(24) सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

24(24) Wiping out desires and also needs,
Which are born from intention seeds,
Wavering senses; controlling with mind,
Steadying senses from running blind,

25(25) शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

25(25) Gradually, gradually withdrawing in,
House of steadiness; entering in,
Positioning mind in self, inside,
Stop thinking about all outside.

26(26) यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

26(26) Wherever, wherever runs, wavering mind,
From there and there bringing back mind,
Keeping it in the control of self,
And ensuring that it stays with self,

27(27) प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

27(27) Peaceful mind attains that one,
Who is yogi, the bliss, best one.
He becomes tranquil and calm one,
With ultimate; pure, he becomes one.

28(28) युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

28(28) Staying ever in own self-bliss.
Yogi becomes, fully, taint less,
Comes into touch with supreme one
Greatest happiness he has won.

29(-) स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्मृतः ।
स एव विष्णुं स प्राणः स कालार्गिः
स चन्द्रमाः ॥

29(-) He is Brahma and Shiva, Indra is he
As eternal, supreme, called is he
Verily Vishnu and life breath is he
Time, Fire, Moon also is he

Kaivalya Upanishad — 9
Sampoorna Bhojapatri Gita — VI-29

30(-) स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥

30(-) He is all, created is which
Also that to be created is which
Knowing Him, Death is overcome, true!
There is no other path to liberation, true!

Kaivalya Upanishad — 10
Sampoorna Bhojapatri Gita — VI-30

✓ 31(29) सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
✓ ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

31(29) All living beings, in his self,
In all living beings, his very self,
Sees yogi with harmonious self,
Sameness everywhere for that self.

✓ This shloka is present in Yoga Vasishta

32(-) आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पूरुषः ॥
Kaivalya Upanishad — 12
Sampoorna Bhojapatri Gita — VI-33

32(-) Making own self as lower fire stick
Making Pranava, (AUM(.)) as upper
fire stick
Churning the knowledge in practice way
Person burns the sins in bright way.

33(30) यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

33(30) Who sees, in everyone; “me”,
Who sees, everyone, in “me”.
He is always in touch with “me”,
With him always in touch “me”.

34(-) यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
Easha Vasya Upanishad — 6
Sampoorna Bhojapatri Gita — VI-34

34(-) Whoever sees beings all
Verily in his own self
And also in beings all
Verily sees his own self
He becomes pure hateless self

35(31) सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
✓ सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

35(31) Residing in all beings is “me”,
Whoever worships as ‘one’; “me”,
He always lives in; “me”,
Though moves always, now you see.

36(32) आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

36(32) His very self how one treats,
Arjuna others same way if he treats,
Pleasure, pain; same way, if he treats,
He is supreme yogi, ‘me’ he meets.

अर्जुन उवाच
37(33) योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

Arjuna said
37(33) When you teach this yoga to me,
Madhusudan! About equality to me,
My mind is wavering, I can’t see,
Stability is sometimes, lost by me.

38(34) चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

38(34) Krishna! Mind is wavering one,
Strong, forceful, and dangerous, one
Like cyclone wind, difficult to stop,
I am afraid, then, how to stop.

श्रीभगवानुवाच
39(35) असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

The Lord said
39(35) No doubt my dear oh! Great one,
Mind is wavering, difficult one,
Cyclone wind is stopped by mount,
Stop this mind with intellect mount.

✓ This shloka is present in Yoga Vasishta

40(36) असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥

अर्जुन उवाच

41(37) अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

42(38) कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

43(39) एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥

श्रीभगवानुवाच

44(40) पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिदुर्गतिं तात गच्छति ॥

45(41) प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

46(42) अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

47(43) तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

48(44) पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

40(36) Without self control yoga is hard,
This I agree, oh! My dear lad!
With control of self, not at all hard,
With practice, detachment, it's not hard.

Arjuna said

41(37) What happens to the faithful one,
Who practices yoga, endeavouring one,
If his mind, wavers on the way
What way he goes, please now say.

42(38) Losing the worlds; this, that, both,
Losing yoga of supreme path,
Like evaporated, weakened cloud,
Will he perish, tell my lord.

43(39) Krishna! This my fear and doubt,
You can dispel, there is no doubt.
None can clear apart from you,
Therefore clarify; you please do.

The Lord said

44(40) Neither in this, and, in that not,
Harm for him is there naught.
The doer of good, now you see,
My dear! Arjuna! falls not he.

45(41) To good worlds; surely he goes,
There, for long time happily lives,
Reaches then he, wealthy homes.
Loser of yoga, gets good place.

46(42) Or he gets, the company of good,
Yogis whose thinking is good,
Good company, see, in this world,
To attain is truly very hard.

47(43) There he finds his old way,
The yogic way, intellect way,
He endeavours in that way,
He is then on realisation way.

48(44) Because of his, own good past,
He regains yoga, and not lost.
He who wills for the yogic way,
Crosses sound supreme and is on way.

49(45) प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

50(46) तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

51(47) योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

49(45) One who strives on; on, and on,
Yogi he is, he has already won.
After the effort of many, many lives
To supreme state that one moves.

50(46) Yogi is better than contemplating ones,
Yogi is better than knowledgeable ones,
Yogi is better than workful too,
Therefore, Arjuna! Yogi become you.

51(47) Amongst yogis endeavouring ones,
Who sees me in the inner place,
With dedication who worships 'me'.
That one is best, so says me.

This is the path of meditation and self-control,
where the method of self improvement, the
supremacy of appropriateness, the greatest
bliss in meditation, the vision of inner self,
**The ultimate one being generator, operator,
dissolver and supreme, reaching the
ultimate through churning "pranava" (AUM)**
with inner self the yoga of equality, the way
of control the wavering mind, the state of
loser of yoga, and the supremacy of yoga are
described.

श्रीमद् भगवद् गीता
॥ अथ सप्तमोऽध्यायः ७ ॥
विज्ञानयोग

Song Supreme (Bhagavad Gita)
Chapter 7
Path of Wisdom
(Vignana Yoga)

श्रीभगवानुवाच
1(1) मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥
2(2) ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥
3(3) मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

The Lord said
1(1) Arjuna! Engaging mind in me,
Perform yoga taking shelter in me.
Doubtless, then, you will know me,
How is that way know from me.
2(2) That knowledge, the wisdomful,
Leaving nothing, I will tell.
Knowing which is nothing to know,
Here in this world, listen you so.
3(3) One man amongst thousand men,
May strive to realise now and then.
Amongst many a striving one,
Knows me fully some rare one.

4(4) भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
✓ अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

4(4) Land and water fire too,
Air and space, mind, intellect too,
To these seven, then adding ego,
Eight fold my nature, now you know.

5(5) अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

5(5) This my nature is the lower one,
Apart from this is the higher one,
Life of living beings is which one,
Supports this world, oh! Mighty one.

6(6) एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

6(6) These are origin of beings all,
These are cause for beings all.
Origin of all worlds is sure me,
Beginning also the end is me.

7(7) मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

7(7) There is nothing greater than me,
There is nothing higher than me.
All these worlds are strung on me,
Like diamonds on string, now you see!

8(8) रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

8(8) Taste in water: me, Kunti's son!
Brightness: me, of moon and sun.
In all the vedas, "Aum" is me,
Sound in space is also me
Man's manliness is sure me.

9(9) पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥

9(9) The scent of earth is sure me,
Brilliance of fire is also me.
The life of all beings is me,
Temper of tempered is also me.

10(10) बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

10(10) Seed of all beings is me,
The ancient one, Partha! See.
The intelligence of intelligent is me,
Brightness of bright is also me.

11(11) बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

11(11) The strength of strong ones is me,
When it is desireless, know now ye.
In the living beings desire is me,
When opposing wrong, now you see.

12(12) ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

12(12) And, whosoever is Sattvik one,
Who is Rajasik, Tamasik one,
They exist because of me,
In them, not me, they are in me.

13(13) त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

13(13) Deluded by these characters three,
All these worlds cannot see,
The ultimate and supreme: me,
Character covers truth, now you see.

✓ This shloka is present in Yoga Vasishta

- 14(14) दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥
- 15(15) न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥
- 16(16) चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥
- 17(17) तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥
- 18(18) उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥
- 19(19) बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥
- 20(20) कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥
- 21(21) यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
- 22(22) स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥
- 23(23) अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता सिद्धान्यान्ति
सिद्धव्रताः ॥

- 14(14) This illusion is created by me.
It's divine and characterful, see.
This illusion is difficult to cross,
Taking refuge in me one can cross.
- 15(15) Doers of evil, ignorant men,
My refuge, take not, lonely men.
In illusion, their knowledge is lost,
With devilish nature, they are lost.
- 16(16) Arjuna! Hear, doers of good,
Worship me in four ways: good.
Men in distress, seekers of wealth,
Men of knowledge, seekers of truth.
- 17(17) In them, knowledgeable is steady every way,
Excels in devotion in the singular way.
Greatly dear to knowledgeable is me,
Greatly dear is knowledgeable to me.
- 18(18) Noble are surely all of them see!
But knowledgeable is certainly me.
Stable he is, aligned in self,
For him supreme goal is myself.
- 19(19) After the end of many births see!
Knowledgeable takes refuge in me.
Realises all this as all pervading one,
Such great soul is really rare one.
- 20(20) With many desires whose knowledge is lost,
Who worship others for results; quick, fast,
Follows this, that or any other way,
They are limited by nature, know you may.
- 21(21) When a devotee worships in whatever way,
When in dedication worships that way,
His dedication is made stable by me,
In his way, he is supported by me.
- 22(22) With dedication, if worships one,
Aligned in dedication, is when one,
He will get whatever he wants,
It is me who fulfils his wants.
- 23(23) Limited are fruits in that way,
Fruits of thoughtless, let me say.
Whom worships one, them; he will get,
Surely me, my devotee will get.

24(-) यक्षान्विद्याधरान्यान्ति गन्धर्वस्तत्परायणाः ।
 ** भूतान्भूतयजो यान्ति मद्भक्ता यान्ति मामपि ॥
 Abhinavagupta Gita – VII-24
 Sampurna Bhojapatri Gita – VII-24

24(-) Celestial ones, their worshippers get
 Angels, their own worshippers get
 Elemental deities, their devotees get
 Surely me, my worshippers do get.

25(24) अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 परं भावमजानन्तो ममाव्यमनुत्तमम् ॥

25(24) Non intelligent considers me in form,
 Me is really without any form.
 Know not they me as supreme one,
 As immutable, as second to none.

26(25) नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोके मामजमव्ययम् ॥

26(25) Illuminated, to all is not me,
 By illusion of my yoga, covered is me.
 Ignorant world knows, not me,
 Immutable, unborn is sure me.

27(26) वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

27(26) Past of beings is known by me.
 Present of beings is known by me.
 Future of beings is known by me.
 Arjuna! Any one knows not me.

28(27) इच्छद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
 सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥

28(27) Like and dislike bind man well.
 This deluding pair make life hell.
 All beings are under their spell,
 From time of birth, now let me tell.

29(28) येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

29(28) But good deeds, those who do,
 Remove their sin, those who, too,
 From deluding pair, they get free,
 Strong willed ones, who worship me.

30(29) जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥

30(29) For release from, the decay and death,
 Who takes my shelter, strives forthwith,
 They will come to know, that ultimate,
 Will know the self, and work my mate!

31(30) साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

31(30) In being is me, in divine is me,
 In sacrifice is me, in all this is me.
 Who knows this, he will know me,
 At times of journey, aligned in me.

इति श्रीमद्भगवद्गीतासूपनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 विज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

This is the path of wisdom, where rarity of
 realised person, the lower eight fold nature of
 the supreme, the higher nature, the inner
 stringing way of the great one; the essence of
 all; the origin of all beings, the four way of
 worship, the supremacy of the knowledgeable,
the worshipping one obtaining whatever

one worships, the indirect and direct ways to the ultimate, the formlessness of supreme, the highest knowledgeable one, and mention about that ultimate, self, work, beings, divine and sacrifice are described.

श्रीमद् भगवद् गीता
॥ अथ अष्टमोऽध्यायः ८ ॥
अक्षरपरब्रह्मयोग

Song Supreme (Bhagavad Gita)
Chapter 8
Path of Imperishable
Supreme Ultimate
(Akshara Parabrahma Yoga)

अर्जुन उवाच
1(1) किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥

Arjuna said
1(1) What is ultimate, self is what?
Best of persons, work is what?
And as being is called what?
Then as divine is said what?

2(2) अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥

2(2) In this body, is known that,
As sacrifice, tell me that.
At end of life's journey, how,
Knows you yogi, tell me now.

श्रीभगवानुवाच
3(3) अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥

The Lord said
3(3) Imperishable supreme is ultimate,
Inner essence is self, my mate!
Cause for birth of living being all,
Is known as work by one and all.

4(4) अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥

4(4) Being is that which perishes, you see,
The "person" is really divine, know ye.
In this body the sacrifice is 'me',
Best of men know this from me.

5(5) अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

5(5) At time of end who thinks 'me'
Leaves body, who, remembering 'me',
He will attain the state of 'me',
There is no doubt, know from me.

6(6) यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

6(6) Whatever intends and remembers one,
While leaving body thinks that one,
That alone he attains, Kunti's son,
As thoughtful, he becomes in that one.

7(7) तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥

7(7) Therefore, Arjuna! At all time ye,
Keep on fighting remembering 'me'
Mind and intellect offering to 'me',
No doubt, you will come, to only me.

8(8) अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थनुचिन्तयन् ॥

8(8) Joined in yoga in practice way,
Keeping mind from going astray
Who thinks of supreme person divine
He reaches Partha! That person divine.

9(-) यथा नद्यः स्यन्दमानाः समुद्रे
गच्छन्त्यस्तं नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥

Mundaka Upanishad — 3.2
Sampoorna Bhojapatri Gita — VIII-9

9(-) Into the ocean how the rivers flow
Into it, losing name and form how
they go
Into the ultimate divinity the
knowers flow
Losing name, form they unite with
the supreme glow

10(9) कविं पुराणमनुशासितार -
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप -
मादित्यवर्णं तमसः परस्तात् ॥

10(9) Knower is who, ancient who,
Ruler is who, protector who,
Atomic than atomic is who,
Supporter of all, is surely who,
In inconceivable, form is who,
Shining like, the Sun is who,
Causes life, to every one who,
Beyond the all darkness who,

11(10) प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् -
स तं परं पुरुषमुपैति दिव्यम् ॥

11(10) At the time of journey thinking of him,
In devotion and yoga, mind fixed on him,
Concentrating energy between the brows,
That supreme person, one reaches and
knows.

12(11) यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥

12(11) Knowers say as imperishable which;
Seers enter leaving attachment which;
Seekers of ultimate, will move for which;
That state, let me describe, supreme is which;

13(-) यच्च वाचा नाभ्युदितमभ्युद्यते च येन वाक् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Kena Upanishad — I-4
Sampoorna Bhojapatri Gita — VIII-13

13(-) Speech cannot speak about which
Speech can speak because of which
Know that as ultimate divine one
Not this which is worshipped as
divine one.

14(-) मनुते यन्न मनसा येनाहुश्च मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Kena Upanishad — I-3
Sampoorna Bhojapatri Gita — VIII-14

14(-) Mind cannot feel about which
Mind can feel because of which
Know that as ultimate divine one
Not this which is worshipped as
divine one.

15(–) यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
Kena Upanishad — I-6
Sampoorna Bhojapatri Gita — VIII-15

15(–) Eyes cannot see that which
Eyes can see because of which
Know that as ultimate divine one
Not this which is worshipped as
divine one.

16(–) शृणोति यन्न श्रोत्रेण येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
Kena Upanishad — I-7
Sampoorna Bhojapatri Gita — VIII-16

16(–) Ears cannot hear that which
Ears can hear because of which
Know that as ultimate divine one
Not this which is worshipped as
divine one

17(–) प्राणीति यन्न प्राणेन प्राणः प्राणीयते यतः ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
Kena Upanishad — I-8
Sampoorna Bhojapatri Gita — VIII-17

17(–) Breath cannot give life to which
Breath can become alive because
of which
Know that as ultimate divine one
Not this which is worshipped as
divine one.

18(–) एतद्ध्येवाक्षरं ब्रह्म एतदेवामृतं परम् ।
एतदेवाव्ययं ज्ञात्वा यो यदिच्छेत्तदाप्नुयात् ॥
Katha Upanishad — I-2-16
Sampoorna Bhojapatri Gita — VIII-18

18(–) This is verily imperishable ultimate
This is verily immortal support
This is verily non-reducing spirit
Knowing It one attains supreme
stage

19(–) एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा प्राप्नोति परमां गतिम् ॥
Katha Upanishad — I-2-17
Sampoorna Bhojapatri Gita — VIII-19

19(–) Best is this support
Supreme is this support
Knowing this support
One attains ultimate state

20(12) सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥

20(12) All gates of body, regulating well,
Confining mind, in own heart, well,
In head; life energy, centering well,
Being established in the yoga, well,

21(13) ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

21(13) Thinking, uttering one letter 'AUM'
Experiencing the one spirit 'AUM'
Who departs leaving bodily state,
He attains the supreme state.

22(–) तदेतदक्षरं ब्रह्म स प्राणो वाङ्मनश्च सः ।
तत्सत्यममृतं चैव तद्विद्धि भरतर्षभ ॥
Sampoorna Bhojapatri Gita — VIII-22

22(–) That verily is imperishable ultimate,
true
That is life breath and mind too
That is Truth and immortal too
Best of Bharatas! Know that, you

23(-) प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥
Mundaka Upanishad — III-2-4
Sampoorna Bhojapatri Gita — VIII-23

23(-) *Pranava, AUM(.), is the bow
Self, Atman, is the arrow
Brahman, that ultimate, is the target
With alertness, it must be hit
So that it becomes one with That.*

24(-) धनुर्गृहीत्वैवमिदं महास्त्रं शरं ह्युपासानिशितं
विधाय ।
आयम्य तद् भावगतेन धीरा लक्ष्यं
तदेवाक्षरमित्यवैहि ॥
Mundaka Upanishad — III-2-3
Sampoorna Bhojapatri Gita — VIII-24

24(-) *Taking Pranava AUM(.) bow as
weapon the great
Aiming Atma arrow sharpened by
meditation, great
Drawing with feeling yogi,
Brahman as target
Discharges so that arrow becomes
one with target
That way, Atma-arrow becomes one
with Brahman-target*

25(14) अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

25(14) Who always thinks ne other than 'me',
Who constantly remembers only 'me',
He gets Partha! Quite easily 'me',
Always aligned, the yogi is he.

26(15) मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

26(15) There is no rebirth for who gets 'me',
Rebirth is abode of pain, impermanent, see!
Great souls are in freedom state.
For realised one is that supreme state.

27(16) आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

27(16) Worlds up to the ultimate one,
Cause return, know Kunti's son.
For that person, me; who has won,
Return is none, rebirth none.

28(17) सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

28(17) Thousand ages, let me say,
Together make a cosmic day.
Thousand ages, that is right!,
Together make a cosmic night.

29(18) अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

29(18) At dawn emerges every form,
From that, which is without form.
At night merges every form,
Into that, which is without form.

30(19) भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥

30(19) All living beings come and go,
Again and again that you know.
Merges each one, right when comes,
Emerges each one, dawn when comes.

31(20) परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

31(20) Beyond, that, without form,
There is another with no form.
Perishes not, that formless at all,
Perish when, living beings all.

32(21) अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

33(22) पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यं प्राप्य न पुनर्जन्म लभन्ते योगिनोऽर्जुन ॥
Sampoorna Bhojapatri Gita — VIII-33/2

34(–) यस्यान्तःस्थानि भूतानि **यत्र सर्वं प्रतिष्ठितम् ॥**
Sampoorna Bhojapatri Gita — VIII-34/2

35(23) यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

36(24) अग्निर्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

37(25) धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

38(26) शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥

39(27) नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

40(28) वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अक्षरपरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

32(21) Imperishable is, that formless.
Ultimate goal, that formless.
Return is nil, from that sense.
That is my state, supreme state.

33(22) Apart from devotion, other way none,
To gain that 'Person', supreme one,
Gaining whom rebirth occurs not
For yogis Arjuna, also death is lost

34(–) Within who dwell, beings all.
Where is established is this all

35(23) Return people, at which time,
Return not people, at which time.
When, yogis, leave at end time,
Know, Bharata!, the secret of time.

36(24) Like day and fire and also light,
Half year warm, half moon; bright,
Clear path is the supreme path,
There is no return in that path.

37(25) Like night and smoke and darkness,
Half year cool and half moon less,
Clear not is, the ignorant path,
There is return in that path.

38(26) Light and darkness these two ways,
In this world are the eternal ways,
One way is the non return way,
One way is the returning way.

39(27) Yogi knows, these two ways,
Undeluded is he, sure, always,
Therefore my dear Arjuna you,
Become yogi, that you do.

40(28) In knowledge, tempering, gain is what,
In sacrifice, giving, gain is what,
Beyond that gains is that ultimate,
Knowing this, yogi, attains that state.

This is the path of imperishable supreme
ultimate where the meanings of ultimate, self,
work, being, person and sacrifice; the way to
be with ultimate at the time of journey of end
of body, **The way ultimate one cannot be**

grasped by organs, mind and breath but they grasp their objects because of the ultimate, the supreme state of 'AUM' the supreme state of self, **Reaching the target of Brahman with Bow of Pranava and arrow of self**, the cyclic merging and emerging nature of beings, the way of devotion to reach imperishable ultimate state, the returning and non returning ways, and the supreme gain at ultimate state are described.

श्रीमद् भगवद् गीता
॥ अथ नवमोऽध्यायः ९ ॥
राजविद्याराजगुह्ययोग

Song Supreme (Bhagavad Gita)
Chapter 9
The Path of Royal Knowledge and
Royal Secret
(Raja Vidya Raja Guhya Yoga)

- श्रीभगवानुवाच
1(1) इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥
- 2(2) राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥
- 3(3) अश्रद्धाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥
- 4(4) मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववास्थितः ॥
- 5(5) न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥
- 6(6) यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

- The Lord said
1(1) Now let me tell the secret most,
Jealousless one! This is top most.
The knowledge with wisdom it is,
Knowing which, freedom from evil is.
- 2(2) This royal knowledge is pure one,
This royal secret is best one.
Realisable, right and directly won,
Imperishable one, quite easily done.
- 3(3) A person, in whom, dedication; nought,
For this right way endeavours not,
He will return and gets 'me' not,
This deathful world, crosses, he not.
- 4(4) All this world is pervaded by 'me',
Without any form, really is 'me',
All beings are, situated in 'me'
In them, not situated is 'me'.
- 5(5) Living beings are not in 'me',
See! Splendour of yoga in 'me'
Creating beings, supporting them,
'myself' does not stay in them.
- 6(6) Wind, eternally is in the sky,
Reaching every part of the sky,
All living beings stay in 'me'
Supported by each part of 'me'.

7(-) एवं हि सर्वभूतेषु चराम्यनभिलक्षितः ।
 ** भूतप्रकृतिमास्थाय सह चैव विनैव च ॥
 Sampoorana Bhojapatri Gita — IX-7
 Abhinavagupta Gita — IX-7

7(-) In the same way in beings all
 Moves me, being not noticed at all
 Assuming elemental nature, true,
 With them and without too

8(7) सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

8(7) All living beings, see! Kunti's son,
 Come from nature, my own one,
 At end of creation to into 'me',
 At start of creation come from 'me'.

9(8) प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

9(8) Assuming the nature of 'me',
 Again and again, them, sends out 'me',
 Living beings are helpless, see!,
 Controlled by the nature of 'me'.

10(9) न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

10(9) By these actions is bound not 'me',
 Winner of wealth! Now listen 'me',
 As unconcerned one, stays ever 'me',
 In those actions, not interested 'me'.

11(10) मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

11(10) Nature, under supervision of 'me',
 Produces moving, non-moving, see!
 Because of the fact, this very one,
 World revolves then, Kunti's son!

12(11) अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
 परं भावमजानन्तो मम भूतमहेश्वरम् ॥

12(11) Ignorant ones know not 'me',
 Residing in human body is 'me'.
 They know not supremacy of 'me',
 Lord of all beings is really 'me'.

13(12) मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

13(12) With false hopes, with false works,
 With false knowledge, thoughtless ones,
 They follow the, demonic ways.
 Deluded nature acquire those ones.

14(13) महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

14(13) With right hopes, with right works,
 With right knowledge, thoughtful ones,
 They follow the pure, divine ways,
 Worship me alone the devoted ones.

15(14) सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ।

15(14) They always, praise, extol me,
 The determined, endeavouring, see,
 Ever aligned ones worship me.
 With devotion prostrate to me,

16(15) ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

16(15) Knowledge sacrifice, offering to 'me',
 They pray and worship 'me',
 Seeing different ways, one way; 'me'
 The multifaceted universal, 'me'.

** Present in Kashmiri Gita

- 17(16) अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥
- 18(17) पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥
- 19(18) गतिर्भर्ता प्रभुः साक्षि निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥
- 20(19) तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥
- 21(20) त्रैविद्या मां सोमपाः पूतपापा-
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥
- 22(21) ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना-
गतागतं कामकामा लभन्ते ॥
- 23(22) अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
- 24(23) येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥
- 25(24) अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

- 17(16) Offering is me, sacrifice; me,
Oblation and herb also me,
Formula me, fuel is me,
Fire is me, process is me.
- 18(17) Father of the world, is sure me,
Mother, sustainer, grandfather, me
The knowledge, pure, 'AUM' is me,
Vedas, all four are surely me.
- 19(18) Goal, supporter, lord, witness; me,
Shelter, refuge, well wisher; me,
Origin and also the end is me,
Treasure, imperishable seed is me.
- 20(19) Generated is the heat by me.
Rain is caused, stopped by me,
Immortality and death is me,
Being, non-being Arjuna! Me.
- 21(20) Having learnt three vedas,
With, offerings, worshipping me,
With sacrifice, removing sins,
For heavens who pray see,
Gaining lot, good work fruits,
They enjoy heavens know ye,
Stay they long in divine worlds,
Divine pleasures enjoying, see!
- 22(21) Enjoying, vast, heavenly worlds,
When reduced are good work-fruits,
Return to the mortal worlds,
Thus come and go seeker of desires.
- 23(22) In none-other way who think about me
In devoted way who worship well me
They are ever aligned, united with me
Their progress, welfare takes care me.
- 24(23) Even those worship others, who,
With dedication worship, who,
Even they actually worship, 'me',
Though worship indirectly see!
- 25(24) Enjoyer of all sacrifices is me,
The lord of "all sacrifices" is me,
But those who know not, me,
They ultimately fall down, see.

26(25) यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

27(26) पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥

28(27) यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

29(28) शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

30(–) अचिन्त्यमव्यक्तमनन्तरूपं
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
तमादिमध्यान्तविहीनमेकं
विभुं चिदानन्दमरूपमद्भुतम् ॥

Kaivalya Upanishad — 8
Sampoorna Bhojapatri Gita — IX-30

31(–) उमासहायं परमेश्वरं प्रभुं
त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
हृत्पुण्डरीके विरजं विशुद्धं
संचिन्तयेद् ब्रह्मरूपं विशोकम् ॥

Kaivalya Upanishad — 9
Sampoorna Bhojapatri Gita — IX-31

32(29) समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

33(30) अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

26(25) Divine worshippers seek divine, see,
Parent worshippers seek parents, see,
Element worshippers seek elements see,
Worshippers of me seek only me.

27(26) A leaf, flower, or water you see,
With devotion whoever offers to me,
That devotee's divine offering to me,
That pure heart's offering, accepts me.

28(27) Whatever you do, what eat, you,
Whatever sacrifice, offerings you do,
What tempering is done by you,
Offering to 'me', that you do.

29(28) Thus, be free from binding of works,
Which give good or not good fruits,
In renunciation yoga be aligned to me,
Being free you will come only to me.

30(–) Unthinkable, unmanifested, infinite form
Cause of ultimate, pure, tranquil,
immortal form
Without beginning, end and the only one
Lord, consciousness-bliss formless
wonderful one

31(–) One has to meditate on, with Uma,
Shiva the Lord
Three-eyed, blue-necked, tranquil lord
In own taintless, purest, lotus heart
Thinking about griefless form of
ultimate – THAT

32(29) For all living beings equal is 'me',
None is dear or enemy to 'me'.
Who in devotion worships 'me',
In them; 'me', they are in 'me'.

33(30) Even an evil doer comes to me,
With none-other way worshipping me,
That man will be right man see,
He is on the right way of 'me'.

✓ This shloka is present in Yoga Vasishtha

34(31) क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

35(32) मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

36(33) किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

37(34) मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
राजविद्याराजगुह्ययोगो नाम
नवमोऽध्यायः ॥ ९ ॥

34(31) Soon he will be self-right man,
Permanent peace gets that man.
This my word know now ye,
Never falls the devotee of me.

35(32) Those who take refuge in me,
Whoever may that person be,
Whatever is his origin be,
He will attain supreme goal, you see.

36(33) Then about knowledgeable what to say?
About devotees, saints what to say?
Having come to impermanent worlds you see,
They will become free by worshipping me.

37(34) Keep mind in me, be devoted to me,
Do sacrifice to me, bow down to me,
Be aligned to me, be ever in me,
Keep goal as me, you will come to me.

This is the path of royal knowledge, royal secret where ever pervading nature of self, **the ultimate one moving and being in all without being noticed like air**, the origin and end of all beings, the way of deluded ones, the way of devoted ones, the omniscience of supreme, the limited happiness of heaven seekers, the transcendental unthinkable unmanifested, **infinite formless form of conscious-bliss of AUM (Shiva) and UMA (Shakti)** the supremacy of equality and the way of surrendering to supreme self are described.

श्रीमद् भगवद् गीता
॥ अथ दशमोऽध्यायः १० ॥
विभूतियोग

श्रीभगवानुवाच
1(1) भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

Song Supreme (Bhagavad Gita)
Chapter 10
The Path of Divine Splendours
(Vibhuti Yoga)

The Lord said
1(1) Mighty armed! Hear you now
Supreme words, from me now.
You are listening with interest,
Speaks me now in your interest.

✓ This shloka is present in Yoga Vasishtha

2(2)	न मे विदुः सुरगणाः प्रभवं न महर्षयः । अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥	2(2)	Even the gods know not, see, Not even seers, origin of 'me', Earlier than all seers is 'me' Earlier than all of them; is me.
3(3)	यो मामजमनादिं च वेत्ति लोकमहेश्वरम् । असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ।	3(3)	Knows me who as unborn, first, As lord of worlds, supreme, most, Among the men he is the best, Knowing 'me' his sins are lost.
4(4)	बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः । सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥	4(4)	Clarity, knowledge; intelligence, Regulation, control; endurance, Pleasure and pain also truth, Fear, courage; birth and death,
5(5)	अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः । भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥	5(5)	Harmlessness, equality also fame, Happiness, tempering, giving and ill-fame, All these states for beings you see, Occur always, sure, because of 'me'.
6(6)	महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥	6(6)	Great seers, seven; ancient ones, Earlier four and Manus; great ones, They all are born from mind of me, From they are born; beings, you see!
7(7)	एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः । सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥	7(7)	Who knows this glory of me, As it is this yoga of me, He is in yoga, very steady one, About this then, doubt is none.
8(8)	अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥	8(8)	Origin of all beings is 'me', Everything moves, because of 'me', Wise ones know, this you see, They, with heart, extol 'me'.
9(9)	मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ।	9(9)	With minds in me, living in me, With each other they discuss me, Always tell stories of me, Always rejoice in contentment, see.
10(11)	तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥	10(10)	To them, who are aligned in me, Who lovingly, adore, worship me, Yoga of intelligence, sure gives me, Arjuna, therefore, they get me.
11(11)	तेषामेवानुक्मार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥	11(11)	Being moved in kindness of them, Destroys 'me' darkness of them, Kindling light of knowledge lamp, Ignorance darkness removes that lamp.

- अर्जुन उवाच
 12(12) परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥
- 13(13) आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥
- 14(14) सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
 न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥
- 15(15) स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
 भूतभावन भूतेश देवदेव जगत्पते ॥
- 16(16) वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
 याभिर्विभूतिभिर्लेकनिमांस्त्वं व्याप्य तिष्ठसि ॥
- 17(17) कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥
- 18(18) विस्तरेणात्मनो योगं विभूर्तिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥
- श्रीभगवानुवाच
 19(19) हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥
- 20(20) अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥

- Arjuna said
 12(12) Ultimate, supreme state is you,
 Pure and super goal is you,
 Person and superself is you,
 Divinity you, divine you,
 Unborn you, first lord you,
 Glorious you, great is you,
 Inner essence of all is you,
 Beyond all; unknown you.
- 13(13) All the seers, have said so,
 Divine Narada, too said so,
 Asita - Devala, Vyasa, too;
 So said now, also you.
- 14(14) Keshava! What you said now,
 Is ultimate truth, that I know.
 Knows you none, oh! Great one,
 Divine, devilish or any one.
- 15(15) You are known by, your own self,
 Best of persons, you know self,
 Origin of beings! Oh! Divine Lord!
 Divine of divines! Universal Lord!
- 16(16) About divine glories of you,
 Can fully tell only you;
 With which glories pervade you?
 In all these worlds, how shine you?
- 17(17) Tell me, Yogi! How to know you,
 How I can, think and feel you;
 Where and where, do appear you,
 Oh! My Lord! How to see you.
- 18(18) In detail Janardan! Let me know,
 About your divine splendours, let me know;
 Now fully satisfied is not me,
 Your words are nectar for me.
- The Lord said
 19(19) Very well then, let me tell,
 Splendour of me, let me tell.
 Best of Kurus! Prominent ones,
 Unending are, glorious ones.
- 20(20) Winner of sleep! Self is me,
 Inside all beings you see.
 Beginning and middle is me,
 End of beings is also me.

- 21(21) आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥
- 21(21) Among the suns "Vishnu" is me.
Among the bright, sun is me.
Among the breezes, "Marichi" is me
Among the stars, moon is me.
- 22(22) वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥
- 22(22) Among the Vedas, "Sama" is me,
Among the divine, "Vasava" is me,
Among the senses, mind is me,
Among beings, consciousness; me.
- 23(23) रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसुनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥
- 23(23) Among the 'Rudras', "Shankara"; me,
Among the 'Rich', "Kubera" is me,
Among the 'Vasus', "Pavaka", me.
Among the 'Peaks', "Meru" is me.
- 24(24) पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥
- 24(24) Among the priests, chief is me.
As the chief, "Brihaspati"; me.
Among the generals, "Skanda" is me.
Among the lakes, ocean is me.
- 25(25) महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥
- 25(25) Among the seers, "Bhrigu" is me.
Among the letters, one letter; me.
Among sacrifice; "Japa" is me.
Among the stable, 'Himayala" me.
- 26(26) अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥
- 26(26) Among the trees, "Aswatha"; me.
Among divine Rishis, "Narada" me.
Among "Gandharvas", Chitra Ratha: me
Among realised, Kapila is me.
- 27(27) उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥
- 27(27) Among horses, "Uchaishravas": me.
Along with nectar it is born, see.
Among elephants, "Airavatam": me.
Among the people, the king is me.
- 28(28) आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥
- 28(28) Among the weapons, "Vajra" is me.
Among the cows, "Kamadhenu" is me.
Among the 'Progenitors', "Kandarpa": me
Among the serpents, "Vasuki" is me.
- 29(29) अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥
- 29(29) Among the 'Nagas', "Ananta" is me.
Among water givers, "Varuna" is me.
Among the parents, "Aryama": me.
Among the 'Yamas', Samyama": me.
- 30(30) प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥
- 30(30) Among the 'Daityas', "Prahlada": me.
Among the counters, "Kala" is me.
Among the animals, the lord is me.
Among the birds, "Garuda" is me.

31(31) पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

32(32) सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥

33(33) अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥

34(34) मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

35(35) बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥

36(36) द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

37(37) वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥

38(38) दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

39(39) यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥

40(40) नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

31(31) Among the winds, "Pavana" is me.
Among the armed ones, "Rama" is me.
Among water-beings, "Makara" is me.
Among rivers, "Ganges" is me.

32(32) Among created ones, beginning is me
Arjuna! Middle, end also is me.
Among the 'vidyas'; "Atma-vidya" me.
Among the 'vadaas'; "Pravada" me.

33(33) Among 'Aksharas': "Akara" is me.
Among combinations: pair is me.
Among inexhaustible, time is me.
The giver, universal one is me.

34(34) Among the thieves, death is me.
Among to-be-born, future is me.
Among females, "Kriti", "Shree": me.
"Vak", "Smriti" and "Medha" are me.
"Dhriti" and "Kshama" are also me.

35(35) Among 'Samas', "Brihastsama" me.
Among meters: "Gayatri" is me.
Among months: "Margashirsha" me.
Among seasons, the spring is me.

36(36) Among the gambling dice is me
Of the light-ones lightness is me
Victory is me, industry is me
Correctness in correct ones is me.

37(37) Among 'Vrishnis'; "Vasudeva" is me.
Among 'Pandavas'; "Dhanamajaya" is me.
Among 'Munis'; "Vyasa" is me.
Among 'Kavis', "Ushana" is me.

38(38) Punishment of the punishers is me.
Strategy of the winners is me.
Among secrets; silence is me.
Knowledge of the knowers is me.

39(39) Arjuna! All beings' origin: me.
All living beings' source is me.
Whether moving or non-moving see.
Can never exist without me.

40(40) There is no end for glories of me.
Destroyer of enemies! Glories divine see!
These are told in brief by me.
Infinite are splendours of me.

41(41) यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भावम् ॥

41(41) Enthusiastic is, that, which,
Energy full, is ever which,
Source of energy is that which,
Hope, in distress, gives that which,
Extends help to helpless which,
Source of solace is that which,
In splendour, shining in which,
Provides light in darkness, which,
In all that, shining excellence is me.
They are divine glories of me.
They are all caused by me.
They exist because of me.

42(42) अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

42(42) Why this, why that, all these why?
All these, should know you why?
All these worlds if you, see,
Stay in an atomic element of me.

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

This is the path of divine splendours where
quest for knowing about divine glories, the
examples of divinity, and the ever
pervadingness of divine self and micro-
cosmic nature of things and worlds within
macro-cosmic glorious divine self are
described.

श्रीमद् भगवद् गीता
॥ अथ एकादशोऽध्यायः ११ ॥
विश्वरूपसंदर्शनयोग

Song Supreme (Bhagavad Gita)
Chapter 11
The Path of Universal Vision
(Vishwaroopa Sandarshana Yoga)

सञ्जय उवाच
1(1) श्रुत्वा श्रीकृष्णवचनं राजन्यार्थोऽब्रवीत्तदा ।
Sampoorna Bhojapatri Gita — XI-1/1
मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥
2(2) भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥
3(3) एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

Sanjaya said
1(1) *Listening to Sri Krishna's words*
Thankful Partha asked this,
Lord! Being kind to my self,
Secret knowledge of the self,
When you imparted to me,
My delusion has fully left me.
2(2) Oh! Lotus eyed one! Heard from you,
Origin of beings and dissolution too,
In detail I have known from you,
About unlimited greatness of you.
3(3) Supreme one! Superform of you
To me, if now kindly show, you,
I wish to see, let me pray you,
Super person! The splendour of you.

- 4(4) मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥
- श्रीभगवानुवाच
- 5(5) पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥
- 6(6) पश्यादित्यान्वसून् रुद्रानाश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥
- 7(7) इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥
- 8(8) न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥
- सञ्जय उवाच
- 9(9) एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥
- 10(10) अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥
- 11(11) दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥
- 12(12) दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥
- 13(13) तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥

- 4(4) Lord! If you think it is right,
Please show me that sight.
Yogeshwara! Show me your self,
The supreme eternal self.
- The Lord said
- 5(5) Partha! See! Forms of me,
Hundreds and thousands, see!
Different different ones,
Many coloured, shaped ones.
- 6(6) Suns, fires, see! And angry ones!
Flying ones, see!, and blowing ones!
Unseen ones, see!, and shining ones!
Bharata, see! Wonderful great ones!
- 7(7) In one place, see!, whole worlds see!
Non moving, see!, moving ones!
Winner of sleep! In body of 'me'!
Whatever you wish, that you see!
- 8(8) You cannot see,
With your eyes; me.
To you gives; me,
Divine sight to see
Yogic form of me!
- Sanjaya said
- 9(9) King! Having said so!
Hari, supreme Lord, oho!
Has shown his form,
To Partha, super form!
- 10(10) With many faces, eyes!
With many super sights!
With many divine forms!
With many divine arms!
- 11(11) With many divine scents!
With divine garlands, ornaments!
All wonderful, multifactes!
Universal, unending ones!
- 12(12) As in flash at once!
When rise thousand suns,
Explodes great light,
So great lord's sight.
- 13(13) There in one place all worlds,
With many divisions, parts,
In the body of Lord of Lords,
Pandava saw, unified ones.

14(14) ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥

अर्जुन उवाच
15(15) पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वनुरगांश्च दिव्यान् ॥

16(16) अनेकबाहूदरवक्त्रनेत्रं-
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥

17(17) किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥

18(18) त्वमक्षरं परमं वेदितव्यं-
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥

19(19) अनादिमध्यान्तमनन्तवीर्यं-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥

20(20) द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं-
लोकत्रयं प्रव्यथितं महात्मन् ॥

14(14) Then shocked and amazed,
With emotion he was filled,
Dhanamjaya bowed his head,
With joined palms he said:

Arjuna said
15(15) Oh! Lord of Lords!! Now I see!
In your body all beings I see!
Supreme Lord on lotus I see!
Rishis, reptiles; divine I see!

16(16) Infinite hands! Infinite trunks!
I see all sides, infinite forms!
End, middle, beginning unseen!
Universal lord! Universal form is seen!

17(17) With crown and club, discuss too!,
As the mass of light I see you!
Difficult so see; most bright one!
Flaming more than fire and sun.

18(18) Imperishable, supreme, knowable you!
Ultimate treasure of universe, you!
Indestructible permanent secret you!
I think, ancient person is you!

19(19) No start, middle and end I see!
Infinite power, infinite hands I see!
Sun and moon are eyes of you!
Burning fires in mouths of you!
Whole universe is heated by you!
All is filled by the light of you!

20(20) Space between heaven, earth too!
From all sides is filled by you.
Seeing terrible form of you.
Three worlds are trembling too,
Great one! In fear of sight of you.

21(21) अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
 (22) रुद्रादित्या वसवो ये च साध्या-
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

22 गन्धर्वयक्षासुरसिद्धसङ्घा-
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥
 (23) रूपं महत्ते बहुवक्त्रनेत्रं-
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्राकरालं-
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

23(24) नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥

24(25) दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥

25(26) अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्मदीयैरपि योधमुख्यैः ॥

26(27) वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

21(21) Divine groups enter into you,
 Some of them pray, extol you.
 Great Rishis, Siddhas, greet you
 With many hymns they praise you.
 (22) Rudras, Adityas and Vasus too,
 Sadhyas, Vishwas, and ashwins too,

22 Maruts and further ushampas too,
 Group of Gandharvas, Yakshas too,
 Groups of Asuras, and Siddhas too,
 With amazement, all gaze at you.
 (23) Seeing great form of you,
 Many faces and eyes of you,
 Many hands, legs, feet of you,
 And many, many stomachs of you.
 Many myriad tusks of you,
 Worlds are trembling, so me too!

23(24) With blazing colours fills sky you,
 With mouths wide open, terrible is you,
 With large burning eyes shining is you,
 Myself is shaken up by seeing now you,
 I am trembling with fear of you,
 Oh! Vishnu! No courage, no peace too.

24(25) With dangerous tusks when stand you,
 With terrible mouths when stand you,
 Like "Pralaya" fire, when burn you,
 My direction is lost, please hear you,
 My peace is destroyed please listen you,
 Lord of universe! Please to be calm, you.

25(26) Dhritarashtra's sons, all of them,
 Groups of the kings, all of them,
 Bhishma, Drona and Karna too,
 Our own warriors joining too,

26(27) Enter your mouths terrible ones,
 Are cut by teeth dangerous ones,
 Some of them are stuck in teeth,
 Crushed into powder by your teeth.

27(28) यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

27(28) Like the rivers going with speed,
Rush into ocean, how indeed!
All these heroes going with speed,
Rush into flaming mouths indeed!

28(29) यथा प्रदीपं ज्वलनं पतङ्गा-
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥

28(29) Like the insects going with speed,
Burn in the flame, how indeed,
All these people going with speed
Burn in the mouths, they indeed !.

29(30) लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं-
भासस्तवोग्राः प्रतपन्ति विष्णो ॥

29(30) Consuming all the worlds are you!
Then licking your lips are you!
Filling all worlds in brightness of you.
Oh! Vishnu! Flaming heat is you!.

30(31) आख्याहि मे को भवानुग्रूपो-
नमोऽस्तु त देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं-
न हि प्रजानामि तव प्रवृत्तिम् ॥

30(31) Tell me please who are you,
Terrible one who are you?
Please be kind I bow to you,
I wish to know, first one, you,
I don't know the purpose of you,
Please tell me now, about you.

श्रीभगवानुवाच
31(-) नारायणोऽहं पुरुषः शिवोऽहं
ब्रह्माऽहमस्मि सकलोऽहमस्मि ।
पूर्णोऽहमीशश्च पुरातनोऽहं
हिरण्ययो ज्ञानरूपोऽहमस्मि ॥

The Lord said
31(-) Narayana is Me, person-
consciousness, Shiva is Me
Brahman is Me, All is sure Me
Complete is Me also the Lord
Ancient is Me
Goldful one, knowledgeable form is
Me

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32(32) कालोऽस्मि लोकक्षयकृत्प्रवृद्धो-
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

32(32) Destroyer of world; time is me,
All these people wipes out; me,
Now even without you, see!
All armies will be finished by me.

33(33) तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुंक्स्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥

33(33) Therefore get up and gain fame,
Conquer enemies, earn your name,
Win the kingdom, avoiding the blame,
All these are killed by me,
Savyasachi! Just instrument be.

34(34) द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि माव्यथिष्ठा-
युध्यस्व जेतासि रणे सपत्नान् ॥

सञ्जय उवाच
35(35) एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं-
सगद्गदं भीतभीतः प्रणम्य ॥

अर्जुन उवाच
36(36) स्थाने हृषिकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

37(37) कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥

38(38) त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥

39(39) वायुर्यमोऽग्निर्वरूणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥

40(40) नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं-
सर्वं समाप्नोषि ततोऽसि सर्वः ॥

34(34) Drona and Bhishma Jayadratha too,
Karna and all the warriors too,
All of them are already killed by me.
Lose fear, fight! Winner you be.

Sanjaya said
35(35) Having heard Keshava's words,
Arjuna then, uttered these words,
Joined his palms, bowed his head,
With trembling voice, in fear he said:

Arjuna said
36(36) All these worlds now praise you,
Are delighted, in having seen you,
All the devilish are running away from you,
All the sidhas are bowing to you.

37(37) Why should they not, oh! Great self?
Cause of supreme, ultimate self!
Infinite lord, universal self!
Is and is not you, oh! Eternal self!

38(38) First lord you ancient you
Ultimate abode of worlds are you
Knower, knowable, supreme goal is you
All this is pervaded by you.

39(39) Wind is you, death is you,
Fire, rain and moon is you,
Lord is you, grand sire you,
Salutation! Salutation to you
A thousand times salutation to you,
Again and again I hail you,
Salutation and salutation to you.

40(40) From this side salutation to you,
From that side salutation to you,
From all sides salutation to you,
Oh! All in all! I salute you.
With ultimate might is sure you,
With unending strength is sure you,

- 41(41) सखेति मत्वा प्रसभं यदुक्तं-
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं-
मया प्रमादात्प्रणयेन वापि ॥
- 42(42) यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं-
तत्क्षामये त्वामहमप्रमेयम् ॥
- 43(43) पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो-
लोकत्रयेऽप्यप्रतिमप्रभाव ॥
- 44(44) तस्मात्प्रणम्य प्रणिधाय कायं-
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥
- 45(45) अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं-
प्रसीद देवेश जगन्निवास ॥
- 46(46) किरीटिनं गदिनं चक्रहस्तं-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥
श्रीभगवानुवाच
- 47(47) मया प्रसन्नेन तवार्जुनेदं-
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं-
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

All this is pervaded by you,
Therefore all in all, sure is you.

- 41(41) Thinking as my friend, you,
“Eh! Krishna!” “Eh! Yadava” I called you,
“Eh! My friend!” I called you,
Not knowing, greatness of you,
Either from love I said so,
Or from ignorance I said so.
- 42(42) While playing sitting or sleeping too
While eating, in private or public too,
Achuta! I had belittled you,
Please forgive me, oh! Eternal you!
- 43(43) Father of moving, non moving worlds is you!
Great Guru, to be worshipped is you,
Who can Excel or be equal to you,
In three worlds none, equal to you.
- 44(44) Therefore, now bowing down to you,
I Pray to you and request you,
Oh! Dear lord, please forgive me you,
Like father to son, friend to friend too,
Lover to beloved, forgive me you.
- 45(45) Though I am happy to see, unseen you,
My mind is afraid and disturbed too,
Oh! Divine one! Please show that form,
Please be kind, lord of universal form.
- 46(46) With crown and mace, discuss to
I wish to see, pleasant one, you,
The divine four handed form of you,
Universal form! Thousand handed you!
- The Lord said
47(47) Arjuna! Because of grace of me,
By yoga of self, this form you could see,
Universal, bright, ancient, intimate “me”,
Which other than you, none could see.

48(48) न वेदयज्ञाध्ययनैर्न दानै-
न च क्रियाभिर्न तपोभिरूपैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

49(49) मा ते व्यथा मा च विमूढभावो-
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं-
तदेव मे रूपमिदं प्रपश्य ॥

सञ्जय उवाच
50(50) इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं-
भुत्वा पुनः सौम्यवपुर्महात्मा ॥

अर्जुन उवाच
51(51) दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमास्मि संवृत्तः सचेताः प्रकृतिं गतः ॥

श्रीभगवानुवाच
52(52) सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनक्राङ्क्षिणः ॥

53(53) नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्ट्वानसि मां यथा ॥

54(54) भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

55(55) मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

48(48) Not through knowledge, by sacrifice not,
Not through works, by penance not,
By men, this form, is ever seen not,
Oh! Hero of Kurus! This others see not.

49(49) Do not worry for this form of me,
Do not be afraid by this form of me,
Be happy now and peaceful be,
My original form you now see!

Sanjaya said
50(50) Having said, to Arjuna, Vasudeva so!
Has shown his original form lo!
Having taken up his gentle form then,
Consoled terrified, the greatest one.

Arjuna said
51(51) Having seen human form of you,
I am composed now, I thank you,
Janardan! by seeing now you,
My own nature is restored too.

The Lord said
52(52) That form is difficult to see,
Which, Arjuna you could see,
Even divine are eager to see,
That divine universal form of me.

53(53) Not by knowledge, by penance not,
Not by giving, by sacrifice not,
One can see this form of me,
That form which you could see.

54(54) With devotion in none-other way,
Arjuna it is possible I say,
To know and see in true way,
To become 'me' in unified way!

55(55) My works does who, thinks me who,
My devotee is who, unattached who,
Hates not, any living being who,
Pandava!, me; he sure comes to.

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विश्वरूपसंदर्शनयोगो नामैकदशोऽध्यायः ॥ ११ ॥

This is the path of universal vision where eagerness to have supervision, the occurrence of vision of universal form, the excitement caused by supreme vision, the verbalisation of cosmic vision, **cosmic form being creator, continuer, concluder, and the person beyond all-in-all and every thing.** The unbearable tension caused by the cosmic view and urge to return to normal vision and peacefulness regained and the way of non-wavering devotion to know, see and be the superself, and the steps to attain superself are described.

श्रीमद् भगवद् गीता
॥ अथ द्वादशोऽध्यायः १२ ॥
भक्तियोग

Song Supreme (Bhagavad Gita)
Chapter 12
Path of Devotion
(*Bhakti Yoga*)

- अर्जुन उवाच
1(1) एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥
- श्रीभगवानुवाच
2(2) मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
- 3(3) ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
- 4(4) सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
- 5(5) क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं दैहवद्भिरवाप्यते ॥
- 6(6) ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

- Arjuna said
1(1) Among them, Krishna! Seek ever who,
With devotion, some worship you,
Some worship undefinable 'that' ultimate,
Of the two, better who, please intimate.
- The Lord said
2(2) Fixing their minds steady, on 'me'
Who worship and seek ever 'me'
With full faith, who trust 'me'
Best seekers, they, so thinks me.
- 3(3) And those who seek undefinable
Undestructible and ungraspable
Omnipresent one, and unthinkable
Eternal, firm and unchangeable.
- 4(4) Controlling senses, each; whole lot
Treating all with sameness - thought
Who wish well for everyone, see!
Get they too, no doubt, 'me'!
- 5(5) To reach me that way, strive they more.
In 'ungraspable' way, struggle is more.
Ungraspable way is the difficult way.
Body, limits and restricts, seekers way.
- 6(6) But who dedicates his works in 'me',
And who considers as supreme; 'me',
Concentrates on 'me' in 'none-other' way,
Contemplates on 'me' in determined way.

- 7(7) तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥
- 8(8) मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥
- 9(9) अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥
- 10(10) अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥
- 11(11) अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥
- 12(12) श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥
- ✓ 13(13) अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
- 14(14) सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥
- 15(15) यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥
- 16(16) अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

- 7(7) He shall be taken up, by 'me', see!
From this world; a deathful sea.
His deliverer, becomes 'me' soon.
With mind on 'me', sure; this boon.
- 8(8) Place your mind on 'me'
Join intellect, yours, on 'me'
You will live, then, in 'me'
Let me say, no doubt, see!.
- 9(9) If you cannot calm your mind,
If in 'me', you cannot fix your mind
Winner of wealth! Take, practice way
Reach 'me' in that practical way.
- 10(10) Practice, if you cannot do
Dedication of works, in 'me', do
If the works are given to 'me'
Realisation comes, sure, you see.
- 11(11) Even if that you cannot make
Shelter in 'me', then you take
Fruits of all works, in 'me'; leave
Self-fullness you then; achieve.
- 12(12) Rather than practice; knowledge is better
Rather than knowledge, meditation is better
Better than meditation; leaving actions' fruits
Peacefulness occurs when left are fruits.
- 13(13) Who hates none
Friendly, kind one
'I' and 'my'; leaves
sorrow, pleasure; bears.
- 14(14) Happy, even, he ever seeks
Determined, he, self-full, stays,
Intellect, mind; gives who 'me'
Devoted He is, Dear to 'me'.
- 15(15) Whom; fears not world
Who fears not world
Duality leaves, even is he,
Devoted he is, dear to me.
- 16(16) Expects not who, able clean who
Unconcerned who, griefless who
At the very start; leaves greed he,
Devoted he is, dear to me.

17(17) यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

18(18) समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदःखेषु समः सङ्गविर्वर्जितः ॥

19(19) तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

20(20) ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

17(17) Neither he jumps, nor he hates
Neither he grieves, nor he wants
Good, bad; leaves, stays even he
Devoted he is dear to me.

18(18) Friends enemy same, near far same,
Dishonour honour same, name blame same
Sorrow pleasure same, heat cold same,
Attachment nil, for all he, same.

19(19) Praise blame he, silently bears
Contended he, in whatever comes
Same; every place, in stable mind; he
Devoted he is, dear to me.

20(20) Right way this, immortal way
Follows who, this proper way
Dedication full, who thinks 'me',
Devoted he is, very dear to 'me'.

This is path of devotion containing the
description of two kinds of seekers, different
levels of efforts to reach the ultimate, and the
qualities of devotee.

श्रीमद् भगवद् गीता
॥ अथ त्रयोदशोऽध्यायः १३ ॥
क्षेत्रक्षेत्रज्ञविभागयोग

श्रीभगवानुवाच
1(1) प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतत्ते कथयिष्यामि ज्ञानं ज्ञेयं च भारत ॥
Abhinavagupta Kashmiri Gita — XIII-1
Sampoorna Bhojapatri Gita — XIII-1

2(2) इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

3(3) क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

Song Supreme (Bhagavad Gita)
Chapter 13
Path of Field and Knower of Field
(*Khsetra Khsetragna Yoga*)

The Lord said
1(1) Nature is what? Person is who?
Field is what? Field-knower who?
I will tell now,, all that you
Arjuna! Knowledge, knowable too.

2(2) This body, as field,
Kunti's son!, is called
As knower of field,
It's knower is called.

3(3) As knower of field, you know me,
In all fields, Bharata! Yes! You see!
Knowledge of field and knower too,
Is true knowledge, from me know you.

4(4)	तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥	4(4)	That field is how, It disforms how, That person is how, His ability is how, In brief know now, From me, you now.
5(5)	ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् । ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चतैः ॥	5(5)	Rishis sung this, in many ways, Vedas said this, in many ways, Brahma sutras, sure also said so, With reasoning also definitely so.
6(6)	महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥	6(6)	The great elements and ego too, Intellect, unmanifested too, Senses ten and adding mind too, Sense-objects, five, added to.
7(7)	इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥	7(7)	Like, dislike, pleasure, pain, too, The sum, alertness, stability to, This is field, in brief, know you, With its deforms, let me tell you.
8(8)	अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥	8(8)	Proudlessness; showlessness; Harmlessness; uprightness; Straightliness; cleanliness; Towards teachers, respectness; Self control; steadfastness;
9(9)	इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥	9(9)	To sense desires; passionlessness; And added to these; egolessness; About evil of pain and sickness, Birth, death, old age; full awareness;
10(10)	असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥	10(10)	Towards family, responsibility, With unattachment and aloofness; Being always in equanimityness; In like, dislike ever - calmness;
11(11)	मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥	11(11)	Being in yoga of single mindedness; Devoted to 'me' in non-waveringness, Being in peaceful places in aloneness; Avoiding the crowds, to be oneness;
12(12)	अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥	12(12)	Always being in self-awareness; Being conscious of that-essence-ness; This is knowledge in full-ness; Other than this is all ignorance.
13(13)	ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥	13(13)	Knowable now, let pronounce; me, Immortality is knowing which, see! To that ultimate beginning is not, It's not said to be real, real-not.

- 14(14) सर्वतः पाणिपादं तत्सर्वताऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
- 14(14) With hands and feet, present everywhere
With eyes and heads, mouths everywhere
With ears also it listens everywhere
Enveloping all, it expands everywhere.
- 15(15) सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
- 15(15) Through nature of senses, shining everywhere
Yet without senses, in freedom everywhere
Uninterested, yet supporting everywhere
Without “Gunas”, yet enjoying everywhere.
- 16(16) बहिरन्तश्च भूतानामचरं चरमैव च ।
सुक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
- 16(16) In and out of the beings everywhere
Unmoving also moving everywhere
Being subtle, unknown everywhere
Being near and also far; everywhere.
- 17(17) अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
- 17(17) Being undivided, being one everywhere
Divided in beings, it appears everywhere
It; to be known as supporter everywhere
It consumes and generates everywhere.
- 18(18) ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥
- 18(18) Light of lights, shines everywhere
Beyond all darkness, bright everywhere
Knowable, knowledge and it's goal,
Seated in all hearts, ultimate goal.
- 19(19) इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥
- 19(19) This is field and the knowledge too,
Also knowable, in brief, told to you,
Knowing this, the devotee of me,
Becomes suitable for state of me.
- 20(20) प्रकृतिं पुरुषं चैव विद्ध्यनादि उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥
- 20(20) Nature and person, both you know,
Are without beginning, yes, it's so.
Because of “Gunas”, deformation, know.
Both from nature, “Gunas”, you know.
- 21(21) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥
- 21(21) The forming of mechanism and means too,
Cause is the nature that know you.
For experiencing pleasures and pain too,
Cause is the person that know you.
- 22(22) पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥
- 22(22) Person, seated in nature, now you see!
Experiences “Gunas”, nature-born see.
Cause of being in good, evil way,
Is contact with nature, now let me say.
- 23(23) उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः
- 23(23) Observer, allower; and supporter see!
Experiencer, also great lord see!
Supreme self, in everybody 'me',
The person in the body, is separate see!

24(24) य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

24(24) Knows this, real person who,
Knows nature, with 'Gunas' who,
Whatever way, may live he,
Never born again, sure is he.

25(25) ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

25(25) In meditation some see self,
In own self, by own self.
Others know in knowledge path,
Others reach in pure work path.

26(26) अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

26(26) Some other ones, knowing not self,
Hear from others, and worship self,
They too cross the gulfs of death,
Hear, practice, and take no birth.

27(27) यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

27(27) Whatever is born in this world,
Non moving or moving in world,
Is from union of field-knower and field, two,
Best of Bharatas, know that you.

28(28) समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

28(28) Equally in living being all,
Is stationed, supreme lord of all,
Perishes not, see, when perish all,
Who sees this, he sees all.

29(29) समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मानात्मानं ततो याति परां गतिम् ॥

29(29) Who sees in living beings all,
Equally seated lord of all,
He destroys not self by self,
He attains supreme goal of self.

30(30) प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

30(30) Nature alone does,
All of the works,
Self; actionless, is,
Seer is he, this who sees.

31(31) यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

31(31) Different beings in one,
In different beings; one,
Who sees; becomes one,
With That ultimate one.

32(32) अनादित्वाग्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

32(32) Beginning it has not,
Character it has not,
Therefore it perishes not,
Though a body when it has got,
Kunti's son, works it does not,
To that body, it is stuck not.

33(33) यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावास्थितो देहे तथात्मा नोपलिप्यते ॥

33(33) Though it is everywhere pervading all
The subtle space is not tainted at all
Though it is present in all
The spirited self is not tainted at all.

34(34) यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

35(35) क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥ १३ ॥

34(34) Though in whole worlds; Kunti's son!
Illuminates how worlds, one sun!
Though it is one; super self,
Illuminates all bodies as inner self.

35(35) Difference of knower and field,
With knowledge-eye who sees indeed,
He becomes, from nature of beings; free
He attains supreme state, you see!.

This is the path of nature and person, field
and knower of field (Khestra Khsetragna
Yoga) where knowledge of field and knower
of field, details of field, knowledge, and
knowable, the person, self in the body, ever
pervadingness of self, the oneness of self and
the way to attain supreme state are described.

श्रीमद् भगवद् गीता
॥ अथ चतुर्दशोऽध्यायः १४ ॥
गुणत्रयविभागयोग

Song Supreteeme (Bhagavad Gita)
Chapter 14
Path of Conduct
(Guna Yoga)

श्रीभगवानुवाच
1(1) परं भूयः प्रवक्ष्यामि ज्ञानानं ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥

2(2) इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

3(3) मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥

4(4) सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

5(5) सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

The Lord said
1(1) Top knowledge now, listen from me,
It's best one, again hear ye,
Knowing which, all sages; great,
After this world, reached ultimate.

2(2) If one takes Path this one;
With me becomes same and one,
At creation they have no birth,
At dissolution they have no death.

3(3) Great ultimate is my creation place,
My seed is placed, in that place
Birth of beings thus takes place,
Bharata! Thus me; the origin place.

4(4) Kunti's son, forms; whatsoever
Are produced, here, there, wherever,
Great ultimate; the creation place; me,
Seed giving father, is sure, me.

5(5) Sattva, Rajas, and Tamas, these three,
Are character born gunas, you see,
Mighty - armed - one! They bind see,
Imperishable self, in body, see!

- 6(6) तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानमङ्गेन चानघ ॥
- 7(7) रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥
- 8(8) तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥
- 9(9) सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥
- 10(10) रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥
- 11(11) सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥
- 12(12) लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥
- 13(13) अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥
- 14(14) यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ।
- 15(15) रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥

- 6(6) Sattva, you know, is pure, defectless,
Shines in men, being stainless.
It binds the person with happiness,
With knowledge too, oh! Sinless!
- 7(7) Rajas, you know, is passion-ness
Acts in men, with biased-ness
It binds person with busy-ness
Makes men fast with speedy-ness.
- 8(8) Tamas, you hear, is knowledgeless.
Binds it men with darkness.
It binds person with sleepyness,
Makes men slow with lazyness.
- 9(9) Sattva binds men, with happiness,
Rajas binds men, with workness.
Covering knowledge, with darkness,
Tamas binds men; makes reckless.
- 10(10) Sattva dominates, Rajas, Tamas, know,
Rajas dominates, Sattva, Rajas, so,
Tamas dominates, Sattva, Tamas, also.
In different people Bharata know.
- 11(11) Knowledge-light when brightly shines,
Through all organs when it beams,
Predominant then, Sattva you see,
Sattva is light, helps one to see.
- 12(12) Activity, greed, starting many things,
Unrest, longing, mind in many things,
When on rise, predominant Rajas know,
Rajas is action, and makes one do.
- 13(13) Dullness, inactivity and being reckless,
Delusion and doing, seeing; less,
When on rise, predominant Tamas know,
Tamas is darkness, makes one slow.
- 14(14) Predominant is Sattva in one when,
Anybody leaves, it is sure then,
To better worlds, certainly he goes,
In which worlds, every one glows.
- 15(15) Predominant Rajas, in one when
Anybody leaves; it is sure then
To busier worlds, certainly he goes,
In which worlds, everyone works,
Predominant Tamas, in one when
Anybody leaves, it is sure then,

To darker worlds, certainly he goes,
In which worlds, everyone slows.

16(16) कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥

16(16) Fruit of Sattva; the purity is,
Because of good deeds, so it is,
Fruit of Rajas; pain sure, is,
Fruit of Tamas; ignorance is.

17(17) सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

17(17) Arises knowledge from Sattva see,
Arises greediness from Rajas you see;
Arises difficulty from Tamas you see,
Also ignorance, from Tamas you see.

18(18) ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

18(18) To top most places, Sattvik ever grows
To middle places, Rajasik ever goes
In lower places; Tamasik ever stays.
Because of "Gunas" so is the case.

19(19) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमिच्छति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

19(19) Character is one, whoever does.
Sees he who, real doer, thus,
Non doing one, knows then he.
He then becomes being of me.

20(20) गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥

20(20) Crosses he who, those 'Gunas' three,
Body is formed from which three,
From birth, death, decay and pain, see,
He becomes immortal and also free.

अर्जुन उवाच
21(21) कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥

Arjuna said
21(21) Beyond Gunas is who?
Beyond three is who?
Crossed them is who?
Being free is who?
Conducts how he?
Behaves how he?
Being kind ye,
Please tell me.

श्रीभगवानुवाच
22(22) प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न विवृत्तानि काङ्क्षति ॥

The Lord said:
22(22) Light and work and delusion too,
When are present, hates not who,
When are absent, desires not who,
Present or absent, cares not who.

23(23) उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥

23(23) Like unconcerned is seated who,
By Gunas three, is moved not who,
That Gunas do behave knows well who,
Knowing that well stable is who.

24(24) समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

25(25) मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

26(26) मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥

27(27) ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

24(24) In pleasant and pain balanced is who,
Sand, stone, gold; as equal sees who,
Like and dislike as same weighs who,
Praise and blame as same considers who.

25(25) Respect and insult equally bears who,
Friend and enemy equally treats who,
At beginning of works leaves greed who,
Beyond Gunas is he, from me know you.

26(26) Serves me well, in devotion Path who,
Worships me ever, wavering not who,
Crosses he Gunas, know now you,
With Supreme, that one, becomes one too.

27(27) For Supreme see, abode is me,
Immortal is me, immutable is me,
The eternal is me, the right way me,
Absolute bliss; me Arjuna see!

This is the path of conduct, where the nature
of three “Gunas” (characters), how they bind,
which behaviour they cause, the conduct of
Sattvik, Rajasik and Tamasik, the ways of one
beyond Gunas, and the path to supreme self
are described.

श्रीमद् भगवद् गीता
॥ अथ पञ्चदशोऽध्यायः १५ ॥
पुरुषोत्तमप्राप्तियोग

Song Supreme (Bhagavad Gita)
Chapter 15
Path of Super Personhood
(Purushottam Prapti Yoga)

श्रीभगवानुवाच
1(1) ऊर्ध्वमूलमधःशाखमश्वत्थं प्रहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

2(2) अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥

3(3) न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।

The Lord said
1(1) Roots on top and branches below,
Peepal tree is unending you know,
Vedic verses are leaves, it's said so,
If you know this, all you know.

2(2) Above and below branches grow well,
With nature and senses growth is well.
Roots are strong, spread everywhere,
Bind with work, men everywhere.

3(3) It's full form is not at all known,
Start, middle and end is unknown.

अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण धृढेन छित्त्वा ॥

Cut this tree, rooted so strong,
With detachment axe, sharp and strong.

4(4) ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥

4(4) Attain that state, the supreme state,
Coming back nil, reaching which state.
In ancient person; the origin of tree,
Refuge you take, you are then free.

5(-) संप्राप्त्यैनमृषयो ज्ञानतृप्ताः
कृतात्मनो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥

Mundaka Upanishad — II-2-5
Sampoorna Bhojapatri Gita — XV-5

5(-) Gaining that state knowledgeable
seers,
Self fulfilled ones, are detached
peaceful ones,
They attain all pervading ultimate
state
That self attained ones staying at
supreme state

6(5) निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

6(5) Proudness free and delusion free,
Attachment nil and completely free
Desire wiped clean in self being free,
With duality nil, pleasure, pain, nil.
Reaches eternal state, undeluded will.

7(-) वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगेन च शुद्धसत्त्वाः ।
ते ब्रह्मलोके च परान्तकाले
परामृताः परिमुच्यन्ति दुःखात् ॥

Mundaka Upanishad — II-2-6
Sampoorna Bhojapatri Gita — XV-7

7(-) They, in spiritual wisdom
established well
In renunciation yoga essence purified
At final dissolution time in ultimate
worlds
With immortality become and be
the supreme bliss.

8(6) न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥

8(6) Brighter than fire, brightest one,
Brighter than moon, brighter than sun,
Reaching which place, returns no one,
That state is mine, the greatest one.

9(7) ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानिन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

9(7) An element of mine, the splendorous one,
In this world causes life, for each every one
With organs five and mind; sixth sense,
Shines in nature; all live hence.

✓ This shloka is present in Yoga Vasishta

- 10(8) शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥
- 11(9) श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥
- 12(10) उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥
- 13(11) यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥
- 14(12) यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥
- 15(13) गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥
- 16(14) अहं वैश्वानरो भूत्वा प्रणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥
- 17(15) सर्वस्य चाहं हृदि सन्निविष्टो-
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो-
वेदान्तकृद्वेदविदेव चाहम् ॥
- 18(-) न पुण्यपापे मम नास्ति नाशो
न जन्म देहेन्द्रियबुद्धिरस्ति ।
न भूमिरापो मम वह्निरस्ति
न चानिलो मेऽस्ति न चाम्बरं च ।

Kaivalya Upanishad — 23
Sampoorna Bhojapatri Gita — XV-18

- 10(8) The Lord of life, a body when takes,
And that body, whenever he leaves,
With him those six, then he takes,
How from flowers, scent, breeze takes.
- 11(9) Through ears and eyes and also touch,
And through tongue, nose as such,
Through the mind; addition to five,
Enjoys objects, in course of life.
- 12(10) Changing body or stationed in one,
Mixed with nature or enjoying one,
Lord not known by the ignorant one,
With knowledge-eye can see him one.
- 13(11) While seeking the Lord, the endeavouring one,
Sees him in self, the self-aligned one.
While seeking him, but, impure one,
Sees not him, the ignorant one.
- 14(12) Bright light, which, comes from sun,
Shines all world, each and one.
From moon and fire comes which light,
You know now, is my own light.
- 15(13) Permeating earth, the giver of food,
My energy gives, beings all food.
Because of me come herbs, all crops,
My energy sustains all those crops.
- 16(14) I am the fire, which is inside the man,
Causing hunger for each, every man.
Along the air, it burns all food,
Thus I digest four kinds of food.
- 17(15) In hearts of all, seated is me,
Memory, knowledge is caused by me.
All the knowledge is known by me,
Philosophy is also created by me.
- 18(-) No merit or sin are for me and end
is not
Birth, body, organs, intellect are not
Earth, water, fire, for me, are not
Also wind and space, for me, are not

✓ This shloka is present in Yoga Vasishta

19(–) एवं वदित्वा परमात्मस्वरूपं गुहाशयं
निष्कलमद्वितीयम् ।
समस्तसार्क्षि सदसद्विहीनं प्रयाति शुद्धं
परमात्मरूपम् ॥

Kaivalya Upanishad — 24
Sampoorna Bhojapatri Gita — XV-19

20(16) द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

21(17) उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

22(18) यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

23(19) यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥

24(20) इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृत्यश्च भारत ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
पुरुषोत्तमप्राप्तियोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

19(–) Knowing this about supreme form
of that ONE
Stationed in hearts the spotless
secondless one
Witness of all without any IS and
IS NOT
One attains purest form That
supreme state

20(16) Two kinds of persons are in the world,
Perishable, imperishable, it is now told.
Perishable are living beings all,
Imperishable is the spirit in all.

21(17) Superior person than them two,
Is supreme self, he is different too.
Shines three worlds; supreme Lord,
Greatest one; the eternal Lord.

22(18) Higher than perishable is sure me,
Higher than imperishable; also me,
Because of that, people call me,
As super-person, know from me.

23(19) The non-ignorant who knows me,
As super-person who sees me,
Knows every thing; always he,
Worships me in every way, he.

24(20) Greatest secret, is now told by me,
Oh! Pure one; this science, you see!
Understands who, secret; this one,
He is able and wise; his works are done.

This is path of super person-hood, in which
the nature of tree of samsara (world), the way
to attain release from that tree, **the supreme
state attained by yogis of non attachment,
non duality and equanimity, the immortal
state of beyond any grief of the renunciators**
with supreme spiritual knowledge and inner
core parity the importance of non-attachment
as a weapon, the self which is life energy
inside each living being, **The supreme
ultimate one being beyond merit and sin,
birth and death, and beyond all elements,
taintless oneness of all,** knowing THAT one
as becoming THAT, the description of
perishable and imperishable persons, and the
state of super person-hood are described.

श्रीमद् भगवद् गीता
॥ अथ षोडशोऽध्यायः १६ ॥
दैवासुरसम्पद्विभागयोग

Song Supreme (Bhagavad Gita)
Chapter 16
Path of Divine and Devilish Attributes
(*Daivasura Sampadvibhaga Yoga*)

श्रीभगवानुवाच		The Lord said
1(1) अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥	1(1)	Fearlessness and mind; purified, In knowledge path well unified. Giving control and offering too, Self learning and tempering too, Straight forwardness, further too,
2(2) अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं द्वीरचापलम् ॥	2(2)	Non-hurting, truth and anger-less, Renunciation and peacefulness, Envylessness and gentleness, Humbleness also non-fickleness,
3(3) तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता । भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥	3(3)	Brightness, patience and stableness Cleanliness, commitment, pridelessness These are wealth of divine ones, Bharata! Know it's divineness.
4(4) दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥	4(4)	Showdom, vanity and arrogance, Anger, harshness and ignorance, These are signs of devilish ones Partha! Know it's all devilishness.
5(5) दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता । मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥	5(5)	Divine attributes, give freedom, Devilish attributes, blindful some, Pandava! Now, grieve not you! With divine attributes, are born you.
6(6) द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥	6(6)	In this world, beings: types two, Divine ones and devilish too, Divine ones are described to you, From me now hear about devilish too.
7(7) प्रवृत्तिं च निवृत्तिं च जना न विदुरासुरा । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥	7(7)	What is to do and what not to do, Know not devilish, see now you. Either conduct or cleanliness, Are not present nor truthness.
8(8) असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥	8(8)	"This universe is truthless, It's baseless, it's lordless. Mutual unison is it's cause, Apart from desire, what is cause?"
9(9) एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥	9(9)	Petty minded of self, hold this view Intellectless, keep this view Terrorist action, they do take They do harm and cause world to break.

10(10) काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचित्रताः ॥

10(10) With many desires, that are endless
With show, arrogance, and proudness
With delusion and evil ideas
Behave they in unclear ways.

11(11) चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥

11(11) With many wishes following in mirth,
Which finally end only with death.
To their lust giving high place,
Think that it is first, last place.

12(12) आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्जयान् ॥

12(12) They are bound by the rope of greed
In desire and anger sinning indeed,
They strive for more and more wealth.
Collect for enjoying unjust wealth.

13(13) इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

13(13) I gained today this and this,
I shall fulfil now this wish.
I show today this is my wealth,
I shall get much more wealth.

14(14) असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

14(14) I have killed my enemy that
I will kill my enemy that
I am the lord and I enjoy
I am the winner strong in joy.

15(15) आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥

15(15) I am rich and well born one
I am great, equal is none
I sacrifice, rejoice and I give
In that way the ignorant move.

16(16) अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

16(16) In many ways in the fanciful mind
In delusion gripping their mind
In lust and desire ever sinning full
In to the hell the will fall.

17(17) आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

17(17) In self-conceit sticking well,
In wealth and pride sinking well,
In just for name doing sacrifice,
In incorrect way do sacrifice.

18(18) अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

18(18) In ignorance, power, showness,
In anger, lust being senseless,
Insult me who is inside them
Insult me in other than them.

19(19) तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

19(19) Ignorant ones and cruel ones,
In this world, worst with hatefulness,
In to devilish births ever throws me,
In to the grief know now ye.

20(20) आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

21(21) त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

22(22) एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

23(23) यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

24(24) तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ॥ १६ ॥

20(20) In devilish places taking birth,
In devilish ways living, birth after birth,
In any way reach not me,
In to lower ways they go see!

21(21) In three ways are gates of hell.
In go self-lost, through gates of hell.
In fact they are lust, anger, greed.
In that way should go none indeed.

22(22) From those three, who is free,
From doors of hell, who is free,
He will practise good for self,
He will reach the ultimate self.

23(23) In unscientific ways do behave who,
In the ways of desires is stuck who,
The realisation, never gets he,
Neither supreme, nor bliss gets he.

24(24) Therefore you take scientific way,
Do and do not do in systematic way,
Knowing now that in this way,
To act is right, in proper way.

That is the path of divine and devilish
attributes in which, the divine attributes, the
devilish attributes, the behaviour of devilish,
the three gates to hell and the way to freedom
are described.

श्रीमद् भगवद् गीता
॥ अथ सप्तदशोऽध्यायः १७ ॥
श्रद्धात्रयविभागयोग

Song Supreme (Bhagavad Gita)
Chapter 17
Path of Dedication
(Shraddha Yoga)

अर्जुन उवाच
1(1) ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

श्रीभगवानुवाच
2(2) त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

Arjuna said
1(1) In unscientific ways worship who,
But with dedication worship who,
Their dedication is known as what?
Sattva, Rajas or Tamas or what?

The Lord said
2(2) Dedication occurs in way three,
In everybody from, own nature see.
Sattvik one and also Rajasik one,
Hear you now, third tamasik one.

- 3(3) सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥
- 4(4) यजन्ते सात्विका दैवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥
- 5(5) अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥
- 6(6) कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥
- 7(7) ✓ आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥
- 8(8) आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ॥
- 9(9) कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥
- 10(10) यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥
- 11(11) अफलाकाङ्क्षिभिर्यज्ञो विधिदिष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥
- 12(12) अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥

- 3(3) As per nature in all men,
Bharata! Occurs dedication.
Person is form of, dedication.
Person is verily his dedication.
- 4(4) Sattviks worship divine ones.
Rajasiks worship devilish ones.
Tamasiks worship demonic ones.
By nature, people worship different ones.
- 5(5) In unscientific and horrible way,
Temper body who in terrible way,
With show, ego, who do so,
With force of desire, who do so,
- 6(6) Torture body and organs too,
They are fools know now you,
Torture 'me' too, their inner one,
Each of them is devilish one.
- 7(7) Food also of all you see,
Is liked in ways; three
Sacrifice tempering, giving too.
Is three ways, hear now you.
- 8(8) Vitality, energy, vigorousness,
Health, happiness, cheerfulness,
Gives ever the sattvik food,
With liquids being safe and good.
- 9(9) Bitter, sour and salty, lot,
Pungent, harshy, and soft not,
Causing pain is Rajasik food,
Gives suffering, health not good.
- 10(10) Stale, tasteless, smelling lot,
Decayed, refuse, and pure not,
Causing grief is tamasik food,
Digestion hard, not at all good.
- 11(11) Because it is proper to do,
Without desiring returns too,
If done with honesty too,
Sattvik sacrifice right to do.
- 12(12) Because it is great to show,
With desiring returns also,
If done with impurity too,
Rajasik sacrifices, why to do?

✓ This shloka is present in Yoga Vasishta

13(13) विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् । श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥	13(13) Being done in thought lessness, Dedication less and method less, If done with ignorance too, Tamasik sacrifice, not to do.
14(14) देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥	14(14) Respect to divine and pure ones, Respect to teachers, knowing ones, Cleanliness and uprightness, Control of body, harmlessness, Tempering of body is all this.
15(15) अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥	15(15) Unemotional speech, truthfulness Cheerful words and pleasantness Prayer songs, self-studyness Tempering of speech, is all this.
16(16) मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥	16(16) Peace of mind and gentleness, Self control and silence, Purity of intentions and calmness, Tempering of mind, is all this.
17(17) श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः । अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥	17(17) With dedication in ways three Tempers himself when man see! In the fruits with interest none, That tempering is sattvik one.
18(18) सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥	18(18) Seeking honour altering ways three Does tempering when man see! With detachment in fruits none, That tempering is Rajasik one.
19(19) मूढग्राहेणात्मनो यत्पीडया क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥	19(19) In ignorance leaving ways three, Troubles himself when man see, Also troubles others when man, That is called the Tamasik one.
20(20) दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥	20(20) Because it is right to give, it is done With expectation for returns, totally none Place, time and receiver being right That giving is sattvik, and is right.
21(21) यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥	21(21) Because it gives name, when it is done, Non consideration to returns, being none, With grudging for show, it is done, That giving is called as Rajasik one.
22(22) अदेशकाले यद्दानमपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥	22(22) Being careless when it is done With respect and regard being none Place, time receiver being not right That giving is Tamasik and not right.

23(23) ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

24(24) तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

25(25) तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकङ्क्षिभिः ॥

26(26) सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

27(27) यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

28(28) अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्रद्धात्रयविभागयोगो नाम
सप्तदशोऽध्यायः ॥ १७ ॥

23(23) "AUM: THAT SATH" in this way see,
Addressed ultimate; in ways three,
Vedas and Brahmanas are made by that,
The sacrifices are also made by that.

24(24) "AUM" is uttered first, at very start,
Of sacrifice, giving, you know that,
Of tempering, works, you see that,
Always do so followers of ultimate,
As per method, hear my mate.

25(25) "THAT" is aimed at, and fruit not too.
While doing sacrifice, tempering too;
While giving anything, working too,
By seekers of freedom, know now you.

26(26) "SATH" is truth, reality, fact
"SATH" ever prevails, in any act.
"SATH" was, is and will ever be.
"SATH" is right and eternal see.

27(27) Stationed in sacrifice, tempering too,
Sure is "SATH", and in giving too,
See! If work, done aiming "THAT"
Sure, that work is called "SATH".

28(28) Without dedication when work done
Giving, tempering or anything done
Partha! As "ASATH" it is ever known
It is untruth it's trace will be none.

This is the path of dedication where three
ways of dedication, unscientific way of
tempering, and three ways of food, sacrifice,
tempering of body, speech and mind, and
three ways of tempering and giving and the
supreme statement "AUM THAT, SATH" and
what is "ASATH" are described.

श्रीमद् भगवद् गीता
॥ अथ अष्टादशोऽध्यायः १८ ॥
मोक्षसंन्यासयोग

अर्जुन उवाच
1(1) संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

Song Supreme (Bhagavad Gita)
Chapter 18
Path of Release, Renunciation
(Moksha, Sanyasa Yoga)

Arjuna said
1(1) Essence of renunciation, please let me know,
Essence of relinquishment, please let me know.
Oh! Mighty armed! Tell me that now.
Killer of Keshi! Let me hear now.

श्रीभगवानुवाच 2(2) काम्यानां कर्मणां न्यासं सन्न्यासं क्वयो विदुः । सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥	The Lord said: 2(2) Desireful works are left out when Knowers call it renunciation then. Fruits of all works are touched not when Thinkers call it relinquition them.
3(3) त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः । यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥	3(3) “Like defects, always leave out works”, Some great men say these words. “Sacrifice, giving and tempering works, Should not be left out” say other ones.
4(4) निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥	4(4) Now listen my conclusion in that one, Regarding relinquition, oh! Great one! Relinquition, Bharata! Oh! Best one! Is described as three kinds see! This one!
5(5) यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥	5(5) Sacrifice, giving and tempering works, Should not be left out, do that works, Sacrifice, giving and tempering works, Makes men pure, take my words.
6(6) एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥	6(6) But, one must do all those works, Leaving attachment to fruits and works, Partha! My firm opinion, is this one, And this conclusion is best one.
7(7) नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥	7(7) Do not renunciate obligatory works, It is not fit to renounce those works, It in delusion, those, leaves any one, That relinquition is tamasik one, Result of that relinquition gets no one.
8(8) दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् । स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥	8(8) If any one leaves his dutiful works, Because of fear of physical pains, That relinquition is rajasik one, Result of that relinquition gets no one.
9(9) कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥	9(9) If any one does his dutiful works, Because those are obligatory works, Leaving attachment and also fruits, Sattvik: that relinquishment, take my words.
10(10) न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते । त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥	10(10) Neither he hates difficult works, Nor he wants easier works, Relinquisher, full sattvik one, Intelligent one, doubtless one.
11(11) न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥	11(11) Not possible for any body see, To totally leave the works, you see! But leaves who fruits of works, He is relinquisher, listen my words.

12(12) अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥

12(12) Disliked, liked, and mixed; three,
Ways of fruits of works, you see.
These occur to, who relinquish not,
To renouncer these apply not.

13(13) पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

13(13) Causes are five, oh! Great one
For fulfilment of works, know this one
Spiritual knowledge describes that one
In that way all works are done.

14(14) अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्वेष्टा दैवं चैवात्र पञ्चमम् ॥

14(14) The place of work and doer too
Different equipment, instruments, too
Various activities, know that you
Fifth one divine spirit, very true!

15(15) शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

15(15) With body, speech and mind also
Man begins the works, you may know,
Right or wrong he does work so
Those five are causes, that is so.

16(16) तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात्र स पश्यति दुर्मतिः ॥

16(16) When these five do the works
Fool thinks that self that works
The five causes work in fact
Self is untouched and does not act.

✓ 17(17) यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥

17(17) With notion of ego who is not,
Whose intellect, is struck not,
Though he kills, these men; whole lot,
He kills not, he is bounded not.

18(18) ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥

18(18) Work is initiated by the three;
Knowledge, knowable, knower see!
Work is made up by another three!
Instrument, work and doer see!

19(19) ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥

19(19) Knowledge, work and doer also,
As per "Gunas" are three ways know.
Science of "Gunas" had said so.
As it is you listen that also.

20(20) सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

20(20) In all beings as same and one,
Sees imperishable supreme one;
In divided ones, the undivided one,
That knowledge is sattvik one.

21(21) पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

21(21) In all beings, the different one,
Sees various kinds of inner one,
In different ones, a different one,
That knowledge is rajasik one.

✓ This shloka is present in Yoga Vasishta

22(22) यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

23(23) नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

24(24) यत्तु कामेप्सुना कर्म साहङ्गारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥

25(25) अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

26(26) मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

27(27) रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

28(28) अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

29(29) बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥

30(30) प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

31(31) यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥

22(22) Sticking to an object; single one,
Sees not the imperishable one,
Without reason holds to trivial one,
That knowledge is tamasik one.

23(23) Obligatory one, in which attachment nil,
When like and dislike are made nil,
When desires to fruits is totally none,
That work is called sattvik one.

24(24) Desired one, in which attachment full,
When ego is not made null
With lot of efforts when it is done,
That work is called rajasik one.

25(25) Loss causing one where care is nil,
Harming one where ability is nil,
With lot of aggression when it is done,
That work is called Tamasik one.

26(26) Attachment free, from ego free,
Stable and enthusiastic, see!
Success or not unaffected, see,
That doer is the sattvik one.

27(27) Attachment full, egoistic one,
Greedy, harmful, unclean one,
In joy and sorrow changing one,
That doer is the rajasik one.

28(28) Unsteady, uncultured, stubborn one,
Deceitful, malicious, indolent one,
Despotic and procrastinating one,
That doer is the tamasik one.

29(29) Intellect and also stability see!
Are by "Gunas", listen, ways three!
Now let me tell fully to thee!
Dhanamjaya! Also distinctly to ye.

30(30) Action and also inaction too,
Right work and incorrect too,
Fear and fearlessness too,
Bondage and liberation too,
Knows which intellect, Partha! See,
That is known as sattvik see!

31(31) Action also inaction too,
Right work and incorrect too,
Sees which in incorrect way,
That intellect; rajasik, let me say.

32(32) अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

32(32) Regards right as incorrect one,
In darkness is sure which one,
In perverted way takes which one,
That intellect is called as tamasik one.

33(33) धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

33(33) With firmness which regulates,
Mind, life, and works of senses
In yoga which is unwavering one,
That stability is sattvik one.

34(34) यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

34(34) With toughness which upholds,
Duty, desire, wealth also works,
In fruits of works; desiring one,
That stability is rajasik one.

35(35) यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

35(35) With doggedness which ever clings,
To grief and fear and also dreams,
To dejection and is indulgent one,
That stubbornness is tamasik one.

36(36) सुखं त्विदानीं त्रिविधं शुणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥

36(36) Now pleasure, listen, is ways three,
Best of Bharatas, now that you see,
By practice in which rejoices one,
And end of sorrow reaches one.

37(37) यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

37(37) Like poison at beginning looks which one,
Like nectar at the end becomes which one,
Born from peace and intellect is which one,
That pleasure is called as sattvik one.

38(38) विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ।

38(38) Like nectar at beginning looks which one,
Like poison at the end becomes which one,
From meeting of senses, objects is which one,
That pleasure is called rajasik one.

39(39) यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥

39(39) Like poison at beginning occurs which one,
Like poison till end continues which one,
From delusion, sleep, sloth, error is which one,
That pleasure is called tamasik one.

40(40) न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः

40(40) In all these worlds, there is none,
In all divine ones, there is none,
That one, who is from 'Gunas'; free,
From nature are born those three.

41(41) ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

41(41) Knowledgeable and also warriors too,
Businessmen and also workmen too,
Men are four kinds, Arjuna see!
Their works; as per nature see!

42(42) शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

43(43) शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

44(44) कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

45(45) स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

46(46) यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

47(47) श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

48(48) सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

49(49) असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥

50(50) सिद्धिं प्राप्नोति यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

51(51) बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

42(42) Control, restraint tempering too,
Purity, forbearance, straightness too,
Knowledge, wisdom and faith too,
Knowledgeable's natural act, now see you.

43(43) Heroism, brightness and skillfulness,
In war-no going back and firmness
Generosity, royalty and hoping too
Warrior's natural acts now see you.

44(44) Agriculture, cattle rearing, production, trade,
Acts of businessmen are thus made.
Work, skill, expertise, endeavour too,
Acts of workmen, nature born too.

45(45) Whatever work does anyone,
In that, realisation can get one.
How from one's own work you see!
Realisation comes, listen from me.

46(46) From whom came living beings all,
By whom pervaded is this all,
Own work as worship offering to him,
Realises man and reaches him.

47(47) Even not well done, better own way,
Than well done, some others' way,
When own natural works are done,
Effects of defects gets no one.

48(48) Own natural works, Kunti's son,
Even defective, should leave, none,
In all undertakings, defect is inherent,
Like smoke with fire, it's inherent.

49(49) With intellect unattached everywhere,
Winner of self in freedom anywhere
Renunciator, being concern-less
Realises supreme state of work-less-ness.

50(50) With realisation one reaches ultimate,
How that is now, let me intimate,
Oh! Kunti's son in brief to you now,
Consummation of knowledge listen you now.

51(51) With purified intellect unified who,
With controlled self stabilised who,
Interest in objects nullified who,
Like and dislike set aside who.

- 52(52) विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
- 53(53) अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥
- 54(54) ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
- 55(55) भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
- 56(56) सर्वकर्माण्यपि सदा कुर्वाणो मद्ब्रह्मपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥
- 57(57) चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥
- 58(58) मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारात् श्रोष्यसि विनङ्क्ष्यसि ॥
- 59(59) यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥
- 60(60) स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यक्शोऽपि तत् ॥
- 61(61) ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

- 52(52) Stays in solitude, eats less who,
With controlled speech, body, mind who,
In meditation dwells in peace ever stays who,
To detachment resorts ever who.
- 53(53) Ego, strength, show abandoned who,
Desires, anger, myness has left who,
Who ever remains in peaceful state,
He is suitable for the supreme state.
- 54(54) In supreme state with self tranquil,
One does not grieve, his desires are nil,
For all living beings, equal is he,
Gains supreme devotion to me.
- 55(55) With devotion knows one me,
Who is me and extent of me,
Thus knowing essence of me,
Thereafter he merges with me.
- 56(56) Even though doing all the works,
Takes shelter in me and does works,
Attains because of grace of me,
Eternal, imperishable state, sure he.
- 57(57) Mentally all works surrendering to me,
Considering as supreme only me,
In shelter of, intellect path you be,
You keep your mind ever in me.
- 58(58) All the obstacles, with mind in me,
You will cross, by the grace of me,
But with ego if you hear not me,
Without any doubt, will perish ye.
- 59(59) If taking shelter in ego of you,
"I will not fight", so think you,
Illusion is this resolve of you,
Your own nature will compel you.
- 60(60) Kunti's son! Which you don't wish to do,
Because of delusion you don't want to do,
Bound by your own work that you will do,
Your own nature will compel you.
- 61(61) In the hearts of the living beings all,
Arjuna! Is seated the lord of all,
By his magic he moves them all,
As if on a machine, they move all.

62(62) तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्रप्स्यसि शाश्वतम् ॥

*63(-) सांप्रतन्तु महाबाहो राज्यादि सुखलब्धये ।
पराजयाय शत्रुनाम् दुर्गायाः स्मरणम् कुरु ॥
Sampoorna Bhojapatri Gita — XVIII-64

*64(-) स्मृत्वा पिताम् महादेवीम् विशुद्धैर्नान्तरात्मना ।
दुर्गम् तरति सर्वत्र सर्व दुःखैः प्रमुच्यते ॥
Sampoorna Bhojapatri Gita — XVIII-65

65(63) इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

66(64) सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

67(65) मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं प्रतिजाने प्रियोऽसि मे ॥

68(66) सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

69(67) इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

70(68) य इदं परमं गुह्यं मद्भक्तेष्वभिधास्याति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

62(62) In him, alone, take refuge; you,
Bharata! with all thoughts of you,
By his grace; peace, supreme state,
You will get, the eternal state.

*63(-) But for now, oh! Mighty armed you,
To gain the joy of kingdom, and
others, true!
Victory over the adversaries too
Remember and pray to Durga Devi
now, you

*64(-) Praying now to that Durga Devi, you!
With purified inner self, true!
You will overcome obstacles, all
Will be well released from grief, all

65(63) This knowledge was declared to you,
Secret of secrets by me to you.
Reflection upon it now fully do,
As per your choice may act you.

66(64) Secret of all secrets now tells me,
Listen the supreme words of me,
You are solid and liked by me,
Therefore for your good, this tells me.

67(65) Set your mind on me,
Devotee of me you ever be
Do sacrifices unto me.
You will attain surely me.
In truth it is promise of me.
You are dear and close to me.

68(66) Leaving fully all other ways ye,
Take the refuge only in me,
From your sins, all whole lot,
Freedom gives me, you grieve not.

69(67) To him this knowledge impart not,
Who is tempered not and devoted not,
And who seeks not endeavours not,
And to that one, who likes me not.

70(68) Who teaches this to devotees of me,
This supreme secret told by me.
This knowledge with devotion in me,
Without doubt he will reach me.

* These are the two discovered shlokas in actual Bhojapatri, which remained unnoticed since 1609 (last 409 years)

71(69) न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

72(70) अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

73(71) श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभैर्लोकैर्नाप्राप्नुयात्पुण्यकर्मणाम् ॥

74(72) कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥

सञ्जय उवाच
75(-) राजन्संस्मृत्य वाक्यं तन्निगमागमगर्भितम् ।
निशम्य स्वस्थमनसा प्रह्वोऽवोचदथार्जुनः ॥
Sampoorna Bhojapatri Gita — XVIII-76

76(73) नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
✓ स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

77(74) इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

78(75) व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥

79(76) राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

71(69) He does a deed dearer to me,
There is none like him if you see,
That one is very dear to me.
In all worlds if you see.

72(70) This dialogue the righteous one,
With interest studies which one,
Knowledge sacrifice he does see
This is the sure view of me.

73(71) With dedication, without hate,
Who listens this one, listen my mate,
From grief he will also be free
Divine worlds he will reach you see.

74(72) Partha! This then have you heard?
Concentrating mind have you heard?
Are you free of ignorance, delusion too?
Oh! Dharamjaya! Now how think you?

Sanjaya said
75(-) Oh! King! Remembering the words
of the Lord, very true!
Which are hidden in Vedas,
Upanishads too
Arjuna's mind became peaceful, then
He spoke humbly in this way, then!

76(73) My delusion is destroyed, memory is gained,
Achuta! Because of your grace, all is gained.
Stable is me and gone are doubts
Now shall act on your words.

77(74) Thus I heard the great souls two,
In dialogue, Vasudeva, Partha too,
Wonderful one, made Arjuna charged,
Recollecting that my body is charged.

78(75) By the grace of Vyasa that I heard,
The supreme secret, that I heard,
Yoga from lord of yoga, Krishna, then,
Declared it was by himself, when.

79(76) Oh! King! When I recollect, again and again,
Krishna's and Arjuna's dialogue again,
The wonderful, pure discussion again,
I rejoice repeatedly again and again.

✓ This shloka is present in Yoga Vasishtha

80(77) तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्प्रहृष्ये च पुनः पुनः ॥

81(78) यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
मोक्षसन्न्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

80(77) When I recollect again and again,
Hari's most wondrous form again,
I am astonished now once again,
I rejoice **oh! King** again and again.

81(78) Where there is Krishna the great Master,
Where there is Arjuna the great Achiever,
There; prosperity, success, policy: right,
There is also growth that is my sight.

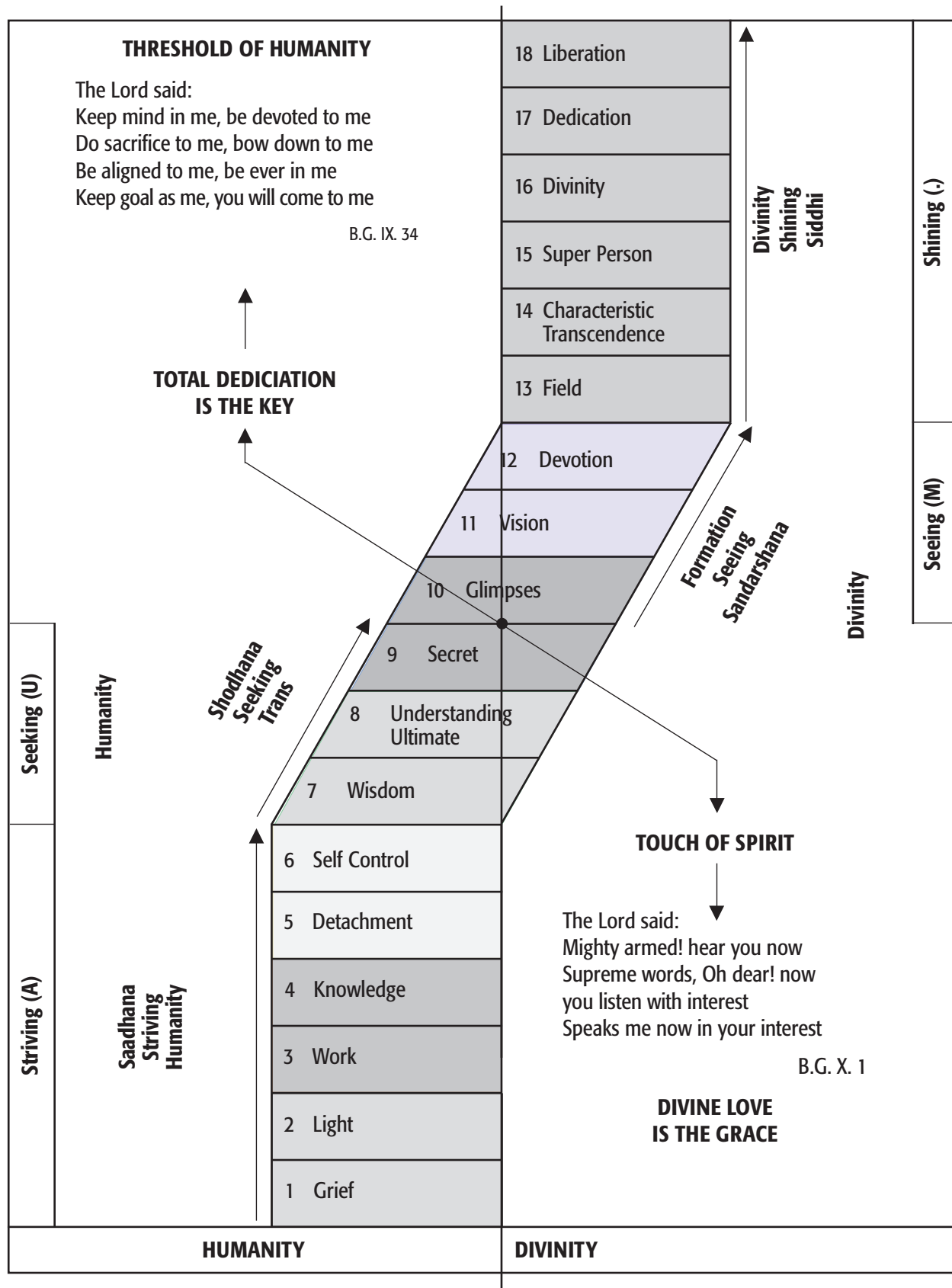
This is the path of release and renunciation, where difference between renunciation and relinquishment, the superiority of leaving the attachment to fruits, necessity of carrying out works of sacrifice, giving and tempering, three kinds of knowledge, work, doer, intellect, stability and pleasure, and four types of natural work, the appropriateness of one's own way, the ways to supreme and ultimate state, the devotion as step to enter into THAT supreme being, the imperativeness of carrying out a task that one must perform, the omnipresence of inner self, **advise to take shelter and refuge of supreme shakti Durga devi to gain what is lost and to win the opponents in THIS struggle and war**, the opportunity of freedom of action to learner, the instructions for taking refuge in supreme self to become free from grief, the guidelines for imparting, teaching and sharing the supreme knowledge, the recollection of great dialogue and great vision and the all round progress that occurs when a great Master and great Achiever function in Harmony, are described.

**Humanity To Divinity
A Transformation Process**

Free	Shining	Siddhi (.)	18 Liberation	Divinity
Offering			17 Dedication	
Totally Positive			16 Divinity	
Par Excellent			15 Super Person	
Transcending			14 Characteristic Transcendence	
Charged			13 Field	
Committed	Seeing	Sandarshana M	12 Devotion	Transformation
Inspired			11 Vision	
Admiring			10 Glimpses	
Responsible	Seeking	Shodhana U	9 Secret	
Connected			8 Understanding Ultimate	
Insightful			7 Wisdom	
Stable	Striving	Saadhana A	6 Self Control	Humanity
Unbiased			5 Detachment	
Intelligent			4 Knowledge	
Contributing			3 Work	
Bright			2 Light	
Depressed			1 Grief	



Total Dedication and Divine Love – The Junction of Transformation



Sri Bhagavad Gita – Chapter-wise shloka Numbers in 700 Verse Gita

Ch.No.	Chapter Name	No. of shlokas	Dhrita-rashtra	Sanjaya	Arjuna	Krishna	Total
I	Arjunavishada Yoga – Grief	47	1	25	21	-	47
II	Saankhya Yoga – Light	72	-	3	6	63	72
III	Karma Yoga – Work	43	-	-	3	40	43
IV	Gnaana Yoga – Knowledge	42	-	-	1	41	42
V	Karma Sanyasa Yoga – Detachment	29	-	-	1	28	29
VI	Atma Samyama Yoga – Self Control	47	-	-	5	42	47
VII	Vignaana Yoga – Wisdom	30	—	-	-	30	30
VIII	Akshara Parabrahma Yoga – Ultimate	28	-	-	2	26	28
IX	Rajavidya Raja Guhya Yoga – Secret	34	-	-	-	34	34
X	Vibhuti Yoga – Glimpses	42	-	-	7	35	42
XI	Vishwa Rupa Darshana Yoga – Vision	55	-	8	33	14	55
XII	Bhakti Yoga – Divotion	20	-	-	1	19	20
XIII	Kshetra Khetragna Vibhaga Yoga – Field	34	-	-	-	34	34
XIV	Gunatraya Vibhaga Yoga – Characteristics	27	-	-	1	26	27
XV	Purushottama Prapti Yoga – Super Person	20	-	-	-	20	20
XVI	Daivasura Sampadvibhaga Yoga – Divinity/Devility	24	-	-	-	24	24
XVII	Shraddhatraya Vibhaga Yoga – Dedication	28	-	-	1	27	28
XVIII	Moksha Sannyasa Yoga – Liberation	78	-	5	2	71	78
	Total	700	1	41	84	574	700
1.	Shlokas by Dhritarashtra	1	1				
2	Shlokas by Sanjaya	41		41			
3	Shlokas by Arjuna	84			84		
4	Shlokas by Krishna	574				574	
	Total Shlokas	700		700			700

Sri Samagra Bhagavad Gita – 745 Shlokas
Chapters - Roles - Number of Shlokas

Ch.No.	Chapter Name	Dhritarashtra	Sanjaya	Arjuna	Krishna	Total	Ch.No.
I	Prathamodhyaya	1	45	-	-	46	I
II	Dwitiyodhyaya	-	3	6	71	80	II
III	Tritiyodhyaya	-	-	3	47	50	III
IV	Chaturthodhyaya	-	-	1	43	44	IV
V	Panchamodhyaya	-	-	1	29	30	V
VI	Shashtodhyaya	-	-	5	46	51	VI
VII	Saptamodhyaya	-	-	-	31	31	VII
VIII	Ashtamodhyaya	-	-	2	38	40	VIII
IX	Navamodhyaya	-	-	-	37	37	IX
X	Dashamodhyaya	-	-	7	35	42	X
XI	Ekadashodhyaya	-	12	28	15	55	XI
XII	Dwadashodhyaya	-	-	1	19	20	XII
XIII	Triodashodhyaya	-	-	-	35	35	XIII
XIV	Chaturdashodhyaya	-	-	1	26	27	XIV
XV	Panchdashodhyaya	-	-	-	24	24	XV
XVI	Shodashodhyaya	-	-	-	24	24	XVI
XVII	Saptadashodhyaya	-	-	1	27	28	XVII
XVIII	Ashtadashodhyaya	-	7	1	73	81	XVIII
Total		1	67	57	620	745	

Sri Vishnu Sahasranamam Thousand Glimpses

1990

SRI LAXMINARAYANA

Brightly shining at Baroda is you
Granting happiness to devotees is you
Protecting, preserving all beings is you
Shri Laxminarayana! we take shelter in you.

SALUTATIONS

1. AUM
With white robes all pervading is who
Shining like moon, with four skills is who
With pleasant face, ever smiling is who
Let us meditate Vishnu, remover of all obstruction is who.
2. The form of peace, resting on time serpent,
Having universal lotus as navel, the lord of Gods is who
The support for worlds, expanding like space,
The cloud coloured one, with auspicious organs is who
The lord of wealth, the lotus eyed,
The objective of meditation of yoga is who
Salutations to Vishnu, the mitigator of defects,
The one lord of all the worlds is who.
3. With conch, discus, crown, ear rings shining is who
With yellow robes, with lotus like eyes is who
With garland on chest, with beauty mark is who
Salutations to Vishnu with four arms is who.

THE BACK GROUND

1. Having heard Dharmas, completely well
The Purifying ones all, with attention full
Yudhishtar looked at Bhishma the great one
Said again to the grand father, kind one.

Shri Yudhishtir said:

2. Who is the divine lord of worlds, only one
The one goal of all beings is which one
By worshipping and extolling which one
The auspiciousness and good can attain men?
3. Greatest Dharma of all Dharmas is who
Who is the highest Dharma according to you
By remembering the name of whom,
The person can attain liberation, freedom

Shri Bhishma said:

4. The lord of worlds, the God of gods true
Infinite one, the super person too
The thousand names of him worships who
That person will attain freedom know now you.
5. With devotion is to be worshipped that eternal person,
Every day is to be remembered that super person
To be meditated, extolled and saluted too,
The liberation will come to the devotee, true !
2. Without beginning and end is Vishnu
The lord of all worlds in he, true
That president of universe is to be extolled every day
Then devotee will cross all sorrows in every day.
3. The ultimate one knower Dharmas all
Giving fame to the worlds all
Lord of universe the great being too
He is the origin of all beings, true.
8. The best of all Dharmas is this
The best path to divinity is this
With devotion one should pray the lotus eyed one
Always to be extolled, worshipped that one.
9. The supreme great light is THAT
The great penance is THAT
The great ultimate is THAT
The supreme goal is THAT.
10. The purest of pure is THAT
The auspicious of auspicious is THAT
The divinity of divinities is THAT
The eternal father of beings is THAT.

11. All beings emerge from THAT
All beings surge because of THAT
All beings verge towards THAT
All beings merge into THAT.
12. 'THAT Chief' of worlds all
Oh ! King ! The lord of universes all
Is described by thousand names
Listen that sin-fear-mitigating glorious names !
13. The names and qualities of the supreme Lord
The famous names of the supreme lord
Sung by the seers in praise of the Lord
Listen ! King ! those thousand name of the Lord.

1	112	A112	AUM	All Universal Magnificence is who	0
	955	V84	VISHVAM	Form of universe, all worlds is who	1
	947	V76	VISHNU	All pervading, everywhere is who	2
	897	V26	VASHATKAARO	Concluder of all endeavours is who	3
	148	B28	BHOOTA-BHAVYA- BHAVAT-PRABHUH	Lord of past, present, future is who	4
	151	B31	BHOOTAKRIT	Creator of all worlds is who	5
	149	B29	BHOOTABHRIT	Supporter of all beings is who	6
	127	B7	BHAAVO	Becomes movable immovable who	7
	146	B26	BHOOTAATMA	Self - the soul of beings is who	8
	144	B24	BHOOTA BHAAVANAH	Creates and multiplies all beings who	9
2	522	P26	POOTAATMAA	Ultimate pure self is who	10
	510	P14	PARAMAATMA CHA	Supreme self also who	11
	459	M66	MUKTAANAAM- PARAMAA-GATIH	Ultimate goal for liberated who	12
	119	A119	AVYAYA	Indestructible changeless is who	13
	574	P78	PURUSHA	Person dwelling in 'city' is who	14
	618	S22	SAKSHEE	Witness, seer observer is who	15
	373	K51	KSHETRAGNA	Knower of all fields is who	16
	31	A31	AKSHARA (EVA CHA)	Un reducing ever complete is who	17

NOTE: In one line commentary for each name there are identity digits (1) first number is shloka number of original Sahasranama (2) next number (1 to 1012) is sequence number of Alphabetic arrangement (3) next digits (Alphanumeric) is Alpha group serial number (4) last number at end of line is original sequence number.

3	1012	Y21	YOGO	Being in self: Enjoining is who	18
	1009	Y18	YOGA VIDAAM NETAA	Leader of knowers of being in self is who	19
	533	P37	PRADHAANA-PURUSHA- ESHWARAH	One who manifests as illusion, life and lord is who	20
	462	N2	NAARASIMHA-VAPUH	The Lion-man, the lion in man is who	21
	761	S165	SREEMAAN	One always with wealth is who	22
	346	K24	KESHAHAH	Beautiful with black locks of hair is who	23
	576	P80	PURUSHOTTAMAH	Best amongst all persons is who	24
4	661	S65	SARVAH	All everything in fact is who	25
	713	S117	SHARVAH	Giver of auspiciousness is who	26
	725	S129	SHIVAH	Eternally pure consciousness is who	27
	784	S188	STHAANU(R)	Stationery and stable is who	28
	150	B30	BHOOTADI	Beginning of all beings is who	29
	482	N22	NIDHIRAVYAYA	Imperishable treasure is who	30
	623	S27	SAMBHAVO	Occurs on his own will is who	31
	126	B6	BHAAVANO	Giver of everything is who	32
	131	B11	BHARTA	Responsible, bearer of all is who	33
	529	P33	PRABHAVA	Source for the birth of all is who	34
	531	P35	PRABHU (R)	Almighty Lord, Supreme is who	35
	302	I4	ISWARA	Capable to do on his free will is who	36
5	843	S247	SWAYAMBHUH	Self-manifesting, self-made is who	37
	704	S108	SHAMBU (R)	Causer of auspiciousness is who	38
	2	A2	AADITYA	Truth, glowing with golden splendour is who	39
	577	P81	PUSHKARAAKSHO	With lotus like pink eyes is who	40
	431	M38	MAHAASWANAH	With thundering great voice is who	41
	54	A54	ANAADI-NIDHANO	Without beginning and end is who	42
	230	D34	DHATAA	Supporter of all worlds is who	43
	924	V53	VIDHAATAA	Dispenser all results, fruits is who	44
	214	D18	DHAATUR-UTTAMAH	Superior to elements is who.	45
6	94	A94	APRAMEYO	Cannot be defined by logic is who	46
	296	H11	HRISHIKESHAH	Lord of sense organs is who	47
	504	P8	PADMANAABHO	Origin of lotus of ultimate - truth is who	48
	36	A36	AMARA PRABHUH	Lord of immortal divines is who	49
	962	V91	VISHWAKARMA	Creator, maker of the worlds is who	50
	451	M58	MANU (S)	Mindful reflector of highest is who	51
	862	T19	TWASHTAA	Smasher of gross things into atoms is who	52

	787	S191	STHAVISTA	Supremely gross cosmos form is who	53
	786	S190	STHAVIRO DHRUVAH	Ancient stable one is who	54
7	21	A21	AGRAAHYAH	Cant 'be grasped by sense-organs is who	55
	699	S103	SHAASHVATAH	Permanent, eternal, unchanging is who	56
	354	K32	KRISHNO	Existence, bliss, dark beauty is who	57
	386	L3	LOHITAKSHAH	With red eyes like lotus is who	58
	556	P60	PRATARDANAH	Cause of ultimate destruction is who	59
	530	P34	PRABHOOTAH	Perfect, everfull, complete is who	60
	855	T12	TRIKAKUBDHAMA	Support of three quarters is who	61
	518	P22	PAVITRAM	Ultimate pure, holy is who	62
	447	M54	MANGALAM PARAM	Supreme good, auspicious is who	63
8	254	E1	EASHAANAH	Controller of great elements is who	64
	548	P52	PRANADAH	Life giving energy is who	65
	552	P56	PRANO	Life sustaining energy is who	66
	319	J17	JYESHTAH	Eldest of all, first is who	67
	736	S140	SHRESHTAH	Best, most glorious is who	68
	538	P42	PRAJAAPATIH	Lord of all living beings is who	69
	294	H9	HIRANYA GARBHO	Womb of all golden worlds is who	70
	153	B33	BHUGARBHO	Womb of all born ones is who	71
	394	M1	MAADHAVO	Lord of wealth, prosperity is who	72
	400	M7	MADHUSUDANAH	Destroyer of demon of sweat pleasing is who	73
9	255	E2	EASHWARO	Omnipotent with great will is who	74
	933	V62	VIKRAMEE	Full of prowess, daring, courage is who	75
	219	D23	DHANVEE	Powerful with great bow is who	76
	457	M64	MEDHAVEE	Supremely intelligent, thinker is who	77
	932	V61	VIKRAMAH	Victorious, winning, progressing who	78
	350	K28	KRAMAH	All pervading order, sequence is who	79
	88	A88	ANUTTAMO	Incomparably great, better than all is who	80
	241	D45	DURAADHARSHAH	Impossible to attack, to win over is who	81
	360	K38	KRITAGNAH	Knower, remembering good deeds is who	82
	364	K42	KRITI (R)	Behind all actions, works is who	83
	110	A110	ATMAVAN	Self, soul of all beings is who	84
10	816	S220	SURESHAH	Lord of divines is sure who	85
	708	S112	SHARANAM	Refuge, shelter for all is who	86

	711	S115	SHARMA	Infinite bliss, transcending mind is who	87
	963	V92	VISHWARETHAAH	Seed of all worlds is who	88
	540	P44	PRAJABHAVAH	Origin of all creatures is who	89
	24	A24	AHAH	The day, nature of time is who	90
	630	S34	SAMVATSARO	Full year, the cycle of time is who	91
	983	V112	VYAALAH	Difficult to catch ; time serpent is who	92
	559	P63	PRATYAYAH	Very nature of knowledge is who	93
	647	S51	SARVA DARHANAH	All-seeing, Supreme witness is who	94
11	26	A26	AJAH	Unborn, without birth is who	95
	668	S72	SARVESHVARAH	Lord of all, everyone is who	96
	745	S149	SIDDHAH	Realisation of all results is who	97
	747	S151	SIDDHI	Very realisation is also who	98
	656	S60	SARVADI (R)	Very beginning of all is who	99
	107	A107	ATCHYUTAH	Never falling, ever exalted is who	100
	974	V103	VRISHAAKAPI (R)	Upholder of right is sure who	101
	39	A39	AMEYATMAA	Ultimate self with infinite forms is who	102
	667	S71	SARVA-YOGA-VINIHSRUTAH	Free from all alignments who	103
12	898	V27	VASU (R)	Essence, support of all elements is who	104
	904	V33	VASUMANAAH	With supremely pure mind is who	105
	693	S97	SATYAH	Reality, eternal truth is who	106
	622	S26	SAMATMAA	Self equally present in all is who	107
	627	S31	SAMMITAH	Acceptable to all, everyone is who	108
	621	S25	SAMAH	Same equal unbiased is who	109
	44	A44	AMOGHAH	Superb, best, ever useful is who	110
	565	P69	PUNDAREEKASHO	Fully experienced in lotus of heart space is who	111
	979	V108	VRISHAKARMAA	With right, perfect optimal works is who	112
	980	V109	VRISHAKRITI	Form of right way is who.	113
13	595	R15	RUDRO	Makes all people to weep is who	114
	122	B2	BAHUSHIRAA	One with many heads is who	115
	121	B1	BABHRUH	Rules over worlds is who	116
	965	V94	VISHWAYONI	Cause of universe is who	117
	796	S200	SUCHISHRAVAA	With beautiful hearing is who	118
	46	A46	AMRITA	Immortal and deathless is who	119
	715	S119	SHASHVATA - STHANU	Eternal, stable, unchanging is who	120

	891	V20	VARAAROHO	The best, most glorious summit is who	121
	417	M24	MAHAA TAPAH	One of great penance is who.	122
14	658	S62	SARVAGAH	Pervades everything is who	123
	662	S66	SARVAVIDBHAANU(R)	All knowing, illuminious is who	124
	954	V83	VISHVAKSENO	No army can stand against is who	125
	307	J5	JANAARDANAH	Giving sorrow and joy to people is who	126
	915	V44	VEDO	Very knowledge form is who	127
	912	V41	VEDAVID	Knower of all knowledge is who	128
	118	A118	AVYANGO	Without any imperfection is who	129
	911	V40	VEDAANGAH	Knowledge is part of him is who	130
	913	V42	VEDAVIT	Contemplates on knowledge is who	131
	344	K22	KAVIH	Seer, All knower is who	132
15	391	L8	LOKAADHYAKSHAH	Presiding over all people is who	133
	813	S217	SURAADHYAKSHAH	Presiding over all Gods is who	134
	225	D29	DHARMAADHYAKSHAH	Presiding over right conduct is who	135
	362	K40	KRITAKRITAH	Done and not done is who	136
	189	C13	CHATURAAATMAA	The four fold self is who	137
	195	C19	CHATURVYUHAA	The four fold strategy is who	138
	185	C9	CHATUR DAMSHTRAH	With four powerful teeth is who	139
	193	C17	CHATURBHUJAH	With four arms mighty is who	140
16	152	B32	BHRAJISHNU(R)	Self-shining, illuminating all is who	141
	140	B20	BHOJANAM	What is enjoyed, experienced is who	142
	141	B21	BHOKTAA	Enjoyer and experiencer is who	143
	615	S19	SAHISHNU (R)	Patient, bears everything is who	144
	303	J1	JAGADAADIJAH	Born prior to universe is who	145
	56	A56	ANAGHO	Without any imperfection is who	146
	929	V58	VIJAYO	Splendidly ever victorious is who	147
	313	J11	JETA	Ever successful, winning is who	148
	959	V88	VISHWA YONI	Cause, root, of all universe is who	149
	564	P68	PUNARVASUH	Comes to live again and again is who	150
17	867	U5	UPENDRA	Superior and supporter to lord of Gods is who	151
	887	V16	VAMANAH	Short and subtle one is who	152
	528	P32	PRAANSHU(R)	Vast, large, gross one is who	153
	43	A43	AMOGHA	With purposeful, fulfilling actions is who	154
	742	S146	SHUCHI (R)	Clean, pure, spotless is who	155

	496	O3	OORJITAH	With infinite energy, vitality is who	156
	108	A108	ATINDRA	Beyond mind, intellect, organs is who	157
	637	S41	SANGRAHA	Holds entire universe together is who	158
	646	S50	SARGO	From whom all worlds have come is who	159
	231	D35	DHRUTAATMA	Established, stable self is who	160
	490	N30	NIYAMO	Regulator, authority of all is who	161
	1007	Y16	YAMA	Mighty power, ultimate law is who	162
18	916	V45	VEDYO	That which is to be known is who	163
	991	V120	VYDYA	The supreme doctor is who	164
	606	S10	SADAA YOGEE	The eternal being, supreme self is who	165
	943	V72	VIRAHAA	Destroyer of mighty heroes is who	166
	395	M2	MAADHAVO	Lord of knowledge-wealth is who	167
	399	M6	MADHU	Nectar, energetic honey is who	168
	109	A109	ATINDRIYO	Beyond sense organs is who	169
	428	M35	MAHAAMAYO	Great master, creating illusions is who	170
	446	M53	MAHOTSAHO	Great enthusiast is who	171
	421	M28	MAHAABALA	With greatest strength is who	172
19	406	M13	MAHAA BUDDHIR	Greatest intellect, omniscient is who	173
	403	M10	MAHA VIRYO	Supreme essence is who	174
	415	M22	MAHAA SHAKTIR	Greatest power, energy is who	175
	407	M14	MAHAA DYUTI	Great splendours light is who	176
	73	A73	ANIRDESHYA VAPUH	Indefinite, undefinable, undescrivable form is who	177
	734	S138	SHREEMAAN	Glorious, wealthy, rich is who	178
	38	A38	AMEYAATMA	Immeasurable self is who	179
	424	M31	MAHAADRIDHUK	Supporter of great mountain is who.	180
20	441	M48	MAHESHVASO	With great bow, Saarna, is who	181
	438	M45	MAHEE BHARTAA	Lord of mother, earth is who	182
	762	S166	SREENIVASAH	Lord of prosperity, wealth is who	183
	674	S78	SATAMGATHI	Final goal for virtuous people is who	184
	75	A75	ANIRUDDHAH	Irresistible, unobstructable is who	185
	814	S218	SURAAANANDA	Giver of happiness to divine is who	186
	276	G18	GOVINDAH	Supporter of all, everything, is who	187
	275	G17	GOVIDAMPATHI	Lord of seers, wise is who	188
21	454	M61	MARICHI (R)	Supreme, infinite light is who	189
	203	D7	DAMANO	Restrainer, controller of evils is who	190

	287	H2	HANSAH	Free bird, essence of “I am THAT” is who	191
	810	S214	SUPARNO	With beautiful wings is who	192
	154	B34	BHUJAGOTTAMAH	The best of sacred serpents is who	193
	295	H10	HIRANYA NAABHAH	With root of golden glow is who	194
	822	S226	SUTAPAH	With glorious, contemplation is who	195
	502	P6	PADMANAABHAH	With root, very seat, of creative source is who	196
	539	P43	PRAJAAPATHI	Lord of all creatures is who.	197
22	50	A50	AMRITYUH	Without decay, death is who	198
	657	S61	SARVADRIK	Seer, knower of everything is who	199
	750	S154	SIMHAH	Destroyer of all illusions is who	200
	635	S39	SANDHAATAA	Coordinator, aligner of all things is who	201
	636	S40	SANDHIMAN	With unison , joining with all is who	202
	789	S193	STHIRAH	Stable, consistent, firm is who	203
	27	A27	AJAO	Unborn, without beginning is who	204
	251	D55	DURMARHANAH	Can’be attackekd or vanquished is who	205
	601	S5	SAASTAA	Ruler of whole universe is who	206
	967	V96	VISRUTATMAA	Well expanding self is who	207
	815	S219	SURAARIHA	Destroyer of enemies of divine is who.	208
23	284	G26	GURUR	The teacher, instructor, guide is who	209
	285	G27	GURUTAMO	The great teacher, knowledge giver is who	210
	213	D17	DHAAMA	Supreme destination and goal is who	211
	692	S96	SATYAH	Truth, reality, fact, certainty is who	212
	689	S93	SATYA PARAAKRAMA	Dynamic truth, unfailing virtue is who	213
	484	N24	NIMISHO	With closed eyelids in meditation is who	214
	72	A72	ANIMISIAH	With open eyes awake watchful is who	215
	760	S164	SRAGVEE	With a beautiful garland, necklace is who	216
	873	V2	VAACHASSPATPIRU- DAARADHEEH	With large hearted intelligence eloquence is who	217
24	23	A23	AGRANEE	Leading seekers to peak, highest status is who	218
	278	G20	GRAAMANEEH	Guide, controller, leader of groups is who	219
	735	S139	SHREEMAN	With resplendence, glory, effulgence is who	220
	492	N32	NYAAYO	Judge, with non-dual judgment is who	221
	480	N20	NETA	Leader, protector, supporter of all is who	222
	624	S28	SAMEERANAH	Very life of all living beings is who	223

	610	S14	SAHASRA MOORDHAA	With a thousand heads, multifaceted who	224
	964	V93	VISHWATMAA	The soul of universe, supreme self is who	225
	613	S17	SAHASRAKSHAH	With a thousand eyes is who	226
	614	S18	SAHASRAPAAT	With thousand feet is who	227
25	7	A7	AAVARTANO	Whirls the wheel of universe round and round is who	228
	488	N28	NIVRUTAATMA	The pure self, completely detached is who	229
	632	S36	SAMVRUTAH	The bright light covered by ignorance is who	230
	628	S32	SAMPRAMARDANAH	Beating with destructive blows is who	231
	25	A25	AHAHSAMVARTAKO	The sun, lord regulates the day is who	232
	884	V13	VAHNI (R)	Fire, energy, warmth-giver is who	233
	71	A71	ANILO	Without residence ever moving is who	234
	222	D26	DHARANI DHARAH	Supporter of the earth is who	235
26	812	S216	SUPRASADAH	Full of supreme grace is who	236
	554	P58	PRASANNATMA	Ever pure, all blissful self is who	237
	961	V90	VISHWADRIK	Holds universe with his power is who	238
	957	V86	VISHWA BHUK	Eats, protects and enjoys worlds is who	239
	922	V51	VIBHUH	Multiform, glorious lord is who	240
	675	S79	SATKARTAA	Offers benefits, bestows good things who	241
	677	S81	SATKRITA	Adored by adorable is who	242
	597	S1	SAADHU(R)	With ideal conduct, justice is who	243
	305	J3	JAHNU (R)	Dissolver of all things in himself is who	244
	461	N1	NAARAAAYANO	Refuge for all beings, ultimate goal is who	245
	477	N17	NARA	The guide, eternal self is who	246
27	103	A103	ASANKYHEYO	Without differences of name and form is who	247
	93	A93	APRAMEYATMAA	Self, unknowable by knowledge is who	248
	966	V95	VISISTAH	Excellent, excels in everything is who	249
	754	S158	SISTAKRIT	Governor, maker of law is who	250
	795	S199	SUCHIH	Pure, clean, without blemish is who	251
	746	S150	SIDDHARTHAH	With fulfilled, gained objectives is who	252
	744	S148	SIDDHA SANKALPAH	With fulfilled intensions, will is who	253
	749	S153	SIDDHIDAH	Gives fulfilment to endeavourers is who	254
	748	S152	SIDDHI SAADHANA	Endeavourer for fulfilment is who.	255

28	978	V107	VRISHAHI	Lord of Dharma, right-way is who	256
	976	V105	VRISHABHO	Showering all right things is who	257
	948	V77	VISHNU	All pervading, omnipresent is who	258
	981	V110	VRISHAPARVA	Stairway to right-way is who	259
	982	V111	VRISHODARA	Container of all right things is who	260
	895	V24	VARDHANO	Augmenter, giver of growth is who	261
	894	V23	VARDHAMANASYA	Multiplies in all dimensions who	262
	970	V99	VIVKTA	Alone, single, solitary only one is who	263
	738	S142	SHRUTI SAAGARAH	Ocean of knowledge, harmony is who	264
29	794	S198	SUBUJAH	Processing excellent protecting arms is who	265
	245	D49	DURDHARAH	Holding universe, an impossible task, is who	266
	874	V3	VAAGMI	Speaker of knowledgeable words is who	267
	440	M47	MAHENDRA	The great divine lord, shining, is who	268
	901	V30	VASUDHAH	Bestower of riches is who	269
	903	V32	VASUH	Wealthy, sun and covered is who	270
	470	N10	NAIKARUPA	With one specific form is who	271
	174	B54	BRIHADRUPA	With many forms, multi formed is who	272
	752	S156	SIPIVISTA	Consumer of water, sunlight is who	273
	542	P46	PRAKAASHANA	Illuminating, bright light is who.	274
30	495	O2	OJAS-TEJO-DHYUTI DHARA	With vitality, brightness, radiance is who	275
	541	P45	PRAKAASAATMAA	The bright, radiant self is who	276
	555	P59	PRATAAPANAH	Heating, warming energy is who	277
	591	R11	RIDDHAH	With all round excellence, right, perfect who	278
	759	S163	SPASTAAKSHARO	Clear supreme sound, AUM, is who	279
	450	M57	MANTRAH	Mind instrument, letter with spirit, is who	280
	183	C7	CHANDRAANSHU	Rays of moon, cool light, is who	281
	125	B5	BHAASKARA DYUTI	Rays of sun, bright light, is who.	282
31	51	A51	AMRUTAAMSHU UDBHAVA	The origin of nectar from moon is who	283
	123	B3	BHAANUH	The light of lights the sun is who	284
	670	S74	SASABINDUH	With mark of rabbit, moon is who	285
	817	S221	SURESHWARAH	The lord of good doing divine Gods is who	286
	113	A113	AUSHADHAM	The medicine for worldly ailments is who	287

	304	J2	JAGATAH SETHU	The bridge to cross the material world is who	288
	685	S89	SATYA DHARMA PARAAKRAMAH	The light of right path is who	289
32	160	B40	BHUTA-BHAVYA- BHAVAN- NATHAH	The lord of past, present and future is who	290
	517	P21	PAVANAHA	As the wind expands and fills the world is who	291
	498	P2	PAAVANO	The purifier is who	292
	58	A58	ANALAH	Holder of Ana-prana (in coming-out going breath) is who	293
	327	K5	KAAMAHAA	The one who destroys desires is who	294
	335	K13	KAMKRIT	The one who fulfils aspirations is who	295
	329	K7	KAANTAA	The handsome, beautiful one is who	296
	325	K3	KAAMA	The creator of desires is who	297
	326	K4	KAAMA PRADAH	The fulfiller of desires is who	298
	532	P36	PRABHUH	The one most outstanding is who	299
33	1014	Y23	YUGADIKRIT	The creator of the new age, new Epoch is who	300
	1013	Y22	YUAGAAVARTO	The one who turns the wheel of four ages is who	301
	469	N9	NAIKAMAYO	One who take forms of many illusions is who	302
	420	M27	MAHAAASHANAH	One who consumes all world is who	303
	20	A20	ADRISHYA	The un seeable is who	304
	988	V117	VYAKTA RUPASCHAH	In appearant forms appears who	305
	612	S16	SAHASRAJIT	Winner over thousands is who	306
	64	A64	ANANTAJIT	Infinite - winner is who	307
34	301	I3	ISHTAH	The one who is liked, dear to all is who	308
	116	A116	AVISHISHTAH	One who stays in all is who	309
	753	S157	SISHTESTHAH	One who is very dear to noble, good people is who	310
	723	S127	SHIKHANDI	One who wears the peacock feather is who	311
	463	N3	NAHUSHO	One who binds with his conjuring tricks is who	312
	977	V106	VRISHAH	Form of Dharma-the right path is who	313
	366	K44	KRODHAH	The destroyer of anger is who	314
	365	K43	KRODHA KRIT KARTAA	The causer of anger in people is who	315

	960	V89	VISHWABAHU	The galactical arms is who	316
	442	M49	MAHIDHARAH	The bearer of earth is who.	317
35	12	A12	ACHUTAH	Untouched, by any thing is who	318
	557	P61	PRATHITAH	With great name and fame, well known is who	319
	527	P31	PRAANAH	The very life is who	320
	526	P30	PRAANADO	The taker of life is who	321
	878	V7	VAASAVANUJAH	The brother of lord of divine one is who	322
	89	A89	APAAMNIDHI (R)	The collection of waters, the treasure, ocean is who	323
	15	A15	ADHISHTAANAAM	The basic support, the seat of all is who	324
	92	A92	APRAMATTAH	The awake, alert, aware, always is who	325
	558	P62	PRATISHTITAH	The well-established is who	326
36	756	S160	SKANDHAH	One flowing like nectar is who	327
	755	S159	SKANDHADHARO	Supporter of right Path - Dharma - is who	328
	233	D37	DHURYO	Bearer of the weight of all is who	329
	892	V21	VARADO	Grants all boons is who	330
	883	V12	VAAYUVAAHANAH	With air as vehicle is who	331
	881	V10	VAASUDEVO	Residing, dwelling in all BE-IN-GS, is who	332
	173	B53	BRIHADBHAANUH	The great light is who	333
	18	A18	ADIDEVAH	The first GOD is who	334
	571	P75	PURANDARAH	The destroyer of cities is who	335
37	105	A105	ASHOKAH	Without any kind of grief is who	336
	846	T3	TAARANAH	Takes to other shore of material word is who	337
	844	T1	TAARAH	The deliverer of liberation is who	338
	731	S135	SHOORAH	The valiant, with great power is who	339
	732	S136	SHOURIH	The descendant of the valiant (shoorah) is who	340
	309	J7	JANESHWARAH	The lord of people is who	341
	87	A87	ANUKOOLAH	The favourite, favourable one to all is who	342
	719	S123	SHATAAVARTAH	Takes hundreds of incarnations is who	343
	505	P9	PADMI	With lotus in hand is who	344
	501	P5	PADMA NIBHEKSHANA	The lotus - eyed is who	345
38	503	P7	PADMA-NAABHAH	The origin of universal-lotus is who	346
	96	A96	ARAVINDAAKSHA	With beautiful lotus-like-eyes is who	347

	500	P4	PADMA GARBHAH	Inside the lotus is who	348
	710	S114	SHAREERABHRIT	The bearer of body is who	349
	430	M37	MAHAARDHI	With great prosperity is who	350
	592	R12	RIDDHO	Standing as world is who	351
	971	V100	VRIDDHATMAA	The ancient soul is who	352
	435	M42	MAHAKSHO	With great eyes is who	353
	266	G8	GARUDA DHWAJA	With king of birds as flag is who	354
39	111	A111	ATULAH	Incomparable is who	355
	707	S111	SHARABHO	Stays in bodies is who	356
	137	B17	BHIMAH	The terrible one is who	357
	619	S23	SAMA YAGNO	The conscious of creation, continuation, conclusion is who	358
	290	H5	HAVIR HARIH	The taker of offerings is who	359
	651	S55	SARVA LAKSHANA LAKSHANYO	With super - qualification of all qualities is who	360
	385	L2	LAXMIVAAN	Along with wealth, prosperity is who	361
	626	S30	SAMITIMJAYAH	The winner in battles is who.	362
40	935	V64	VIKSHARO	Without any decline, destruction is who	363
	593	R13	ROHITO	Shines in red colour is who	364
	453	M60	MARGO	The path is who	365
	292	H7	HETUH	The purpose is who	366
	205	D9	DAMODARAH	Noble one - with control is who	367
	609	S13	SAHAH	The very help for all is who	368
	443	M50	MAHIDHARO	The bearer of earth is who	369
	422	M29	MAHAABHAGO	With great wealth, prosperity is who	370
	920	V49	VEGAVAAN	The speediest one is who	371
	42	A42	AMITAASHANAH	With limitless hunger is who	372
41	863	U1	UDBHAVA	Cause of creation is who	373
	375	K53	KSHOBHANO	Tortures through difficulties who	374
	210	D14	DEVAH	As divine one in bodies dwells who	375
	765	S169	SRI GARBHAH	Keeps wealth inside him is who	376
	512	P16	PARAMESHWARAH	Supreme Lord is who	377
	341	K19	KARANAM	Instrument is who	378
	330	K8	KAARANAM	Root cause is who	379
	342	K20	KARTAA	Doer is who	380
	931	V60	VIKARTAA	Creator of deformful worlds is who	381

	264	G6	GAHANO	Deep is who	382
	280	G22	GUHAH	Hides secretly who	383
42	989	V118	VYAVASAAYO	Endeavour with knowledge who	384
	990	V119	VYAVASTHAANAH	Manages the creation who	385
	629	S33	SAMSTHAANA	Resourceful place for all is who	386
	783	S187	STHAANADO	Keeps people in suitable places who	387
	232	D36	DHRUVAH	Stable, steady without wavering is who	388
	513	P17	PARARDDHIH	Supreme leader is who	389
	509	P13	PARAMA SPASHTAH	With supreme clarity is who	390
	861	T18	TUSHTAH	Ever happy is who	391
	580	P84	PUSHTAH	Full-filled, filled-full is who	392
	741	S145	SHUBHEKSHANAH	With auspicious looks is who	393
43	583	R3	RAAMO	Gives bliss to yogis who	394
	941	V70	VIRAAMO	The destination for all is who	395
	942	V71	VIRAATO	Without attachment is who	396
	452	M59	MARGO	The path of liberation is who	397
	481	N21	NEYO	Takes people in path of realisation who	398
	479	N19	NAYO	Counsels gently who	399
	68	A68	ANAYAH	Without own counselor leader is who	400
	918	V47	VEERAH	Valiantly energetic is who	401
	702	S106	SHAKTIMATAM SHRESHTO	The best amongst powerful is who	402
	229	D33	DHARMO	Personification of the right path is who	403
	224	D28	DHARMA VIDUTTAMAH	The best amongst knowers of right path is who	404
44	886	V15	VAIKUNTAH	Consciousness connecting components for completeness is who	405
	575	P79	PURUSHAH	The beginning of all, the in-dweller is who	406
	549	P53	PRANAH	The life of living beings is who	407
	547	P51	PRANADA	The taker of life is who	408
	550	P54	PRANAVA	Worshipped through 'AUM' is who	409
	563	P67	PRUTHUH	As world expands who	410
	293	H8	HIRANYA GARBHAH	The golden cosmic egg is who	411
	721	S125	SHATRUGHNO	Destroys enemies who	412
	985	V114	VYAAPTO	Expands, fills space who	413
	882	V11	VAAYU (R)	Wind, air is who	414
	16	A16	ADHOKSHAJAH	Descends down who	415

45	596	R16	RUTU	Season, measurement of time is who	416
	797	S201	SUDARSHANAH	Good appearance is who	417
	324	K2	KAALAH	Time is who	418
	511	P15	PARAMESHTI	Supremely shines in hearts is who	419
	514	P18	PARIGRAHA	Accepts whatever given with devotion is who	420
	866	U4	UGRAH	With great anger is who	421
	631	S35	SAMVATSARO	Complete measure, (per.Anum) is who	422
	200	D4	DAKSHO	Skillful is who	423
	951	V80	VISHRAAMO	Removes tiredness, gives rest who	424
	958	V87	VISHWA DAKSHINAH	Most skillful in whole universe is who	425
46	968	V97	VISTARA	Makes universe to expand who	426
	785	S189	STHAVARA STHAANU	Stationed in all stations is who	427
	544	P48	PRAMAANAM	The standard, the bench mark is who	428
	162	B42	BIJAMAVYAYAM	The unending, non-declining seed is who	429
	102	A102	ARTHO	The meaningful means is who	430
	67	A67	ANARTHO	Beyond meaning not requiring any means is who	431
	434	M41	MAHAKOSHO	The great layer within layers is who	432
	432	M39	MAHABHOGO	The great enjoyer is who	433
	433	M40	MAHADHANAH	The wealthiest, richest is who	434
47	77	A77	ANIRVINNA	Complete, self-sufficient on own is who	435
	788	S192	STHAVISTO	Universal man is who	436
	9	A9	ABHUH	Without birth, the ever existing is who	437
	227	D31	DHARMAYUPO	The pillar of right path is who	438
	412	M19	MAHAA MAKHAH	Make sacrifices great, who	439
	472	N12	NAKSHTRA NEMI	In the milkyways, galaxies shines bright who	440
	471	N11	NAKSHATREE	The star of stars is who	441
	369	K47	KSHAMA	With great patience is who	442
	367	K45	KSHAAMA	Present when nothing, like famine, is there	443
	625	S29	SAMIHANAH	Endeavours well to create who	444
48	994	Y3	YAGNA	All-knower the form of offering is who	445
	299	I1	IJYO	To be worshipped through offering is who	446
	439	M46	MAHEJYA (SCHA)	The great offering is who	447
	351	K29	KRATU	The lord of sacrifices is who	448

	680	S84	SATRAM	The right path, the good conduct is who	449
	673	S77	SATAAM GATIH	The path for good people is who	450
	648	S52	SARVA DARSHEE	Over-seer with super-vision is who	451
	936	V65	VIMUKTAATMAA	The liberated super soul is who	452
	660	S64	SARVAGNO	The know-all is who	453
	269	G11	GNAANAMUTTAMAM	The supreme knowledge, wisdom is who	454
49	826	S230	SUVRATA	The determination to protect people is who	455
	807	S211	SUMUKHA	With happiness giving bright face is who	456
	803	S207	SUKSHMAH	The subtle is who	457
	799	S203	SUGHOSHAH	With auspicious voice is who	458
	802	S206	SUKHADAH	Gives happiness who	459
	800	S204	SUHRUT	With well-wishing good heart is who (The real good friend is who)	460
	448	M55	MANOHARO	Steals minds of people, who	461
	314	J12	JITA KRODHAH	Steals minds of people who	462
	917	V46	VEERA BAAHU(R)	With strong energetic hands is who	463
	923	V52	VIDAARANA	Destroys wicked-on-wrong-path is who	464
50	835	S239	SWAPANAH	Dips people in ignorance, dreams who	465
	841	S245	SWAVASHO	In full self-control is who	466
	984	V113	VYAAPI	Expanding is who	467
	466	N6	NAIKAATMAA	Shines as many many souls is who	468
	464	N4	NAIKA KARMAKRIT	Does many wonderful works who	469
	908	V37	VATSARO	Dwelling place for all is who	470
	907	V36	VATSALO	With compassion and love for devotees is who	471
	909	V38	VATSI	Nurtures like mother is who	472
	587	R7	RATNA GARBHO	The ocean of wealth is who	473
	216	D20	DHANESHWARAH	The lord of wealth, prosperity is who	474
51	226	D30	DHARMAGUP	Protects right path, who	475
	223	D27	DHARMA KRIT	Makes it possible for right works, actions who	476
	228	D32	DHARMI	The establisher of right path is who	477
	672	S76	SAT	Form of truth is who	478
	104	A104	ASAT	Form of un-truth is also who	479
	371	K49	KSHARM	The perishable is who	480
	32	A32	AKSHARAM	The imperishable is who	481

	115	A115	AVIGNAATAA	In life form becomes ignorant who	482
	611	S15	SAHASRAAMSHU	With thousand rays bright is who	483
	925	V54	VIDHAATAA	Bears all well is who	484
	356	K34	KRITA LAKSHANA	The quality of consciousness is who	485
52	259	G1	GABHASTI NEMIH	With bright light as sun in center shines who	486
	683	S87	SATTVASTHAH	With purified quality brightly shines who	487
	751	S155	SIMHO	Powerful man-lion is who	488
	145	B25	BHOOTA MAHESHWARAH	For all beings the great lord In-God is who	489
	19	A19	ADIDEVO	The first lord is who	490
	423	M30	MAHAADEVO	The great lord is who	491
	212	D16	DEVESHO	The leader of divine ones is who	492
	209	D13	DEVA BHRID GURUH	The teacher of the divine leader is who	493
53	871	U9	UTTARO	Crossed the material world to other bank is who	494
	271	G13	GOPATI (R)	The lord of cows is who	495
	273	G15	GOPTAA	The protector of all is who	496
	268	G10	GNAANA GAMYA	Knowable through knowledge and goal of knowledge is who	497
	570	P74	PURAATANAH	The ancient one is who	498
	709	S113	SHAREERA BHOOTA BHRIT	Wears bodies who	499
	143	B23	BHOKTAA	The enjoyer of bliss is who	500
	340	K18	KAPINDRAH	The great boar is who	501
	157	B37	BHURI DAKSHINAH	The receiver of many offerings is who	502
54	758	S162	SOMAPAH	Drinks spirit who	503
	49	A49	AMRITAPAH	Drinks nectar who	504
	757	S161	SOMAH	Nourisher of plants in the form of moon is who	505
	572	P76	PURUJIT	The winner over people is who	506
	573	P77	PURUSATTAMAH	The great amongst people is who	507
	937	V66	VINAYAH	Causes modesty, humbleness who	508
	311	J9	JAYAH	The victorious is who	509
	690	S94	SATYA SANDHO	With intensions becoming reality is who	510
	198	D2	DAASHARHA	The eligible to receive offerings is who	511
	603	S7	SAATVATAAM PATIH	The lord of people on the path of truth is who	512

55	318	J16	JIVO	As life consciousness is who	513
	938	V67	VINAYITA SAAKSHI	The witness of humbleness of devotees is who	514
	460	M67	MUKUNDO	The deliverer of liberation (Mukti) is who	515
	41	A41	AMITA VIKRAMAH	With limitless growth, valor is who	516
	37	A37	AMBHONIDHI (R)	The treasure of waters is who	517
	63	A63	ANANTAATMAA	The infinite self is who	518
	444	M51	MAHODADHI-SHAYA	The resting in great ocean is who	519
	85	A85	ANTAKAH	The destroyer is who	520
56	29	A29	AJO	One without birth is who	521
	436	M43	MAHARHAH	The worshipable great is who	522
	831	S235	SWAABHAAVYO	Occurring on own nature is who	523
	315	J13	JITAAMITRA	The winner of opponents is who	524
	545	P49	PRAMODANAH	The ever joyful is who	525
	4	A4	AANANDO	The blissful is who	526
	475	N15	NANDANO	Causes happiness who	527
	473	N13	NANDAH	The giver of joy is who	528
	687	S91	SATYA DHARMAA	The truth and right is who	529
	860	T17	TRIVIKRAMAH	The one covering whole universe in three steps is who	530
57	437	M44	MAHARSHI KAPILAACHRYA	The great seer teacher 'Kapila' is who	531
	363	K41	KRITGNO	The thankful, remembers goodness who	532
	458	M65	MEDINI PATIH	The lord of earth is who	533
	858	T15	TRIPAADAH	The one with three steps is who	534
	853	T10	TRI DASHAADHYAKSHO	The presider of three states is who	535
	416	M23	MAHAA SHRINGA	One with great horn is who	536
	358	K36	KRITAANTA KRIT	The cause of end of creation is who	537
58	402	M9	MAHA VARAHO	The great cosmic boar is who	538
	277	G19	GOVINDAH	Knowable through visions is who	539
	820	S224	SUSHENAH	The good army is who	540
	336	K14	KANAKAANGADEE	With golden armlets is who	541
	281	G23	GUHYO	In inside secret cave is who	542
	261	G3	GABHIRO	With profound majesty is who	543
	265	G7	GAHANO	With difficulty only reachable is who	544
	283	G25	GUPTAH	The hidden one is who	545

	178	C2	CHAKRAH - GADHAA DHARAH	The wearer of Discuss and Mase is who	546
59	914	V43	VEDHAA	The creator of systems, method is who	547
	832	S236	SWAANGO	On own does works, acts who	548
	28	A28	AJITAH	Un conquerable, un-winnable is who	549
	355	K33	KRISHNO	The great seer Vyaasa, Krishna Dwaipayana is who	550
	239	D43	DRIDHA	The tough one is who	551
	638	S42	SANKARSHANO ACHUTAH	Attracting all, remains on top is who	552
	896	V25	VARUNO	The evening sun, the lord of waters is who	553
	877	V6	VAARUNO	The great descenders of Varuna the Bhrigu, Vashista, Agasthys is who	554
	972	V101	VRIKSHA	The tree is who	555
	578	P82	PUSHKARAAKSHO	The eyes like lotus, is who	556
	401	M8	MAHA MANAH	With great mind is who	557
60	129	B9	BHAGAVAAAN	With lordliness, leadership, fame, beauty, knowledge, ever shines who	558
	128	B8	BHAGAHAHAH	That removes six wealths is who	559
	60	A60	ANANDI	The form of happiness joy is who	560
	889	V18	VANAMALI	Wearing garland is who	561
	286	H1	HALAAYUDHAH	Plough as weapon is who	562
	3	A3	AADITYO	The son Aditi is who	563
	320	J18	JYOTI (R) AADITYAH	The sun with light is who	564
	616	S20	SAHISHNU(R)	Bears everything is who	565
	267	G9	GATI SATTAMAH	The best path is who	566
61	798	S202	SUDHANVAA	With "Saranga" bow shines who	567
	348	K26	KHANDA PARASHU(R)	The wearer of battle-ax, Parashu Rama, is who	568
	197	D1	DAARUNO	Terrible towards wicked is who	569
	238	D42	DRAVINA PRADAH	Grants wealth who	570
	237	D41	DIVISPRIK	Touching divine worlds is who	571
	649	S53	SARVA DRIK VYAASO	All seeing super-seer Vyaasa is who	572
	872	V1	VAACHASPATIRA- YONIJAH	The lord of speech unborn is who	573

62	859	T16	TRISAAMA	Sung about by Three “Deva Vrata” sama songs is who	574
	600	S4	SAAMAGAH	Sings sama-songs is who	575
	598	S2	SAAMA	Super form of sama songs is who	576
	486	N26	NIRVAANAM	The bliss beyond grief is who	577
	135	B15	BHESHAJAM	The medicine for the disease of material world is who	578
	139	B19	BHISHAK	The Doctor is who	579
	642	S46	SANYAASA KRIT	The creator of detachment from world is who	580
	703	S107	SHAMAH	Controller of mind is who	581
	698	S102	SHAANTO	Peaceful is who	582
	487	N27	NISHTAA	The form of determined devotion of devotees is who	583
	697	S101	SHAANTI	Peace itself is who	584
	508	P12	PARAAYANAM	The place for ultimate liberation, the destination is who	585
63	740	S144	SHUBHANGAH	With auspicious organs is who	586
	706	S110	SHANTIDAH	The giver of peace is who	587
	777	S181	SRISHTAA	The creator is who	588
	377	K55	KUMUDAH	Becomes happy on earth is who	589
	383	K61	KUVAL ESHAYAH	Sleeps on time-serpent is who	590
	270	G12	GOHITA	The well-wisher of cows is who	591
	272	G14	GOPATI (R)	The leader of cows is who	592
	274	G16	GOPTAA	Protector, hidden is who	593
	975	V104	VRISHABHAAKSHO	With Dharma-eye shines ever who	594
	973	V102	VRISHA PRIYAH	Loving dharma is who	595
64	80	A80	ANIVARTEE	Never turns back who	596
	489	N29	NIVRUTTATMAA	Shines with detachment who	597
	639	S43	SANKSHEPTA	Makes worlds small at the end who	598
	372	K50	KSHEMA KRIT	Gives protection, wellbeing who	599
	726	S130	SHIVAH	Ultimate pure is who	600
	780	S184	SRIVATSA VAKSHAH	With a beautiful mark on chest is who	601
	779	S183	SRIVAASAH	Residence for wealth is who	602
	775	S179	SRIPATIH	The lord of wealth is who	603
	774	S178	SRIMATAAM VARAH	The best amongst prosperous is who	604

65	773	S177	SRIDAH	Grants, gives wealth who	605
	776	S180	SRISHAH	The lord, chief of wealth is who	606
	771	S175	SRI NIVASAH	The staying place for wealth is who	607
	770	S174	SRI NIDHIH	Treasure house of wealth is who	608
	772	S176	SRI VIBHAVANAH	Wealth, auspiciousness gives who	609
	764	S168	SRI DHARAH	Wears wealth well who	610
	766	S170	SRI KARAH	Causes prosperity who	611
	763	S167	SREYAH	Gives good, prosperity who	612
	767	S171	SRI MAAN	Shines with richness who	613
	387	L4	LOK TRAYASHRAYAH	Shelter for three worlds is who	614
66	829	S233	SVAKSHAH	With good, lotus like eyes, bright is who	615
	830	S234	SVANGAH	With beautiful good organs is who	616
	718	S122	SHATAANANDO	Gives happiness is hundred in hundred ways who	617
	476	N16	NANDI (R)	The form of Bliss is who	618
	321	J19	JYOTI-GANESHWARAH	The leader of group of lights is who	619
	930	V59	VIJITAATMAA	Winner of own self is who	620
	114	A114	AVIDHEYATMAA	Ungraspable super self is who	621
	676	S80	SATKIRTI	With good name and fame is who	622
	196	C20	CHINNA SAMSHAYAH	With slashed doubts, doubtless is who	623
67	865	U3	UDIRNA	Superior to all is who	624
	664	S68	SARVATA CHAKSHU	Observes everything with keen eye who	625
	79	A79	ANISHA	Without over lord is who	626
	671	S75	SASWATH STHIRAH	Ever even, stable is who	627
	158	B38	BHUSAYAH	Slept on earth, as Rama, who	628
	159	B39	BHUSHANA	The ornament for universe is who	629
	161	B41	BHUTIH	The origin of creation is who	630
	950	V79	VISHOKA	Without grief, sorrow who	631
	727	S131	SHOKA NAASHANA	Destroys grief, sorrow who	632
68	97	A97	ARCHISMAAN	With brightness enshines worlds who	633
	98	A98	ARCHITAH	Worshipped by all is who	634
	376	K54	KUMBHO	Like pot keep all worlds inside who	635
	953	V82	VISHUDDHATMAA	Completely pure, beyond characters is who	636
	952	V81	VISHUDDANAH	Removes all sins who	637
	76	A76	ANIRUDDHO	Unstoppable is who	638
	95	A95	APRATHI RATHAH	Without an adversary opponent is who	639

	534	P38	PRADYUMNO	Bright with richness is who	640
	40	A40	AMITA VIKRAMAH	With limitless valor is who	641
69	323	K1	KAALA NEMI-NIHA	Killer of Kalanemi (obstructions in time)	642
	940	V69	VIRA	With courage powerful is who	643
	722	S126	SHAURI	The light of shoora clan is who	644
	729	S133	SHOORA JANESHWARAH	The powerful lord of people is who	645
	857	T14	TRILOKATMAA	The spirit of three worlds is who	646
	854	T11	TRI LOKESHA	The lord of three worlds is who	647
	345	K23	KESHA	With light rays as hair is who	648
	347	K25	KESHIHA	The killer of keshi – the evil is who	649
	288	H3	HARIH	The mitigator of wordly grief is who	650
70	333	K11	KAMADEVAH	The creator, cause of desires is who	651
	334	K12	KAMAPALAH	The fulfiller of desires is who	652
	328	K6	KAAMI	With fulfilled desires is who	653
	337	K15	KANTAH	The beautiful, handsome is who	654
	359	K37	KRITAGAMAH	The author of vedas, knowledge is who	655
	74	A74	ANIRDESHYA VAPUH	With undeterminable form is who	656
	949	V78	VISHNUH	Shines with brightness who	657
	939	V68	VIRA	With speed-power is who	658
	65	A65	ANANTO	Endless is who	659
	215	D19	DHANAMJAYAH	Winner of wealth, Arjuna, is who	660
71	170	B50	BRAHMANYO	Protector of tempering, knowledge, wisdom is who	661
	166	B46	BRAHMA KRIT	Performer of tempering, austering is who	662
	168	B48	BRAHMAA	Creator of worlds is who	663
	165	B45	BRAHMA	The huge, large, big is who	664
	167	B47	BRAHMA VIVARDHANA	Enchanter of contemplation, tempering is who	665
	171	B51	BRAHMAVIT	Knower of knowledge is who	666
	164	B44	BRAAHMANAH	Ordainer, instructor of worlds is who	667
	172	B52	BRAHMI	Form of knowledge, wisdom is who	668
	169	B49	BRAHMAGNO	Deeply understanding knowledge is who	669
	163	B43	BRAAHMANA PRIYA	Adorable to knowers is who	670
72	426	M33	MAHAAKRAMO	With large, big steps is who	671
	425	M32	MAHAAKARMAA	With huge, big works, projects who	672

	418	M25	MAHAA TEJAA	With great brightness is who	673
	445	M52	MAHORAGAH	The great serpent (Vasuki) is who	674
	427	M34	MAHAAKRATUH	The great offering, sacrifice is who	675
	404	M11	MAHA YAJWA	The great offerer for wellbeing of world is who	676
	419	M26	MAHAA YAGNO	The great knowledge sacrifice does who	677
	409	M16	MAHAA HAVIH	The great offerings receives who	678
73	781	S185	STAVYA	The extolled is who	679
	782	S186	STAVYA PRIYAH	The lover of extolation is who	680
	792	S196	STOTRAM	Extolling is who	681
	793	S197	STUTIH	Extolation itself is who	682
	791	S195	STOTAA	Extoller is also who	683
	585	R5	RANA PRIYAH	The lover of a good combat is who	684
	521	P25	POORNA	The perfect, complete is who	685
	520	P24	POORAYITAH	Being full, fullfills, fills fully others who	686
	568	P72	PUNYAH	Causes merit who	687
	566	P70	PUNYA KIRTI (R)	With meritorious fame and name is who	688
	55	A55	ANAAMAYAH	Without any irritation is who	689
74	449	M56	MANOJAVAH	With speed of mind is who	690
	852	T9	TIRTHAKARO	Purifier through knowledge-light is who	691
	906	V35	VASURETAA	With golden life essence is who	692
	899	V28	VASU PRADAH	Giver of auspicious wealth is who	693
	900	V29	VASU PRADO	Giver of freedom, liberation is who	694
	879	V8	VAASU DEVO	Being present everywhere, son of Vasudeva, is who	695
	902	V31	VASUH	The residence of creation is who	696
	905	V34	VASUMANAH	Placing mind everywhere is who	697
	289	H4	HAVI	Offering is who	698
75	608	S12	SADGATIH	Good path is who	699
	678	S82	SATKRITIH	Good works does who	700
	682	S86	SATTAA	The one truth inside, out is who	701
	607	S11	SADBHOOTIH	Good creation becomes who	702
	604	S8	SAD PARAYANAH	Good final state is who	703
	730	S134	SHOORA SENO	With army of powerful people is who	704
	993	Y2	YADU SHRESHTAH	The best of Yadu's descendants is who	705
	640	S44	SANNIVASAH	The living place for good people is who	706

	828	S232	SUYAAMUNAH	Along with good people on bank of - Yamuna is who	707
76	147	B27	BHOOTAAVASO	The living place for beings is who	708
	880	V9	VAASUDEVAH	Covering worlds with illusion is who	709
	663	S67	SARVASUNILAYAH	The merging peace, abode for all living beings is who	710
	59	A59	ANALAH	With limitless wealth-strength is who	711
	208	D12	DARPAH	The mitigator of proudness is who	712
	207	D11	DARPADO	The enhancer of honour of proudless is who	713
	240	D44	DRUPTO	Joyful, delightful within self is who	714
	246	D50	DURDHARO	Unstoppable is who	715
	90	A90	APARAAJITAH	Unwinnable is who	716
77	956	V85	VISHVAMURTIH	The form of universe is who	717
	413	M20	MAHAA MURTIH	The great form is who	718
	235	D39	DIPTA MURTI (R)	The form of light, brightness is who	719
	52	A52	AMURTI MAAN	The formless is who	720
	69	A69	ANEKA MURTI(R)	Many forms is who	721
	117	A117	AVYAKTAH	Undescribable, unkmovable is who	722
	716	S120	SHATA MOORTIH	With hundred forms is who	723
	717	S121	SHATAANANAH	With hundred faces is who	724
78	258	E5	EKO	One, without second is who	725
	467	N7	NAIKAH	Not one, appears as many who	726
	694	S98	SAVAH	The form of good offering is who	727
	331	K9	KAH	The form of bliss is who	728
	349	K27	KIM	Thinkable as "What?" is who	729
	992	Y1	YAD	Contemplatable as "which is" is who	730
	847	T4	TAD	Understandable as "THAT" is who	731
	499	P3	PADAMANUTTAMAM	The supreme , best stable is who	732
	388	L5	LOKA BANDHU (R)	The relative of world is who	733
	389	L6	LOKA NATHO	The Chief of world is who	734
	396	M3	MAADHAVO	The master of wealth is who	735
	130	B10	BHAKTA VATSALAH	With nourishing love towards devotees is who	736
79	824	S228	SUVARNA VARNO	With golden colour is who	737
	291	H6	HEMANGO	With golden organ, body is who	738
	890	V19	VARAANGAH	The superior, best organs is who	739

	182	C6	CHANDANAANGADEE	With (Chandan) scent applied body is who	740
	919	V48	VEERAHAA	The mitigator of powerful wicked is who	741
	946	V75	VISHAMAH	The uncomparable, the different is who	742
	728	S132	SHOONYO	The No-thingness is who	743
	279	G21	GRITAASHI (R)	Gives unfailing blessings who	744
	10	A10	ACHALA	Non-moving is who	745
	181	C5	CHALAH	Moving is who	746
80	35	A35	AMAANI	The unmeasurable consciousness is who	747
	397	M4	MAANADO	Gives honour who	748
	398	M5	MAANYO	The honourable is who	749
	393	L10	LOKASWAMI	The universal-chief is who	750
	856	T13	TRILOKA DHRIK	The supporter of three worlds is who	751
	806	S210	SUMEDHA	With supreme, good intellect is who	752
	456	M63	MEDHAJO	Originated from sacrifice, offering is who	753
	220	D24	DHANYAH	Fulfilled one is who	754
	688	S92	SATYA MEDHAA	With truthful intellect is who	755
	221	D25	DHARAADHARAH	Bears the all bearing earth is who	756
81	851	T8	TEJO VRISHO	Causes rain in the form of sun	757
	234	D38	DHYUTI DHARAH	Shines with brightness who	758
	654	S58	SARVA SHASTRA BHRITAAM VARA	Best amongst all weapon-holders is who	759
	535	P39	PRAGRAHO	Receives offerings happily who	760
	483	N23	NIGRAHO	Ordains everything well, who	761
	987	V116	VYAGRO	Without any anger is who	762
	465	N5	NAIKA SHRINGO	With four horns (as Dharma Bull) shines who	763
	262	G4	GADAAGRAJAH	The elder brother of Gada is who	764
82	187	C11	CHATUR MURTI	In the four forms of child, youth, adult, elder appears who	765
	184	C8	CHATUR BAHU	With four arms of Bhakti, Shakti, Yukti, Mukti, strong is who	766
	188	C12	CHATUR VYUHA	With an array of four aspects of Body, Mind, Intellect, Spirit, organised is who	767
	186	C10	CHATUR GATIH	With four paths of Bhakti, Karma, Gnaana, Dhyana reached is who	768
	190	C14	CHATURAATMA	With four inner instruments of Mind, Memory, Ego, Intellect equipped is who	769

	192	C16	CHATURBHAAVA	Four human means of Dharma, Artha, Karma, Moksha provides who	770
	194	C18	CHATURVEDA VID	To be known by four vedas of Rig, Yajur, Sama, Adharvana Vedas is who	771
	256	E3	EKA PAAT	As one - footed tree be companion protects beings who	772
83	620	S24	SAMAA VARTO	Turns wheel of world movement who	773
	81	A81	ANIVRUTTAATMAA	Without becoming separate is who	774
	249	D53	DURJAYO	Unwinnable is who	775
	244	D48	DURATI KRAMAH	Un crossable, un surpass able is who	776
	250	D54	DURLABHO	Difficult to gain is who	777
	247	D51	DURGAMO	Difficult to attain , to reach, is who	778
	248	D52	DURGO	Life fort unpenetrable is who	779
	243	D47	DURAAVASO	To retain in the mind difficult is who	780
	242	D46	DURAARIHA	Mitigates wicked who	781
84	739	S143	SHUBHAANGA	With auspicious organs shines who	782
	390	L7	LOKA SAARANGAH	Like honey bee absorbs essence of world who	783
	821	S225	SUTANTUH	Like	784
	848	T5	TANTU VARDHANAH	Like spider creates all the worlds as extension of self in who	785
	300	I2	INDRA KARMAA	The lightning like works as divine lord bright is who	786
	411	M18	MAHAA KARMAA	With great works is who	787
	361	K39	KRITAKARMAA	With accomplished, completed works is who	788
	357	K35	KRITAAGAMAH	Creator of knowledge, vedas, is who	789
85	864	U2	UDHBHAVAHA	On own takes birth at right time is who	790
	808	S212	SUNDARAH	Very handsome is who	791
	809	S213	SUNDO	Very subtle, delicate is who	792
	588	R8	RATNANABHAH	The precious stone like-Navel has who	793
	805	S209	SULOCHANAH	With good eyes spreads kind looks who	794
	99	A99	ARCO	Worshipped is who	795
	875	V4	VAAJASANAHA	Gives food who	796
	737	S141	SHRUNGEE	With horn formidable is who	797
	312	J10	JAYANTAH	Victorious is who	798
	666	S70	SARVAVIJAYEE	All-knowing-winner is who	799

86	823	S227	SUVARNA BINDU (R)	Golden point of Aum, is who	800
	33	A33	AKSHOBHYA	Without any irritation, grief is who	801
	655	S59	SARVA VAAGEESHWARE ESHWARAH	The lord of speech, supreme poet is who	802
	410	M17	MAHAA HRIDO	Like great lake is who	803
	408	M15	MAHAA GARTO	Un crossable deep creek is who	804
	405	M12	MAHAA BHOOTO	Great being beyond past, present, future is who	805
	414	M21	MAHAA NIDHIH	Great treasure is who.	806
87	378	K56	KUMUDAH	Gives happiness to earth who	807
	381	K59	KUNDARAH	Gives Jasmine-like blessings who	808
	379	K57	KUNDAH	Beautiful with pureness is who	809
	515	P19	PARJANYAH	Like cloud ready to rain is who	810
	497	P1	PAAVANA	Purifier is who	811
	70	A70	ANILAH	Protects with awareness who	812
	48	A48	AMRITAASHA	Consumer of nectar is who	813
	47	A47	AMRITA VAPUH	The form of immortality is who	814
	659	S63	SARVAGNA	Knower of all things is who	815
	665	S69	SARVATO MUKHAH	With faces on all directions is who	816
88	804	S208	SULABHAH	Quite easily approachable to devotees is who	817
	827	S231	SUVRATAH	With good practices performs who	818
	743	S147	SIDDAH	The realised one is who	819
	681	S85	SATRUJIT	Winner of enemies is who	820
	720	S124	SHATRU TAAPANAH	Makes hot situation for enemies who	821
	493	N33	NYAGRODHA	As universal tree with origin on top, branches below is who	822
	494	O1	ODUMBURA	Tall like sky with sky is not limit, is who	823
	106	A106	ASHWATHHAH	The pure, divine Peepal tree is who	824
	177	C1	CHAANURAANDHRA NISHOODANAH	The destroyer of "Chanura" wrestler is who.	825
89	617	S21	SAHSRAARCHI	With thousands of rays bright is who	826
	643	S47	SAPTA JIVHAAH	With seven flames bright is who	827
	645	S49	SAPTAIDHA	Shines in seven forms who	828
	644	S48	SAPTA VAAHANAH	On seven days rides as sun who	829
	45	A45	AMOORTI(R)	Without form is who	830
	57	A57	ANAGHO	Without any impurity is who	831

	11	A11	ACHINTYO	Unthinkable is who	832
	132	B12	BHAYA KRIT	Causes fear who	833
	133	B13	BHAYA NAASHANANAH	Removes fear who	834
90	86	A86	ANUH	The subtler like atom is who	835
	175	B55	BRIHAT	The large like universe is who	836
	352	K30	KRISHA	Thin like air is who	837
	790	S194	STHULO	Thick like earth is who	838
	282	G24	GUNABHRIT	The bearer of qualities, characteristics who	839
	485	N25	NIRGUNO	Without any characteristics is who	840
	429	M36	MAHAAN	Great is who	841
	17	A17	ADHRITA	Not needing any support is who	842
	834	S238	SWADHRITA	Self-supported is who	843
	833	S237	SWAASTYA	With good face beautiful is who	844
	536	P40	PRAGVAMSHO	With descending families is who	845
	888	V17	VAMSHA VARDHANAH	Enhances family and family's name and fame who	846
91	124	B4	BHAARA BHRIT	Lifts weight (as Ananta, Kurma, Krishna who)	847
	343	K21	KATHITHO	Described by many stories is who	848
	1011	Y20	YOGI	Fully aligned is who	849
	1010	Y19	YOGEE SHAH	The best of yogis is who	850
	650	S54	SARVA KAAMADH	Grants all boons, desires who	851
	5	A5	AASHRAMAHA	Refuge, removes tiredness who	852
	733	S137	SHRAMANA	Causes tiredness who	853
	368	K46	KSHAAMAH	Causes famine who	854
	811	S215	SUPARNO	As divine tree shines with "knowledge" leaves who	855
	910	V39	VAYUVA AHANAH	Air as vehicle rides who	856
92	217	D21	DHANUR DHARO	Holder of great bow is who	857
	218	D22	DHANUR VEDO	Knower of Bow and Arrow knowledge is who	858
	206	D10	DANDO	Punishes rightly who	859
	204	D8	DAMAYATAA	Decides, judges well and right who	860
	202	D6	DAMAH	Self-regulated is who	861
	91	A91	APARAAJITAH	Undefeated is who	862
	669	S73	SARVO SAHO	Bears and forbears well who	863

	491	N31	NIYANTAA	Manages, controls well who	864
	82	A82	ANIYAMO	Beyond controls, limits who	865
	1008	Y17	YAMAH	Controls, keeps within limits who	866
93	684	S88	SATTVAVAAN	With great strength, force is who	867
	602	S6	SAATTVIKAH	Gentle, noble is who	868
	691	S95	SATYA	Truth is who	869
	686	S90	SATYA DHARMA PARAYANA	Practices fully truth and right who	870
	8	A8	ABHIPRAYA	Causes opinion, intension who	871
	561	P65	PRIYAARHA	Adorable, lovable is who	872
	100	A100	ARHA,	Eligible, suitable is who	873
	562	P66	PRIYAKRIT	Does likable, lovable works who	874
	560	P64	PRIYA VARDHANAH	Increases love who	875
94	928	V57	VIHAAYASAGATI (R)	As sun flies in the sky who	876
	322	J20	JYOTIH	As light gives brightness who	877
	818	S222	SURUCHI (R)	With good taste is who	878
	297	H12	HUTABHUK	Consumes offerings who	879
	921	V50	VIBHU	The over-lord is who	880
	589	R9	RAVI (R)	As sun absorbs essence who	881
	945	V74	VIROCHANAH	In many ways shines who	882
	819	S223	SURYAH	Gives prosperity through light who	883
	695	S99	SAVITAA	Causes everything to originate is who	884
	590	R10	RAVI LOCHANAH	With sun as eye is who.	885
95	66	A66	ANANTO	Infinite is who	886
	298	H13	HUTABHUK	Absorbs offerings who	887
	142	B22	BHOKTAA	Consumer, enjoyer is who	888
	801	S205	SUKHADA	Causes happiness who	889
	468	N8	NAIKAJO	Descends, comes into world, again and again who	890
	22	A22	AGRAJA	Elder brother of all is who	891
	78	A78	ANIRVINNAH	Without any worry is who	892
	605	S9	SADAA MARSHI	Always patient is who	893
	392	L9	LOKADHISH TAANAM	Support, base for all worlds is who	894
	13	A13	ADBHUTAH	Wonderful, surprising, astonishing is who	895
96	633	S37	SANAATA	Tall, well-shaped, well-formed is who	896
	634	S38	SANAATANA TAMAH	Most ancient is who	897

	339	K17	KAPILAH	Red fire inside the ocean is who	898
	338	K16	KAPI (R)	Drinking water, sun is who	899
	120	A120	AVYAYAH	Without reducing is who	900
	839	S243	SWASTIDAH	Causes auspicious, good who	901
	840	S244	SWASTIKRIT	Makes auspicious, good to occur who	902
	838	S242	SWASTI	Goodness, auspiciousness is who	903
	836	S240	SWASTI BHUK	Experiences good who	904
	837	S241	SWASTI DAKSHINAH	Expert in giving good is who	905
97	101	A101	AROUDRA	Without any attachment, anger is who	906
	380	K58	KUNDALI	With ear rings, time serpent is who (past and future are ear rings of present)	907
	179	C3	CHAKREE	Holds discuss who	908
	934	V63	VIKRAMEE	With courage takes forward steps who	909
	869	U7	URJITA SHASANAHA	Rules energetically who	910
	701	S105	SHABDATIGAH	Beyond sound is who	911
	700	S104	SHABDA SAH	Basis of sound is who	912
	724	S128	SHISHIRAH	Very cool shelter is who	913
	714	S118	SHARVARIKARAH	Causes darkness, night who	914
98	30	A30	AKRURAH	Without any wickedness, harshness is who	915
	519	P23	PESHALO	Beautiful in actions, words, mind is who	916
	201	D5	DAKSHO	Skillful in works is who	917
	199	D3	DAKSHINAH	Spreading everywhere causes destruction who	918
	370	K48	KSHAMINAAM VARAH	Best in forgiving is who	919
	927	V56	VIDVATTAMAH	With best knowledge is who	920
	969	V98	VITA BHAYAH	Without any fear is who	921
	567	P71	PUNYA SHRAVANA KIRTANAH	Enjoys good extrolations, prayers who	922
99	870	U8	UTTARANO	Helps to cross the ocean of material world who	923
	252	D56	DUSHKRITIHA	Observes ill evil actions and mitigates them who	924
	569	P73	PUNYO	Meritorious who	925
	253	D57	DUSWAPNA NAASHANAH	Mitigates bad dreams who	926
	944	V73	VIRAHAA	Takes away from binding who	927
	584	R4	RAKSHANAH	Protects all who	928

	641	S45	SANTO	Saint is who	929
	317	J15	JIVANAH	Life itself is who	930
	516	P20	PARYAVASTHITAH	Spreads in worlds and stays who	931
100	61	A61	ANANTA RUPO	With infinite forms is who	932
	62	A62	ANANTA SHREE	Gives infinite treasures who	933
	316	J14	JITAMANYU(R)	Winner over anger is who	934
	134	B14	BHAYAPAH	Removes fear who	935
	191	C15	CHATURASHRO	Gives justice with skill who	936
	260	G2	GABHEERAATMAA	Deep, formidable self is who	937
	926	V55	VIDHISHO	Gives fruits, results appropriately who	938
	986	V115	VYADISHO	Shows direction who	939
	236	D40	DISHAH	Direction, himself is who	940
101	53	A53	ANAADI	First, ancient, the root is who	941
	155	B35	BHURBHUVAH	Support of support, earth and sky is who	942
	384	L1	LAKSHMIH	Wealth is who	943
	825	S229	SUVIRO	Good-knight is who	944
	594	R14	RUCHIRAANGADAH	With beautiful organs is who	945
	308	J6	JANANO	Birth of all is who	946
	306	J4	JANA JANMAADI (R)	Birth place of all beings is who	947
	138	B18	BHIMO	Causes fear, terrible is who	948
	136	B16	BHIMA PARAAKRAMAH	With terrible force is who	949
102	1	A1	AADHAARA NILAYO	The foundation for five supports is who	950
	14	A14	ADHAATAA	Self-support, without external support is who	951
	579	P83	PUSHPAHAASAH	The form of world - flower is who	952
	537	P41	PRAJAAGARAH	Well awake is who	953
	868	U6	URDHVAGAH	Topmost, going up, is who	954
	679	S83	SATPATHAACHARAH	The observer of practicers in good path is who	955
	525	P29	PRAANADAH	Gives life again who	956
	551	P55	PRANAVAH	Conscious sound, Aum is who	957
	506	P10	PANAH	Gives & takes who	958
103	543	P47	PRAMAANAAM	Self-standard, own bench mark is who	959
	524	P28	PRAANA NILAYAH	Merging place for life is who	960
	523	P27	PRAANA BHRIT	Bears life who	961

546	P50	PRANA JIVANAH	Breathing as life is who	962
849	T6	TATTVAM	In “THAT-YOU-ARE” is who	963
850	T7	TATTVAVID	“THAT and YOU” knows fully who	964
257	E4	EKAATMAA	One self is who	965
310	J8	JANMA-MRITYU JARAATIGAH	Beyond life, death and de-cease is who	966
104 156	B36	BHURBHUVAH SWASTARUH	Form of earth, sky and cosmos is who	967
845	T2	TAARAH	Takes to other shore who	968
696	S100	SAVITAA	The brightness, creates all is who	969
553	P57	PRAPITAAMAH	Great grandfather is who	970
1005	Y14	YAGNO	Sacrifice, offering is who	971
1003	Y12	YAGNAPATI (R)	Lord of sacrifice, offering leader is who	972
1006	Y15	YAJNAA	Makes offering to be done who	973
1001	Y10	YAGNAANGO	Own organs as an offering is who	974
1000	Y9	YAGNA VAAHANAH	The facilitator of offerings is who	975
105 995	Y4	YAGNA BHRIT	Protector of offerings is who	976
998	Y7	YAGNA KRIT	Doer of offerings is who	977
1004	Y13	YAGNEE	Chief offerer is who	978
996	Y5	YAGNA BHUK	Enjoyingly experiences offerings who	979
999	Y8	YAGNA SAADHANA	Attainable through offerings who	980
1002	Y11	YAGNAANTAKRIT	Completes offerings who	981
997	Y6	YAGNA GUHYAM	The secret of offerings is who	982
84	A84	ANNAM	The food, energy is who	983
83	A83	ANNAADA EVACHAH	The consumer of food is who	984
106 6	A6	AATMAYONIH	Self-root, self-origin is who	985
842	S246	SWAYAM JAATO	Self-born is who	986
885	V14	VAIKHANA	Dug earth who	987
599	S3	SAAMAGAAYANA	Sings beautiful songs who	988
211	D15	DEVAKI NANDANAH	Son of Devaki, Krishna, is who	989
778	S182	SRISTAA	Creator is who	990
374	K52	KSHITEESHAH	The lord of earth is who	991
507	P11	PAPANAASHANAH	The destroyer of sins is who	992
107 705	S109	SHANKHA BRID	Holder of soundness, Caunch is who	993
474	N14	NANDAKEE	Holder of happiness giving “Nandaki” sword is who	994

180	C4	CHAKREE	Holder of sharpness, “Sudarshana” discuss is who	995
712	S116	SHARNGA DHANVAA	Holder of powerful arm, “Sharnga” bow who	996
263	G5	GADHAA DHARAH	Holder of strength, “Koumodaki” mace is who	997
586	R6	RATHAANGA PANI (R)	Holder of wheel is who	998
34	A34	AKSHOBHYAH	Without any irritation, grief is who	999
652	S56	SARVA PRAHARA- NAAYUDHAH	With every delivery as a weapon is who	1000
108 455	M62	MATSYAH	As fish, the water life, lifted consciousness who	1001
382	K60	KURMASCHAH	As Tortise, the water-land-life supported weight who	1002
893	V22	VARAHAAH	As land-Animal lifted earth who	1003
478	N18	NARASIMHASCHA	As animal-man, the lion in man, protected devotees who	1004
876	V5	VAAMANAH	As small man had a potential of tall-man who	1005
581	R1	RAAMA	As the holder of arms destroyed wicked who	1006
582	R2	RAAMA	As the holder of weapons established right who	1007
353	K31	KRISHNA	Leaving arms and weapons sparked right knowledge-light who	1008
176	B56	BUDDHAH	Leaving all, being peaceful, showed the liberation path who	1009
332	K10	KALIKEE	With super-weapon will mitigate everything who	1010
768	S172	SRI NAARAAAYANAH	The form all glories – descending’s the goal of men, super person is who	1011
653	S57	SARVA PRAHARANAYUDHA	Salutations to all weapon discharger	1012
769	S173	SRI NAARAAAYANAAH AUM NAMAH ITI	This is Salutations to Shri Aum Narayana	1013

BLESSING

Thousand names man listens, reads when
Thousand glories man contemplates, meditates when
Thousand lights will shine in own self then
Thousand victorioies man attains again and again then.

AUM THAT IS

Guru Purnima
Delhi Airport
28.7.99
Day of Justice

That is This
That (Top) is This (Thousand)

CONCLUSION

Shri Bhishma said:

1. In this way is extolled THAT ONE
In this way is praised the great ONE
With thousand names each divine one
Without reminder the extolation is done.
2. Daily these names are listned when
With dedication they are sung when
Any unauspiciousness will not occur then
The devotee is without any difficulty then
3. A devotee with cleanliness is morning when,
Sings these names of Vasudeva when,
Will become pure from all sins then,
Will attain the ancient ultimate state then.
4. The great fame and name will come
The importance among relatives will come
Unwavering wealth, prosperity will come
The very best good, well-being will come.
5. Disappearance of all traces of fear will come
Energy shining brightness will come
Healthy and hail the devotee will become
Strong, beautiful, qualitative he will become.
6. Shelter of Vasudeva seeks and takes who
The worshipper of Vasudeva becomes who
Purity from all sins he will gain
The ultimate supreme consciousness he will attain.

7. This hymn sings daily who
With dedication and devotion who
He will attain patience, self happiness, true
Wealth, stability, memory and fame too.
8. All scriptures prescribe good conduct
The first quality is good conduct
From good conduct is born Dharma – the right
THAT Achuta is the lord of Dharma the right.
9. Rishis, ancient parents and god's too
The great elements and metals too
All moving and non moving too
And all this universe is born from Narayana, true.
10. Yoga, Gnaana, Samkhya too
Learning and works like art, true
Vedas, sciences and wisdom light
All these are from Janardhan the supreme light.
11. The Vishnu is Great-Being the only one
From which are created beings many-a-one
Filling three worlds the beings' self
Enjoys the worlds the supreme self.
12. This hymn of the Great Lord Vishnu
Is authored by Vyasa the Great seer true
The devotee who aspires for well being and happiness too
Can attain them by studying thousand names through.
13. The lord of universe, the unknown, the divine one
The origin and destination of worlds, the supreme one
Him the lotus-eyed one worships who
That person will always attain success, true !

127
Star Organisation
2000

Live organisation is organism. When organisation is lively, active, vibrant and contributive, it will shine like a star.

Organisation is not a structure but a formation. Birds flying together are not “structured” but are in formation, which gives both stability and flexibility.

Organisation is not number of boxes connected horizontally and vertically. Organisation is a continuous process responding to interconnection between Realities, Responsibilities, Roles, Results and Realities.

An organisation is the sum total and integrated completeness of Teams, Leadership, Functions, People and Organisation as whole.

Teams discuss and search for opportunities through participation.

Leadership decides to select the option and allocates resources and starts the process through initiation.

Functions provide drive and strive towards goals through implementation.

People, with determination stretch to make contributions through completion.

Organisation reaches destination and succeeds and considers the situation through evaluation.

The Discussion, Decision, Drive, Determination and Destination occurs at Teams, Leadership, Functions, People and Organisation levels for searching, selecting, striving, stretching and succeeding through participation, initiation, implementation, completion and evaluation concentrating on opportunities, resources, goals, contributions and situations. Cycle repeats as a continuous process of participation to evaluation to again participation.

Teams involve in evaluation, discussion and participation.

Leadership involves in participation, decision and initiation.

Functions involve in initiation, drive and implementation.

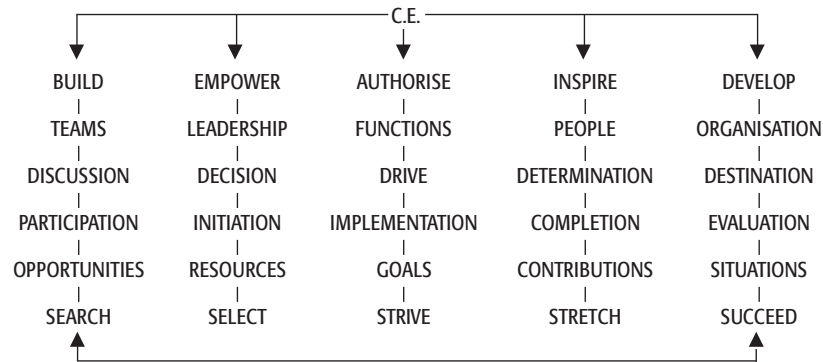
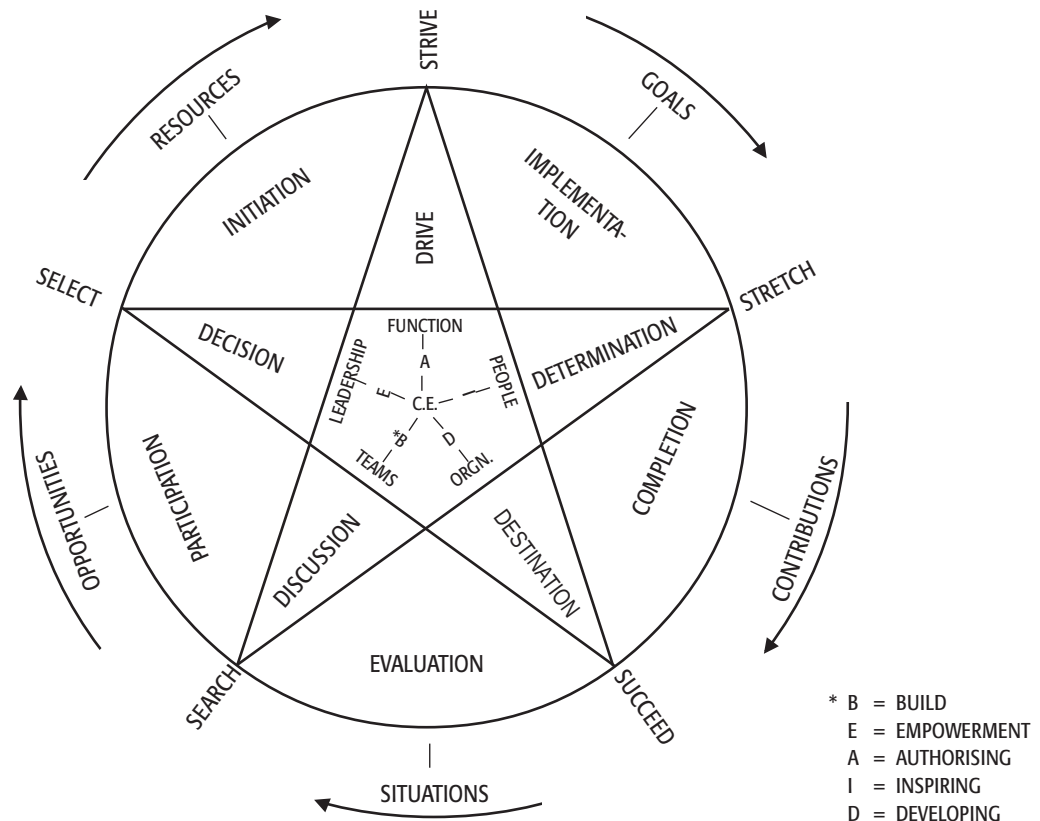
People involve in implementation, determination and completion.

Organisation involves in completion, evaluation and participation.

When an element of organisation concludes another element takes on.

Thus, Teams, Leadership, Functions and People and Organisation operate, co-operate and co-ordinate as relay team.

Star Organisation – Process for Progress



The Chief Executive or the Leader has to Build the Teams, Empower the leadership, authorise the functions, inspire people and develop the organisation.

When the five elements of an enterprise work in vibrating harmony the star organisation becomes a reality.

*This is That
This (Star) is That (Supreme)*

Strategic Leadership

A Journey Through Chanakya Sutras and Kautilya Artha Shaastra

2002

Chanakya, the great Pathmaker, Transforming Visionary, Missionary for integrated, strong and better India, perceiver of paradigm shifts for peace, progress and prosperity, the exemplary teacher of Strategic Management, Effective Leadership and Efficient Administration and the practitioner of Ethics and Values in professional and personal life lived in India between 370 to 300 B.C.

He is also known as Vishnu Gupta and Kautilya. His name is Vishnu Gupta and he is Kautilya. His name is Vishnu Gupta and he is Kautilya because he is from Kutila Gotra and Chanakya because he is son of Chanaka. It is said that he is Kautilya because he practiced “Kutila neethi” the “cunningly clever way” to achieve his mission and objective.

The two stellar works contain the visions, thoughts, ideas and solutions of Vishnu Gupta Chanakya. These are “The Kautilya Arthashastra” (The Science of political economy by Kautilya) and Chanakya Sutras (The threads of guidelines of Chanakya).

Chanakya achieved his mission of elimination of evil and establishment of right by performing roles of Developer, Teacher, Empoweror and Mentor, in most excellent way.

The condition of South Asia (the greater India) in 350 B.C. was very similar to the present times. This was an era of internal conflicts, threat of foreign aggression, valueless politics, greed for money, corruption in high, middle and lower levels of government and society and divided vision for future for the states and nation. In this period of confusion Chanakya emerged as a center for clarity and fusion. Let us see the march of history at that time.

Vedic culture reached its peak and Upanishads, containing the enlightening spiritual light, were emerging around 600 B.C. The great teachers of masses and founders of practical spirituality Mahavira and Buddha appeared around 500 B.C. Mahananda the great emperor of Eastern India ruled upto 350 B.C. Maha Padma, who ousted Mahananda, and who was Royal barber, married Mahananda’s wife Sunanda and became new powerful emperor, with a name of Mahapadma Nanda, and he and his eight sons, known as “Nava Nandas” (Nine Nandas) ruled major part of India known as Maghadha empire. Ousted King, Mahananda, was kept in Royal Prison.

Chandra Gupta was born in 344 B.C. to exiled emperor Mahananda through his maid caretaker Mura. Hence Chandra Gupta was known as Chandra Gupta Maurya. Alexander attacked North West India in 326 B.C. The great King Porus and Alexander became friends in 326 B.C. Alexander returned and passed away in 323 B.C. at Babylon. Cellucus ruled North West India around 312

B.C. Nandas ruled Maghadha from 350 B.C. to 317 B.C. Chandra Gupta, with mentorship of Chanakya, became emperor in 317 B.C. and ruled largely integrated India from 317 to 292 B.C. Chandra Gupta defeated Cellucus, married his daughter and Indo-Greek friendship was established.

Artha Shasstra was written in 310 to 300 B.C. Bindusara, the son of Chandra Gupta ruled from 292-260 B.C. Ashoka the great ruled from 260-222 B.C.

Ashokan empire extended from Bengal to Kabul and from Himalayas to Karnataka. All greater India except Coastal Andhra, Tamil Nadu and Kerala was included in Maghadha empire.

Chanakya was founding teacher of this mighty, integrated India. He was born in Kerala, learnt all Vedas, Upanishads, sciences, manuals of codes of conduct (Grahya Shastras) and codes of strategies (Neethi Shastras) and was teaching political economics and strategic leadership in Taksha-Shila (Taxila) in 326 B.C. when Alexander attacked India. He went to Pataliputra and became a Managing Trustee in a minor Trust established by Dhana Nanda the youngest driving force amongst Nanda Kings. Shakataal was one of the principal Ministers and Raakshasa was the dedicated Prime Minister of Nandas. Chanakya and Rakshasa were contemporary professors of political economy in Taxila and disliked each other well. Shakataal recognized the genius of Chanakya.

Nandas became a terror for public. The rulers, instead of becoming protectors became looters to acquire personal wealth and power. There was an atmosphere of distrust, fear and hatred in Kingdom. There was a royal feast for learned Scholars of India hosted by Nanda brothers. Many great learned people came and occupied the places with silver cutlery. There were ten sets of Golden cutlery in a special central place. The nine were for the nine kings and 10th was supposed to be occupied by the most learned person, but it was pre-assigned to Subhanda, the Royal favoured priest.

Chanakya came, saw the empty place and he was informed that the place was for most learned person. The Kings and the Royal priest were yet to arrive. Chanakya invited all the learned people to engage him in a knowledge duel to prove the learning superiority. All have known the fame of Chanakya and accepted him as the most learned. Chanakya occupied the special place.

Nandas came with Royal priest Subhanda. Sukalpa Nanda, the elder one ordered Chanakya to vacate the place. Chanakya instead was ready to engage Subhanda for a discussion and argument. Nandas became angry. Chanakya demanded the recognition of merit. Nandas insisted for authorized pre-appointment. Dhana Nanda lost his temper. He dragged Chanakya by his pigtail of hair and threw him out of the dining hall. That was ignition point for Kautilya to rise out Chanakya. The insult brought out a burning mission from Chanakya who vowed not to tie his hair till the wickedness, negativity, injustice and dictatorship rooted out along with rulership of Nandas from India.

Along with this burning desire of heat to revenge the wrong and destroy wickedness, also rose the light of vision of building a new India of unity, progress, prosperity, peace and responsibility.

From the sound of heated arguments, the heat of insult came, from the heat of insult light of new vision of ethical and strong India came out. From the light of vision the electricity of responsible leadership emerged. Immediately after insult, when Chanakya was walking in countryside, deeply thinking, his foot came into contact with a bush of thorns and harsh thorns pierced his skin and blood was flowing. Anger on Nandas turned on to thorns and Chanakya removed the bush from the roots, burnt it, put the ashes into a glass of water and drank that water. This predicted the fate of Nandas.

Chanakya was a teacher, advisor, mentor and path-maker. He had no intension to become a ruler. He avoided the ambition of becoming a leader but had intensive inspiration to nurture and develop the leader. He became a leader of leaders. Soon after the insult he perceived a vision, conceived a strategy and started searching for a partner, a missionary, a leader and a learner who was capable of becoming his partner, team mate and a future emperor of United India.

Chanakya had no money, no property, no resources and not even any supporter. He only had a vision, an idea and inspiration. He had skill. He added will and zeal and started drill of search for a partner.

His search found its destination in Chandra Gupta, the son of Mahananda and Mura. Mura contacted Chanakya and brought Chandra Gupta whose personality was that of a great leader.

Chanakya recognized, appreciated and talked to Chandra Gupta. Then Mura informed that Mahananda was father of Chandra Gupta and Chanakya was shown the Royal seal and the declaration from deceased emperor. Mahananda married Mura secretly in prison.

Chanakya took Chandra Gupta under his wings and nurtured him and taught him language, grammar, political science, management, leadership, essentials of strategy, war and peace, administration and wealth generation. He has shown him the path to happiness. The path of happiness was way of dedication, work, knowledge and responsibility.

Chanakya developed and mentored many capable people for leading different areas and departments. He developed a strong network of information systems based on both formal and informal sources and channels.

He built an effective team of Ministers.

Finally, once the system was established he retired. Before retirement he ensured that his bitter opponent, Raakshasa, who was till recently Prime Minister of Nandas became the Prime Minister of Chandra Gupta in his own place.

Then he did “Tapasya” (Penance) on the banks of Ganges.

Chanakya knew happiness is the goal of humanity. Let us now look into his teachings from Artha Shaastra, Chanakya Sutras and his life.

I. VISION FOR LEADERSHIP OF WEALTH GENERATION

1. “VYAVAHAARA ANULOMA DHARMA” (C.S. 541)
Business According to Principles.

Chanakya clearly constructed the strategy and system of Leadership, Management and wealth generation on the basis of values and principles (Neethi).

2. “ALABHDVA LABHADADI CHATUSHTAYAM RAAJYA TANTRAM” (C.S. 43)
The strategy of managing a kingdom or a company is to be based on four core guidelines.
 - (a) Protecting existing wealth
 - (b) Enhancing existing wealth
 - (c) Adding new wealth
 - (d) Taking care of all stake holders.

3. “Teertham Pratipadyate” (c.s. 42.)
The Corporate Leadership is the source for continuous improvements.

Thus Chanakya based his principles and practice on wealth generation, people and improvements.

II. HRD POLICY

“PRAJAA SUKHE SUKHAM RAAGNA
PRAJAANAAMCHA HITE HITAM
NAATMA PRIYAM HITAM RAAGNA
PRAJAANAAM TU PRIYAM HITAM”.

– (K.A.S. I. 19.34)

In the happiness of his people lies the happiness of the leader. In their welfare is his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever causes happiness to all people.

III. TEAM

“SAHAYA SAADHYAM RAJATVAM
CHAKRAM EKAM NA PRAVARTATE
KURUVITAM SACHIVAAN TASMAAT
TESHAM CHA SHRUNUME MATAM”

– I.7.9

Managing an enterprise can be carried out with the help of senior Leader-Manager-Thinkers. One wheel does not transport. Therefore, he should appoint seniors/managers and listen to their opinion.

IV. SELECTION OF TEAM MEMBERS (K.A.S. I. 8. 4)

- 1) "He should make his fellow-students his top managers, their integrity and capability being known to him" says Bhardwaja. "For they enjoy his confidence".
- 2) "No" says Vishalaksha. "Having been his playmates, they treat him with disrespect. He should make those his managers who are alike of nature to him, for through fear that he is conversant with their secrets they do not offend him".
- 3) "No" says the followers of Parashara. "The defects are common to both. Through fear that they too are conversant with these secrets he would consent to whatever they do". "He should make those his Managers, who may have helped him in calamities involving danger to life, since their loyalty is proved".
- 4) "No" says Pishuna. "This is devotion, not a trait of intellect. He should make those his managers who, when appointed to tasks, the income from which is calculated (beforehand), would bring in income as directed or more, since their qualities are proved."
- 5) "No" says Kaunapadanta. "For, these are not endowed with other qualities necessary in a Manager. He should make those his Managers who have come as hereditary employees from his father and grandfather, since their pure conduct is known. They do not desert him even when he misbehaves, being of same kin."
- 6) "No" says Vaatavyadhi. "For bringing under their control everything that belongs to him, they behave like masters themselves. Therefore he should make new men well versed in business conduct his managers. New men, indeed, looking upon the authority, do not give offence."
- 7) "No" says Bahudantiputra. "One, conversant with the science, but not experienced in practical affairs of organization would be confused". "He should appoint as managers such person as endowed with nobility of birth, intellect, integrity, bravery and loyalty, because of supreme importance of qualities."
- 8) "Everything stated above is justifiable" says Kautilya, "from capacity of doing work is the ability of a person judged and according to their ability by distributing rank and position he should appoint managers assigning place, time and work to them."

V. SPAN OF EXECUTIVE CONTROL (K.A.S. I. 15.47-50)

1. "He should appoint a top team consisting of twelve members" say the followers of Manu.
2. "Sixteen" say the followers of Brihaspathi.
3. "Twenty" say the followers of Usanaas.
4. "According to need and capacity" says Kautilya.

VI. REPRIMAND/PUNISHMENT (K.A.S. I. 4-5-8)

- 1) "Therefore, the leader, seeking the orderly maintenance of worldly life, should uphold the discipline and should be ready to strike and reprimand". "For, there is no such means for the control of people as the punishment" say the teachers.
- 2) "No" says Kautilya. "For, the leader with severe punishment becomes a source of terror". "The leader mild with punishment is disrespected."

- 3) "The leader appropriate and just with reprimand and punishment is honoured".
- 4) "For, the just reprimand by leader, after full consideration, facilitates the people with spiritual good, material well being and worldly happiness."
- 5) "Unjust use of punishment, in anger or passion on in contempt enrages everyone."
- 6) "If reprimand is not used at all it gives rise to law of fishes."
- 7) "In the absence of atmosphere of order and discipline the strong will swallow the weak."
- 8) "Protected by appropriate reprimand the right conduct prevails."
- 9) "Appropriate law and order is established when people at all levels behave and work well."

VII. COMPETITORS/COLLABORATOR

1. "Anantara prakruti shatru" (C.S. 49.)
With whom there is unending confrontation is enemy.
2. "Ekantaritam Mitram Ishyate." (C.S. 50)
Competitors and opponents do wish to become collaborators.
3. "Hetuna Shatru Mitre Bhavishyaa." (C.S. 51)
Friends and enemies become because of some reason.
4. "Heeyamana Sandhi Kurvanti". (C.S. 53)
With strong opponent treaty is to be done
5. "Heeya Kaanena Sandhi Na Kuranti" (C.S. 54)
With weak and uneligible opponent treaty is not to be done.
6. "Tejohi Sandhaana Hetu Tadarthaanaam" (C.S. 55)
Brightness of opponent is sufficient reason for concluding agreement keeping own self-respect intact.
7. "Naa Tapta Loho Snehena Sandheeyate" (C.S. 56)
Unheated metals do not join together.
8. "Balavaan Heenena Vigruhdeeyat" (C.S. 57)
Only when opponent is weak strong can attack the weak.
9. "Jyaayasaa Samaana Yaa" (C.S. 58)
Never fight with equally strong one.
10. "Gaja Paada Yuddhamiva Balavadvigraha" (C.S. 59)
Weak will be crushed by strong, like foot soldiers are crushed by elephant when weak attacks strong.
11. "Arna Paatrena Amena Saha Vinashyati" (C.S. 60)
When equals fight both will perish.

12. “Ari Prayatnam Abhi Sammekshet” (C.S. 61)
Carefully watch activities of adversaries.
13. “Sandhaaya Ekatova” (C.S. 62)
Let there be unity in agreement.
14. “Amitra Virodhat Aatma Rakshaam Aavaset” (C.S. 63)
It is essential to safe-guard own enterprise from harmful activities of adversaries.
15. “Shakti Heeno Balawantam Aashrayet” (C.S. 64)
Weak should take protection from a strong one.
16. “Durbalaashrayo Dukhamavaahati” (C.S. 65)
Joining the weak is cause for grief.

VIII. THE SIX STRATEGIES TO DEAL WITH COMPETITION/ COLLABORATION (K.A.S. 7.1 TO 7.19)

A) SIX STRATEGIES:-

1. SANDHI – (Treaty, Agreement, Peace)
2. VIGRAHAM – (Confrontation, Competition, War)
3. ASANAM – (Staying put, Stand-off, Status quo, Waiting for proper time)
5. YAANAM – (Moving, Marching, Acquiring New Territories)
6. DWAIIDHI BHAAVA – (Dual Policy)

B) “These are six strategies” say teachers

C) “There are only two measures in reality.” Says Vaata Vyadhi “For, out of peace and war only six measures emerge.”

D) “These are really six measures, because of difference in situations.” Says Kautilya

E) Among them (1) Entering into treaty is peace (2) Doing injury is war (3) Remaining indifferent is staying quiet (4) Augmentation of powers is marching (5) Submitting to other is seeking shelter (6) Resorting to peace with one and war with another is dual policy.

F) In different situations –

- 1) When in decline in comparison to opponent he should make peace.
- 2) When prospering, he should make war.
- 3) When the opponent is unable to do harm nor he is unable (or not intend) to do harm to opponent, he should stay quiet.
- 4) When possessed with excellent qualities, he should march.
- 5) Depleted in power, one should seek shelter.
- 6) In a work that can be achieved with the help of an associate, he should resort to dual policy.

(Chanakya applied, practiced and succeeded in each of these strategies in dealing with Alexander, Nandas, Cellucus, Parvataka (Porus), Malayakethu, Vaircohana, Rakshasha and many other leaders. With the help of these strategies he assured victory and with the help of other policies he established peace).

IX. AUDITING AND DETECTING EMBEZZLEMENTS (K.A.S. 2.9.)

- 1) "MATSYAA YATHAANTA SALILE CHARANTO
GNAATUM NA SHAKYAA SALILAM PIBANTA
YUKTA STHATHAA KARYA VIDHU NIYUKTAA
GNAATUM NA SHAKYAA DHANAM AADA DAANA"

– (K.A.S. 2.9.33)

"Just as fish moving inside water cannot be known when drinking water, even so officials appointed for carrying out works cannot be known when appropriating money."

- 2) The ways of embezzlement are forty. These are:

"What has accrued first is realized afterwards, what to accrue later is realized first, what is to be carried out is not carried out, what is not to be carried out is carried out, what is carried out is made out as not carried out, what is not carried out is made out as carried out, what is carried out a little is made out as much, what is carried out much is made out as little, one thing is carried out while another is made out (as carried out), what is carried out from one source is made out as from another, what is to be paid is not paid, what is not to be paid is paid, payment is not made in time, payment is made untimely, a little paid is made out as much, what is overpaid is made out as little, one thing is given while another is made out as given, what is paid to one is made out as paid to another, what is delivered (into the treasury) is made out as not delivered, what is not delivered is made out as delivered, forest product for which the price has not been paid is delivered, that for which the price has been paid is not delivered, concentration (of goods) is made out as dispersal, or dispersal made out as concentration, an object of high value, the price is raised, or (the price is) reduced, the year is made discrepant as to months, or the month discrepant as to days, discrepancy as to source, discrepancy as to head (of income etc.), discrepancy as to workmen, discrepancy in performance, discrepancy in the sum-total, discrepancy in quality, discrepancy in price, discrepancy in weighing, discrepancy in measuring, (and) discrepancy as to (container) vessels, – these are the (forty) ways of embezzlement."

Chanakya recommends that the leader has to establish a system of detecting and correcting the deviations.

X. VALUES IN LEADERSHIP.

"KALASCHA SUKRUTHABHYETHI
YA NARAM KAALA KAANKSHINAM

DURLABHA SA PUNASTASYA
KAALAH KARMA CHIKEERSHITA" (K.A.S. 5.6.31)

"Time comes but once to a man waiting for an opportunity, that time is difficult for that man to get again when he wants to do his work."

Chanakya recommends strongly that in a critical time of chaos one has to endeavour and contribute for the betterment of organization and not to utilize the situation for gain of personal wealth, power, importance or benefit.

Chanakya the master management thinker and practitioner conceived and established an organization system and job and responsibility description of Councillors, Ministers, Generals, Department Heads, Ambassadors, Superintendents, Collectors, Inspectors and Directors.

Let us now see:

The genius of Vishnugupta Chanakya through first 20 and last 26 of Chanakya Sutras.

1. Cause of happiness is doing right,
In right time, right way do right.
2. Cause of wealth is sure wealth,
Generate wealth and be in health.
3. Means of wealth is enterprise,
Organisation is an enterprise.
4. When organs healthy organisation's health
Take care of functions for enterprise health.
5. In managing functions be friendly,
In managing organs be friendly.
6. Respect elders for humbleness,
Respect seniors for right success.
7. By learning from elders wisdom comes
From apprenticeship with wise experience comes.
8. When wisdom is gained self is gained,
When self is gained all is gained.
9. Gainer of self is self winner,
Success comes to self winner.
10. Once winner is ever winner,
Self winner is all wealth winner.

11. From economic wealth environment wealth
Environment wealth gives overall health.
 12. When well established is environment health
Even though leaderless continues wealth.
 13. Environment anger is great anger,
Do not be cause for the group anger.
 14. Leaderlessness is better than bad leader.
Great difficulties from wrong leader.
 15. Effective leader develops excellent colleagues,
Manages enterprise along with colleagues.
 16. With colleagues only strategies come,
In team only sound discussions come.
 17. With only one wheel vehicles doesn't move,
With only one view plan doesn't move.
 18. With your colleagues always share
Success and difficulties both you share.
 19. From point and counter point strategies come
From ascent and descent alternatives come.
 20. With men without values, policies; don't plan
Even though a friend, include not in plan.
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543. Let your divinity reflect in what you do
Your excellent works are offering to God, true.
544. With equality treat stake holders; all
With biased approach business will fall.
545. For your business witness you are
Accuser, defender, advocate, judge you are.
546. Your self is supreme witness of all,
Your ego is false witness of all.
547. Never you become false witness
Being false witness is being useless

548. Being false witness is going to hell,
Come what may, truth, noble witness will tell.
549. When wrong is done in secrecy none may see
But the great elements and yourself will surely see!
550. When one does wrong he cannot hide
His own self will be witness from opposite side.
551. Your body speaks its language and tells truth
Let truth be reflected by words and body, both.
552. Lot is told by expressions on face
Truth will come out just even in a trace.
553. Thieves and officials steal the wealth,
Watch them both and protect on this earth.
554. When tortures his people, near is his end,
Troubled people will start his downward trend.
555. When leader loves his people he will shine
Beloved people will worship him as divine.
556. Give justice and love people and protector, be
Support them, nourish them and mother; be.
557. Take care of people an ideal leader; be
Work for their well being a real man; be.
558. Non violence is the essence of right path
Usefulness to all is the sense of that path.
559. This body is the means to serve everyone
Every-bodyness is being the useful one.
560. Be vegetarian do not eat meat
As yourself all beings you treat.
561. Do not have fear of any one in this world
Do not cause fear to any one in this world.
562. Fear is darkness wisdom is light
With knowledge make this life bright.
563. There is nothing permanent, all will change
Man thinks he is forever, how very strange!!

564. Consider this body just as means
Think to be useful, what it means.
565. Birth, life and death are grief
Being non-attached, be liberated in brief
566. Contemplate, introspect temper your thought
With inside light your worries become naught.
567. Forgive and forget share your joy
Give and get love and just enjoy.
568. In this way be a responsible joyful one
Realising own potential reach that ONE.

XI. LANGUAGE AND COMMUNICATION (K.A.S. 15)

Finally, Chanakya was a great master of language and communication. In the last and 15th Chapter of Arthashastra he presented a summary which is simultaneously an overview, commentary, summary, glossary of important concepts and explanation of devices used in the treatment of strategic management science. This gives depth of practical wisdom of Vishnu Gupta.

1. The source of livelihood of men is wealth and the earth is inhabited by Men.
2. The science which is the means of attainment of protection of that earth is the science of Management.
3. The Science of Management contains thirty two devices of treatment. These are **Topic, statement (of contents) Employment (of sentences), meaning of words, reason for establishing something, mention, explanation, advice, application, indication, analogy, implication, doubt, (similar) situation, contrary, completion of a sentence, agreement, emphasizing, derivation (of a word) illustration, exception, one's own technical term, the prima facie view, the correct view, invariable rule, reference to a future statement, option, combination and what is understood.**
4. The object, with respect of which a statement is made is the **Topic**.
5. For instance **Topic** is: "This single treatise on the science of management is composed mostly by bringing together teachings of as many treatises on the science of management of wealth as have been composed by the ancient teachers for the acquisition and protection of the Earth."
6. A serial enumeration of sections of the science is a **statement** (of contents).
7. For instance **statement** of contents is: Enumeration of science, association of elders, control over the senses, appointment of Ministers and so on.
8. The arrangement of sentences is the **employment** (of sentences)
9. For instance an **employment** is: "The people, of four levels and in four departments."
10. That which has its limit in the word is the **meaning of the word**.
11. For instance root consumer (Moolahara) is the word.

12. "He who consumes, in just ways, the property inherited from the father and the grand father is Root consumer (Moolahara)" is the **meaning of the word**.
13. A **reason** for proving a thing is the reason for (establishing) a thing.
14. For instance the **reason** for (establishing) a thing is: "For, spiritual good and worldly pleasures depend on material well being" is the **reason**.
15. A **statement** is a brief mention.
16. For instance the brief mention is: Control over activities is motivated by the training in science of management."
17. A detailed statement is **explanation**:
18. For instance an **explanation** is: "Being aware of state, situation, progress of activities and knowing about what, where, who, when, how and why of activities is the control over activities."
19. "One should behave in this manner" is **advise**.
20. For instance **advice** is: "Manager should take care of his people as regards to their needs and requirements."
21. "So and so says this" is **reference**.
22. For instance, "The leader should appoint a council consisting of twelve managers" say the followers of Manu. "Sixteen" says the followers of Brihaspati. "Twenty" says the followers of Sukraacharya. "According to requirement" says Kautilya, is the **reference**.
23. Setting forth (a thing) with what is already said is **application**.
24. For instance: "Non-payment of payable outstandings is explained by creditors accounts", is **application**.
25. Setting forth (a thing) with what is going to be said is **indication**.
26. For instance "or by means of reconciliation, adjudication and arbitration as shall be explained in the section on settlement of disputes" is an **indication**.
27. Setting forth an unknown thing with the known is the **analogy**.
28. For instance an **analogy** is: "The leader should, like a father, support his team members."
29. That which, though not stated, follows as a matter of course is **implication**.
30. For instance: "One should apply directly for vacancies within the company through proper channel" is the statement.
31. "One should not apply directly for vacancies within the company without going through proper channel" is the **implication**.
32. A thing which reasons on both sides is **doubt**.
33. For instance: "Should the Manager give direction or ensure participation?" is **doubt**.
34. A thing common to another topic is a **similar situation**.
35. For instance: "In a place assigned to him for agricultural work and so on, exactly as before" is **similar situation**.
36. Setting forth (is thing) with the help of opposite is **contrary**.
37. For instance the **contrary** is: "The opposite, as those of one who has completed his work."
38. That by which a sentence is completed is **completion of a sentence**.
39. For instance: "And there is loss of all activity on the part of the leader as of a (bird) with clipped wings."

40. There, “of a bird” is the **completion of sentence**.
41. The statement of another, not contradicted, is **agreement**.
42. For instance: “one should not covet for others’ wealth, as per Upanishad” is **agreement**.
43. The description of a speciality is **emphasizing**.
44. For instance, “And in particular in the case of chief executives and corporate managers, there are dissensions caused by that; hence it is most evil among vices, as it favours evil men and leads to weakness of administration is **emphasis**.
45. Deriving meaning of a word through its components is **derivation**.
46. For instance: “It throws out a person from his good, hence it is called addiction” is a **derivation**.
47. Exemplifying by means of an example is **illustration**.
48. For instance: “For going to fight with a strong competitor, he engages as it were in a fight on foot with an elephant” is **illustration**.
49. Taking away from a rule of universal application is **exception**.
50. For instance: “He should always extend courtesy to competitors, except when the competitor is out to destroy the company’s business” is **exception**.
51. A word not agreed to by others, is one’s **own technical term**.
52. For instance: “The seller is the first constituent: one who receives goods is the second: one who is an intermediary is the third”, is one’s **own technical term**.
53. A statement to be rejected is **prima facie view**.
54. For instance: “Of calamities befalling the company and a department, the calamity of the department is more serious”, is **prima facie view**.
55. A statement giving final view on that, is **correct view**.
56. For instance: “The calamity befalling the company is more serious; for when the company is strong the department can be helped” is **correct view**.
57. What is applicable everywhere is **invariable rule**.
58. For instance: “Therefore, the leader should himself be energetically active” is **invariable rule**.
59. “This will be stated afterwards” is **reference to the future statement**.
60. For instance: “Weights and measures shall be explained in the chapter on standards” is **reference to the future statement**.
61. “This has been stated before” is **reference to the past statement**.
62. For instance: “The qualities of excellence of a manager have been stated before” is **reference to past statement**.
63. “Thus and in no other way” is **restriction**.
64. For instance: “Therefore, the teacher should instruct in what conduces to spiritual and material good, not in what is spiritually and materially harmful”, is **restriction**.
65. “Either in this way or the other” is **option**.
66. For instance: “Or people without a degree, but with 5 years experience” is an **option**.
67. “In this way and in that” is **combination**.
68. For instance: “The candidate could be interviewed both individually and in group” is a **combination**.
69. The doing of what is not expressly stated is **what is understood**.

70. For instance: “And experts shall fix the instalment amount in such a way that neither the creditor nor the debtor is injured” is **what is understood**.
71. Thus the science of management, expounded with these devices of language, has been composed for the sharing of sound management practice.
72. This management science brings into being and preserves spiritual good, material well being, and destroys spiritual evil, material loss and hatred.
73. This science is composed by him, who promptly renewed and regenerated sound management and administration principles and practices to be helpful to preserve and protect the earth.

Chanakya, the super communicator thus clarified to avoid misrepresentation. He himself said:

“DRISHTVAA VIPRATI PATTIM BAHUDHA
SHASTRESHU BHASHYA KARAANAAM
SWAYAM EVA VIISHNUGUPTAH
CHAKAARA SUTRAM CHA BHASHYAM CHA”

– (K.A.S. 15.1.74)

(Seeing the manifold errors of the writers of commentaries on scientific treatises, Vishnugupta himself composed the ideas (Sutras) and the explanations (Bhashyam).

Clarity is brought by setting standards and means regarding the devices of languages to be employed and used. This chapter by Vishnugupta Chaanakya helps to understand possibilities of effective and efficient communication.

XII. THE LIFE OF A NOBLE LEADER (RAJARISHI) (K.A.S. 1.7.1)

- 1) “Therefore, by casting out the group of six enemies (craving, anger, petty mindedness, delusion, intoxication and aggression) he should acquire control over his senses, cultivate his intellect by association with elders, keep watchful eye by means of systems and information management, bring about security and well-being by energetic activity (UTTHAANAM), maintain the observance of duties of team members by carrying out his own duties, acquire discipline by receiving instruction in the sciences, attain popularity by association with what is of material advantage and maintain proper behaviour by doing what is beneficial.”
- 2) “TASMAAD UTTHAANAM ATMANAA KURVEET’ (K.A.S.1.19.4.)
Therefore, he himself should be energetically active.

These are precepts, principles, policies and practices which Chaanakya passed on to future generations.

Chanakya was a path maker – par excellence. Using his principles and prophecies he created a new geo-political-economical-moral-values based-social paradigm for India and world. What

was the method and system of path making that Chanakya practiced and implemented so that it can become a model for all of us.

- Path makers interact and synergise with self, thinkers, leaders, planners, contributors and ensurers with inspiration, insights, intelligence, intuition, intensions and instincts to create vision, strategy, mission, plan, action and results to ensure direction, decisions, drive, details, determinations and destinations through visualization, initiation, mobilization, implementation, completion and evaluation in the context of needs, priorities, resources, goals, contributions and situations to make the world a better place.
- Self, thinkers, leaders, planners, contributors and ensurers are members of different interacting teams with which path maker relates in creating the path.
- Inspiration, insights, intelligence, intuition, intensions and instincts are in sources to ignite the creative and constructive processes for making the path.
- Vision, strategy, mission, plan, action and results are the engines of progress for traveling the path.
- Direction, decisions, drive, details, determination and destination and the fuels for the engines during the journey of the path.
- Visualisation, initiation, mobilization, implementation, completion and evaluation are different phases of the journey of the path.
- Needs, priorities, resources, goals, contributions and situations are guide lights in path making.
- Self, inspiration, vision, direction, visualization and needs are the elements of vision.
- Thinkers, insights, strategy, decisions, initiation and priorities are the elements of strategy.
- Leaders, intelligence, mission, drive, mobilization and resources are elements of mission.
- Planners, intuition, plan, details, implementation and goals are elements of plan.
- Contributors, intentions, action, determinations, completion and contributions are elements of action.
- Ensurers, instinct, result, destinations, evaluation and situations are elements of result.
- Path makers interlink and integrate the processes and elements to build a new path to make the world a better and better place.

This is the way Chanakya set a practical example of his life and work for all of us. Finally he visualized a successful and happy kingdom, country or company.

Chanakya become an example of super-excellent path maker, leader, manager, nurturer and teacher through perfect combination of thoughtful, intelligent and purposeful actions and made impossible possible.

“BUDDHIR EVA JAYATI EKA
PUNSA SARVAARTHA SAADHANI
YAO BALAADEVA KIM KIM
NA CHAKRE CHAANAKYA BHUSURAH”

“Intellectual thoughtfulness is the supreme means to realise all the goals. With the strength of strategic thinking the divinely spirited Chanakya has achieved what not and what not?

Thus through continuous thoughtfulness Chanakya had achieved the fulfilment of right works right way.

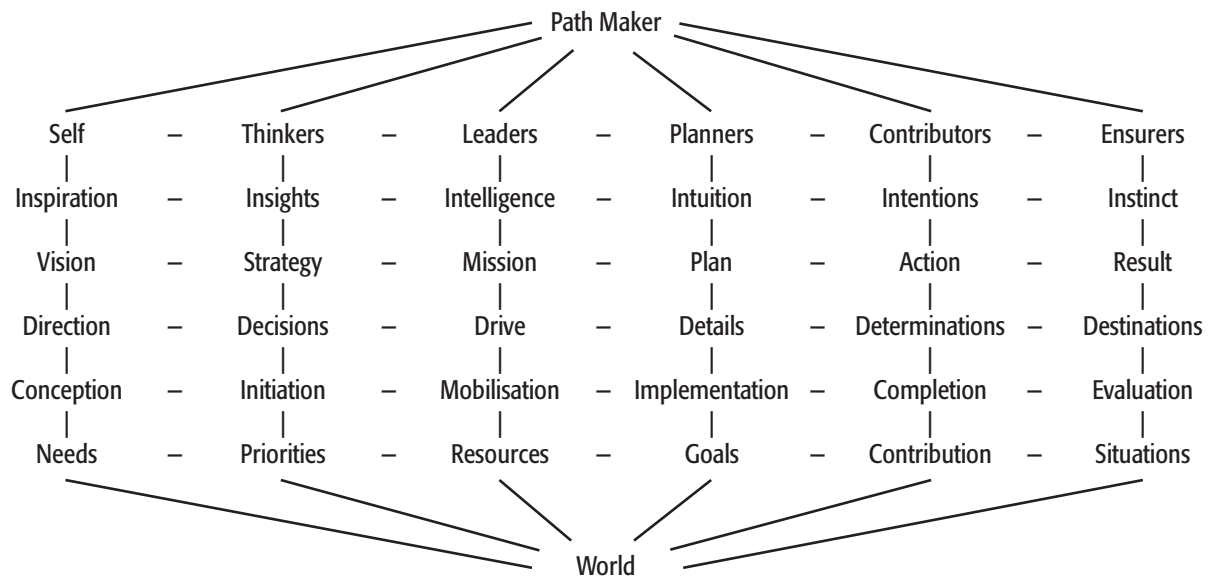
Let us all engage in right works in right way inspired by the principles and guidelines of great visionary and missionary.

— Vishnu Gupta Kautilya Chaanakya —

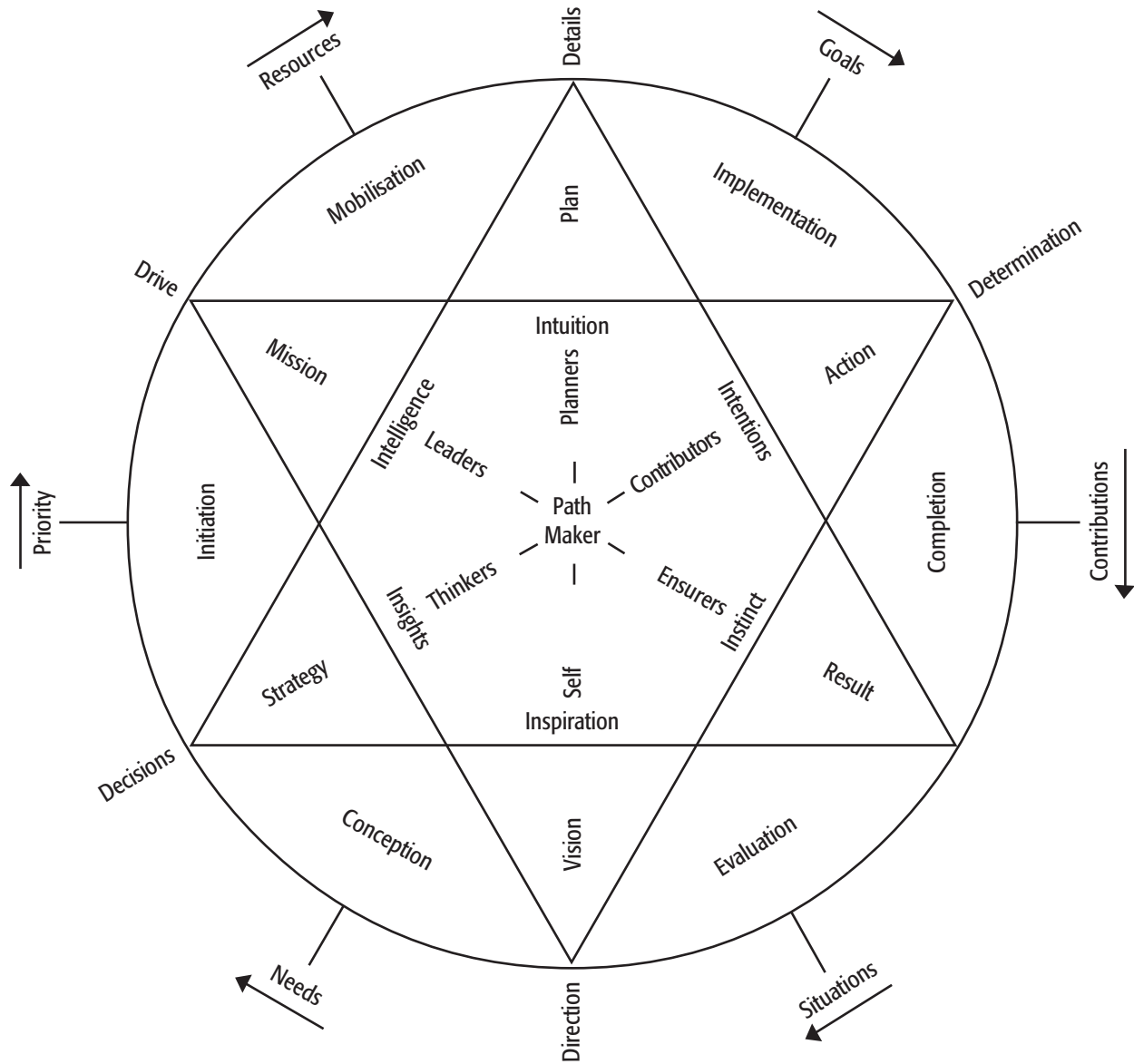
Thanks,

***This is That
This (Chanakya) is That (Consciousness)***

Pathmakers and World – Processes and Elements



Vision to Results – The Journey of Pathmakers



Chanakya Sutras for Strategic Management and Leadership

1. “Sukhasya Moolam Dharma” – Root of happiness is doing right.
2. “Dharmasya Moolam Artha” – Root of doing right is wealth.
3. “Arthasya Moolam Raajyam” – Root of wealth is enterprise.
4. “Raajasya Moolam Indriyajaya” – Root of enterprise is healthy organs.
5. “Indriya Jayasya Moolam Vinaya” – Root of healthy organs is humility.
6. “Vinayasya Moolam Vridhdhopaseva” – Root of humility is respecting elders.
7. “Vridhdhopa Sevaya Vijnaanam” – Wisdom from respecting elders.
8. “Vijnaanena Aatmanam Sampadayet” – Self can be gained through wisdom.
9. “Sampaaditaatma Jitaatmaa Bhavati” – Winner of self is self winner.
10. “Jitaatmaa Sarvaarthai Samyujyet” – Winner of self wins all wealth.
11. “Artha Sampad Prakruti Sampadam Karoti” – Economic wealth for environment wealth.
12. “Prakruti Sampadahi Anaayakamapi Raajyam Neeyate” – Environment health ensures enterprise health even when leader is absent.
13. “Prakruti Kopah Sarva Kopebhyo Gareeyat” – Environment anger is greatest anger.
14. “Avi Neeta Swaami Laabhah Aswami Laabhah Shreyaad” – Being leaderless is better than being with bad leader.
15. “Sampaadyaatmam Anviched Sahaya Vaan” – Winning leader ensures helpful colleagues.
16. “Na Asahaayasya Mantra Nischaya” – Without colleagues there is no strategy.
17. “Naikam Chakram Paribramayati” – Vehicle does not move on one wheel only.
18. “Sahaaya Sama Sukha Dukha” – Share happiness, unhappiness with colleagues.
19. “Maani Pratimaaninam Aatmani Dviteeyam Mantram Utpadayet” – Point and counter point result in right strategy.
20. “Avineetam Sneha Maatrena Na Mantre Kurvati” – Strategy is not to be discussed with men without principles.
21. “Shruta Vantam Upadhaa Shuddham Mantrinam Kurvanti” – Appoint wise, able and clean as Managers.
22. “Mantra Moolah Sarva Arambhaa” – Strategy is starting point for all undertakings.
23. “Mantra Rakshane Karyasiddhir Bhavati” – Enterprise success comes from safeguarded strategy.
24. “Mantra Visravee Karyam Naashayati” – When strategy is leaked plan is destroyed.
25. “Pramaadaad Dvishataam Vasham Upayaasyati” – When you are careless competitors will get hold of your strategy.
26. “Sarva Dvaarebhyo Mantro Rakshitavya” – Safeguard strategy from all doors.
27. “Mantra Sampaada Raajyam Vardhate” – Enterprise is enriched because of successful strategy.

28. "Shreshta Tamaam Mantra Guptim Aahu " – Seed for success is secret strategy.
29. "Karya Anvayasya Pradeepo Mantrah" – Seed for success is secret strategy.
30. "Mantra Chakshusha Parichhid Ranya Avalokayanti" – With strategic eye see the weaknesses of opponent.
31. "Mantrakaale Na Matsara Kartavya" – While discussing strategy no aggressive acts.
32. "Trayanaam Ekavaakye Sampratyaya" – During discussions ensure unity of three.
33. "Karma Akarma Darshinau Mantrinah" – Managers are to be visionaries of what to do and what not to do.
34. "Shad Karnaad Bhidyate Mantrah" – Strategy is leaked when six ears hear it.
35. "Aapatsu Sneha Samyuktam Mitram" – Friend in difficult times is friend for all the times.
36. "Mitra samgrahane balam sampadyate" – Reliable friends are source of strength.
37. "Balawaan Alabhdva Laabhe" – The strong person endeavours for ungained success.
38. "Albhdva Labho Na Alasasya" – Careless person cannot attain new gains.
39. "Alasasya Labhdvam Api Rakshitum Na Shakyate" – A careless person cannot protect existing gains.
40. "Na Cha Alasasya Rakshitum Vivardhate" – A careless person cannot enhance existing wealth.
41. "Na Brityaan Poshayati" – Careless person cares not for the people.
42. "Na Teertham Prati Paadayati" – A careless person cannot become source for improvements.
43. "Albhdva Laabhaadi Chatushtayam Raajya Tantram" – Management of enterprise is gaining new wealth protecting existing wealth, growing existing wealth, and caring for the people.
44. "Raajya Tantraayattam Niti Shaastram" – For managing enterprise is science of policy.
45. "Raajya Tantra Ishwayattau Tantraavapau" – Knowing other enterprises is part of management process.
46. "Tantra Swavishaya Kritye Ishwaayattam" – Knowing own enterprise is essence of management process.
47. "Avaapo Mandala Nivishta" – It is essential to be aware of movements of related and competitive enterprises.
48. "Sandhi Vighraha Yoni Mandala" – Organisational situation is the combination of collaboration and competition.
49. "Neeti Shaastanugo Raaja" – Leader is that who takes the course of right policy.
50. "Anantara Prakruti Shatru" – With whom there is unending confrontation is enemy.
51. "Ekantaritam Mitram Ishyate" – Competitors do wish to become collaborators.
52. "Hetuna Shatru Mitre Bhavishya" – Friends and enemies become because of some reason.
53. "Heeyamana Sandhi Kurvanti" – With strong opponent treaty must be done.
54. "Heeya maanena Sandhi Na Kurvanti" – With weak and ineligible opponent treaty is not to be done.

55. "Tejohi Sandhaana Hetu Tadarthaanaam" – Brightness of opponent is sufficient reason for concluding agreement, keeping own self-respect intact.
56. "Naa Tapta Loho Snehena Sandheeyate" – Unheated metals do not join together.
57. "Balavaan Heenena Vigruhdeeyat" – Only when opponent is weak strong can attack the weak.
58. "Najyaayasaa Samaana Yaa" – Never fight with equally strong one.
59. "Gaja Paada Yuddhamiva Balavadvigraha" – Weak will be crushed by strong like foot soldiers are crushed by elephant when weak attacks strong.
60. "Ama Paatram Amena Saha Vinashyati" – When equals fight both will perish.
61. "Ari Prayatnam Abhi Sammekshet" – Carefully watch activities of adversaries.
62. "Sandhaaya Ekatova" – Let there be unity in agreement.
63. "Amitra Virodhat Aatma Rakshaam Aavaset" It is essential to safeguard own enterprise from harmful activities of adversaries.
64. "Shakti Heeno Balawantam Aashrayet" – Weak should take protection from a strong one.
65. "Durbalaashrayo Dukhamavaahati" – Joining the weak is cause for grief.
66. "Agnivad Raajaanaam Aashrayet" – Powerful leader is like a fire.
67. "Raagna Pratikoolam Naacharet" – Leader should not be betrayed.
68. "Udhata Veshadhaari Na Bhavet" – Do not dress in doubtful form.
69. "Na Deva Charitam Charet" – Do not imitate the leader.
70. "Dvaiaorapi Eershato Dvaidhee Bhaavam Kurvanti" – When even two adversaries join together in jealousy of enterprise efforts should be made to divide them.
71. "Na Vyasana Parasya Kaaryavaapti" – Addicted people cannot do effective work.
72. "Indriya Vashavarti Chaturanga Vaanopi Vinashyati" – A person immersed in pleasures will be destroyed even though he is forceful one.
73. "Naasti Kaaryam Dyuta Pravrutasya" – Gamblers can do no good work.
74. "Mrigayaa Paraasya Dharmarthai Vinashyati" – Those who are addicted to hunting lose right way and wealth.
75. "Arthaishana na Vyasaneshu Ganyate" – Addiction takes away from objectives of life.
76. "Agni Daahadapi Vishishtam Vaakya Paarushyam" – Harsh words burn more than fire.
77. "Danda Paarushyaat Sarvajana Dveshyo Bhavati" – When leaders always give harsh punishment people hate them.
78. "Artha Toshinam Shree Parijyati" – When leader does not endeavour to add new wealth, wealth leaves him.
79. "Danda Neetim Adhishtaan Prajaa Samrakshati" – Leader with capability to reprimand attack can protect his people.
80. "Danda Sampadaa Yojayati" – Attacking power adds ensures wealth.

81. "Danda Aabhaave Mantrivarga Aabhaava" – When disciplining power is weak management team is weak.
82. "Na Dandadi Akaaryaani Kuruvanti" – Disciplinary action prevents destructive actions.
83. "Danda Neeti Aamaayattam Atma Rakshanam" – With strong corrective ability self protection is effective.
84. "Aatmani Rakshite Sarva Rakshitam Bhavati" – When self is protected all is protected.
85. "Aatmaa Aayattau Vriddhi Vinaashau" – One progresses or perishes because of himself only.
86. "Dando Hi Vijnaane Praneeyate" – Disciplinary action should be initiated with full information and wisdom.
87. "Durbalopi Raaja Naa Avamantavya: – Even when leader is weak do not belittle him.
88. "Naasti Agne Daurbaulyam" – Fire is never weak.
89. "Dande Prateeyate Vritti" – Correcting policy establishes the conduct of the leader.
90. "Vritti Moolam Artha Labhah" – Conduct is the cause for gaining wealth.
91. "Artha Moolau Dharma Kaamai" – Wealth is the cause for right life and right fulfilment.
92. "Artha Moolam Kaaryam" – Wealth is the root for works being done.
93. "Yad Alpa Prayatnaat Kaarya Siddhir Bhavati" – With financial strength results are achieved with little efforts.
94. "Upaaya Poorvam Nadushkaram Syaata" – With proactive ideas work is not difficult.
95. "Anupaaya Poorvam Kaaryam Kritamapi Vinashyati" – Work gets spoiled when undertaken without pre-planning and ideas of innovation.
96. "Kaaryarthinaam Upaaya Eva Sahaya" – For a person who endeavour to complete his work his own thinking is best help.
97. "Kaaryam Purusha Kaarena Lakshyam Sampadyate" – Man is the key in taking the work to its goal.
98. "Purushakaaram Anuvartate Daivam" – With responsible person divine forces move along.
99. "Daivam Vinaa Atiprayatnam Karoti Yattad Viphalam" – Without divine grace many efforts become fruitless.
100. "Asamaahitasya Vrittir Na Vidyate" – Without stable mind efforts are not fulfilled.
101. "Poorva Nishchitya Paschaat Kaaryam Aarabhet" – With pre-determined preparation works are to be started.
102. "Kaaryaantare Dheergha Sutritaa Na Kartavyam" – During the work procrastination should be avoided.
103. "Na Chala Chittasya Kaarya Vyapti" – Man with wavering mind does not complete his work.
104. "Hastagata Avamaanaat Kaarya Vyatikramo Bhavati" – Work gets disturbed when tools of work in hand are not properly used.

105. "Dosha Varjitaani Kaaryaani Durlabhaani" – Perfect works are rare.
106. "Duranubandhgam Kaaryam Na Aarabhet" – Works with harmful goals should not be started.
107. "Kaala Vit Kaaryam Saadhayet" – People who know the value of time accomplish their work.
108. "Kaala Atikramaat Kaala Eva Phalam Pibati" When time is exceeded time takes away fruits of work.
109. "Kshanam Prati Kaala Vikshepam" – Even a moment is not to be lost in completing all works.
110. "Desha Phala Vibhaagau Gnaatvaa Kaaryam Aarabhet" – Knowing country and results works are to be started.
111. "Daiva Heenam Kaaryam Susaadhamapi Dusaadham Bhavati" – Without divine grace easy works becomes difficult.
112. "Neetigno Desha Kaale Pareekshet" – Knower of policies observe place and time.
113. "Pareekshya Kaarinee Shreeshwaram Tishtati" – Watchful one will be lord of wealth.
114. "Sarvaashva Sampadaa Sarvopaayena Parigrahet" – With idea and tact win all kinds of wealth.
115. "Bhaagyavantam Apareekshyaa Karinee Shree Parijyet" – When a prosperous person is not watchful wealth will leave him.
116. "Gnaana Anumaanaisha Pareeksha Kuruvanti" Examine situations with logic and intuition.
117. "Yo Yasmin Karmani Kushaalah Tam Tasminneva Yojayet" – One should plan that work in which he is skilful.
118. "Dussaadhyamapi Susaadhyam Karoti Upaayagna" – The creative man transforms impossible into possible.
119. "Agnaninaa Kritamapi Naa Mantavyam" – When ignorant one does his work well consider it as a change.
120. "Yadrichikatvaat Krumirapi Rupaantaraani Karoti" – By coincidence even an insect builds forms.
121. "Siddhasyaiva Kaaryasya Prakaashanam Kartavyam" – When works are accomplished information should be shared.
122. "Gnaana Vataamapi Daiva Maanusha Doshaad Kaaryani Dushyanti" – Sometimes even intelligent do defective work because of human error or act of God.
123. "Daivam Shaanti Karmanaa Prati Sheddavyam" – Peaceful contemplation generates divine strength.
124. "Maanusheem Kaarya Vipattim Kaushalena Vinivaarayet" – With skill and expertise human errors are to be prevented and corrected.

125. "Kaarya Vipattau Doshaan Varnayanti Baalisha" – When works are not done fools describe excuses.
126. "Kaaryarthina Daakshinyam Na Kartavyam" – Goal oriented leader should not be weak hearted.
127. "Ksheerarthee Vatso Maaturudha Pratihanti" – The calf hits mother's bosom to get the milk.
128. "Aprayatnaat Kaarya Vipattir Bhavati" – Without efforts work will be interrupted.
129. "Na Daiva Pramaanaanaam Kaarya Siddhi" – Without own efforts no work realisation.
130. "Kaarya Saahyo Na Poshayati Aashritaanaam" – People who avoid the work are not to be maintained.
131. "Yah Kaarya Na Pashyati Sa Andhah" – He who does not monitor work is blind.
132. "Pratyaksh Paroksha Anumaanai Kaaryaani Parikshet" – With direct and indirect monitoring ensure progress of work.
133. "Apareeksha Kaarinam Shree Parijyati" – Wealth leaves non-monitoring leaders.
134. "Paareeksya Taaryaa Vipatti" – Avoid difficulties through effective monitoring.
135. "Swashaktim Gnaatvaa Kaaryamaarabhet" – Knowing own strength work is to be undertaken.
136. "Swajanam Tarpayitvaa Yah Shesha Bhoji Sa Amrita Bhoji" – He enjoys immortality who cares for own people and then takes own care.
137. "Sarvaanushtaanaad Aayamukhani Vardhante" – With effective implementation doors of income grow.
138. "Naasti Sheero Kaaryachintaa" – Those who fear have no concern for work.
139. "Swaaminaa Sheelam Gnaatvaa Kaaryarthee Kaaryam Saadhayati" – Knowing the expectations of leader go-getter goes for work results.
140. "Dheni Sheelagna Ksheeram Bhunkte" – Who knows his cow enjoys its milk.
141. "Kshudre Guhya Prakaashanam Aatmavaan Na Kurvanti" – The self fulfilled person does not declare confidential matters to unfit one.
142. "Aashritairapi Avamanyate Mridu Swabhaava" – The soft leader is ignored even by own dependent people.
143. "Teekshna Danda Sarvairuddhejaneeyo Bhavati" – Thy tyrant Leader becomes cause for revolt.
144. "Yathartham Dandakaaree Syaat" – Reprimand in appropriate measure.
145. "Alpasaaram Shrutavantamapi Na Bahu Manyate Lokah" – Even a wise person is not respected if he is not profound.
146. "Atibhaaram Purusham Avasaadayati" – Over loaded person is ineffective.
147. "Yam Samsadi Paradosham Shaansati Sah Svadosha Bahutvam Prakhyapaati" – A leader who points out others' faults openly in meeting declares own fault.

148. "Aatmanam Eva Naashayati Anaatmavataam Kopah" – Anger without self-control results in self-destruction.
149. "Naasti Apraapyam Satyavaatam" – Truthful one gains everything.
150. "Sahaasena Na Kaarya Siddhir Bhavati" – Recklessness cannot get work results.
151. "Vyasanaarto Vismaratya Praveshena" – Addicted one forgets his work.
152. "Naasti Anantaraaya Kalavikshepe" – Waste time breaks the work.
153. "Asamsaya Vinaashaat Samsaya Vinaasha Shreyam" – Doubtful loss is better than definite loss.
154. "Apara Dhanaani Niksheptum Kevalam Swartaam" – Taking over other's wealth is pure selfishness.
155. "Daanam Dharma" – Giving is right.
156. "Naarya Gata Arthavad Vipareetha Anartha Bhaava" – Wasteful practices are meaningless ways.
157. "Yo Darmaarthi Na Vivardhayati Sa Kamah" – Desire is that which does not enhance right way and right means.
158. "Tadvipareetho Anartha Sevee" – Who is after excess wants is follower of incorrect means.
159. "Ruju Swabhaavo Janeshu Durlabhah" – Gentle and straight are rare in this world.
160. "Avamaananena Aagatam Eishwaryam Avamanyate Saadhu" – Gentle have no regard for which comes without respect.
161. "Bahunaapi Gunaan Eko Dosho Grasati" – Many virtues are diminished by one defect.
162. "Mahaatmaanaam Parena Sahaasam na Kartavyam" – Great souls never dare others.
163. "Kadaachidapi Charitram Na Langhayet" – Never cross over the limit of food conduct.
164. "Kshudhaarthee Na Trinam Charati Simha" – Even in hunger the lion does not eat grass.
165. "Praanaadapi Pratyayo Rakshitavyam" – Protect dutiful way even at the cost of own life.
166. "Pishunah Shrota Putra Daarorapi Tyajate" – One who listens to wrong gossips and complaints will be abandoned even by family.
167. "Baalaadapi Arthajaatham Shrunuyaat" – Listen carefully wise words from even children.
168. "Satyamapi Ashraddhayem Na Vadet" – undedicated even truth is not to be shared.
169. "Naa Alpadoshaad Bahugunah Tyajyante" – Many good virtues should not be ignored because of small errors.
170. "Vipaschita Api Sulabhaa Dasha" – Even in man with insight defects can be found.
171. "Naasti Ratnam Akhanditam" – A cut stone is diamond.
172. "Maryaadaateetam Na Kadichidappi Vishwaset" – Never trust in limitless behaviour.
173. "Apriye Krutam Priyamapi Dvesham Bhavati" – When undesirable do a desirable thing it is hated.
174. "Na Mantyapi Tulakoti Koopodaka Kshayam Karoti" – Excessive humbleness is harm in soft form.

175. "Sataam Matam Naa Ati Kramet" – Do not cross the opinion of wise men.
176. "Gunavad Ashrayaan Nirgunopi Guni Bhavati" – Person of poor qualities when joins person of high qualities becomes quality man.
177. "Ksheeraashritam Jalam Ksheerameva Bhavati" – Water joining milk acquires milkyness.
178. "Mrityu Pindopi Paataligandham Utpaadayati" – Even scentless bodies acquire the scent in company of scented flowers.
179. "Rajatam Kanaka Sangaat Kanakam Bhavati" – Silver joining gold will shine better.
180. "Upakarta Aryapi Akartum Icchhati Abudhah" – Ignorant wish to harm good men with their ill deeds.
181. "Na Paapa Karmanaam Aakrosha Bhayam" – Doers of ill deeds are without fear of bad name.
182. "Utsaahavataam Shaatravopi Vashee Bhavanti" – Enthusiastic people capture even enemies.
183. "Vikrama Dhanaa Raajanah" – Brightness of valour is the wealth of leader.
184. "Naasti Alasya Aihika Aamushmikam" – Lazy Person wastes his present and loses future.
185. "Nirutsaahaad Daivam Patati" – When there is no enthusiasm success runs away.
186. "Matsyaartheeva Jalam Upa Yujyaartham Griheeniyat" – One should enter into situation like fisherman jumps into waters for fish.
187. "Avishvasteshu Vishwaaso Na Kartavyam" – Unreliable are not to be trusted.
188. "Visham Vishmeva Sarva Kaalam" – Poison is always poison.
189. "Artha Samaadaane Vairinaam Sanga Eva Na Kartavyam" – In key matters adversaries are not to be involved.
190. "Arthasiddhau Vairinaam Na Vishwaaset" – For realisation of goal do not trust the opponent.
191. "Arthaadheena Eva Niyata Sambandhah" – Relations are determined by purposes.
192. "Shatrorapi Sutam Sakhah Rakshitavyam" – Relations are determined by purposes.
193. "Yaavat Shatro Chidrapashyati Taavad Hastena Va Skandhena Vaa Vaahya" – Till the enemy is subdued he should be given hand or shoulder.
194. "Shatrum Chidre Pariharet" When opponent is weak attack in a strong.
195. "Aatmaah Chidram Na Prakaashayati" – Own weakness is not to be publicized.
196. "Chidra Prahaarinaa Shaatrava" – Weakness of enemy must be attacked.
197. "Hasta Gatamapi Shatrum Na Vishwaaset" – Even when opponent is in hand he should not be taken for granted.
198. "Swajanasya Durvritam Nivaarayet" – Leader should prevent undesirable activities of own people.
199. "SwajanaAvamaanopi Manisvinaam Dukham Aavahati" – When own people are insulted noble leader is hurt.

200. "Ekaanga Dosha Purusham Avasaadayati" – Even one defective organ brings down a person.
201. "Shatrum Jayati Suvrittata" – Noble conducts wins opponent.
202. "Nikruti Priya Neecha" – The lowly person likes ill deeds.
203. "Neechasya Matir Na Daatavya" – Do not give advise to unfit persons.
204. "Teshu Vishwaaso Na Kartavya" – Unfit person is not to be trusted.
205. "Supoojitopi Durjanah Peedayityeva" – Even when respected wicked gives trouble.
206. "Chandanaadi Naapi Davogni Dahatyeva" – The forest fire burns even Chandan trees.
207. "Kadaapi purusham Nava Manyeth" – Never insult any one.
208. "Kshantavyamiti Purusham Na Baadhet" – It is fit to forgive and not to hurt.
209. "Maartraadhikam Rahasyuktam Vaktum Icchaanti Abhuddhaya" – Fools leak the secrets.
210. "Anuraagastu Phalena Suchyate" – Real love is expressed by actions not by words.
211. "Aagna Phalam Aishwaryam" – The permitted fruits are wealth.
212. "Daatavyamiti Baalishah Kleshena Pari Daasyati" – Even what is right to give fools grudgingly give.
213. "Mahad Aishwaryam Praapyapi A Dhritimaan Vinashyati" – Fools perish even after getting great prosperity.
214. "Naasti Adhruteh Aihika Aamushmikan" – Without forbearance no happiness in this or that world.
215. "Na Durjanai Saha Sansarga Kartavyam" – Intimacy with wicked is not to be inculcated.
216. "Shaundya Hasta Gatam Paayopi Avamanyer" – From the hand of alcoholic even milk is to be rejected.
217. "Kaarya Sankateshu Artha Vyavasaayinee Buddhi" – During difficulties in work find the way to success through intellect.
218. "Mita Bhojanam Swaasthyam" – Limited food is healthy.
219. "Pathyamapi Appathya Jeerno Naashaneeyat" – Do not fast when fasting does not help.
220. "Jeerna Bhojanam Vyaadhir Na Upasapeti" – When digestion is good diseases keep away.
221. "Jeerna Shareere Vardha Maanam Vyaadhi Na Upekshyate" – Disease in weak body not to be neglected.
222. "Ajeerno Bhojanam Dukham" – Undigested food is grief.
223. "Shatrorapi Vishishyate Vyadhi" – Disease is more harmful than enemy.
224. "Daanam Nidhaanam Anugaami" – Giving should be as per net gains.
225. "Patu Tare Trishnapare Sjulabham Ati Sandhaanam" – When man craves for money there is a tendency to gain money through wrong means.
226. "Trishnayaa Matir Chaadyate" – Craving destroys mind.

227. "Kaarya Bahutve Bahu Phalam Ayaatikam Kuryaat" – It is better to do one great fruitful work than doing any works at a time.
228. "Swayam Eva Avaskannam Kaaryam Nireekshet" – Monitor deviations and defects in work done by self or others.
229. "Moorkheshu Sahaasam Niyatam" – Fools dare to do beyond the right.
230. "Moorkeshu Vivaadam Na Kartavyam" – Argument with fools is to be avoided.
231. "Moorkheshu Moorkhavat Kathayet" – Fool is to be treated as a fool.
232. "Aayaasair Aayaasam Chedyam" – Steel can cut steel.
233. "Naasti Ardhamatah Sakhaah" – Half minded cannot be good friends.
234. "Dharmena Dhaaryate Lokah" – Right way can bear the world.
235. "Pretamapi Dharma Adharma Anugacchatah" – Even when one is dead what he did right and what he did not right will stay for ever.
236. "Daya Dharmasya Janma Bhoomi" – Compassion is motherland of right conduct.
237. "Dharma Moole Satya Daane" – Rightway is the root of truth and giving.
238. "Dharmena Jayati Lokan" – Rightway wins world.
239. "Mrityurapi Dharmishtam Rakshati" – Even death cannot destroy rightway.
240. "Dharmaad Vipareetam Paapam Yatra Prasajyate Tatra Dharma Avamatir Mahati Prasajyet" – Where ill deeds harming rightway grow there disrespect for rightway grows.
241. "Upastita Vinaashanaam Prakrutir Aakarena Lakshyate" – Destructive forces are indicated by signs of deviated forms.
242. "Aatma Vinaasham Soochayati Adharma Buddhi" – Intellect in wrong path indicates self-destruction.
243. "Nasti Pishuna Vaadino Rahasyam" – People with habit of blaming cannot keep secret.
244. "Para Rahasyam Naiva Shrotavyam" – Others secrets are not to be listened to.
245. "Vallabhasya Kaarakatvam Adharma Yuktam" – Being cause for weakening the leader is not right path.
246. "Svajaneshu Atikramo Na Kartavyah" – Own people are not to be neglected.
247. "Maataapi Dushtaa Tyajya" – Even mother, if wicked is to be kept away.
248. "Swahastopi Visha Dighdha Chhedhya" – Even own hand if poisoned is to be cut.
249. "Paropi Cha Hito Bandhu" – Other person if well-wisher is relative.
250. "Kakshaad Api Aushadham Gruhnate" – Medicine even from forest is to be accepted.
251. "Naasti Choreshu Vishwaasah" – No trust in thief.
252. "Apratee Kareshu Anaadaro Na Kartavyah" – Even when enemy does not retaliate do not ignore him.
253. "Vyasanam Managapi Baadhate" – Even small addiction harms.
254. "Amaravad Artha Jaatam Aarjayet" – Life is to be planned as if one will live full life.

255. "Arthavaan Sarva Lokasya Bahumatah" – Wealth generating capacity earns all round reverence.
256. "Mahendramapi Arthaheenam Na Bahu Manyate Lokah" – Even king of gods will not be respected by world without wealth.
257. "Daaridryam Khalu Purushasya Jeevitam Maranam" – Life with poverty is death.
258. "Virupo Arthavaan Surupaha" – With wealth ugly becomes handsome.
259. "Adataaramapi Arthavatam Arthino Na Tyajanti" – Even when a wealth creator is not a giver he is not to be abandoned.
260. "Akuleenopi Kuleenaad Vishishtah" – A wealth generator even when has no historic background creates history.
261. "Naasti Amaana Bhayam Anaaryasya" – For a person who is not a gentleman there is no fear of being disrespected.
262. "Na Chelan Vataam Vritti Bhayam" – For dynamic active people there is no fear of any work.
263. "Na Jitendriyaanaam Vishaya Bhayam" – For winner of organs there is no fear of wants.
264. "Na Kritaarthaanaam Marana Bhayam" – For people who fulfilled their duty there is no fear of death.
265. "Kasyachid Artham Swamitra Manyate Saadhu" – Gentle safeguard others wealth as their own wealth.
266. "Para Vibhava Ishwadar Na Kartavya" – Greed for others' wealth is to be avoided.
267. "ParaVibhava Ishwadaropi Vinaasha Moolam" – Greed for others' wealth is the cause for destruction.
268. "Palaalamapi Paradravyam Na Hartavyam" – Even an ounce of others wealth is root of destruction.
269. "Para Dravya Apaharanam Atma Dravya Naasha Hetu" – Stealing others wealth is the cause of destruction of own wealth.
270. "Na Chauryaat Param Mrityu Paashah" – The noose of theft is tighter than the noose of death.
271. "Yavgurapi Praana Dhaaranam Karoti Loke" – People can live even on small grains.
272. "Na Mritasya Aushadham Prayojanam" – Medicine is of no use for the dead.
273. "Samakaale Swayamapi Prabhutwasya Prayojanam Bhavati" – In normal times continuity of leadership is to be ensured.
274. "Neechasya Vidya Paapa Karmani Yojayanti" – The knowledge of wicked is used for harmful acts.
275. "Payah Paanamapi Visha Vardhanam Bhujangasya Na Amritam Syat" – Milk given to serpents becomes poison and not milk.
276. "Na Hi Dhaanya Samo Hi Artha" – There is no other wealth like wealth of grains.

277. "Na Khsudhaa Sama Shatru" – There is no other enemy like hunger.
278. "Akruter Niyataa Kshuta" – For non-working end is certain.
279. "Naasti Abhaksyam Khsudhitasya" – A hungry man can eat anything.
280. "Indriyaani Jaravasham Kurvanti" – Pleasure hands over man to disease.
281. "Saanukrosham Bhartaaram Aajeevet" – Who treats people with dignity is suitable to be a leader.
282. "Lubhda Sevi Paavekechhaya Khadyotam Dhamati" – When the leader is miser people's hopes go in vain.
283. "Visheshagnam Swaaminam Aashrayet" – Work with a wise leader.
284. "Purushasya Maithunam Jaraa" – Pleasure are diseases for men.
285. "Streenam Maithunam Jaraa" – Pleasures are pain for women too.
286. "Na Neecha Uttamayor Vivavaha" – There is no match between best and worst.
287. "Agamyam Gamnaad Aayur Punyaani Ksheeyante" – If one does what one should not it will diminish the merit of his good works.
288. "Naasti Ahamkaara Sama Shatru" – Ego is greatest enemy.
289. "Sansadi Shatrum Na Pari Kroshet" – In open meetings avoid hot argument with opponent.
290. "Shatru Vyasnam Shrivana Sukham" – Opponent's difficulties give pleasure to ears.
291. "Adhanasya Vriddhi Na Vidhyate" – When funds are absent growth is hit.
292. "Hitamapi Adhanasya Vaakyam Na Shrunoti" – Words of fundlessman are not to be accounted.
293. "Adhanah Swa Bhaaryaapi Avamanyate" – Fundless man will be ignored by even his own wife.
294. "PushpaHeenam Sahakaaramapi Na Upapaasate Bhramaraa" – Honeybees leave a beautiful tree if it is without flowers.
295. "Vidyaa Dhanam Adhanaanaam" – Knowledge is poor man's wealth.
296. "Vidyaa Chourairapi Na Grahya" – Knowledge cannot be stolen.
297. "Vidyayaa Khyapitaa Khyati" – Knowledge will enhance fame.
298. "Yashah Shareeram Na Vinashyati" – Body dies. Body of knowledge and good name does not die.
299. "Ya Parartham Upasarpati Sa Satpuruusha" – He is good person who contributes for others good.
300. "Indriyaanaam Prashaamam Shaastram" – Real science is that which helps to control diseases.
301. "Ashastra Kaarya Vrittau Shaastraankusham Nivaarayati" – Scientific knowledge prevents the unscientific activities.
302. "Neechasya Vidya Na Upatavyaa" – Abilities of unfit person are to be avoided.

303. "Mlechha Bhaashanam Na Shikshet" – Language of barbarians is to be avoided.
304. "Mlecchanaamapi Suvrittam Graahyam" – Good methods of even barbarians is to be accepted.
305. "Gune Na Matsara Kartavya" – Good character is not to be brushed off.
306. "Shatrorapi Suguno Grahya" – Good conduct of enemy is also to be learned.
307. "Vishaadapi Amritam Graahyam" – Nectar from poison is also to be accepted.
308. "Avasthaya Purusha Sammanyate" – At appropriate time due respect will come.
309. "Sthaana Eva Naraah Pujiyante" – In own place man gets his respect.
310. "Aarya Vrittim Anu Tishtet" – Protect gently way.
311. "Kadaapi Maryaadaam Naati Kramet" – Boundary of right conduct is never to be crossed.
312. "Naasti Artha Purusha Ratnasya" – Gem of a man is greatest value.
313. "Na Stree Ratna Saman Ratnam" – There is no jewel like jewel of a woman.
314. "Sudurlabham Ratnam" – Gems are rare.
315. "Ayasho Bhayam Bhayeshu" – Fear of bad name is greatest fear.
316. "Naasti Alasyasya Shaastra Adhigama" – Careless and lazy have no right for scientific ways.
317. "Na Strainascha Swarga Aptir Dharma Krityascha" – The womanizer cannot do right thing.
318. "Striyopi Strainam Avamanyante" – Even women disrespect a womanizer.
319. "Na Pushpaarthe Sinchati Shushka Tarum" – The seekers of flowers do not pluck a dry tree.
320. "Adravya Prayatno Baalukaa Kathanaad Ananya" – Meaning less ways cannot generate results.
321. "Na Mahaa Jana Haasa Kartavya" – Contributing leaders are not to be laughed at.
322. "Karya Sampadam Nimittani Soochayanti" – Methods indicate success of mission.
323. "Nakshatradapi Nimittani Visheshyanti" – Purpose is more important than waiting for stars.
324. "Na Tvaritasya Nakshatra Pareeksha" – For prompt results immediate time is right time.
325. "Parichaya Desha Na Chaadyante" – Deficiencies of acquainted cannot be hidden.
326. "Swayam Ashuddha Paraan Aashankate" – When one is unclean others uncleanliness cannot be pointed out.
327. "Swabhaavo Durita Krama" – It is difficult to go beyond own nature.
328. "Aparaadhanu Rupo Dandah" – As per crime punishment.
329. "Kathanurupam Prati Vachanam" – As per question reply.
330. "Vibhavaanu Rupam Aabharanam" – As per wealth ornament.

331. "Kulaanu Rupam Vrittam" – As per innate ability undertaking.
332. "Kaaryanu Rupam Prayatnah" – As per work effort.
333. "Paatranu Rupam Daanam" – As per eligibility recognition.
334. "Vayaanu Rupo Vesha" – As per age dress.
335. "Swami Anukulo Brityah" – Leader and deputy are to be well matched.
336. "Bartru Vasha Vartini Bhaaraya. Bhaarya Vasha Varti Bharta" – Wife to behave as per husband. Husband to behave as per wife.
337. "Guru Vashaanu Varti Shishyah" – Learner to behave as per teacher.
338. "PitruVashaanu Varti Putra" – Son to behave as per father.
339. "Ati Upachaara Shankitvyah" – Excess courtesy is to be doubted.
340. "Swamini Kupite Swaamineva Anuvartate" – Even when leader is angry move along with the leader.
341. "Matru Taadito Vatso Mataram Eva Anurodati" – When mother beats the child the child cries on mother's shoulder only.
342. "Snehavatah Swalpohi Rosha" – The anger of loving one is nothing.
343. "Aatma Chhidram Na Dashyati Para Chhidram Pashyati Baali Shah" – Own defects fools do not see. Others defects they do see.
344. "Sopacharah Kaitavah" – Wicked extend fake services.
345. "Kaamai Visheshai Rupa Charanam Upachara" – The devious men tend to control others by providing desirable objects.
346. "Chira Parichitaanaam Ati Upacharah Shankitavya" – Excess courtesy of well acquainted persons is to be doubted.
347. "Gaur Dushkara Shwas Sahasraad Ekaakini Shreyasi" – One milch cow is better than thousand biting dogs.
348. "Shwe Mayooraad Adya Kapoto Varah" – Present pigeon is better than future peacock.
349. "Ati Prasango Doshamutpadayati" – Too much talk creates errors.
350. "Sarva Jayati Akrodha" – Man without anger wins all.
351. "Yad Apakaarinee Kopah Kope Kapa Eva Kartavya" – When anger is destructive anger is to be greeted with anger.
352. "Mati Matsu Murkha, Mitra, Guru, Vallabheshu Vivado Na Kartavya" – Avoid argument with wise, fools, friends, teacher and spouse.
353. "Naasti Apishaacham Aishwaryam" – Greedyness for money is devilishness.
354. "Naasti Dhanavataam Sukarmasu Shrama" – Moneyed people tend to avoid endeavouring with good works.
355. "Naasti Gati Shramo Yaana Vattaam" – Those who travel in vehicles do not experience toughness of journey.
356. "Aloha Mayam Nigadam Kalatram" – Marriage is binding in life.

357. "Yo Yasmin Kushalah Sa Tasmin Yoktavya" – In which one is skilful in that he should be engaged.
358. "Dush Kalatram Manasvinaam Shareera Karshanam" – Difficult spouse troubles.
359. "Apramatto Daraan Nireekshet" – Careful man takes care of his wife.
360. "Streeshu Kinchidapi Na Vishvaaset" – Women do not keep secrets (And men too!)
361. "Na Samaadhi Streeshu Lokagnataa Cha" – Women are (not) stable and wise.
362. "Gurunaam Mataa Gareeyasi" – Mother is greater than teacher.
363. "Sa Naavastasu Maata Bhartavya" – Mother is to be cared for in all situations.
364. "Vaidushuam Alankaarena Acchhadyate" – Wisdom gets covered by external ornaments.
365. "Streenaam Bhushanam Lajja" – Gentleness is ornament of women.
366. "Vipraanaam Bhushanam Vedah" – Knowledge is ornament of wiseman.
367. "Sareshaam Bhushanam Dharma" – Right conduct is ornament for all.
368. "Bhushanaa Naam Bhushanam Suvinaya Vidyaa" – Knowledge with humility is the greatest ornament.
369. "Anupadravam Desham Aavaset" – One should live in a safe country.
370. "Saadhujana Bahulo Desha" – That country is best where large number of good people live.
371. "Ragno Bhetavyam Sarva Kaalam" – One should be in harmony with leader at all times.
372. "Na Ragnam Param Daivatam" – There is no God greater than leader.
373. "Sudooramapi Dahati Raja Vahni" – Leader's anger can burn from long distance also.
374. "Rikta Hasto Raajaanaam Abhigachet" – Do not go to leader with empty hand.
375. "Gurum Cha Daivam Cha" – Do not go to Guru and God with empty hand.
376. "Kutumbino Bhetavyam" – Good relations are to be kept with leader's family.
377. "Gantavyam Cha Sadaa Rajakulam" – It is better to keep going to functions of leader's family group.
378. "Raja Purushai Sambhandha Kuryaat" – Good relations are to be kept with officials close to the leader.
379. "Raja Daasi Na Sevitavya" – Mixing with private secretaries is to be avoided.
380. "Na Chakshushaapi Raja Dhanam Nirikshet" – One should not eye for leader's wealth.
381. "Putro Gunavati Kutumbinah Swargah" – When son is noble it is heaven for parent.
382. "Putraa Vidyaanaam Paaram Gamayativyaa" – A son is to be helped to become master of knowledge.
383. "Jana Padaartham Graamam Tyajet" – Interest of village is greater than interest of family.
384. "Graamartham Kutumbah Tyajyate" – Interest of village is greater than interest of family.
385. "Ati Laabha Putra Laabha" – Greatest gain is gain of son.

386. "Durgate Pitarau Rakshati Sa Putra" – Son is that one who removes difficulties of parent.
387. "Kulam Prakhyayati Putrah" – Son is that one who brings good name to family name.
388. "Na Anapatyasya Swargah" – That parent is not happy whose son is not responsible.
389. "Yaa Prasute Saa Bhaaryaa" – Spouse is that one who helps extend family line.
390. "Sa Theerthaabhi Gamanaad Brahma Charyam Nashyati" – Closeness of classmates in mixed classes can lead to undesirable relations.
391. "Putraarha Hi Striyah" – Marriage is for extending family.
392. "Swadasee Parigraho Hi Swadaasa Bhaava" – Having an affair with assistant is to become assistant's slave.
393. "Upastita Vinaashah Pathya Vaakyam Na Shrunoti" – That person who does not listen to right advise moves towards destruction.
394. "Naasti Dehinaam Sukha Dukha Abhaavah" – For every-body pain and pleasure are certain.
395. "Maataram Iva Vatsaah Sukha Dukhaani Kartaaram Evanugachanti" – Like child follows mother pleasure and pain follow the working man.
396. "Tila Maatram Upakaaram Shaila Maatram Manyate Saadhuh" – Good men consider even a grain of help as mountain.
397. "Upakaaro Anaayeshu Kartavya" – Help is not to be given to the wicked.
398. "Pratyupakara Bhayaad Anaarya Shatruh Bhavati" – When wicked is helped he becomes enemy because of the fear of return help.
399. "Swalpamapi Upakaara Krite Prati Upakaaram Kartum Aaryo Na Swapiti" – Good people do not rest until even small help is not reciprocated.
400. "Na Kadaapi Devataa Avamantakaa" – Do not disregard the divine.
401. "Na Chakshu Samam Jyotirasti" – There is no light like eye sight.
402. "Chakshuhi Shareerinam Neta" – Eye is the leader of body for men.
403. "Apachakshushah Kim Shareerena" – Without eyes life is difficult.
404. "Naapsu Mootram Kuryaat" – Do not pollute the water.
405. "Na Nagno Jalam Pravshet" – Do not enter water without clothes.
406. "Yathaa Shareeram Tathaa Gnaanam" – Body health is essential for knowledge wealth.
407. "Yathaa Budhi Tathaa Vibhava" – Brightness of person is as per his intelligence.
408. "Agnava Agnim Na Nikshipet" – Do not add fire to fire.
409. "Tapasvinaha Poojaneeyaah" – Contemplating thinkers are to be revered.
410. "Para Daaraan Na Gachhet" – Do not flirt.
411. "Anna Daanam Bruna Hatyaamapi Pramaashrtri" – Offering of food decimates all sins.
412. "Na Veda Baahyo Dharmah" – That is not Dharma which is not in line with Vedas. Dharma is that which is in line with Vedas.

413. "Na Kadaachidapi Dharma Nishedhayet" – Never obstruct dharma.
414. "Swargam Nayati Sunritam" – Truth is heaven.
415. "Naasti Satyaat Param Tapah" – There is no austerity beyond truth.
416. "Satyam Swargasya Saadhanam" – Truth is the means for happiness.
417. "Satyena Dhaaryate Lokah" – Truth supports and stabilizes humanity.
418. "Satyaad Devo Varshati" – Where there is truth there divine blessings shower.
419. "Na Antrutaat Paatakam Param" – Untruth is greatest sin.
420. "Na Meemaamsya Gurvah" – Do not find faults of gurus.
421. "Khalatvam Na Upeyat" – Do not take shelter of wicked.
422. "Naasti Khalasya Mitram" – Wicked keep no friends.
423. "Lokayaatra Daridram Bhaadate" – For poor journey of life is hard.
424. "Ati Shooro Daana Shoorah" – Giver is hero. Serve and deserve.
425. "Guru Deva Brahmaneshu Bhaktir Bhushanam" – Devotion to teacher, divine and knowers is ornament for men.
426. "SarvasyaBhooshanam Vinayah" – Humility is ornament for all.
427. "Akuleenopi Vinitah Kuleenad Vishishtah" – A humble man with simple ancestry is better than those with great ancestry.
428. "Aachaaraad Aayur Vardhate Kirtischa" – With good conduct enhances life span and fame.
429. "Priyamapi Ahitam Na Vaktavya" – Though it is pleasant what is not good for all should not be spoken.
430. "Bahujana Viruddham Ekam Naanu Vartet" – No one should act against majority of people.
431. "Na Durjaneshu Bhaga Dheyah Kartavyah" – Wicked man is not to be made a partner.
432. "No Kritartheshu Neecheshu Sambandhah" – Good men should avoid contact with lowly men.
433. "Runa Shatru Vyaadhishu Ashesha Kartavya" – There are to be no debts, enemies and diseases.
434. "Bhuti Anuvartanam Purushasya Rasaayanam" – Growth is solution for men in life.
435. "Na Arthishu Avaagna Kaaryaa" – When someone seeks he is not to be insulted.
436. "Sudushkaram Karma Kaaryitva Kartaaram Avamanyate Neecha" – The lowly man insults people after assigning them very difficult tasks.
437. "Na Akritgnasya Narakaan Nivartaanam" – Thankless man will never come out of hell.
438. "JihvaayattauVridhhi Vinaashau" – One flourishes or perishes as per his tongue.
439. "Vishaamritayoraakaaro Jihvaa" – Tongue can become either poison or nectar.
440. "Priya Vaadino Na Shatruh" – That one has no enemies who speaks for well being of all.
441. "Stuta Api Devataa Tushyanti" – Even gods are happy when they are praised.

442. "Anrutamapi Durvachanam Chiram Tishtati" – Bad words though incorrect will stay forever.
443. "Raajad Vishtam Nacha Vaktavyam" – One should not speak ill of leadership.
444. "Shruti Sukhaad Kokilaa Alaapaad Tushyanti" – Let the speech be pleasant like Cuckoo's song.
445. "Swadharma Hetu Satpurushah" – Own duty is inspiration for good men.
446. "Naasti Arthino Gauravam" – When one begs there is no respect.
447. "Streenam Bhushanam Saubhaagyam" – Husband is ornament for women (Wife is ornament for men).
448. "Shatrorapi Na Pataneeyaa Vritti" – Even enemies are not let to be fallen.
449. "Aprayatna Udakam Kshetram" – That is best field where water is naturally available.
450. "Erاندam Avalambya Kunjaram Na Kopayet" – An elephant is not to be instigated with a hallow stick in hand.
451. "Ati Pravridhdha Shaalmalee Varana Stambo Na Bhavati" – Even a very long spider thread cannot stop an elephant.
452. "Ati Dheergopi Karnikaaro Na Musali" – Even a very long creeper cannot become a pillar.
453. "Ati Deeptopi Khadyoto Na Paavakah" – Even if it is very bright glow worm cannot become fire.
454. "Na Pravridhdhatvam Guna Hetu" – Quantity is not quality.
455. "Sujeernopi Pichumando Na Shankulaayate" – Even with ageing a neem stick cannot become a sword.
456. "Yathaa Beejam Tathaa Nishpatti" – Fruits are as per seeds.
457. "Yathaa Shrutam Tathaa Buddhi" – Intelligence as per learning.
458. "Yathaa Kulam Tathaa Aacharah: – Practices and habits as per family culture.
459. "Sanskrita Puchumando Na Sahakaaro Bhavati" – A neem cannot become sweet in company of sugar.
460. "Na Cha Agatam Sukham Parityajet" – What is in hand is not to be lost in the hope of gaining something more which is not in hand.
461. "Swayam Eva Dukham Adhi Gacchhati" – One self is the cause for own grief.
462. "Na Raatri Chaaranam Kuryaat" – Moving around in night is to be avoided.
463. "Na Cha Ardha Raatram Svapayet" – Waking up to midnight is to be avoided.
464. "Tad Tad Tadbhi Parikshet" – What, when, where are to be examined.
465. "Para Griham Akaranaat Na Pravvishet" – Others' House is not to be entered without reason.
466. "Gnaavaapi Dosaameva Karoti Lokah" – Knowingly people do err (knowing, to err is human).

467. "Shaastra Pradhaana Lokavritti" – Practices of people based on scientific methods give progress.
468. "Shaastra Abhaave Shishta Aacharam Anu Gachhet" – When scientific methods are not known practices of good people are to be followed.
469. "Na Aacharitaad Shaastram Gareeyah" – Science is not greater than good practices.
470. "Doorastamapi Chaarachakshu Pashyati Raajah" – Leader observes even from distance.
471. "Gataanu Gatiko Lokah" – People follow the beaten track.
472. "Yamanu Jeevettam Naapapvadet" – Man should not blame his source of earning.
473. "Tapah Saara Indriya Nigrahah" – Essence of penance is control of senses.
474. "Durlabhah Stree Bandhanaan Mokshah" – Liberation from pleasures is difficult to attain.
475. "Streenaam Sarva Shubhaanaam Kshetram" – Women are the source of progress and prosperity.
476. "Na Cha Streenaam Purusha Pareekshah" – Women should not examine men (Men and women should examine each other).
477. "Streenaam Manah Kshanikam" – Woman's mind is wavering and momentary (Mind is wavering and momentary).
478. "Ashubha Dveshinah Streeshu Na Prasaktah" – Those who seek auspiciousness do not think of pleasures.
479. "Yagna Phalagnaa Trivedavidah" – Wise know the results of endeavour.
480. "Swarga Sthaanam Na Shashwatam" – Heaven is not permanent.
481. "Na Cha Swarga Patanaad Param Dukham" – When heaven ends it is hell. (When hell ends it is heaven.)
482. "Dehee Deham Tyaktvaa Indra Padam Na Vaanchati" – Man does not wish to leave body even if he may become lord of heaven.
483. "Dukhaanaam Aushadham Nirvaanam" – Freedom from attachment is the medicine for grief.
484. "Anaarya Sambandhaad Param Aarya Shatruta" – Enmity with good man is better than friendship with bad man.
485. "Nihanti Durvachanam Kulam" – Ill words hit the clean.
486. "Na Putra Samsparshanaad Param Sukham" – There is no greater happiness than touch of the son.
487. "Vivaade Dharmam Anusmaret" – Remember dharma during dispute.
488. "Nishaante Kaaryam Chintayet" – At night time all works are to be reviewed.
489. "Pradoshe Na Samyogam Kartavya" – During inauspicious time interactions are to be avoided.
490. "Upastita Vinaasho Durnayam Manyate" – When destruction is near one takes wrong course.

491. "Ksheeraarthina Kim Karinya" — What is the use of elephant when milk is required.
492. "Na Daana Samam Vashyam" — Giving establishes best relations.
493. "Paraayatteshu Utkanttham Na Kuryaat" — When own thing goes into others' hands hurrying to get back is to be avoided.
494. "Asat Samruddhi Asatbhireva Bhujyate" — Wrong wealth will be enjoyed by wrong people.
495. "Nimba Phalam Kaakai Bhujyate" — Neem fruits are eaten by crows.
496. "Na Ambhodhi Trushnaam Aphohati" — Sea water cannot quench thirst.
497. "Balukaa Adi Swaguna Maashrayante" — Real nature remains.
498. "Santo Asantsu Na Ramante" — Saints do not play with wicked.
499. "Na Hamsaa Preta Vane Ramante" — The swan does not play in cremation ground.
500. "Artharthee Pravartate Lokah" — World moves in search of wealth.
501. "Aashayaa Badhyate Lokah" — People are bound by greed.
502. "Na Cha Aashaa Paraih Shree Sah Tisthathi" — Wealth does not stay along with greedy person.
503. "Aashapare Na Dhairyam" — Greedy person is not courageous.
504. "Dainyaan Maranam Uttamam" — Death is better than helplessness.
505. "Aashaa Lajjam Vyapohati" — Greed destroys shyness.
506. "Na Maatra Sahavasha Kartavya" — Avoid illicit relations.
507. "Aatma Na Stotavyah" — Self-praise is to be avoided.
508. "Na Divaa Swapnam Kuryat" — Day dreams are to be avoided.
509. "Na Cha Aasannamapi Pashyat Aishwaryaandhah Na Shrunoti Ishtam Vaakyam" — Man intoxicated with wealth neither cares for close ones nor listens to their right advise.
510. "Streenaam Na Bhartru Param Daivatam" — For women there is no god more than husband (For men there is no god more than wife).
511. "Tadanuvartanam Ubhaya Saukhyam" — Togetherness and moving together is happiness for both.
512. "Athitim Abhiyaagatam Poojayed Yathaa Vidhi" — Suitably treat invited and unexpected guests with courtesy and respect.
513. "Naasti Haviyasya Vyaaghaatah" — Offerings are never a waste.
514. "Shatruh Mitratvat Pratibhaati" — Rivals appear like water.
515. "Mrigatrishnaa Jalavad Bhaati" — Marriage appears like water.
516. "Durmedha Saamah Shaastram Mohayati" — Wrong knowledge deludes unintelligent.
517. "Satsangah Swargavaasah" — Good company is heaven.
518. "Aarya Swamiva Param Manyate" — Gentle people consider others as themselves.
519. "Roopanuvariti Gunah" — Character is reflected in appearance.

520. "Yatra Sukhena Vartate Tadeva Sthaanam" — Where there is happiness that is the right place.
521. "Vishwaasa Ghaatino Na Nishkruti" — Person who breaks trust is not to be forgiven.
522. "Devaayattam Na Shochet" — Regarding natural calamities it is not fit to be sad.
523. "Aashrita Dukham Aatmana Iva Manyate Saadhu" — Good people consider difficulties of dependent ones as their own difficulties.
524. "Hridgatam Aacchadyan Yadvadati Anaaryaa" — Wicked people cover their intension with lip service.
525. "Buddhi Heena Pishaachaad Ananya" — Fools can act like devils.
526. "Asahaaya Pathi Na Gacchhet" — Proper help and equipment is to be taken while traveling on highway.
527. "Purto Na Storavya" — Son is not to be praised.
528. "Swamee Stotavya Anujeevibhih" — Right leader is to be extolled by team members.
529. "Dharma Krityeshu Api Swamina Eva Ghoshayet" — When noble works are accomplished team members should give credit to leader (When noble missions are fulfilled leader should give credit to team members).
530. "Raajagnaam Na Ati Laanghayet" — Leaders instructions are not to be crossed.
531. "Yatha Aagnaptam Tathaa Kuryaat" — Work is to be done as per the decisions.
532. "Naasti Buddhimataam Shatruh" — Wise have no enemies.
533. "Aatma Chidram Na Prakaashayet" — Own gaps are not to be highlighted.
534. "Kshamaa vaan Eva Sarvam Saadhayet" — Patient man accomplishes all.
535. "Aapadartham Dhanam Rakshet" — Money is to be saved for difficult times.
536. "Sahaasa Vataam Priyam Kartavyam" — Courageous ones are to be loved.
537. "Shwah Kaaryam Adya Kurvati" — Tomorrow's works are to be done today, now.
538. "Aprahnikam Poorvahna Eva Kartavyam" — Days major works are to be done before noon itself.
539. "VyavahaaraAnuloma Dharmah" — Business according principles.
540. "Sarvagnataa Lokaagnataa" — Knowing people is knowing all.
541. "Shastragnopi Alokagno Murkha Tulya" — Even a scientist is ignorant if he knows not people.
542. "Shaastra Prayojanam Tattva Darshanam" — Science is useful when it shows the essence of 'that'ness.
543. "Tattvagnaanam Kaaryameva Prakashayati" — Knowledge of "That" brightens the works.
544. "Vyavahaaro Pakshapato Na Karyah" — Taking sides is to be avoided in business conduct.
545. "Atma Hi Vyavahaarasya Saakshi" — Self is the witness of business (you are witness!!)
546. "Sarva Saaksheehi Atma" — Self is witness of all.

547. “Na Syaata Koota Sakshee” – Being false witness is to be avoided.
548. “Kuta Saakshino Narako Patanti” – False witnesses will experience hell.
549. “Prachhanna Paapaanam Saakshino Maha Bhootani” – Great elements are witness for secret sins.
550. “Aatmana Paapam Aatmaive Prakaashayati” – Own sins will be declared by own self.
551. “Vyavahaaro Antargatam Aakara Soochayati” – Body language speaks about intention and conduct.
552. “Aakaara Samvaranam Devaanaam Ashakyam” – It is impossible to any one to cover the expressions on face.
553. “Chara Raaja-Purushebhya Vittam Rakshet” – People’s money is to be protected from thieves and officials.
554. “Durdarshanaa Rajaanaah Praja Naashayanti” – A bad leader tortures his people.
555. “Sudarshanaa Rajaanaah Praja Ranjayanti” – A good leader makes his people happy.
556. “Nyaaya yuktam Rajaanaam Maataram Manyante Prajaa” – A leader who gives justice is considered as their mother by people.
557. “Taadrisha Raajah Iha Sukham Tatah Swargam Apnoti” – A leader who makes his people happy and gives justice to all will be joyful now, here and thereafter.
558. “Ahimsa Lakshano Dharmah” – Not harming anyone is essence of Dharma.
559. “Swashareeram Api Para Shareeram Manyate Sadhu” – Good people consider own body as others’ body.
560. “Maammsa Bakshanam Ayuktam Sarveshaam” – It is not appropriate to eat the meat.
561. “Na Samsaara Bhayam Gnaana Vataam” – Knowers have no fear in this world.
562. “Vijnaana Deepena Samsaara Bhayam Nivartate” – Light of wisdom removes fear of this world.
563. “Sarvam Anityam Bhavati” – All is impermanent.
564. “Krumi Shakun Mootra Bhaajanam Shareeram Punya Papa Janma Hetu” – This body made of elements becomes causes for merit and demerit.
565. “Janma Maranaadishu Dukhameva” – Birth and death are grief only.
566. “Tapasaa Swarghamaapnoti” – Penance gives happiness.
567. “Kshamaayuktasya Tapo Vivardhate” – Forgiving enhances penance.
568. “Tasmat Sarveshaam Kaarya Siddhir Bhavati” – Through penance and joyful like all efforts just get realized.

This is That
This (Sutras) is That (Supreme)

Stunning Questions and Shining Answers – King Milinda and Nagasena

2003

Milinda (Minander) was a king who had great concern for his people and his country. He studied all sciences and spiritual texts. He had to strive hard to overcome others in wisdom. He was a very intelligent person and in swiftness and valour there was apparently none to equal him in the whole of India.

He had many basic questions with which he could confound any one and he couldn't find a person who could answer his many questions. He was proud of this questioning ability and shocked the great teachers of his time like Puranakassapa, Makkhali Gosala, Nigantha Nathaputta, Sanjaya Belata Putta, Ajita Kambala, Pakhuda Kanvayana and many others with his stunning questions.

His thirst for questioning never quenched till he met Nagasena the great enlightened Buddhist monk of the highest order. He was a realized person with an absolute clarity of thought. He was innovative, creative and intelligent. He was a prompt thinker with rich and enlightened experience. He was a Master.

When Milinda and Nagasena met they entered a discussion–

King Milinda: Vande! Nagasena!!

Nagasena: Vande!

Milinda: Nagasena! Will you discuss with us?

Nagasena: If you discuss as a scholar or a layman, I shall discuss with you. But, if you discuss with me as a king, I shall not.

Milinda: How is it then that scholars and laymen discuss?

Nagasena: When scholars discuss with each other, each of them put forth their thoughts, deeply ponder over the points and ideas, analyze points from different angles and finally either agree, disagree or defend their argument with the same degree of respect and honour for each other.

Laymen discuss with reverence and endeavour to understand the scholar and they never cross-question with the view of 'upmanship'.

Milinda: And how do kings discuss?

Nagasena: Kings put forward their point of view and if the opponent disagrees, they pronounce such ruthless punishments.

Milinda: Well then, as a seeker and not as a king I shall discuss. With reverence, I urge you to talk unrestrainedly as you would with a brother, a novice, a lay disciple, or even a servant. Do not be afraid.

Nagasena: Very good, Your Majesty!

Milinda: Nagasena! I have a question to ask you.

Nagasena: Please go ahead and ask.

Milinda: I have already asked.

Nagasena: I have already answered.

Milinda: What have you answered?

Nagasena: What you have asked for?

Milinda: Excellent! Nagasena.

Nagasena: Great, Your Majesty!

Milinda: How many years of seniority have you, Nagasena?

Nagasena: Seven, Your Majesty.

Milinda: But how can you say it is your 'seven'? Is it you, who is 'seven' or is it the number that is 'seven'?

Nagasena: Your figure, O' King, is now shadowed upon the ground and is reflected in the water. Now, are you the King', or a reflection of the 'King'?

Milinda: I am the 'King', Nagasena. The shadow and reflection come into existence because of me.

Nagasena: And so does the number 'seven' O' King! What the shadow is to you, so the number is to me.

Milinda: Most wonderful, Nagasena! You have answered well a most difficult question!

Nagasena: Thank you, Your majesty!

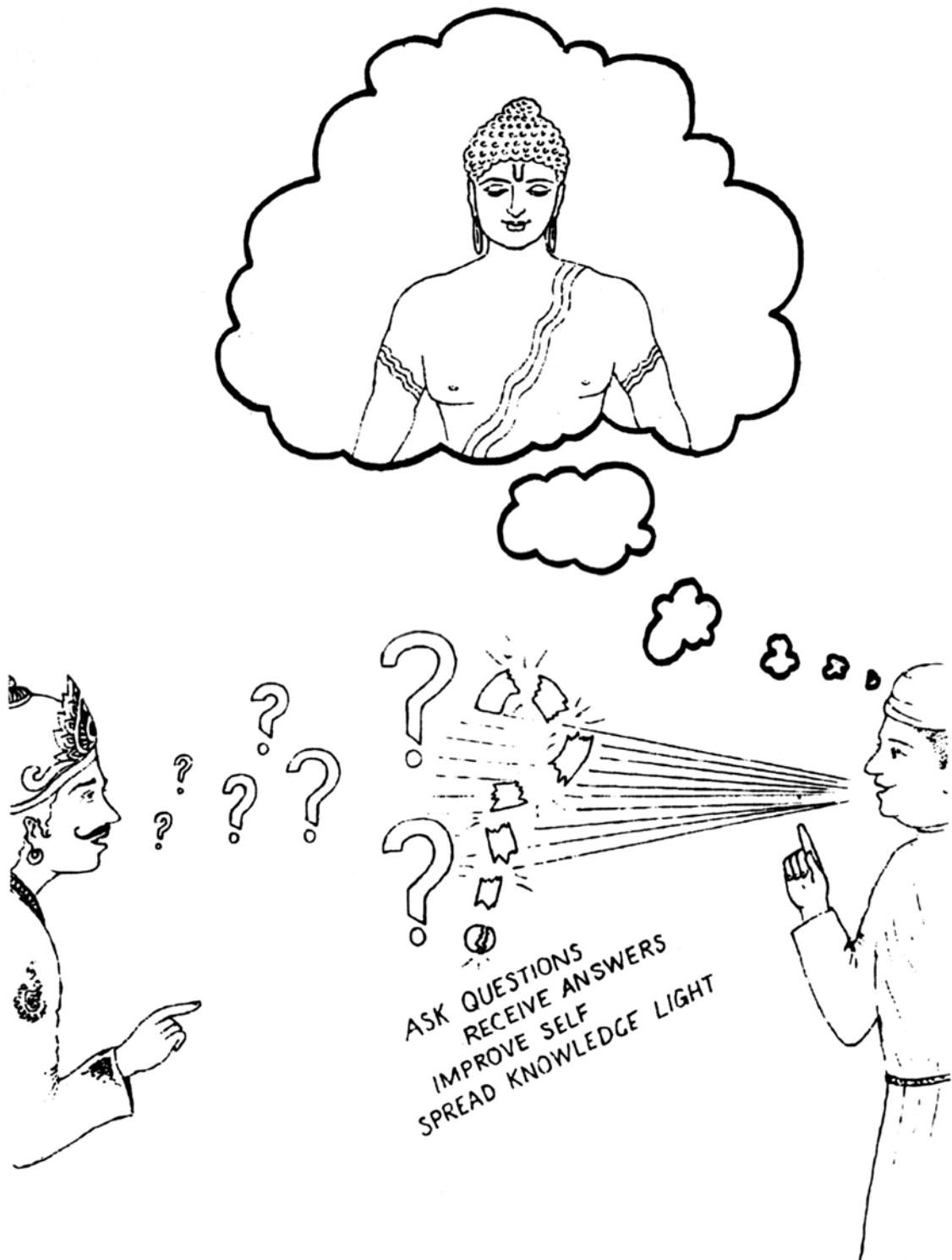
Milinda: Nagasena! What happens to people after death?

Nagasena: It depends on what they did during their life time. If one does works of good merit, he will go to heavenly places. If one does sinful works, he will go to hell like places.

Milinda: Where you will go after death?

Nagasena: That depends on the sum total effects of my works, i.e. which deeds of mine are more at the end of my life, meritorious works or sinful works. It is difficult to predict now.

Milinda: Excellent! Nagasena!



Nagasena: Honoured, Your majesty.

Milinda: Nagasena! Are you a great man?

Nagasena: Being a good man is better than being a great man, Your majesty!

Milinda: Then are you a good man!

Nagasena: I am endeavouring and learning to be one, Your majesty!

Milinda: Superb!

Nagasena: Blessed, Your Majesty!

Milinda: Nagasena, they say God or Self the Atman is unspeakable, indescribable and ungraspable. What you can say about this Nagasena?

Nagasena: Your Majesty! Why speak about the unspeakable; describe the indescribable; and grasp the ungraspable? There is nothing to say, your majesty!

Milinda: Wonderful! Nagasena!

Nagasena: Very well! Your majesty!

Milinda: Who is your ultimate Master?

Nagasena: Buddha is my ultimate Master!

Milinda: Have you seen Buddha?

Nagasena: No, Your majesty!

Milinda: Did your teacher see Buddha?

Nagasena: No!

Milinda: Did teachers of your teacher see Buddha?

Nagasena: No!

Milinda: Then there is no Buddha! Nagasena!

Nagasena: Your majesty! Who is the founder of your empire?

Milinda: King Alinda was the founder of this empire.

Nagasena: Did you see King Alinda, Your Majesty?

Milinda: No! Nagasena!

Nagasena: Did your father see King Alinda?

Milinda: No!

Nagasena: Did father of your father see King Alinda?

Milinda: No!

Nagasena: Then there is no Alinda! Your majesty!

Milinda: But Nagasena! His throne still exists. His weapons still exist. His inscriptional orders on stones still exist. King Alinda was there!

Nagasena: In the same way Your Majesty! Dharma (Right Path) founded by Buddha still exists! Vipassana meditation and Arya Attanga Marga still exist. The Middle Path and his Sayings still exist! Buddha is eternal reality, Your majesty!

Milinda: Brilliant! Nagasena!

The depth of questions and the depth of answers continued. The inner meanings and revelations, the heights of Dharma, Middle Path, Eight-way Path, Four-way Truths, Liberation, Buddha, Dharma and Sangha, the essence of Sutras, the excellences in Buddha's life, his teachings and the 'No-thingness' and fullness unfolded and gained greater heights during the discussions between king Milinda and monk Nagasena. They became immortal.

Ask questions
Receive answers
Improve self
Spread knowledge light

Success and Failure – The Priest and Prayer

2005

The Sunday Mass was going on at Mahim church in Mumbai. The priest, Father Philips was speaking on the 'Sermon on the Mount.'

George and Tony were smoking outside the entrance gate.

"Ask and you shall receive," they heard the Father quoting from the book.



“Why don’t we ask the Father whether we can smoke inside, while mass is going on?” Tony said.

Once again they heard the pastor say, “Ask and you shall receive!”

“Let us ask,” said George.

Tony said, “Good idea! Why don’t you go and ask?”

George went inside. He went near the Father and whispered something to him. The Father responded to him by grimly looking at him and moving his head horizontally and said something. George came back.

“He says no!” George said to Tony.

Tony enquired, “What did you tell him?”

George informed, “I asked, ‘Father! Can we smoke while we pray?’ He said ‘No’ curtly and sharply.”

“Wait! Let me ask”, said Tony and he went inside with a pleasant face.

He said something with a smile to the Father. A broad smile reflected on the Father’s face and he said something to Tony. Tony shook hands with Father Philips and came back. He was happy.

“What happened?” George asked eagerly.

“He says ‘Yes!’” said Tony.

“What did you ask?” said George.

Tony, came closer to George, half grinned and said, “I asked, ‘Father! Can we pray while we smoke!?’ Then Father Philips looked at me, opened his hands, smiled broadly and said, congenially and courteously, ‘Yes! We can pray at any time! Then I thanked him and came back.”

George was shocked and surprised.

*You shall receive
Depending on
How you ask
What you ask is important
How you ask is more important*

Taking Away the Watch – Consultant from Kolkata

2001

Chittaranjan Chattopadhyaya was a famous Consultant from Kolkata. On one occasion he went to Pune to advise Gamma-Powel Ltd. on problems related to material management. Vinayak Ganpath Gokhale was the Managing Director of the company.

After a thorough study, Chittaranjanji came up with a proposal to save 17% of the cost. Everyone was excited to know about it. It was the day of final presentation. Out of the blue, Gokhale asked Chattopadhyaya, "Chittaranjanji, as per us, a consultant is a person who has learned that he



cannot implement his own ideas. Therefore, to make others implement his ideas, he becomes a consultant. Do you agree?"

Chittaranjanji replied "Neither do I agree, nor do I disagree. There is a grain of truth in what you say but not the whole truth." Then Gokhale questioned jovially, "What is your definition of a consultant?"

Dr. Chattopadhyaya answered, "A consultant is a person who comes to your house and takes away your own watch from you to tell you the time. First, he tells the time which is wrong. Then he takes your watch away."

Everyone laughed. Gokhale asked, "Will you take away my watch?" Chittaranjanji laughed and said, "Definitely yes. I will take the watch away. But, be assured I will tell you the correct time."

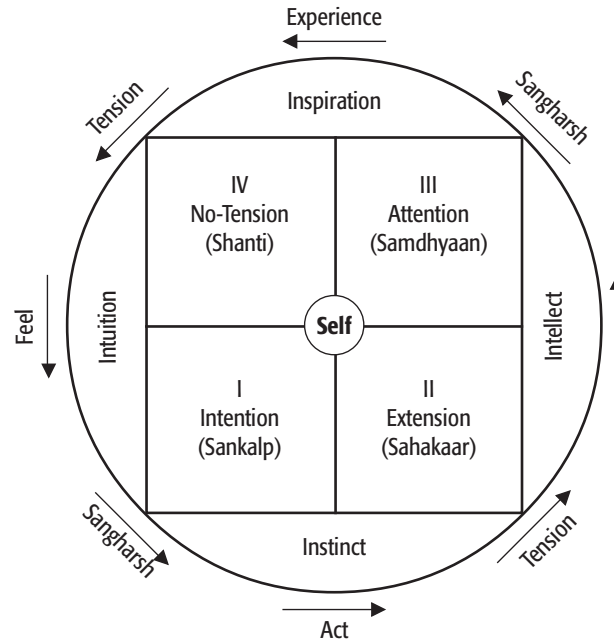
He continued, "Watch is your knowledge and experience. When a consultant or advisor comes to an organization he not only imparts knowledge and gives a solution, but also learns from the knowledge and experience of the client. It is the responsibility of consultants to generate right solutions while gaining new insights from the interaction."

There is no teaching without learning.

There is no learning without teaching.

Tension to No-Tension Mantra

2016



There are tensions in this world. There are tensions in work, business, offices, transactions, schools, colleges, families, teams and society. Tension, Tension, Tension and Tension. Tension is 'peacelessness' and 'tensionlessness' is peace. How to achieve tensionlessness? There is a mantra, a system and process to attain tensionlessness.

Tension → Intension → Extension → Attention → No Tension

Sangharsh → Sankalp → Sahakar → Samdhyan → Shanti

Intension, Extension and Attention are dynamic action. This is the process of action for peace.

Concentrate on your intensions, extensions and actions in meditation as action. Meditation is an approach and path beyond language, creed, class, religion or any kind of classification. Meditation helps us to direct attention on the core and not on the surface.

Concentration of mind in one place is 'Dhaarana', the holding of attention. Single pointed concentration on consciousness inside all of us is meditation. Meditation is Concentration, Contemplation, Attention and Awareness. Concentrated attention is meditation.

Attention Dissolves Tensions

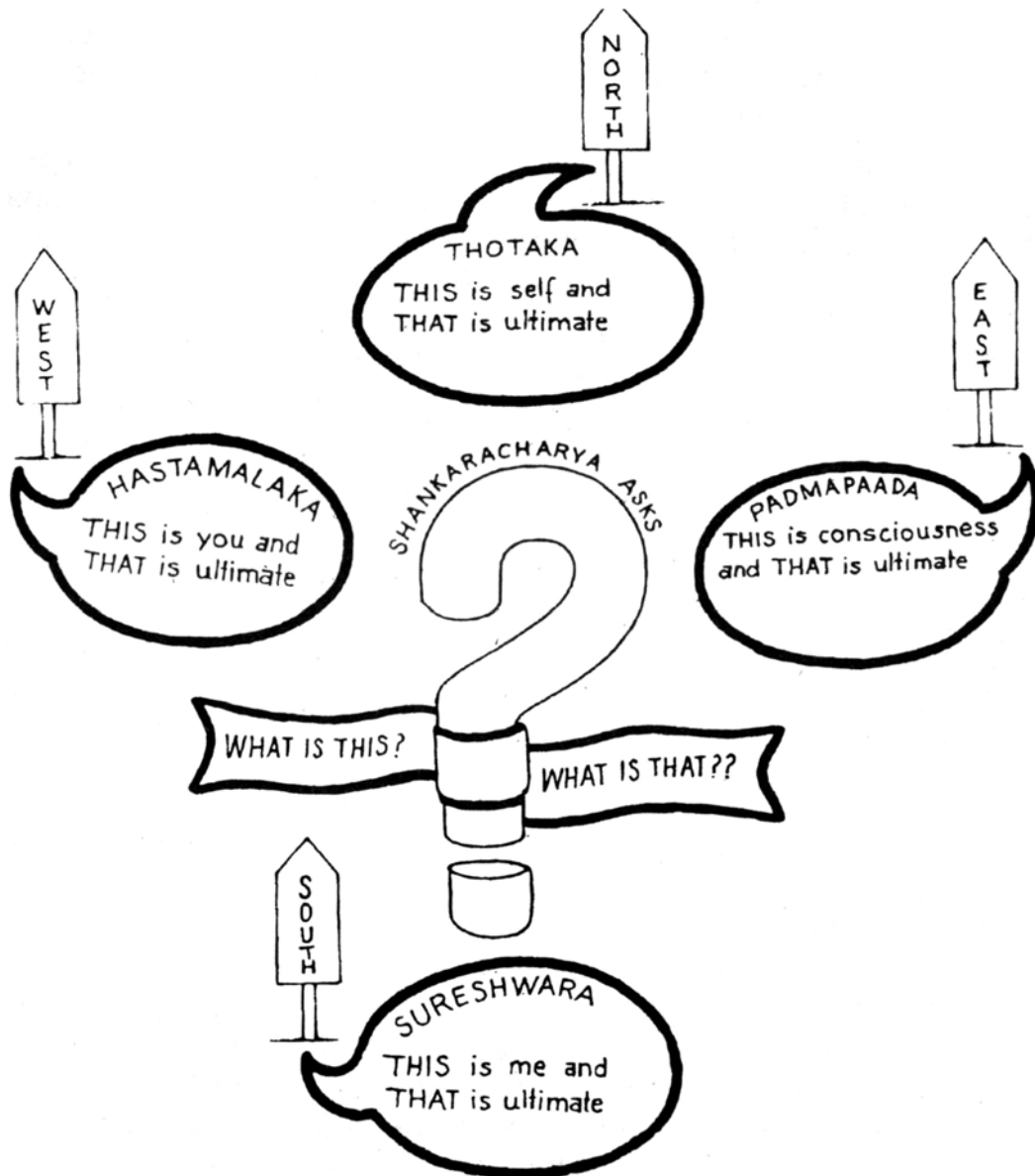
That and This – Shankara and the Four Principal Acharyas

2003

Shankara : What is THIS and what is THAT?

Padmapaada from the east: THIS is consciousness and THAT is the ultimate. THIS Consciousness is THAT Ultimate!”

Shankara : What is THIS and what is THAT??



Thotaka from the north: THIS is self and THAT is ultimate! THIS Self is THAT Ultimate! Self is Ultimate!!

Shankara: What is THIS and what is THAT???

Sureshwara from the south: THIS is me and THAT is ultimate. THIS me is THAT Ultimate. Me is Ultimate!!!

Shankara asked: What is THIS and what is THAT????

Hastamalaka from the west: THIS is you and THAT is ultimate. THIS you is THAT Ultimate. You are Ultimate!!!!

Padmapaada, Thotaka, Sureshwara and Hastamalaka looked silently at Shankaracharya with question marks on their faces.

Shankara spoke: “THAT’S excellent. The ultimate is consciousness, is Self, is Me, is You. All is ultimate. All is one. We all are one. One is. Is.”

This is That

The Future is in Your Hands – Guruji from Gorakhpur

2001

A Guruji from Gorakhpur came to Hyderabad. His face was radiant. His mission was to help people bring out the great potential that lay within them. He spread the message of love all around. Guruji was a master of The Gita, The Upanishads, The Bible, The Koran besides, Zend Avesta, Tao, Zen, Jain Philosophy, Dhammapada, Ashtavakra Gita and many other sources of wisdom.

He also performed a trick. With this trick he would first attract people, and then he would slowly reveal the light (the inner meaning).



Whenever anyone came to see him with something in their hand, Guruji would tell them what was inside their hand. People came to him with a flower, fruit, paper, coin, something or the other in their closed palm and Guruji would tell instantly what they secretly held in their closed palms.

Ganesh, a young manager, was very clever. He heard about Guruji and thought he could outsmart Guruji. Ganesh had a bet of 100 rupees with his friends Dr. Praveen and Raghavan.

Next morning Ganesh arrested a little sparrow in his palms and set off to see Guruji. After paying his respects, he said, "Guruji! Can you tell me what is in my hand?" Guruji said, "Son there is a sparrow in your hand."

Though surprised, Ganesh with his half smile asked further, "Can you tell me whether the sparrow is alive or dead?" Ganesh was alert and ready to crush the sparrow if Guruji said it was alive; if Guruji said it was dead, he was prepared to open the palm without harming the sparrow. Either way he thought he would prove Guruji wrong.

Guruji smiled and with all kindness said, "My dear son! The life of the sparrow is in your hand."

*The future is in your hands.
You can make it or break it now.
Present is the base for better future.*

The Role of Religious Decision Making (At Mehidole University Bangkok)

2003

1. Nature of Religious Leaders in Society who are advocates of Peace.

1. Common spirit of all religions (Summary of Survey)

- Harmony for within and without.
- Treat and respect all human beings equally.
- Spread the message of eternal peace
- Give respect to elders.
- Serve.
- Strive for salvation and attain bliss of eternal peace.
- Compassion and Love for all.
- Truth pervades all things in the world.
- All faiths to be honoured.
- There is only one element of That in all beings
- Help ever – Hurt Never.
- Honesty and pious life.
- Think to help others.
- Common spirit of all religions is to uplift man from animalistic instincts to nobler life.
- The common spirit of all religions is improvement and development of us.
- Love to the mankind and service to man is service to God.
- Be kind and virtuous.
- Universal brotherhood.
- All religions believe in love, peace, non-violence, tolerance, devotion, helping others, unity and healthy outlook towards life.
- Being good human being.

2. Common Source code of practice of all Prophets, Masters and Visionaries (Minds of Practicing Masters)

When we look into the history and nature of what the masters did, the following pattern emerges

- Parahita Chinta. (Noble thoughts for the benefit of people)
- Paropakar (Noble actions in the service of people)
- Pramoda Bhav (Noble relations for the harmony of people)

- Pratigna (Noble determinations for continuing the path of service)
- Prashanta (Noble peace for contemplation and meditation for well-being of all).

What religions teach is for the spirit. What religious masters did is example for action. This is to be learnt and taught.

2. Nature of religious leaders in society who advocates violence (Minds of Practitioners of violence).

1. Common origins of religious conflicts (Summary of Survey)

- When politics enters into religion and/or when selfish mentality enters into leaders.
- It starts with the pseudo-religious conditioning at the childhood, when development of intelligence of child is blocked by imposing readymade dogmas and thoughts on him instead of teaching him open mindedness and the art of logical thinking.
- When religious teaching is misinterpreted.
- Conflicts arise because of arguments of Duality-Non duality, Birth-Rebirths, human origin and its growth, form or non-form of God, Liberals and orthodox, Vegetarian and Non vegetarian, Rituals and Spirituality.
- When one religion is imposed upon another forcibly.
- Conflict begins due to the discrimination on the basis of caste, creed and region.
- When the power and party politics intervenes.
- When 'HUMAN' is forgotten and only religion is at the centre.
- Lack of understanding of others' viewpoint.
- Conflicts start when a religious faith is imposed.
- Conflicts start when efforts are made for conversions.
- When people consider their own religion as superior and the religion of others as inferior.
- Wrong preaching by religious leaders.
- When religious houses become business centres and have selfish motives.
- At short sighted selfish level to dominate others.
- Ignorance.
- When people are educated in wrong way i.e. showing hatred amongst one another.
- When we forget the essence of religions.
- When we forget the goal of life.
- When we forget that we are children of God.

2. Common Source code of practising leaders of violence.

- Para Ahita Chinta (Negative thoughts for harming 'others')
- Para Apakaar (Hostile actions for hurting 'others')
- Pramada Bhava (Estranging relations with and between "others")
- Pratighna (Firm determinations for continuing the path of hurting 'others')
- Pra-Ashaanta (Restless plotting for discomfort of 'others')

What religions teach is practiced for own religions by religious leaders of violence and. the others' religions are treated with hate.

3. The possible reasons for people choosing one religious response over another to conflict.

- The religions distinguish between “endeavouring ones” and “ignorant ones” and between “believers” and “non-believers”.
- Except in the case of Buddhism and Taoism, there is emphasis on harsh treatment to “non-believers” or “non – dedicated” ones in Christianity, Islam and also to some extent in Hinduism.
- There is a discrimination between male and female in three religions except in case of Buddhism.
- There is a discrimination in the form of “casteism” in Hinduism.
- There is a discrimination towards “non-believers” who worship idols.
- In every region and religion there are four kinds of people. Those four kinds are
 - A. Those who help others hurting own interest – Seers
 - B. Those who help others and protect own interest – Gentle
 - C. Those who hurt others for own benefit – Aggressive
 - D. Those who hurt others without any reason – Ignorant
- The Seers consider all life as divine, the Gentle approach every one with respect, the “Aggressive” discriminate between “We” and “others”, the “Ignorant” act against “others” under the instigation of the “Aggressive”.
- The “Aggressive” advocates of violence take advantage of little portions of religious teachings (e.g. 1 to 5 above), ignore the large noble teachings and create hatred for “others” in the minds of “Ignorant”.

4. How is a person committed to non-violence different from one who is ready to destroy a place of worship by another faith?

- It is the “Action set” which contributes or destroys. “Action set” works.
- It is the “mind set” which instigates the “Action set”. “Mind set” feels.
- It is the “Thought set” which guides the “mind set”. “Thought set” decides.
- It is the “Perception set” which forms the “thought set”. Perception set “inspires”
- Personality and Perception play a key role in creating with love and hatred.
- Personality is of four kinds. The Seers, The Gentle, The Aggressive and The Ignorant.
- Perception involves directing, focusing, observing, receiving, registering, grasping, processing, comprehending, interpreting, relating, recalling, updating and revising.

Personality and Perception – A Panorama

No.	Aspect	Ignorant	Aggressive	Gentle	Seer	What
		Tentative	Subjective	Objective	Effective	
1	Directing	Improper Direction	Biased Direction	Intelligent Direction	Conscious Direction	Senses
2	Focusing	Out of focus	Interested Focus	Clear Focus	Total Focus	Attention
3	Observing	Observe less	Observes Partially	Observes well	Observes Full	Objects
4	Receiving	Receives at Gross Level	Receives at Interest Level	Receives at Subtle Level	Receives at Deep Level	Signals
5	Registering	Registers Low	Registers High	Registers Properly	Registers Usefully	Data
6	Grasping	Grasps Less	Grasps more what is liked	Grasps Appropriately	Grasps Completely	Details
7	Processing	Processes inefficiently	Processes Vigorously	Processes Optimally	Processes Holistically	Information
8	Comprehending	Comprehends Parts	Comprehends Sectors	Comprehends Integration	Comprehends Beyond	Picture
9	Interpreting	Interprets Conveniently	Interprets for own benefit	Interprets as it is	Interprets Spiritually	Situation
10	Relating	Relates Less	Relates with Bias	Relates Properly	Relates All	Other Information
11	Retaining	Retains Less	Retains aspects of advantage	Retains appropriate aspects	Retains Truths	Impression
12	Recalling	Forgets	Remembers	Recalls	Revisualises	Memory
13	Updating	Updates Less	Updates interested areas	Updates correctly	Updates Reality	Information
14	Revising	Does not Revise	Revises impression to own benefit	Revises as per trend	Revises as per truth	Impression
		Instinct	Intuition	Intelligence	Insight	
		Hazy	Tainted	Clear	Bright	
		Body Level	Ego level	Intellect Level	Spirit Level	
		Poor	Partial	Precise	Perfect	

5. Transformation

- The transformation process has to aim at educating for changing the perception set, thought set, mind set and action set of biased and aggressive through continuous interaction. For this the Seers and the Gentle have to take initiative.

- Interacting with the Ignorant**

- Point out direction.
- Correct the focus.
- Emphasise the objects.
- Cross check the reception of signals.
- Ask for feedback of what is registered.
- Ask about the different aspects.
- Ask him to think about the object in different ways.
- Ask him to describe the situation.
- Ask him what it means to him.
- Ask him what other things are connected with the situation.
- Ask him about different aspects of objects, situation, meaning and interconnection several

times first, subsequently, and then at random.

- Expose him to new situations related to object and go through the above steps regarding variations and new things and help him to update.
- Ask him about the new meanings and check whether he is revising and help him to revise.

- **Interacting with the Aggressive**

1. Check whether directions and focus are correct. If not, provide adjusting corrections.
2. Check for observations and reception and fill the gaps regarding object. Draw his attention where required.
3. Check for registering, grasping and processing by asking what he understands and moderate the overtones and complete the ignored areas.
4. Check for total picture and point out the ignored or left out sectors and areas.
 - Ask for what are his opinions regarding object and have discussion for reducing the biases and prejudices.
 - Ask for relevance of other areas and help him to eliminate irrelevant areas and include left out relevant areas.
 - Emphasize for retaining and recalling the relevant areas.
 - Have a discussion and debate for updating the developments and specially for revising the impressions, look for biases and help him smoothen them.

- **Interacting with the Gentle**

1. Request for summary of impressions about object, situation and what it means.
2. Request for thoughts about changes in perception and have interchange and exchange of ideas.
3. Hint about the deeper and higher possibilities related to object and situations for the use of society and humanity.
4. Listen well and speak openly. Share, offer and receive.

- **Interacting with the Seer**

Approach with reverence and request for clarity about the object and situation. Offer full attention and receive the insights.

2. Inputs for Perception

The purpose and meaning of perception is to be understood. The purpose and meaning of religion is to be propagated.

Spirit of All Religions: Be Happy – Be Divine

- **Gist of Human Nature:** The ideas presented in this short work are the gist of human nature. This is the essence of all philosophies, all religions, all psychological theories, all management approaches and all self-improvement methods. The reader is invited to become a partner in this bouquet of concepts and practices and to contemplate and contribute by thought and experience.

- **Four Faces:** Man can be what he chooses to be. This freedom to choose opens the door of immense potential within each of us. Basically any person can be a happy person or an unhappy person or divine person or devilish person. Divinity, happiness, unhappiness and devilishness are the four faces of man and four facets of life. You can choose and be that.
- **Four States:** The four states are Divinity, Happiness, Unhappiness and Devilishness. No other person can make you happy or unhappy. You become happy or unhappy.

No other person can make you divine or devilish. You become divine or devilish.

You are the key. We name or blame others just for the satisfaction of our minds. Basically, one has to take responsibility for oneself. Others can assist in the process.

- **Four Keys:**
 1. Positiveness is happiness
 2. Negativeness is unhappiness
 3. Helping others is divinity
 4. Hurting others is devilishness.

When you are positive you are happy within yourself. Your positive outlook towards the world generates happy in-feeling within you.

Your negative outlook towards the world generates unhappy in-feeling within you.

When you help others divinity shines in and around you.

When you hurt others devilishness dances around you.

- **Journey:** Journey of self-fulfilment and self-realisation in simple words is nothing but moving from negativeness to positiveness and from hurting to helping.

You realise your full potential when you are totally positive inside and when you are always helpful to all outside.

- **Negative:** Being negative is denying the joy of self.

Aspects of negativeness are criticizing, finding faults, doubting, jealousy, neglecting, non-responding, anger, blaming, insincerity, dishonesty, carelessness, laziness, falsity, roughness and insulting.

- **Positive:** Being positive is accepting the joy of self.

Aspects of positiveness are appreciating, finding strengths, trusting, accepting, attending, responding, loving, recognising, sincerity, carefulness, alertness, truth, pleasantness and respecting.

- **Hurting:** Hurting others is destroying the light of self. Aspects of hurting are obstructing, restricting, rigidity, spoiling team work, creating disorder, discouraging, learning, taking

without sharing, inconveniencing, opposing, snatching, misguiding, demotivating, imposing and dictating.

- **Helping:** Helping others is extending the light of self.

Aspects of helping are co-operation, accommodation, adjusting, teamwork, coordinating, training, sharing, facilitating, supporting, giving, guiding, motivating, inspiring, assisting and participating.

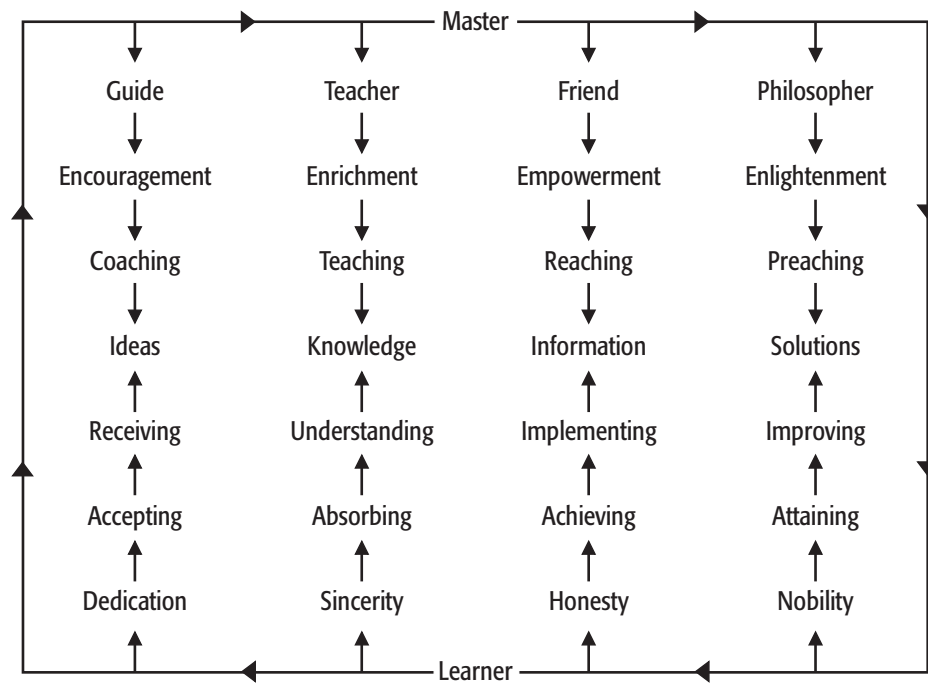
- **Four Sights:**
 - Positive Person is Happy Person
 - Negative Person is Unhappy Person
 - Helping Person is Divine
 - Hurting Person is Devilish
- **Plan for Progress:**
 - Be Positive
 - Help Others

6. **The Decision Making Process**

- Any process of accomplishment (positive or negative) contains the stages of Discussion, Decision, Drive, Determination and Destination. Discussion is by teams, Decision is by leaders, Drive is by functional groups, Determination of all people and Destination by entire movement or organization.

7. **The role of Education in transforming perception sets and promoting inter religion interaction and in resolving conflict and in peace building.**

- Education is the process of Encouragement, Enrichment, Empowerment and Enlightenment of the learners with the help of Masters.
- Masters interact with learners through Coaching, Teaching, Reaching, Preaching in the roles of Guide, Teacher, Friend and Philosopher.
- Masters and learners exchange and interchange ideas, knowledge, information and solutions.
- Learners receive, understand, implement and improve those ideas, knowledge, information and solutions by accepting, absorbing, achieving and attaining.
- Learners, in the education process, acquire the attitudes of dedication, sincerity, honesty and nobility.
- Education process improves and enriches both masters and learners. In the process masters become learners and learners become masters.
- Education of spirit, values and principles of all religions creates an atmosphere of exchanging ideas, knowledge, information and solutions for inter religious interaction for resolving conflict and in peace building.



8. Recommended Readings

1. Ahimsa – Non Hurting as Supreme Conduct
2. Attaining Ultimate Peace

The beautiful Motor Boat was moving gracefully. The Bay of Bengal was calm and tranquil. The boat took off 4 hours ago from Kolkata Port and was on its way to Goa. The sky was clear and the sun was shining. Professor Dr. Sudhir Chakraborty was very pleased. He was sitting on a comfortable chair on the small convenient deck. Captain Nair passed by. Captain Unnikrishnan Nair was a rugged countryman type. He was the chief of the boat – ‘Samudra Gupta’, economy sized, but a boat with an efficient engine.

Captain Nair and his four Malayali crew most of the time conversed in Malayalam and the Professor, who was accustomed to melodious Bengali, kept wondering how Malayalam could be spoken with such speed. On paying close attention, he could sense a good number of Sanskrit words profusely intermingled with non-harmonious, tough and unknown words.

Professor Chakraborty was a deep and profound thinker. He analyzed all situations thoroughly. He had an inquisitive mind. He wrote many management, leadership and spiritual books based on ethics, ethos, values and principles.

Now he was commissioned by Inspiration Publishing House to write the book ‘Siphoning the Sea – Connecting to Consciousness Inside’, a masterpiece on self- realization, which he planned to complete during his one month stay in Goa. But before that, he aspired to embark on a journey of the sea in order to experience its profoundness.

His entire trip to Goa and his stay at a peaceful retreat in the backwaters of Kerala was sponsored by Inspiration Publishing House. Thus, the boat ‘Samudra Gupta’ was contracted and Captain Nair, who knew the intricacies of the sea was assigned to take care of him.

The seasoned seaman took his job seriously and with his crew of four men and two cooks. He spoke less. The professor spoke profusely. His quest for knowledge was boundless. He was interested in all the sciences and studies.

Dr. Chakraborty studied the boat thoroughly and asked many questions. Captain Nair assigned his deputy, Damodaran Pillai to answer, talk and discuss with the professor. The professor and Damodaran became good friends. A day had passed.

Next day morning, the Professor approached Nair and asked, “Captain, do you know oceanography?” The Captain smiled and said, “No, Sir!”

The Professor was surprised. He exclaimed, “You do not know oceanography? You are dealing with the ocean and crossing the seas in your daily job and you do not know oceanography?”

Oceanography is the science of the oceans, covering the nature of the ocean, the currents, the tides, the intricacies of the coast, the sea life, the wonders and dangers of the sea and many other things connected with the oceans. Each one of them is crucial for a sea man!" The Captain smiled apologetically.

The Professor said with disappointment, "Captain Nair! One fourth of your life is wasted without oceanography!" The Captain shrugged his shoulders and went away.

In the evening, when the Professor was sitting on the deck, the Captain passed by. The Professor called him. When the Captain came near, pointing at the thick clouds in the sky, he asked, "Good man! Have you studied meteorology?"

The Captain said, "No, Sir! I have not studied meteorology either!"

The Professor was shocked, "What! You do not know meteorology either? It deals with weather, air, clouds, rains, cyclone, currents, tidal waves, temperature and other dangers. Meteorology is a must for you."

The Captain said with half closed lips, "Sorry, Sir!" and went away.

The Professor said loudly, "Half of your life is wasted!"

The Captain looked back and smiled.

On the third morning the weather changed and strong winds blew. It started raining heavily and the boat began to rock. The Professor felt the need to be on land. He searched for the Captain and found him leisurely taking his tea sitting in a chair in a corner, looking at the sea and the rain. The professor went to him and questioned, "Captain! Do you know geology at least?"

The Captain shook his shoulder and said, "Not at all, Sir!" He added, "Now it must be clear that I am almost an illiterate!"

The Professor was thunderstruck. Now fear seeped into him. He thought, "I am in the hands of this ignorant sea-man who does not know any important thing related to the sea!" He said, "Captain! Three-fourths of your life is wasted!"

The Captain replied, "If you say so, I accept, Sir. I can't help it now!" He turned to his tea and the sea.

The professor said, "Geology is most crucial. It deals with land, tremors, earthquakes, minerals, the structure of the earth and its surface, mantle and core!" He said unrelenting "Even geology is not known to you, it is a shock! Dear man, three fourths of your life is wasted!" He repeated the last sentence again. The Captain kept silent.

By the afternoon, thicker clouds covered the sea. Heavy rain poured down, winds were very strong and lightning struck frequently. The sea became rough and the Professor was tossing with uneasiness in his bed. He had already vomited twice. The Captain knocked and opened the door. Showing urgency he cried out, "Sir! Please come out! Hurry up!"



THE BEST TECHNOLOGY IS PRACTICALOGY
RESPONSIBILITY IS GOD
TRUST IS THE ROPE TO GOD.

The Professor was in half pants and T-shirt. The book 'Tranquility of Sea' was in his left hand. Doctor Chakraborty came out. Nair asked in low voice, "Sir! Do you know swimmology!" Professor said, "What is it! I have not heard even the name of it!" "Doctor, Swimmology!" Nair waved his hands in swimming action, "Swimmology! Swimming in water."

"No! No! No!" said the Professor. "I never learnt swimming!"

The Captain put a sorry face and said, "Sir! Your whole life is about to be wasted. The boat is sinking, my people have already left. I am going too!"

The Professor stood looking aghast. The captain walked away.

The story is not over yet.

When the Captain was about to disappear, Doctor Chakraborty, an extremely intelligent man, recovered. He thought, “How silly! Oceanology, meteorology and geology, I know them all but I do not know swimming. This is most crucial now. The Captain is great!”

“All ‘logies’ become useful when applied in the most practical way. All ‘logies’ are useless now without swimmology!”

The Professor ran behind the Captain and caught hold of him. “If you are ready to teach swimmology now, I am ready to learn!”

The captain grinned broadly, “Good! This way your life may not be a total waste!”

The rain was pouring. It was almost dark due to the thick clouds. The captain brought a plastic inflated ring, like an automobile tyre, and fitted it around the waist of the professor. He then took a long rope and tied to his waist.

The boat was rocking violently. Nair shouted, “I am now taking the highest risk, I am tying the other end of the rope to myself. It is twenty feet in length. If you come near me, do not catch or hold me or both of us will drown. You just float and I will swim, you must move your legs and hands. Remember the swimming competitions of Olympic games?”

“Yes!!” said the Professor.

“Just move your legs and hands. The life belt will take care of you. I will pull you in the right direction! Close your mouth inside the waters and hold your breath. Remember Pranayam!”

The boat rocked. “Jump!” instructed the captain.

The recruit hesitated for a moment. He thought, “Now I am between the sinking boat and the shocking sea, what should I do!” A voice from deep within his own self, the Spirit, the Atman said, “Stop logic, understand responsibility. This Nair is responsible, see! He has already tied the rope to himself. He is ready to do the ultimate sacrifice. He has offered his own security. Trust him. Trust is God!”

“Jump!” ordered Nair again.

Professor, doctor, author, thinker and learner, Sudhir Chakraborty jumped into the sea. The cold sea hit him. He went down, water was all around him. He tasted the salt water.

Then he remembered the teacher’s word, “Close your mouth! Hold your breath!” The good professor closed his mouth and held his breath. He spread his hands and legs. He was swept away by the powerful sea. He surfaced. He opened his mouth in a gasp and took the air.

A powerful wave hit him. He went in but held his breath. He was being rocked aimlessly. He thought, “Where is the rope? Where is Nair? What is the life belt doing?” He surfaced again.

Now he waved his hands and legs. Something pulled him. There was a tug on the rope. The belt lifted him and he was balanced. The rope was pulling him. The belt was holding him.

The professor inhaled and started breathing regularly. He took a deep breath. A torch light shone 20 feet away. He heard Nair's voice coming from a loudspeaker, "Professor! Do not worry, I am moving. You will also move. With your hands push the water away. Close and open your eyes!"

The rope became tight and the life belt helped him. The Professor started stroking the waters, Swimmology had started! They floated and swam for half an hour.

Now the Professor's strokes became better and synchronized with the pull of the rope. Both moved steadily. On and off Nair said encouraging words, "Good! Good!" "Thank God!" thought the professor. Then he said, "Thank you, Captain!"

At that moment self realization occurred, like a lightning stroke and the Professor realized that 'Responsibility is God!' He shouted, "Thank you, Sir!" He heard Nair laugh.

The rain receded, clouds dwindled and the sea became sound. Sudhir could see Unni swimming wonderfully. He was being taken along with him. Now the Professor's energy increased and he got inspired. After 15 minutes he was swimming. "What a wonder! Swimmology in one hour!" He felt a strong tug of the rope. Nair was calling him. The Professor took the rope by his right hand and pulled it once.

Nair responded. "Doctor! This rope is a good communication line. It is life line and communication line." Professor remembered Morse Code* of telegraphy of olden times. He felt Nair too must be knowing it as he is a seaman.

Swimming continued. Chakraborty pulled, tapped and rhythmically:

" - , ... , . - , - , - . - , , , , - - . - , - - - , - - "

(T,H,A,N,K,,, Y,O,U)

Taps came back

" - - - , - . - , - - - , - . - "

(O,K,, O,K,)"

The rope loosened. The professor was more independent. He stroked well and moved forward. The life belt was helping him.

Nair stopped and waited. Sudhir came near and expressed his gratitude, "Thank you! Thank you!! Sir!"

Nair said, "Great! Doctor! You know swimmology well!"

* Morse code is a telegraphic language in which all the alphabets are represented by dots (.) and dashes (-). Dots and Dashes can be tapped on telegraphic instruments, on a table or can be transformed into short and long pulls of a rope.

They swam together for some time.

“It is all the grace of Guru!” said the learner.

“It is all the grace of God!” said the Guru.

“Responsibility is God” said the learner.

“Trust is God” said the Guru.

The clouds disappeared; the sky was clear and the sun shined in all its brightness. A little ahead, the boat ‘Samudra Gupta’ was waiting for them.

They swam towards it. Unnikrishnan climbed up on to the board with the help of the rope ladder and helped Sudhir too. They both stood on the deck and embraced each other. Tears of joy rolled down Sudhir’s eyes and got mingled with the sea water trickling down from his head.

Sudhir looked at Unnikrishnan with astonishment and asked, “Has the boat not sunk?”

“No!” said the teacher smilingly, “It was never meant to be. The boat is alright and so are my men!”

“So! It was a drama on high sea!” said the learner.

“Yes!” answered the master, “See, you can swim now! Yes, you can! You are That! ‘Tattvamasi’ (You are That!)”

Now the realized one said, “I can! I am! I am. I am That (Aham Brahmasmi).”

“You can cross the Ocean of Life! Responsibility is the Boat. God and Trust together form the Rope,” said the Master Learner.

The New Master asked, “Sir! Teacher! What have you studied during your student days!”

The Master Teacher said, “Master of Life Sciences!”

The Master learner said, “You have opened my Gateway to Self-Realization! I am ready to complete my new book. Thanks. Many Thanks!”

Master and Master laughed and came together and all was light.

*With theory you know
With practice you survive.
The best technology is practicalology.
Responsibility is God
Trust is the rope of God.*

Tradition and Innovation – Shepherd and Smart Yuppie

2005

A shepherd was herding his flock in a remote pasture, when suddenly a brand-new BMW advanced out of a cloud of dust towards him. The driver, a young man in a Broni suit, Gucci shoes, Ray Ban sunglasses and YSL tie, leaned out of the window and asked the shepherd, "If I tell you exactly how many sheep you have in your flock, will you give me one?"

The shepherd looked at the man, obviously a yuppie, then looked at his peacefully grazing flock and calmly answered, "Sure."

The yuppie parked his car, whipped out his IBM Thinkpad and connected it to his cell phone, then he surfed to a NASA page on the Internet, where he called up a GPS satellite navigation system, scanned the area, and then opened up a database and an Excel spreadsheet with complex formulas. He sent an e-mail on his laptop and mobile and, after a few minutes, received a response. Finally, he printed out a 130-page report on his miniaturized printer then turned to the shepherd and said, "You have exactly 1586 sheep."

"That is correct. Take one of the sheep," said the shepherd. He watched the young man select one of the animals and bundle it into his car. Then the shepherd said, "If I can tell you exactly what your business is, will you give me back my animal?"

"Oh yes! Why not?" answered the young man.

"Clearly, you are a consultant." said the shepherd.

"That's correct," agreed the yuppie feeling a bit surprised, "But how did you guess that?"

"No guessing required," answered the shepherd. "You turned up here although nobody called you. You want to get paid for an answer I already knew, to a question I never asked and you don't know a crap about my business Now give me back my dog."*

The story is not over.

The young man smiled and said, "Yes! You may take it. However, let me share something more."

He opened his IBM Thinkpad, connected it to his cell phone and ran the data churning an extended simulation programme and when the series of tables and matrixes showed readings, observed all of them and stopped at summary frame and said to the shepherd, "Out of your 1586 sheep, 302

* The story up to this point was circulating in Internet and Shri K.K. Jhunjunwala had emailed it to me. The subsequent portion is new value addition, which was emailed by me to Shri K.K. Jhunjunwala.

are below 2 years of age, 590 are between 2 and 3 years, 510 are between 3 and 4 years, 184 are between 4 to 5 years and none of them are more than 5 years old."

"You are selling the sheep, which are between 4 to 5 years to butchery. Optimal age to sell them off is 5 year 7 months. That way there will be optimal trade-off between wool, milk and meat." He continued "105 of your sheep are suffering from P.P.R. (Pesti de Petite Ruminance), a dangerous virus disease. You must arrange for vaccine for all your sheep. 15 of them are suffering from sheep-pox, which can spread. Foot and mouth and blue tongue diseases are also present significantly. E.T. (Etero Toxinia) is at an early stage amongst 53 sheep and you must give medical attention immediately. 243 sheep are pregnant and 190 will deliver single lambs and only 53 will



deliver two. There is a medicine called 'XTN- 300' which will ensure 90% of double embryo pregnancies if the tablets are given to both male and female sheep between the age of 2 and 4 once in six months."

"The wool productivity of your flock is 78% of the possible optimal. You have to give deworming treatment once in three months and 'Albendazol' will be useful. For better milk production, administer non-chemical 'Grow Milk' and 'Jalog' medicine, which can be procured from Gujarat, India. Internet ordering is possible."

"Breed of your sheep is 'Merino'. It is a good breed for meat and wool but not for longevity and disease resistance. You can cross this breed with 'Kashmiri' breed available in the Himalayas. If you take care of the sheep as prescribed, your flock will double in 2 years and 3 months. If you continue the present practice level, it will be reduced to 1132 by that time."

"Yes! You are right that I am a Consultant, but I am not a regular management or business consultant as you think. I am a Consultant on probabilistic and deterministic approach to health, biological systems and artificial intelligence with NASA. My father has a premier crystal glass factory for which I advise him, using probabilistic simulation for business growth."

"Touring the country and applying probabilistic and deterministic situations is my hobby. There is one thing correct in what I told you - the number of sheep. That is what matters. The approaches and methods may be different but the result must be correct. You may already know the number, but I have shown you how it can be found without counting physically to which you are habituated."

"By the way, you can use the Laser Digital Scanner to count the sheep, which takes the eye prints of each sheep. Eye prints are like fingerprints, with separate pattern for each sheep. With unique eye prints for each, your sheep and any new intruder can be distinguished and identified. I will send you the Laser Digital Scanner as my present to you. Here is my card. Write to me. Here is your dog, which you thought I had mistaken for a sheep. When I saw the dog, I fell in love with it."

The young man kept the animal out, closed the door and started the car.

The shepherd shouted, "Stop!" He said, "Dear Son! You are fantastic. Young generation has its new ways. Thank you for the most useful information. I will implement all your advice. Take the dog back and here are two young sheep as my love!"

The young man said, "Thank you! I will keep the dog, but the sheep I will take only after 2 years and 3 months and that also if, the number in the flock doubles up by that time!"

The shepherd opened the car door and kissed the genius.

***Old gold plus new blood adds value.
Wisdom plus innovation is development.***

Training Techniques – Alsatian from Ahmedabad

2001

Two brothers namely Balrambhai and Kishanbhai were staying at Ahmedabad and Baroda respectively. One day, the brothers went to Mumbai and bought two Alsatian puppies which were twins. They named them Tommy and Jimmy. Balrambhai took Tommy and Kishanbhai took Jimmy.



Six months passed. Tommy grew big and unruly. He would bark and bite, disobey, spoil things in the kitchen and in the pooja room, and insist on sleeping in Balrambhai and his wife Revathiben's bedroom. Balrambhai was troubled and worried about Tommy.

One day, Balrambhai and his wife visited Baroda to meet Kishanbhai and his wife Rukminiben. They rang the doorbell. The door opened and a big dog appeared barking aloud at the visitors. Immediately Kishanbhai instructed, "Jimmy, keep quiet. This is my brother! Go to the corner, sit and play with this ball."

Jimmy at once became calm, wagged his tail, shook hands with Revathiben, went to the corner and started playing with the ball.

Balrambhai asked, "Kishan! Who is this?" Kishanbhai said "This is Jimmy, Tommy's twin brother."

Balrambhai was astonished to see Jimmy's obedience and discipline. Tommy was in sharp contrast to Jimmy. He wondered how Jimmy who looked more ferocious is so disciplined. He wanted to discuss the matter with his brother Kishan.

Balrambhai and Kishanbhai went into the guest room. Balrambhai asked, "Bhaiya, please tell me what makes Jimmy so well behaved!" Kishanbhai said, "Jimmy was trained to be so. You see brother, he has become intelligent too. It is I who trained him."

Balrambhai was surprised to hear this. Taking his brother into confidence revealed, "I am not able to control Tommy. He has become stubborn and highly indisciplined. Please tell me the secret of your training."

Kishan said confidently, "It is really simple. The owner should know more than the dog!"

The teacher should know more than the learner.

The leader should know more than the member.

Continuous learning is the secret of teaching.

Trial and Triumph – Francis, Francis and Francis

2002

Francis Borges was driving to Antwerp in Belgium to pick up his uncle, George Newman who came from India on a business trip. George was to spend his weekend at Enges with Francis and his family. He was like a teacher to Francis and his wife, Crispina. Both enjoyed the company of uncle George who would not only give insights into management and spiritual wisdom but also cook wonderful Indian vegetarian dishes for them.

On their way to Enges, Francis Borges and George Newman were discussing about success and failure. Francis said, "Uncle, some time success comes suddenly but many a times things fail again and again. When, as per logic and calculation a quotation should succeed, it fails. Sometimes, an offer succeeds against logic. What clicks?"

George smiled and patted Francis's shoulder, "Beta (my son)! There is something beyond logic and calculation. Let me share a story with you. Francis Crick, the great scientist who along with James Watson invented double helix, the key of genetics and life, died (Let us assume). He went to heaven, was checked in, taken inside and handed over to an elderly gentleman.

Whenever a new candidate enters heaven he undergoes an induction program for 15 heaven days with the help of a guide who has experience of many heaven years.

They both were introduced to one another by the security man at the gate. "This is Francis and this is Francis!!" Francis Crick was surprised and thought, "Who is this second Francis?"

"No, I am the First Francis! You are the Second Francis!!" said the elderly person.

"Oh! You read the thoughts! Sir, which Francis are you?"

"Saint Francis", said the first one.

"Oh! I am blessed! Thank you."

"Francis! What can I do for you? Is there anything in particular, which you would like to see or know? I can arrange".

"Thank you! Francis!" said Francis C. "I would like to see the old man himself," "Oh! You want to meet God himself! So soon", said the Saint.

"Yes!" replied Crick. "There is one particular matter which I would like to ask the God himself. This has been bothering me for a long time!"

“Okay”, said Francis S. He took Francis C. along and they walked slowly.

In the heaven everything was green. Light was cool and bright. Flowers bloomed like diamonds. The sun, moon and stars shined together. It was dawn forever and people were happy. The only food served was a liquid called “Amrit” (Nectar), which tasted somewhat like mango milk shake and tomato soup put together. It was an eternal drink which kept every one conscious and vibrating forever.

In heaven no one shouted. All smiled. There was no pollution. Everything was serene. Francis S. took Francis C. through the main streets where divine music was continuously played mildly. People were dancing, walking, sitting or talking. TV serials of Bible, Quoran, Ramayan, Mahabharat, Gita, Upanishads, Zend Avesta, Ten Commandments, Islamic history and other spiritual subjects was going on.

A little further, Saint Francis and Francis Crick passed by a group of people seated around a round table seriously engaged in an interesting discussion. “Who are they?” asked Francis C. “Oh! That is Spirituality Council’s permanent group”, Francis Saint replied. “Vyaasa, Zarathustra, Buddha, Jesus, Aristotle, Lao-Tse, Confucious, Shankaracharya and Mohammad were discussing how to bring about realization and liberation to mankind. God told them to find what kind of qualities and abilities the next messenger - saviour should have and where he should be born. Mankind is deteriorating in spite of progress in Science!”

“I wrote a book on consciousness and science!” said Francis C. The Saint said, That is why you are here! If you had not done anything after discovery of double helix, you would have gone to hell. Genetics and bio-technology are becoming dangerous. Man thinks he can do or undo the creation of God! Scientists are becoming Vishwamitras once again”. “Who is that vicious meter?” asked the Scientist. “Look! We have come near it. I will tell you later about Vishwamitra”. There was a large open space and at one end there were large huts. It was dim inside. In the yard there were broken glasses, chemicals, bones, feathers and many items, but all were arranged well. There is no one around. The Saint walked to one of the huts and called, “Almighty!!”

After a little while, a very old man with flowing white beard, little bent with weight of age and responsibility, came walking towards them. He was in deep contemplation. His face, body and hands were made of light. His eyes were lasers. His hair was rays of light. His hands were like branches of a bright and beautiful tree. His eyebrows were two arcs of light. He looked at both the Francis. A Powerful electric current passed through the scientist. The Saint was in a state of bliss.

“God, this is Francis, and Francis, this is God!” Francis C. did not know what to say. God said, “Good you came! You did a good job but only half job. I sent you from here to find out about double helix and also to open the two secret genes in DNA so that man progresses to become the next stage of conscious being. You found out about double helix but did not open up the two secret genes. If you had succeeded in doing that then the powers of instinct, intuition, intellect and inspiration would have been awakened in men and men would move from ‘I’ to ‘We’”. Saint

Francis began well regarding service and care as spirituality. Scientist Francis made a major leap. Now, the group of 9 must decide on Francis the Third!!”

God continued “That is O.K. Francis, My son! What brings you here? Rarely any one comes here except for a Saint or the Group.”



Francis C. smiled, hesitated initially, then continued. He said, “My Lord! There is something that has bothered me for many Earth Years. I wanted to know, how did you design and construct the wings of a spotted butterfly? By all logic the ratio of wing span and body weight defies any flying! There is something in the twist at the root tissue of the wings that makes it most efficient flying system made by You. How did you create such a marvelous system?”

“Oh, that! It was done long time back”. The light patterns on the face and body of God, the Almighty started changing in a subtle way and at a fantastic speed. Crick realized that the universal memory system got activated in the body field of God. “You make many calculations, design and an operational system, construct the body, and construct the wings from a tissue. Join the wings to the body. Make several trials, may be millions! System fails. Then you stand with great attention, align instinct, intuition, intellect and inspiration. Forget all logic, calculations and system. Take the body and the wings in hand. Thrust the wings in a peculiar way inspired by super Consciousness and join the wings. Butterfly flies. This is connection with consciousness. Francis C., actually a portion of this inspiration you experienced when you and Watson discovered the double helix. Miracles occur without logic. Intensive integration of instinct, intuition, intellect leads to inspiration, insight, in-light and innovation. This is miracle.”

“Saint Francis experienced a portion of it when he inspired thousands by his example. This super power is hidden in further secrets of genetic code. When that is broken the distance between Me and human beings will reduce and man will become nearer to God. Homosapien Sapien will become, Homo Sapien Divine.” God continued. “That was your unfinished work”.

“What then?” asked the Saint and the Scientist at once.

“For that Francis the Third will become an instrument. Humanity will make great progress in the first quarter of 21st Century.”

When God was telling this, the group of 9 appeared. Vyaasa and Lao-tse stepped forward and looked at God. Light beams from them emerged and connected with God. Light beams from others also joined God.

Group Organized, Directed (G.O.D.) towards GOD.

God and group became one. G.O.D. became one with GOD.

“Yes!” said God! Group of 9 went away with delight.

Uncle George concluded. Francis Borges was both ecstatic and anxious at the same time. He asked uncle George, “What did the group say and who is this Francis the Third?” Uncle George Newman smiled and said, “The group decided on Francis the Third and the next discovery in Biotechnology for transcendence of humanity”. “Who could be that Francis the Third?” Borges questioned excitedly.

George Newman smiled. Francis saw the light of divinity in that smile. Newman said with love, “You could be that!!”

Francis experienced the light of self experience. He smiled and looked at Newman. Francis and Newman transacted light and became one in common thought light. Francis became newman!!

Instinct occurs at body level by perfect actions through practice.

Intuition occurs at mind level by perfect feelings through love.

Intellect, occurs at thought level by perfect thoughts through faith.

*Inspiration occurs at spirit level by perfect consciousness through
responsibility.*

Divinity is hidden in Humanity.

Trust and Agreement – Rukmini and Satyabhama

2005

When Satyabhama and Draupadi reached the group surrounding Krishna and the Pandavas, Maharshi Markandeya was concluding the hymns on Skandha, the general of Gods.

Satyabhama and Draupadi joined them.

Markandeya concluded. Krishna rose and took the blessing of the Maharshi. He said, "Today is a full moon night and the forest is beautiful. I would like dear Satya to see the beauty of the forest in the moonlight."

Nakul said, "Shall I accompany you to the forest?"

Krishna smiled and looked at Satyaki and Satyabhama said, "Do not worry. Our dear Satyakiji is with us. No harm can happen to us."

Draupadi said to Nakul, "Oh! Dear one! Do not forget Satyabhama's abilities. She has faced Narakasura in the war and had slain him!"

Satya blushed with happiness. She said, "It is all because of Him" and pointed towards Krishna, "It is He who won the war through me. He wishes to give me credit because of his love for me!"

All were surprised at the new found humbleness and change in the attitude of the otherwise proud Satya. Draupadi was pleased.

Markandeya said, "When Krishna is there, the whole world surrenders!"

Krishna walked towards the chariot.

Satyabhama embraced Draupadi and said, "Thank you, teacher!" She added compassionately, "Yagnaseni! Do not worry. These troubles will soon end. You will be the Empress of India!"

Draupadi looked at Krishna and said, "It is His grace."

Then Draupadi said with a smile to Satyabhama "Convey my deep respects to Rukminiji." Satya said with little surprise "sure, sure".

Krishna smiled, patted Draupadi, helped Satya to ascend the chariot, got on to the chariot and drove away.

On the way, Krishna was relating the beauty of the forest and the wonders of the plant and animal kingdom. The full moon was shining. Satyaki though alert was only half listening. Her

mind was still on the new lesson of Harmonious Life Partnership. She sat next to Krishna and often threw glances at him with love, respect and admiration.

Krishna noticed the change and visualized it to be the 'Draupadi effect' on Satya.

Satya thought of Krishna and reviewed his life partnerships with Rukmini, Jambavati, Mitravinda, Nagnajiti, Kalindi, Bhadra, Lakshana and herself. It became more and more clear as to how Krishna enjoyed excellent relationships with all the eight of them, though his partnership with Rukmini was perfect and complete. All the seven of them had some qualm or the other, Rukmini had none. She wondered what could be the secret of Krishna and Rukmini's ideal partnership. She thought of asking Krishna about it but restrained herself.

Then she remembered Draupadi's special message of respect to Rukminiji. Then ahead of the chariot she saw beautiful bloom of wild forests. She requested Satyaki to collect some of the flowers. Satyaki stopped the chariot and happily collected a bunch of excellently beautiful flowers and offered them to his bhabhi.

Satya kept flowers carefully, thanked Satyaki and went back to her silent contemplation about Rukmini.

Krishna was surprised by Satya's unusual silence. Even Satyaki felt strange. He thought, "How come Bhabhi who talked endlessly, was so quite now."

Krishna asked Satya, "Dearest Satya! What transected between you and Panchali." Satyabhama smiled. Resting her hand on her dear Krishna's shoulder she said, "Nothing! It was women talk. You need not know!"

Satyaki laughed.

Satya asked, "Why, young man! What is so amusing!?"

Satyaki said, "Bhabhi! You are telling this to the one who already knows all the things that He need to know!"

At this, Satya too laughed but a little mild and said, "Then let the all knowing One himself relate what happened between me and Yagnaseni!"

Krishna said, "Super secrets ought not to be revealed!"

Satya and Krishna travelled in silent contemplation, smiling observation and loving closeness. Satyaki enjoyed being with this wonderful couple. They reached Dwarka.

The very same day of their arrival, Satya sent a message to Rukminidevi that she would like to visit her. This came as a surprise to Rukmini for Satya rarely visited anyone. Everyone had to go to her. Probably, this could be her second or third visit to Rukmini's palace, the other one being on the occasion of Krishna's birthday celebrated there. Today, she seeking a prior appointment astonished Rukmini and others.

Rukmini welcomed Satyabhama endearingly and wholeheartedly. They were seated comfortably in Rukmini's inner quarter. Satya didn't how to begin the conversation. Rukmini smiled understandingly. All of a sudden she bent and touched Rukmini's feet. This unexpected reverence from Satya touched the usually tender heart of Rukmini. She lifted Satya up and hugged her with motherly love.

To make Satya more at ease, Rukmini asked her a series of questions, "Sister! What can I do for you? Was your travel to the Kamyaka forest comfortable? Did our beloved Lord shower his attention and love on you? How is Draupadi? Are the Pandavas well? How is Guru Dhaumya?"

Satya, from the way these queries have been asked, recognized the gentle and concerned nature of Rukmini. She answered all the questions in a humble and respectful manner. Her behavior and attitude today was in sharp contrast to her earlier haughty nature.

Presenting a beautiful bouquet of wild forest flowers of Kamyaka to Rukmini, she said, "Sister! These flowers from the forest have been especially collected for you by Satyaki at my request."

"Oh! How wonderful!" exclaimed Rukmini, "You remembered me there?"

"Yes! You were in my mind and heart ever since I met Draupadi," said Satya. Then she narrated all what had happened and the conversation that took place between Draupadi and her on harmonious life partnership. All the time Rukmini lent a patient ear.

When all was said, Rukmini said, "Satya! My dear! I have taken the liberty to arrange dinner for you here. Is that okay?"

Satya was pleasantly surprised and said, "Yes! I am very thankful."

"Sister Satya! Will you stay tonight with me here?" enquired Rukmini.

Satyabhama could not say no. Actually she was tired. Even before she could answer, Rukmini requested, "I know you are tired. Stay here and take rest."

Satya said, "Oh, yes! With pleasure!"

Rukmini and Satya like two long lasting friends had dinner and before retiring for the day they spent good time together. Reopening the topic Rukmini said, "Yes! What Draupadi told you is the most wonderful approach. She has practiced it and succeeded five times! I fully agree with her."

Then, Satya asked Rukmini, "Your life partnership with our Lord Krishna is perfect. What is your secret? Is there anything else? Please teach me. You are my sister and Guru from this moment."

"Dear Satya! What Draupadi told you, is the process of transformation and being at the level of positive thoughts continuously, irrespective of external situations and the behaviour of others. In addition to the processes of vicious circle and precious circle, there are the two oars of partnership. These are most important and this is what Krishnaji and I practice."

"What are they, sister?" asked Satya inquisitively.

Rukmini explained, "Satya dear! Listen carefully. Trust and Agreement are two oars and pillars of partnership. When these two oars function in optimal combination, the partnership sails well. The Partnership is partner-ship!"

Satya said excitedly, "Great!"

Rukmini continued, "Satya! When trust and agreement fully exist between partners, they become allies. Allies help each other. There is tremendous energy and enthusiasm when trust and agreement are there. This is the ideal state of partnership.



When there is trust but no agreement, the partners become opponents. There is nothing wrong with the partnership when trust is fully there. While allies help each other, opponents improve each other.

The state of allies is like food and the state of opponents is like medicine. Both are necessary, but there has to be more food and less medicine. Food is to be given in good measure. Medicine is to be given in limited doses for a limited course of time. More medicine and less food is problematic. Trust with agreement has to be 70% to 80% and disagreement with trust can be in between 30% to 20%. Trust is imperative. Agreement is essential.

Now, let us come to the third situation. When there is neither trust nor agreement, the partners become adversaries without any common ground. In this state, both Heads and Hearts do not join. The two partners become opposit parties and will strive to harm and finish each other physically, emotionally, intellectually and spiritually. This state of dangerous relationship has to be avoided.

Let us analyze the fourth condition, when trust is not there, but agreement is there, the partners become participants without their hearts in it. They are just together, like a mixture, but not as a compound. In this state, Heads join but not Hearts. This unsustainable relationship is like political alliance; the moment any disagreement arises they become adversaries. The participants without trust but with an agreement are like strange associates."

Satya was listening and paying full attention to every word and sentence thus spoken by Rukmini.

Rukmini was saying, "Now let us review. First, the status where there is trust as well as agreement and where Hearts and Heads join, there the relationship is that of allies. Second, the status where there is trust but no agreement and where Hearts are joined but not the Heads, there the relationship is that of opponents. Third, the status where there is neither trust and nor agreement and where Heads and Hearts do not join, there the relationship is that of adversaries. Fourth, the status where there is no trust but there is agreement and where the Hearts do not join but Heads join, there the relationship is one of strange associates.

The relationship of allies for a major portion of time, together with the relationship of opponents for intermittent or brief periods, makes for a sound and healthy partnership, where there is synergy and also improvement.

The relationship of adversaries is a dangerous situation. It is better to keep away from each other till trust is developed.

The relationship of strange associates is untenable in the long run and there is a chance of deteriorating to the status of adversaries any time. In this status, efforts are to be made to develop trust.

Thus, trust is of primary importance, and agreement is essential and desirable.

So Satya! Trust is the key. When there is trust, all is okay. With full trust, agreements can arise out of disagreements. When trust is not there, disagreements will remain the same and these disagreements may have risen out of agreements already made."

Satyabhama was shining with enhanced enlightenment, “Yes! First comes trust and then agreement!”

Rukmini said, “Wonderful! You got it! So 51% is allotted for trust and 49% for agreement. Satya! Now let us see what is behind and ahead of Trust and Agreement. Behind the Trust is intention and behind the Agreement is goal. So, give 51% priority to intentions and 49% to goals. Where intentions are pure, Trust will be there. Ahead of the Trust is the Relationship and ahead of the Agreement is Result. So, 51% for Relationship and 49% for Results.”

“Relationship with Results.

Intentions with Goals.

Truth with Agreement,” repeated a cat couple from behind the ornamental pottery in the corner. Billu Raja and Billi Rani were listening with great concentration to Rukmini’s and Satya’s conversation.

Billi went close to Billu and Said, “Wonderful! Let us propagate this knowledge and wisdom among all the cats. Let us contribute towards family harmony!” “Yes!” said Billu, “Let us listen, Rukminiji has not concluded. She is saying something more!”

“One more thing”, said Rukmini, “Trust, intentions and relationships are spiritual and are qualities. Agreement, goals and results are material and are quantities. So, first comes spiritual then material; first qualities and then quantities. So! Satya! In your life partnership with dear Krishnaji and in all other relationships too, endeavour to create, continue and consolidate trust and then together endeavour to come to an agreement.”

Satya knelt before Rukmini, “Sister! I am most indebted to you. Please consider me always as your student and younger sister!”

“Yes! I agree! Trust is there! Shall we rest now?” asked Rukmini.

“I agree! But give me some time too!” said Krishna, who had just entered.

Both Rukmini and Satya were overjoyed to receive Krishna.

Satya recounted to Krishna what Draupadi taught her at the Kamyaka forest and what Rukmini taught her here at Dwarka.

The ever smiling Krishna said, “Fantastic! Superb! Now that both of you have become allies I am in an adverse position!”

Rukmini said, “No, in an advantageous position!”

Satya asked, “Why Draupadi did not touch this aspect? She has covered the process aspect but not principle aspect. Does she not know....?”

Rukmini laughed and looked at Krishna. Krishna smiled and said to Satya, “She surely knows. She told me that she learnt this from dear Rukmini, when she was in Dwarka fifteen years ago and she considers her, like Kunti, her own mother!”

Satya now understood the secret hint in the special message of respect to Rukmini through herself. She appreciated the intention of Draupadi. Satya saluted Draupadi with full intention.

Then Satya said, “The Partnership of both of you is perfect. Who plays which role?” Krishna said, “She is Trust and I am Agreement.”

Satya said, “That means she is the spirit and you are the matter!”

Rukmini said, “No! He is both spirit and matter!”

Satya asked, “Then who am I?”

Krishna and Rukmini said in unison, “You are me.”

Krishna again said, “We are!”

Satya expressed blessedness and bliss.

She blushed with the Brightness of Bliss. Bliss filled the universe.

*Trust first and agreement next
Trust and agreement are two oars of a partner-ship
Keep trust and come to an agreement*

Paresh Shah was an efficient Executive Director of a Chemicals Company at Porbandar. He had a management Guru named Narhar Pandit. Panditji was well versed in both modern management and ancient wisdom. Many times he could generate optimal solutions in complex situations.

One day, seeing Paresh lost in deep thought Panditji asked him, “What is the matter?” Paresh who did not notice Panditji walking into his cabin until then, got up and paid his respects to him. He politely enquired, “How are you, Sir?” Panditji said “Wonderful.” Paresh expressed, “With so many problems around, it is a matter of happiness to see you ever enthusiastic and energetic.”

“Situation can be problematic, but you can still be wonderful. Only then you can lift the situation and other people above the problem”, said Narhar Pandit.

“That is right! People themselves are problematic,” said Paresh Shah.

Why?” asked Pandit.

“You do not know whom to trust and whom not to trust. People appear alright for years and are suddenly found to be corrupt or cheating!” said Paresh.

“Mostly People are not bad. It is the bad system that spoils people. Therefore, you should always be alert”, advised Panditji.

“How?” questioned Paresh.

“Continuously cross check the activities of people. Sometimes check suddenly and unexpectedly. Never take what people say at face value. Ask for feedback, confirmation and reconfirmation”, suggested Panditji.

“That is contradictory to what you teach us everyday – trust people! People are the key! Empower people! Delegate people! Love people! Then how you can doubt people?” asked Paresh.

“Trust people but do not believe in situations,” replied Panditji.

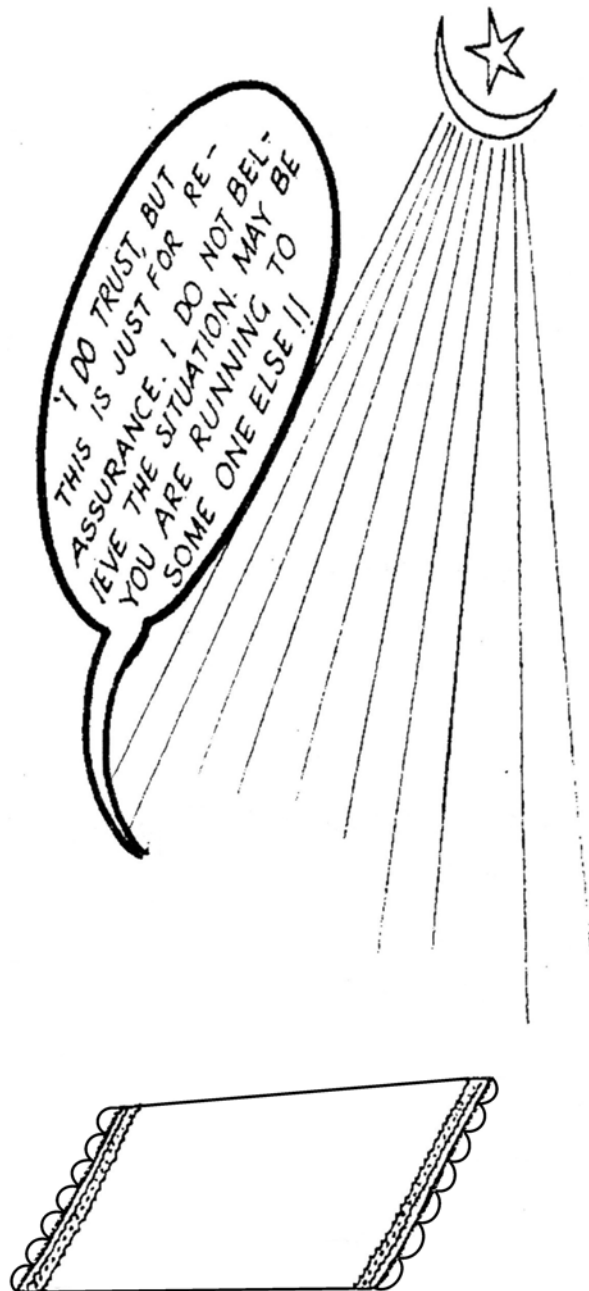
“What?” asked Paresh with astonishment.

“You must show trust to people through love, delegation and empowerment. But situations can go wrong inspite of trusted people. Situations can create criticalities and then people can err, lose their way and become negligent. Therefore, do not believe the situations. Cross check and reassure yourself. When you find things okay, loose no time to appreciate, recognize people and their

good work and sustain their goodness. When people err, signal, warn, caution, reprimand and punish to correct them appropriately”, thus enlightening Paresh, Narhar Panditji added, “Appreciation, like food, should be given regularly in good measures. Reprimanding is like medicine to be given in limited doses for limited period of time,”

“I can see the importance of trusting people and not believing in situations! Can it be done without disturbing people?” asked Paresh.

“Yes!” said Narharji and narrated a short story, “Paigamber Mohammad used to pray and call Allah every day, sometimes twice or thrice in a day. Allah once asked Paigamber why he called



him so frequently. Mohammed told him it was just to know whether he was there for him or not. Then Allah asked if he did not trust him. To this, Paigamber explained that he did trust him, but only wanted to reassure himself because he did not believe the situation, what if he went running to someone else. Hearing this Allah smiled and blessed Paigamber Mohammad.

Paresh was happy. He asked Panditji "Will you please come to Porbandar whenever we need you?" Panditji said "Why, you doubt?"

"Just for reassurance!" said Paresh.

Panditji laughed and Paresh was pleased.

Trust people. Do not believe situation.

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Upanishads
Golden Secrets for a Powerful Personality
2001

Pranams and respects to all elders.
Good will and friendship to all contemporaries
Love and best wishes to all young ones.

It is an occasion of great happiness to be with you all for this Management Week on “Discovering the Relevance of Indian Wisdom.”

This is 9th Management Week during which AMA connects more than a thousand and five seekers of excellence for a festival of sharing experience, knowledge, ideas and solutions. For this great process, let us give our deep thanks to AMA, Shri Mukeshbhai Patel, Shri Yatindrabhai Sharma, Shri K.K. Nair and the Managing Committee and Members of Ahmedabad Management Association. On behalf of all five of us who came here to share ideas with you, the yogic supporters of the mission of spreading Indian Wisdom, please accept heartfelt gratitudes.

Wisdom is knowledge plus experience. Wisdom is seeing essence of things, seeing thread of garland, seeing the well being within the home, and seeing contributions of company. Seeing cosmic consciousness in completeness of connected components is wisdom.

Then what is Indian Wisdom? What is Indian way of knowing, seeing, experiencing and sharing the essence of things and essence of very life. There are four aspects of Indian experience and knowledge.

These are:-

- 1) There is a cosmic power, a cosmic consciousness pervading and enveloping all things, moving and non moving, making up an universal whole.
- 2) An element of that cosmic consciousness is inside all: you, me and all things.
- 3) The light of cosmic consciousness inside and outside can be experienced and realized by “Sadhana” – the intensive endeavour through four approaches of Believing, Behaving, Becoming and Being in the form of Devotion, Work, Knowledge and Meditation. (*Bhakti, Karma, Gnaana and Dhyaana*).
- 4) This conscious experience can be transmitted between teacher and learner, parent and child, master and master, and generation to generation, which is “Parampara” – the chain of flow of awareness. It is also clear in Indian approach that Teacher who has knowledge, experience and communication ability can only transmit the knowledge alone and the learner has to experience through own efforts for understanding the teaching through receiving, practicing and improving. This process generates powerful, energetic thoughtful and useful personalities, generation after generation.

This is the spirit of Upanishads. This is the secret in Upanishads. Every Upanishad is the concluding part of one of the Vedas. At the beginning and at the conclusion of the study of any Upanishad, the prayer belonging to the Veda to which particular Upanishad is related is invoked.

Let us now invoke the prayer of Shukla Yjurveda, which is related to power of perfection in each one of us.

AUM. POORNAM ADHA POORNAMIDAM
POORNAAT POORNAM UDACHYATE
POORNASYA POORNAM AADAYA
POORNAMEVA AVASHISHYATE.
AUM. SHANTIH. SHANTIH. SHANTIH.

AUM. That is complete, This is complete
From complete, emerges complete
When complete arises from complete
What remains is complete.
AUM. Peace. Peace. Peace.

THAT divinity is perfect. This humanity is perfect. When perfect comes out of perfect, what remains is perfect.

Let us now see what is the process of inculcating a powerful personality and progress towards perfectness. It consists of progress, development, growth and enrichment.

Progress, Development, Growth and Enrichment occur through four steps of knowing, seeing, experiencing and explaining (Teaching).

First when some one tells you or you read a book or map, you know that there is a place called Kanyakumari in South India. Then you “**know**” that there exists Kanyakumari. Then you travel to Kanyakumari by road and from a distance you see Kanyakumari. Then you move into the town and locate a place to stay and you take a quick round around. Then in this process you “**see**” Kanyakumari.

Then you take a dip in the sea, travel to Vivekananda Rock, you go to the Kanyakumari temple, you move on the beach and you are touched by Thiruvalluvar statue, Vivekananda Rock memorial and you are thrilled by the brightness of the nose ring of Kanyakumari and the beauty of sunset and sunrise. Then you “**experience**” Kanyakumari.

Only then you can come back and inform your friends about Kanyakumari, its location and how to go there, how it looks and how wonderful it is. This is “**explaining**” (teaching) Kanyakumari.

Knowing is “ <i>Lakshana</i> ”	- Description
Seeing is “ <i>Saakshaatkaara</i> ”	- Seeing with own eyes
Experiencing is “ <i>Swaanubhava</i> ”	- Own experience

Explaining is “*Upadesha*”

— Teaching others about what you have seen, known and experienced.

Out of the thousands of Upanishads, only 1180 are known Upanishads.

The four great Masters (*Acharyas*) commented on 10 principal upanishads. Four upanishads out of the ten principal upanishads contain four *Mahavaakyas* (Great sentences) revealing truth for facilitating the emergence of a powerful personality.

Each of the four Upanishads is from one of the Vedas. “Veda” means knowledge. Vedas are ancient and first books of humanity.

Rig Veda is the original and largest veda containing 10552 verses mainly containing prayers and invocations connecting Humanity and Divinity.

Sama Veda contains 1873 verses, mostly from Rig Veda, which are arranged and set to wonderful musical notes. Sama Veda is the source for Indian musical system.

Yajur Veda contains 1976 verses for carrying out “yagnas” (offerings) and invoking divinity. Yajur Veda is very powerful and is in two forms of Krishna Yajur Veda (black) and Shukla Yajur Veda (white). Thus, some times reference is made of only five Vedas.

Atharva Veda contains 5038 verses and deals with matters of science, personality, nature, elements and modern aspects of society.

Four Vedas contain 1180 known Upanishads, out of which four Upanishads, each belonging to one veda, contain four maha vakyas.

The four Maha vakyas are:-

- 1) “**PRAGNAANAM BRAHMA**”. (That ultimate is conscious-ness). This great sentence is in “Aitereya Upanishad” of Rig Veda. This sentence directly addresses the question “where is god?”. It says consciousness within each one of us, in each element and in each atom in the form of life, energy or vibration is verily that ultimate supreme being. Then every aspect of universe is filled with divinity. The world is verily God. This sentence is “lakshana vaakyam” the sentence of identity. This helps us to identify what is and where is God. God is consciousness and is every where. With this great revelation we “know” about god. This is “**LAKSHANA VAAKYAM**”.
- 2) “**AYAM ATMAA BRAHMA**”. (That ultimate is this self). This great sentence is in “Mandukya Upanishad” of Atharva Veda. This great sentence reveals that God is everywhere but also here, very near and in all of us, you and me in the form of “Atman” – the self, the soul or spirit.

The spirit within all beings is verily god. Life is God. Then we have equation $A = B$. Atman = Brahman. Adi Shankaraacharya declared Jiva = Shiva. Again life is God.

Then we can 'see' God in not only in each one of us but also in all insects, reptiles, birds, animals and human beings. With this we "see" God. This is "SAAKSHAATKAARA VAAKYAM".

- 3) "**AHAM BRAHMAMI**". (That God is this me !). If god is everywhere and also inside everyone, it is also inside "me." Then "me" is divine and I am the light of god.

This great sentence is from "Brihad Aranyaka Upanishad" of Yajur Veda. This sentence directly connects "me" of each one of us to divinity.

"I am no ordinary person. Great power is already hidden in me. I am verily a great powerful personality." With this there is a self connection and self experience. This is "experience." This is "SWAANUBHAVA VAAKYAM".

- 4) "**TATTVAMASI**". (You are God!) This is the sentence of a teacher to learner and is from "Chaandogya Upanishad" of Saama Veda.

After one knows that consciousness is God, the self in all is god and "me" is god, then one can reveal to the seeker by charging him and telling "you are God!". This is teaching. This is "**UPADESHA VAAKYAM**"

These four revelations have eternal relevance. First we have known about supreme being, then we have seen it. Then we have experienced it and now we can pass on this great secret by telling others. We can now summarise these four energetic revelations below.

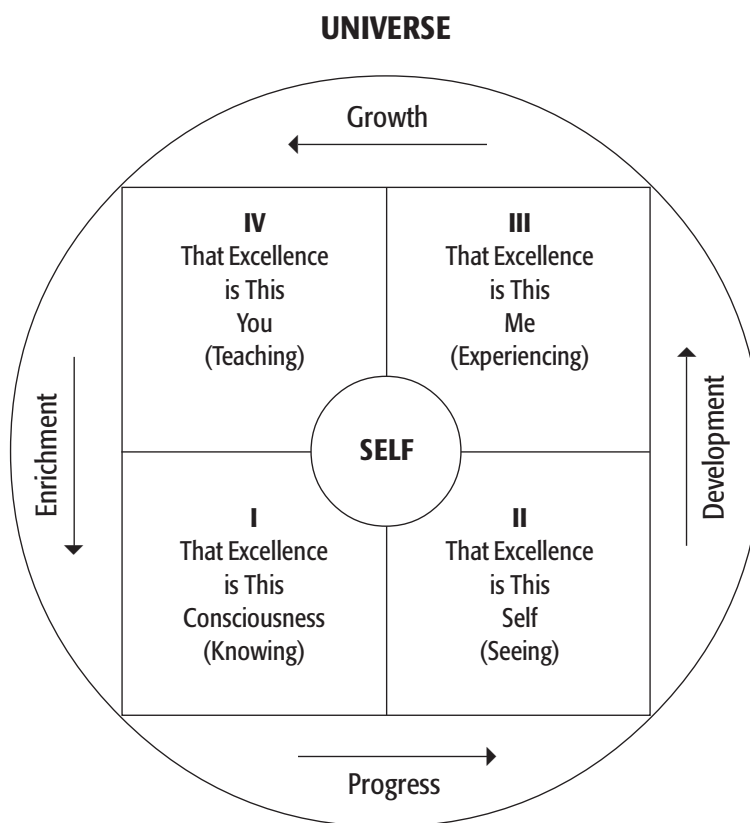
- 1) THAT Excellence is THIS consciousness
- 2) THAT Excellence is THIS self
- 3) THAT Excellence is THIS "ME"
- 4) THAT Excellence is THIS "YOU"

Upanishads are the practical examples of learning process. Mostly, Upanishads are in the form of Learner – Teacher dialogues.

The questions and answers relentlessly proceed. Different kinds of learning processes enshrined in Upanishads reveal that learning process is empowering process, in which both learner and teacher become empowered.

The Upanishads are guide lights for inculcating and nurturing the development of powerful personality where full power, the supreme power is tasted. Then we have inner-power, inner-energy and in-light. In light is In-sight.

Upanishads are full of secrets and are first and basic light houses to experience the path of In-light and In-God. "UPA-NI-SHAD" has different meanings. Revealed secret, destroying ignorance by revealing knowledge of supreme spirit, learning under a Master, Mystical communications, mystical secret doctrine, instruction and solitude are some of the meanings of Upanishad.



Upanishads are known as “Vedanta” meaning at the end of Vedas.

In this process of learning from a master let us consider some of the approaches.

In Taittariopanishad, the father and son (Varuna and Brighu) become Teacher and learner, where Varuna guides Brighu through silent learning – Tapasya.

In Kathopanishad the learner Nachiketha gets hold of teacher Yama (Death) and demands, insists and extracts learning.

There is Prasna-upanishad where six learner-saints approach Pippalada Maharshi and ask six questions about the origin of humanity, continuity of life, process of life, consciousness, meditation and perfect personality and receive insightful answers.

There is Mandukya Upanishad where in 12 verses an universe of knowledge of self is covered and four way nature of letter, spirit and matter is revealed.

There is Amrita Bindu Upanishad where the mind being the key to transformation is stressed.

In Brihadaranyaka Upanishad great seer Yagnavalkya engages many of his colleagues in debate and demonstrate the power of knowledge.

There is Chhandogya Upanishad where father Uddalaka shows son Shweta Kethu the universe in seed and cosmos in Shweta Kethu’s own self.

Again in Chhandogya Upanishad great master Sanat Kumara takes Narada, who himself is a Master, to the state of super master hood.

Thus Upanishads demonstrate different forms of learning processes and learning systems for development of super-personality. Learning is the key for developing powerful and useful personality. There are 10 principal Upanishads commented upon by four Masters. The 10 Upanishads are:-

1. Ishavaasya Upanishad ("All enveloping lord" Upanishad)
2. Kena Upanishad ("By whom" Upanishad)
3. Katha Upanishad ("The story" Upanishad)
4. Prasna Upanishad ("Question" Upanishad)
5. Mundaka Upanishad ("Shaving" Upanishad)
6. Mandukya Upanishad ("Rishi Mandooka" Upanishad)
7. Taittiriya Upanishad ("Birds" Upanishad)
8. Aiteraya Upanishad ("The other" Upanishad)
9. Chandogya Upanishad ("The meter" Upanishad)
10. Brihad Aranyaka Upanishad ("The great forest" Upanishad)

The muktika Upanishad which is the dialogue between Sri Rama and Hanuman lists all 108 upanishads. From these 108 upanishads, 27 star sentences are selected, for giving vibrating messages of Upanishads.

Now we can reach not just 5-star status but 27-star status. As you know, 27 stars from Ashwin to Revati cover whole universe. In the same way 27 star revelations discover the upanishadic wisdom for being the eternal source for receiving full power.

These 27-star sentences are given below.

1. **EESHA VAAYSAM IDAM SARVAM** (Eeshaa Vaaysya Upanishad-1)

All this is permeated by the Lord. Every element, every entity, every thing and every being in this universe is filled by divinity. Creation is manifestation of divinity.

2. **MANAH TATRA LAYAM YAATI TADVISHNO PARAMAM PADAM** (Nada Bindu Upanishad – 47)

Where mind merges, it is the ultimate place of Lord. Mind merges in intellect and intellect merges in self, the divinity within. The ultimate place of the Lord is verily the intimate place inside.

3. **AATMAAVAA IDAMEKA EVAGARA** (Aiyteraya Upanishad – 1-3)

In the very beginning only the 'Self' was there. The tranquil ocean from which the bubbles and waves of the universe emerged is the super consciousness, the Supreme self. Consciousness is the seed, base, foundation and cause for all physical creation.

4. **SARVAM KHAL VIDAM BRAHMA** (Chaandogy Upanishad – III-4.I)
This whole world of forms and names is that supreme ultimate. Like the ocean, waves, bubbles etc. is nothing but water. All things of this material world is the manifestation of that supreme ultimate, the super consciousness.
5. **EKO DEVA SARVA BHOOTESHU GHOODAH** (Brahma Upanishad – II)
There is one divinity hidden in all beings. Though every being appears different at physical, emotional and intellectual planes, at the deep conscious level the inner essence is one and the same.
6. **MANA EVA MANUSHYAANAAM KAARANAM BANDHA MOKSHAYO** (Amrita Bindu Upanishad – 2)
Mind is the cause for freedom and bondage of man. Liberation and bondage are the state of mind. Mind binds. Mind liberates. Impure mind binds. Pure mind liberates. One's own mind is the gate for joy of freedom.
7. **AUM ITI EKA AKSHARAM BRAHMA**
(Amrita Naada Upanishad –21).
The one imperishable ultimate is Aum. The ultimate is the one letter 'Aum'.
8. **CHITTAM EVA HI SAMSAARAM** (Mahopanishad – II)
Mind is the mud of material world. Man gets stuck because of mind. Material attachment is because of mind frame. The essence of mind is like – dislike. Equanimity beyond like – dislike is mind-free-ness. Duality is binding mind. Oneness is rising beyond the material world.
9. **YASMIN SARVAM IDAM PROTAM BRAHMA STHAAVARA JANGAMAM** (Mantrika Upanishad – 17)
That thread in which all this moving and nonmoving things are stitched like flowers in a garland, that inner joining link is that ultimate.
10. **BRAHMA EVA AHAM SARVA VEDANTA VEDYAM** (Sarva Sara Upanishad – 19).
That ultimate which is to be known through all spiritual knowledge is me.
11. **PRAGNAANAM BRAHMA** (Aitareya Upanishad –III- 3)
Consciousness is that ultimate. The consciousness, the current in the system, the spirit in the letter, the meaning in word, the essence of all things is verily that divine ultimate truth.
12. **TATTVAM ASI** (Chandogya Upanishad – 6.15.3)
You are that! You are that ultimate! You are that truth! You are that divinity! You are the cause, meaning and essence of this universe!!

13. **AHAM BRAHMASMI** (Brihad Aranyaka Upanishad-III-4-I0)
That ultimate is me! That truth is me! That divinity is me! cause, meaning and essence of this universe is me only!
14. **AYAM ATMAA BRAHMAA** (Mandukya Upanishad – 2)
That ultimate is this self. The consciousness, the current in the system, the spirit in the letter, the meaning in word, the essence of all bodies is verily this self, which is that ultimate.
15. **EKAM EVA ADVITIYAM SAN NAMA RUPA VIVARJITAM** (Shuka Rahasya Upanishad – 22)
That truth, one without second is without name and form. The ultimate truth is beyond comprehension and description because it has no form and no name. Because it is so, it is beyond senses, mind and intellect.
16. **AUM ITI EKA AKSHARAM BRAHMA DHYEYAM SARVA MUMUKSHUBHI** (Dhyana Bindu Upanishad – 9)
That ultimate truth which is aum is to be meditated by all seekers.
17. **SOHAM CHINMATRAM EVA ITI CHINTANAM DHYANA MUCHYATE** (Trishikhi Brahmana Upanishad – 20)
Thinking of supreme consciousness as me is ‘meditation’. “That is me!” “That is me!” is meditating experience.
18. **YAVAD DRISHTI BRHUVOR MADHYE TAVAT KALAM BHYAM KUTAH** (Yoga Chudamani Upanishad – 20)
As long as concentration is in between the brows, where is the fear.
19. **BRAHMAIVA TENA GANTAVYAM BRAHMA KARMA SAMAADHNAA** (Sharabha Upanishad – 7)
The goal is supreme one. The total work concentration is also supreme one.
20. **EKAM EVA ADVITIYAM BRAHMA** (Paingala Upanishad- I-2)
One without second is ultimate. This whole universe is that one. When everything is one, there is no second. Like the root, trunk, branches, leaves, flowers, fruits and seeds are all nothing but the tree, all the things, beings and appearances are all that original one.
21. **AHAM SAT CHID ANANDA BRAHMA EVA ASMI** (Maha Upanishad-3)
That truth consciousness bliss is me only. Truth is consciousness and consciousness is joy and bliss and that bliss is self only. Self-joy is that supreme truth.
22. **SA ESHA SARVA BHOOTA ANTARATMAA** (Adhyatma Upanishad – 1)
That supreme one is verily the inner self of all beings. Inside every being is that consciousness. The essence of all thing is that ultimate truth.

23. ***TYAGA ENA EKE AMRITATTVAM ANASHU*** (Avadhoota Upanishad-2)

Someone becomes immortal through complete offering. Giving is the key to remain in the hearts of the people. Offering every thing is the gate to immortality. When one holds back it is death. When one leaves it, it is immortality. Give, give, give and give and live for ever.

24. ***BRAHAMA VID APNOTI PARAM*** (Bhasma Jala Upanishad-4)

That one who knows ultimate becomes supreme one. Knowing ultimate is becoming ultimate. When the knower, knowing and knowable merges into oneness it is complete understanding, full realisation and becoming that.

25. ***HARE RAMA HARE RAMA RAMA RAMA HARE HARE. HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE*** (Kali Santarana Upanishad – 2)

Meditate on Rama the Supreme Leader. Meditate on Krishna the Ultimate Teacher.

26. ***ASTI, BHATI, PRIYAM, RUPAM NAMA CHETI AMSHA PANCHAKAM*** (Saraswati Rahasya Upanishad – 8)

Truth, light, love, form and name are five elements of that Divine. Lord, light, love, learning and life are five elements of this Human.

27. ***ASHABHDAM ASPARSHAM ARUPAM AVYAYAM TATHAA AR ASAM NITYAM AGANDHA VACHHAYAT*** (Mukitika Upanishad – 16)

That supreme is without sound, touch, form, smell and taste. It is eternal and undiminishing.

Now let us recall the first Great sentence “Pragnaanam Brahma” i.e. consciousness is Divinity and see how the evolution of super personality occurs.

First stage of consciousness is Elemental consciousness which creates elemental power. With this we become AWAKE.

Second state of consciousness is External consciousness which creates External power. With this we become ALERT.

Third stage of consciousness is Internal consciousness which creates Internal power. With this we become AWARE.

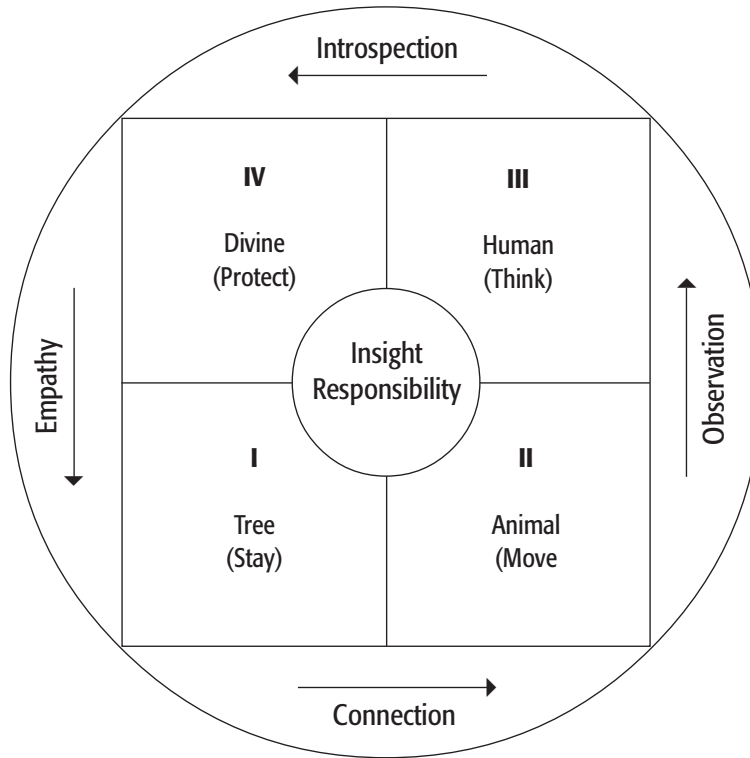
The Final (Turiya) stage of consciousness is universal consciousness which creates universal power.

With this we become cosmic consciousness. Let us understand this process as related to life.

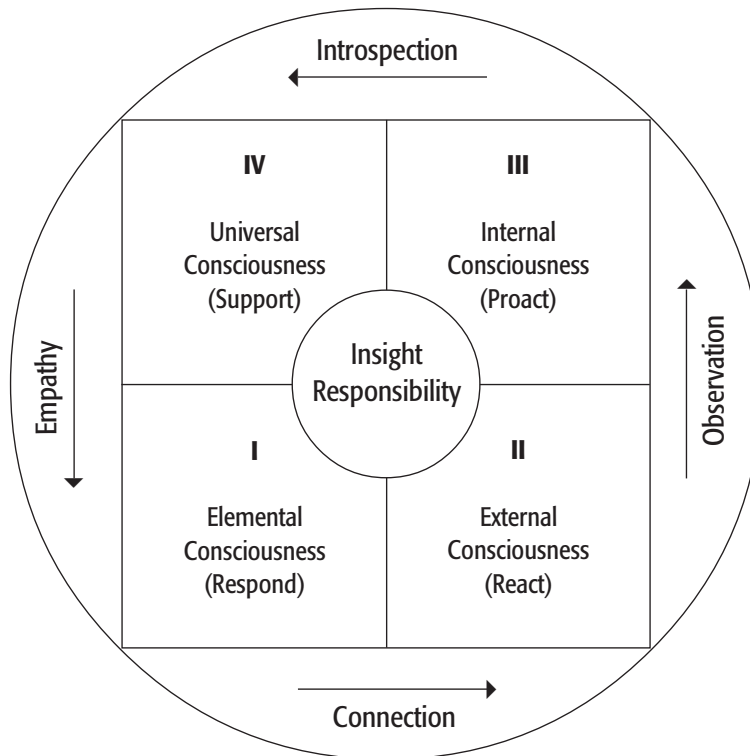
First life is Botanical life. Then there was Zoological life. Then there is Human life. Then there will be Supreme life or Divine life.

Botanical life (trees, plants, grass, crops, etc.) interacts with elements of earth, water, air, energy and space through contact.

OUTLOOK



OUTLOOK



Zoological life (reptiles, animals, insects and birds) interact with elements and also interacts with external situation of Botanical and Zoological life through faculties of smelling, tasting, touching, seeing and hearing.

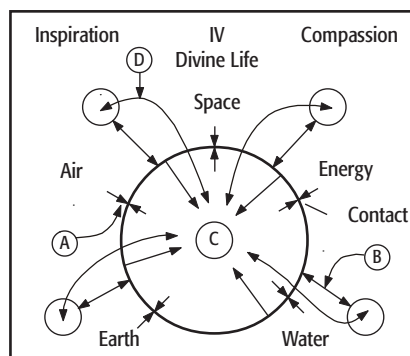
Human life interacts with elements through contact, with other Botanical, Zoological and human life through sense organs and, in addition to these interactions, interacts with own self through mind, intellect, memory, ego and inner self. This faculty of introspection, self-talk is a special blessing to human beings.

The next phase is the divine life or supreme life. It has not only the elemental consciousness of botanical life, external consciousness of zoological life, the internal consciousness of human life

Elemental Consciousness to Universal Consciousness

- D. Universal Consciousness
(Being Aware of All)
- +
- C. Internal Consciousness
(Being Aware of Self)
- +
- B. External Consciousness
(Being Aware of Others)
- +
- A. Elemental Consciousness
(Being Aware of Environment)

Divine

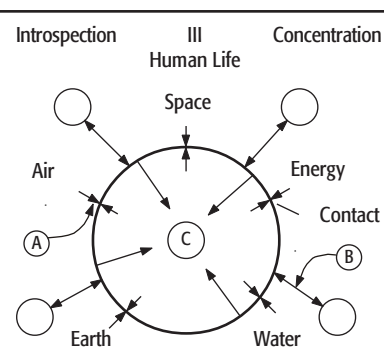


Tree

- A. Elemental Consciousness
(Being Aware of Environment)

- C. Internal Consciousness
(Being Aware of Self)
- +
- B. External Consciousness
(Being Aware of Others)
- +
- A. Elemental Consciousness
(Being Aware of Environment)

Human



Animal

- A. Elemental Consciousness
(Being Aware of Environment)
- +
- B. External Consciousness
(Being Aware of Others)

but also the universal consciousness of interacting with inner selves, of beings of universe, through qualities of connection, observation, introspection, empathy and responsibility.

When Botanical life “looks” out into the universe it does so with elemental consciousness. Each droplet of rain, each wave of the breeze, each touch by other beings, and each indepth-linkage with earth, each ray-of-energy of sunlight and each gap in space are the sources of stirring of consciousness and the botanical life grows and flourishes and enjoys the elemental contacts.

When zoological life “looks” out, it will contact and register all the elements and also it will touch, hear, see, smell and taste external things. These external contacts stir the consciousness and register the patterns. Zoological life reacts based on these patterns of external consciousness to protect itself and grow and flourish.

When human life “looks”, in addition to looking out with elemental and external consciousness, with internal conscious, it will be in contact with inside world and inside voice and it “touches” and “sees” self contacts, self images and patterns of self. This self consciousness is a constant and continuous source of inspiration and human is self-inspired and self-fired. The inner voice itself is the spark plug for the ignition of human drive. This in-spiration is the source of self development, self enrichment, self fulfillment and self realisation.

When we pass through these stages and reach self realisation, the human touches the realms of universal consciousness or cosmic consciousness.

Then when the divine being “looks” out it will see itself in all other beings. When the divine being “looks” in it will see all beings at once within. This reflection of self image in world and world image in self is the oneness, the unity which is “Advaita” the non duality.

Botanical life responds with insight for elemental contacts. Zoological life reacts with insight for external situation. Human life proacts with the help of insight of self consciousness. Divine life supports all beings with insight which is the Supreme light.

Botanical life is awake at instinct level.

Zoological life is awake and alert at instinct and intuition level.

Human life is awake, alert and aware at instinct, intuition and intellect levels.

Divine life is awake, alert, aware and conscious at instinct, intuition, intellect and Inspiration levels.

Aspects of **Elemental Consciousness** are Temperature, Sunlight, Heat energy, Extending in space, Ground, Hardness, Minerals, Carbon and Oxygen.

Aspects of **External Consciousness** are seeing others, hearing others, moving amongst others, tasting other things, touching others, giving odour to others and inter-relating with others.

Aspects of **Internal Consciousness** are introspection, talking to self, contemplation, thoughts of self, self examination, self improvement, looking at oneself and considering self as specific identity.

Aspects of **Universal Consciousness** are accepting all, revering all, touching hearts of all, being empathic with all, serving all, loving all, communicating to the inner core of others silently not hurting any one at all.

The cosmic consciousness enveloping all consciousnesses is assuming responsibility for all beings and all things. Responsibility is divinity.

To be fully evolved personalities we have to ensure elemental and environmental well being of world, assure and relate for external well being of others, ensure internal well being of own self and be sure about being responsible for universal well being of each, all and everything.

Examples of such Upanishadic divine responsibility with connection, observation, introspection and empathy for caring for all are Veda Vyasa, Maharshi Patanjali, Gautama Buddha, Jesus Christ, Paigambar Mohammed, Adi Shankaracharya, Guru Nanak, Nizamuddin Chisti, Saibaba, Raja Ram Mohan Roy, Swami Vivekananda, Aurobindo, Mahatma Gandhi, C.C. Shroff, Swami Ramathirtha, Ramana Maharshi, Mother Teresa and all institutions which respond to serve.

Now let us see 10 revelations of Upanishads which demonstrated great impact in empowering human race.

1. UTTISHTATA! JAGRUTA!!
PRAPYA VARAAN NIBHODHITAH.
KSHURASYA DHAARA NISHITAA DURATYAYA
DURGAM PATHAH SATKAVAYO VADANTI.

– (K.U. I-3-14)

“Arise! Awake and learn by
approaching the wise teacher.
The path is sharp like razor’s edge.
Knowers say it is difficult to be crossed.”

This is from Kathopanishad and has inspired millions in all fields of life. The word “Uttishtata” makes one to stand up. In Gita, Krishna utilises the power of this inspiration and says “*UTTISHTA PARANTAPAH*”. (Arise oh Terror of enemies!!), “*YOGAMAATISHTOTTISHTAH BHAARATA*” (Being established in yoga, get up oh! lightful one !) and “*TASMAATH TWAM UTTISHTAH!!!*” (therefore you get up.) Swami Vivekananda got inspired by this and in turn inspired India and the world by exhorting “Arise! Awake!! Stop not!!!”. Swami Chinmayanandaji’s last words in the recorded message of August 1993, (before he merged in *Samadhi*), were, “Arise! Awake!! Stop not till you reach Goal!!!”

For me it was an occasion of happiness to participate in the creation of the logo of Yash Vidyamandir at Faizabad, Ayodhya, “*UTTISHTA! JAGRUTA!! UTKRUSHTA BHAVAH*”. Arise! Awake!! Become Excellent.

2. ASATOMAA SADGAMAYAA
TAMASOMAA JYOTRIGAMMMAYAA
MRITYORMAA AMRITAM GAMAYAA
(B.U-I-3.28)

“From untruth to truth lead me
From darkness to light lead me
From death of immortality lead me.”

This is from Brihad-Aranyana-Upanishad and this has become the inspiring path shower.
The Upanishad says untruth itself is death and truth is immortality and darkness is death
and light is immortality.

For me it was the most inspiring moment to add the fourth line.

ASATOMA SADGAMAYAA
TAMASOMA JYOTIR GAMAYA
MRITYORMA AMRITAM GAMAYA
AHAMOMA ATMA GAMAYAA.

From untruth to truth, lead me
From darkness to light, lead me
From death to immortality, lead me
From ego to self, lead me.

Again Ego is death and Self is immortal.

This helped in creation of the most effective idea, which created powerful teams.

D.O.G. maa G.O.D. gamayaa!
(From Dis-Organised-Group to Group-Organisation-Direction, lead me!).

3. ATMANA VINDATE VIRYAM
VIDYAYA VINDATE AMRUTAM
(KENA II.4)

“Self is the source for power, Knowledge is the source for Immortality.”

“Vidyaya Vindate Amrutam”

has inspired Lokbharati School near Bhavnagar.

“Atmanaa Vindate Viryam” has inspired many by showing that infinite power is in own self.
This is from Kena Upanishad.

4. SATYAMEVA JAYATE. NAANRUTAM
SATYENA PANTHAA VITATO DEVAYAANAH
(MU. III.1.6)

“Truth alone wins and not non-right.
The path of truth leads to divine path.”

This is from Mundaka Upanishad.

Every Indian has to know that “Satyameva Jayate” is the symbol of Indian nation.

We should not forget “NAANRUTAM”.

The complete message of the first line is “Truth alone wins, not non-right”.

Truth (Satyam) is objective truth and Right (Rutam) is subjective truth, which is right conduct.

This is from Mundaka Upanishad.

5. SATYAM VADA. DHARMAM CHARA.
SWAADHYAYAAN MAA PRAMADA. — MAATRU DEVO BHAVA.
PITRU DEVO BHAVA. AACHARYA DEVO BHAVA.
ATITHI DEVO BHAVA.
YAANI ANAVADHYAANI KARMAANI SEVITAVYAANI.
NA ITARAANI. — . SHRADDHAYA DEYAM.
ASHRADDHAYA ADEYAM.
SHRIYAA DEYAM. HRIYAA DEYAM.
BHIYAA DEYAM. SAMVIDA DEYAM —
— TATHAA TESHU VARTETHA —
ESHA AADESHA. ESHA UPADESHA.
ESHA VEDOPANISHAD. ETAD ANUSHAASANAM
EVAM UPAASITAVYAM. EVAM UCHAI TAD UPAASYAM.

(T.U. I.11.1.)

“Speak truth. Walk right. Make no mistake about self learning. — Let mother be God. Let father be God. Let teacher be God. Let guest be God. The unblemishable works are to be undertaken. Not others — Give with dedication. Do not give without dedication. Give good. Give with humbleness and modesty. Give with awe. Give with good will and friendship.

In that way accordingly behave. This is injunction. This is instruction. This is the secret (Upanishad) of Vedas. This is to be worshipped. All this is to be done thus.”

This is from Taaittiriya Upanishad and this is the final advise to be given by Gurus when the learner is leaving the Gurukul and enters into the world after years of study.

This is the convocation address and at the end learners take oath to behave in the world with such ethics. This is Indian Ethos. This is the golden secret for powerful personality. This has eternal relevance, because it is practiced since the time of upanishadic learning. It is practiced even today at Banaras Hindu University at the convocation.

6. DWAA SUPARNAA SAYUJAA SAKHAAYA
SAMANAM VRUKSHAM PARISHASHVA JAATE
TYORANYA PIPPALAM KHADYANTE
NAASHNAN ANYO ABHI CHAAKISHITI

(MU. III-1-1)

“Two well-winged birds, ever together with a similar name sit on the same tree. One eats the fruits and other witnesses the taste without eating”.

This is from Mundaka Upanishad and is showing the example and path of right life. The two birds with similar name are “i” and “I” the higher self and lower self. The self and ego, the spirit and selfishness.

Within us are two birds, each is having two wings. The lower self is body and mind and higher self is intellect and spirit.

When the lower bird of body and mind are together without rising to the level of higher bird of intellect and spirit, it is in material world. But when the bird jumps up and joins the higher bird, material world gets spirited.

In this way power becomes energy, rule becomes role, “I” becomes “We”, and take-and-take and take-and-give becomes give-and-take and offer-and-receive.

7. *“PRANAVO DHANU SHARO HI AATMAA
BRAHMA TALL AKSHYAMUCHYATE
APRAMMATTENA VEDDHAVYAM
SHARAVAD TANMAYO BHAVED.”*

(M. II-2-4)

“AUM is bow. The soul is the arrow and ultimate excellence is target. It is to be hit unerringly with full awareness. One should become one with it like an arrow.”

This is again from Mundaka Upanishad. This is a beautiful and excellent guide light which has been inspiring for thousands of years.

AUM is attitude (Mind), Usefulness (Body) and Mastery (Intellect).

Thus body is the blade of bow, mind is the string, and intellect is the aiming and pulling force, and self is the arrow to hit the target of supreme excellence in the form of actions, feelings, thoughts and spirit of responsibility.

8. *SHREYASCHA PREYASCHA MANUSHYAMETA
TAU SAMPAREETYA VIVINAKTI DHIRA
SHREYO HI DHIROBHI PREYASO VRUNITE
PREYO MANDO YOGA KSHEMAD VRUNITE.*

(K.U. I.2.2)

The preferable and pleasurable approach is man. The man of intelligence, having considered them, separates the two. The intelligent opts for preferable living; and the ignorant chooses the pleasurable, because of interest in own well being and security, thereby avoiding the difficult path of preferable”.

This is from Katha Upanishad and this is directly showing the two paths of higher self and lower self. Preferable path is difficult path which is hell at the beginning and heaven at the end; and pleasurable path is easy path which looks like heaven at the beginning and becomes hell at the end.

These are the paths of needs and wants. Way of needs is 'preferable' and the way of wants is 'pleasurable'. Noble people like Nachiketha, Chanakya, Raana Pratap, Ramashastri Prabhune, Balaji Vishwanath, Peshwa, Chandbibbi, Swami Vidya Prakasha-nandaji, Vallabhbhai Patel, Swami Ramanandathirtha, Aurobindo, G.C. Shroff, Muddu Rama Krishniah and many others opted for the difficult path of preferable, shunning the path of pleasantries, thus attaining the state of noble contributions to society. For me the path of needs and wants was helpful in the transformation of mind frames amongst the youth of Chicago, in 1993.

9. "AATMAANAAM RATHINAM VIDDHI
SHAREERAM RATHAM EVACHA
BUDDHIM TU SAARATHIM VIDDHI
MANAH PRAGRAHAM EVA CHA

(K.U. III-3)

INDIRIYAANI HAYAAN AHU
VISHAYAAN TESHU GOCHARAAN
ATMENDRIYA MANO YUKTAM
BHOKTETI AHU MANEESHINAH"

(K.U.III-4)

"Know self as master of the chariot
and the body as the chariot.
Know the intellect as the chariot driver,
and the mind as verily the bridle.

Organs are called as horses,
the objects are the paths
the knowers say self as the
enjoyer of world along with mind, body and organs".

The intellect which controls and regulates well the horses of organs and the chariot of body with reins of mind will have safe and meaningful journey in life.

This vision of mission as journey, person as passenger, intellect as driver, mind as reins, organs as horses, body as chariot and paths as roads is fully inspiring. For a great master like Vyaasa this was a very good source to build upon the form of Arjuna, Krishna, Chariot and two paths of doing duty and not doing duty. This is from Kathopanishad

10. "SHRIYAM AAVAHAYAAMI GAAYATRIYA"

(T.A.A. 10.35)

"Let me invoke auspiciousness from Gayatri".

This is part of Taittiriya Ananyaka to which Taittiriya Upanishad is related.

This connects progress, prosperity and auspiciousness to most celebrated verse of Vedas, the Gayatri.

Gayatri says

"THIS powerful light (Sun) is that super power,
Let me meditate upon the light,
Let it inspire me."

This is the relationship between sun and lotus, teacher and learner, parent and son, leader and member and it empowers through the connection of life, learning, love, light and Lord. (Prapancham, Prayatnam, Prem, Prakash and Prabhu).

The spirit of Gayatri is in the First verse of Vedas invoking fire, Al-Fatiha the first verse of Kuran, the daily prayer of Christianity and every prayer seeking the light.

Upanishads are intrinsically connected to Vedas, because they not only get inspirations from many parts of Vedas, but are very climax and goal points of Vedas. Upanishads thus became "Vedanta".

The Indian spiritual thought and practice are based on three sources. These are called "Prasthan Trayam" (Three vehicles of journey to divinity). These three are Upanishads, Brahma Sutras and Bhagavad Gita.

Brahma Sutras are matrix of bullet point systematic, integrated executive summary of Upanishads in an inter-connected net. Whole upanishadic thought is packed in 555 sutras.

The first sutra is

"ATHAATHO BRAHMA JIGNAASAA"

B.S. 1.1.1

"Now, therefore, the enquiry of ultimate".

The second sutra is

"JANMAADYASYA YATAH"

B.S. 1.1.2

"From which are birth etc. of this"

The third sutra is

“SHAASTRA YONITVAAT”

B.S. 1.1.3

“The Upanishads being the means”

The fourth sutra is

“TAT TU SAMANVAYAAT”

B.S. 1.1.4

“But that way, because it is integrated subject”

So the purpose of Brahma sutras is the enquiry regarding ultimate truth, the supreme consciousness from which are the generation, operation and dissolution of this creation through the means of harmonious integration of Upanishads.

The last sutra is

“ANAAVRUTII SHABDAAT, ANAAVRUTTI SHABDAAT”

4.4.22

“No return-say Vedas”

“No return-say Vedas”.

The liberation, the non-return through the enquiry of the ultimate through means of harmonious connection with Upanishads is the essence of Brahma sutras.

Adi Shankaracharya explained the purpose, meaning and message of Brahma sutras by mainly connecting with Aitereya Upanishad, Brihad Aranyaka Upanishad, Chaandogya Upanishad, Jabala Upanishad, Katha Upanishad, Kausitaki Upanishad, Kena Upanishad, Mandukya Upanishad, Maitrayani Upanishad, Mundaka Upanishad, Prasna Upanishad, Svetasvatara Upanishad and Taittiriya Upanishad. Thus Brahma sutras are Upanishads re-presented on a logical and systematic way.

Now let us see the relation between Upanishads and Gita.

Bhagavad Gita is the whole milk from the cow — Upanishads.

SARVOPANISHADO GAVO

DOGHDHAA GOPALA NANDANA

PARTHO VATSA SUDHEER BHOKTAA

DUGDHAM GITAMRUTAM MAHAT.

All Upanishads are cows, milkman drawing milk is Krishna. Arjuna is calf, the seekers are enjoyers of milk and milk is the nectar of Gita.

There are many instances where Gita directly, transparently, unhesitatingly and openly accepts an idea from Upanishads.

Let us see instances where upanishadic sentences are adopted in Gita.

1. "NA JAAYATE MRIYATE NA KADAACHIT"

(KATHA UPANISHAD I.2.18 – Gita II-20)

"It is never born, it never dies".

2. "UBHAU TAU NA VIJAANITO
NAYAM HANTI NA HANYATE".

(KATHA UPANISHAD, I.2.19 – Gita II-19)

"Both of them know not, listen I say
It does not slay, it is not slayed".

3. ASCHARYAVAT PASHYATI

(KATHA UPANISHAD I.2.7 – Gita II – 29)

"Sees it as wonderful, one".

4. YADICCHANTO BRAHMACHARYAM CHARANTI
TATTE PADAM SANGRAHENA PRAVAKSHYE:.

(KATHA UPANISHAD I-2-15 – Gita 8-11)

"Seeker of ultimate, move for which
That state, let me describe, supreme, which".

5. "INDIRYEBHYA PARAM MANAH"

(KATHA UPANISHAD II-3-7 – Gita 3-42)

"More than organs, mind is great".

6. "URDHVA MOOLAM ADHA SHAAKHAM"

(KATHA UPANISHAD II-3-1 – Gita 15-1)

"Roots on top and branches below".

7. "SARVATA PAANI PAADAM
TAT SARVATOKSHI SHIRO MUKHAM
SARVATA SHRUTI MALLOKE
SARVAM AVRUTTA TISHTATI"

(SHWESTASHWA TAROPANISHAD-III-16-Gita 13.4)

"With hands and feet, present everywhere
With eyes and heads, months everywhere
With ears also, it listens everywhere
Enveloping all, it expands everywhere."

8. SARVENDRIYA GUNAABHASAM
SARVENDRIYA VIVARJITAM
(SHWESTASHWA TATOPANISAH-III-17 –Gita 13.15)

“Through nature of organs, shining everywhere
yet without senses, in freedom everywhere.

9. “AUM IT EKASHARAM BRAHMA”
(AMRITANANDOPANISHAD-21-Gita-VIII-13)

“Thinking, uttering one letter AUM
Experiencing one spirit AUM.”

10. “SARVA BHOTASTAM AATMANAM
SARVA BHOOTANI CHATMANI”
(KAIVALYA UPANISAAD-10-Gita-VI-29)

“All living beings, in his self
In all living beings his own self.”

11. “YENA (MAI) SARVAMIDAM PROTAM
SOOTRE MANIGANAA IVA”
(BRAHMOPANISHAD-11 – Gita-VII-7)

“All this worlds are strung in which (me)
like diamonds on a string, now you see.”

12. “NA TATRA SURYO BHATI
NA CHANDRA TAARAKAH”
(MUNDAKOPANISHAD-2.2-10-Gita XV-6)

“There the sun does not shine,
nor the moon or the stars”.

Influence of Upanishad on Gita is direct and great. Actually at the end of each chapter of Gita, the concluding flag says “*Iti Srimad Bhagavat Gitasu Upanishatsu*” meaning “This, in Upanishad of Bhagavad Gita.” Thus Gita itself is an Upanishad, since it contains many secrets and gems of Upanishads.

So Upanishads are text books, Brahma Sutras are guide book and Gita is the story book covering and discovering same topic of connecting inner-light, inner-power and inner consciousness to super-light, super power and super consciousness.

Now let us see the light of Upanishads in the following poetic way:

1. All this world is enveloped by lord
All this world is enriched by lord.

2. Align the mind with inner self
Supreme lord is within the self.
3. The cause for all is supreme self
The seed of future creation is yourself.
4. All this, everything, is THAT ultimate
You, me and we are all THAT ultimate.
5. Beyond appearances we all are one
Divinity shines inside each, every one.
6. For bondage liberation cause is the mind
Purify the mind and break the bind.
7. All universal magnificence is AUM
All-pervading ultimate meaning is Aum.
8. World is mud with sticking mind
World is light with non-stick mind.
9. Worlds are pearls in cosmic garland
The thread is supreme, ultimate, grand.
10. The God is not some one above, outside
The God, real divinity, is here, inside !
11. THAT ultimate is this consciousness
“THAT IS THIS” is real suchness
12. THAT ultimate is surely THIS you
“THAT IS THIS” is the Bio-data of you.
13. THAT ultimate is THIS “ME”
“THAT IS THIS” is the identity of “Me!”.
14. THAT ultimate is THIS “SELF”
“THAT IS THIS” means supreme is “self”.
15. THAT ONE is without form and name
To that without name man gives names!
16. The Supreme imperishable ONE is AUM
Meditate on all unifying Mystery: AUM.
17. Feel and think “THAT IS ME” !
Experience THAT and as such, Be !

18. Between the brows concentrate sight
When centered is sight consciousness; bright.
19. Reach the truth by the truth
Aim is truth and seeking is truth.
20. Each and everything is THAT original ONE
Apart from that ONE there is none.
21. That truth, consciousness is surely “ME”
The joy, bliss, the supreme is “ME.”
22. Inside every one is THAT great ONE
Without that ONE, there is none.
23. Offer every thing and become free
By completely giving, immortal; Be.
24. Think, meditate and know that ONE
When you know, you are that ONE
25. Rama is supreme, as he did; do
Krishna is supreme, as he said; do.
26. Name, form, love, light and truth
Are five elements of ultimate truth.
27. Without sound, touch, smell, taste and form
Is THAT ultimate, which is super non form.

Now let us consider what is the message of all Upanishads. Our books of eternal wisdom have a wonderful way of conveying the executive summary, message and essence of the subject.

First and last together convey the message.

In Rig Veda first verse gives the vision of relation between Divinity and Humanity or between God and Man. Let man be devoted to god and let god shower grace on man. The last verse of Rig Veda gives the vision of Man to Man relation. It says “Let us come together, let us discuss together, let our hearts be joined as one”.

The journey from Divine – Human relationship to Human-Human relationship is the message of Rig Veda. All vedic activities are to be done in group, team and together.

The first word of Gita is “Dharma”, the last word of Gita is “Mama”. “Mama-Dharma” — own duty, own responsibility is the message and essence of Gita.

Now let us take the first Upanishad and the last Upanishad of the 108 Upanishads. First is “Eesha Vaasya Upanishad” and the last is “Mukktika Upanishad.” “Eesha” means lord and “Mukti” means “Liberation.” Lord through liberation is the message of Upanishads.

Liberation to merge into lord is the purpose of Upanishads. “Eesha Vaasya Upanishad” contains 18 verses and the first verse sets the tone for all Upanishads and has a beautiful introduction.

“EESHA VASYAM IDAM SARVAM
YATKINCHIT-JAGATYA JAGAM
TENATYAKTENA BHUNJEETAH
MAA GRUDHA KASCHITADDHANAM”

“All this world is enveloped by lord including what is moving and non moving. With that sense of non-attachment enjoy the world. Do not covet for others’ wealth (property)”.

What a beautiful thought. This world belongs to lord. You are only a guest. Enjoy this world without disturbing it. Do not take anything. It does not belong to you.

When you are inspired in that way you will become “vimukta” – the liberated, which is the objective and last word of Muktikopanishad. But how to achieve divinity with human effort? How can one be liberated and join lord. What is the link between lord and liberation?

There is a wonderful verse in “Muktikopanishad”, the last one, which shows the way.

“SHUBHA ASHUBHABHYAAM MAARGABHYAAM
VAHANTI VAASANA SARITH
PAURESHANA PRAYATNENA
YOJANEYA SHUBHA PATHI”.

“Auspicious (good) and inauspicious (not good) are the two paths in which the river of life flows. With human effort the auspicious path is to be chosen and followed.”

Human being faces at every moment to choose. Choosing, deciding and opting is the human opportunity. Man becomes what he chooses or what he decides.

The two options are the paths of shreya and preya (preferable and pleasurable) and shubha and ashubha (good and not good).

We have to choose and practice with intensive effort the path of what is good to others and self.

The first word of the key verse from “Eesha vaasya Upanishad is “Easha” – The Lord, the divine. The last word of the key verse of Muktika Upanishad is “Pathi” – the path. Path to Lord, the divine path can liberate all of us!! Let us know, see and experience that path now.

This is the path of being happy and being divine.

1. **GIST OF HUMAN NATURE:** The ideas presented in this short work are the gist of human nature. This is the essence of all philosophies, all religions, all psychological theories, all

management approaches and all self improvement methods. The reader is invited to become partner in this bouquet of concepts and practices and to contemplate and contribute by thought and experience.

2. **FOUR FACES:** Man can be what he chooses to be. This freedom to choose opens the door of immense potential within each of us. Basically any person can be a happy person or an unhappy person or divine person or devilish person.

Divinity, happiness, unhappiness and devility are the four faces of man and four facts of life. You can choose and be that.

3. **FOUR STATES:** The four states are Divinity, Happiness, Unhappiness and Devility.

No other person can make you happy or unhappy. You become happy or unhappy on your own.

No other person can make you divine or devil. You become divine or devil on your own.

You are the key. We name or blame others just for the satisfaction of our minds. Basically, one has to take responsibility for oneself. Others can assist in the process.

4. **FOUR KEYS**

1. Positiveness is happiness
2. Negativeness is unhappiness
3. Helping others is divinity
4. Hurting others is devility

When you are positive you are happy within yourself. Your positive outlook towards world generates happy feeling within you.

Your negative outlook towards world generates unhappy feeling within you.

When you help others divinity shines in and around you.

When you hurt others devility dances around you.

5. **JOURNEY:** Journey of self fulfillment and self realisation in simple word is nothing but moving from negativeness to positiveness and from hurting to helping.

You realise your full potential when you are totally positive inside and when you are always helpful to all outside.

6. **NEGATIVE:** Being negative is denying the joy of self.

Aspects of negativeness are criticising, finding faults, doubting, jealousy, neglecting, non responding, anger, blaming, insincerity, dishonesty, carelessness, laziness, falsity, roughness and insulting.

7. **POSITIVE:** Being positive is accepting the joy of self.

Aspects of positiveness are appreciating, finding strengths, trusting, accepting, attending, responding, love, recognising, sincerity, carefulness, alertness, truth, pleasantness and respecting.

8. **HURTING:** Hurting others is destroying the light of self. Aspects of hurting are obstructing, restricting, rigidity, spoiling team work, creating disorder, discouraging, learning, taking without sharing, inconveniencing, opposing, snatching, misguiding, demotivating, imposing and dictating.

9. **HELPING:** Helping others is extending the light of self.

Aspects of helping are co-operation, accommodation, adjusting, teamwork, co-ordinating, training, sharing, facilitating, supporting, giving, guiding, motivating, inspiring, assisting and participating.

10. **MEASURING:** Now measure your 'four-tune' which is your real fortune. Evaluate yourself both as a judge and jury.

A. Positive	=	_____ %
Negative	=	_____ %
TOTAL	=	100%

B. Helping	=	_____ %
Hurting	=	_____ %
TOTAL	=	100%

Your Name:_____ Date _____

11. **FOUR SIGHTS**

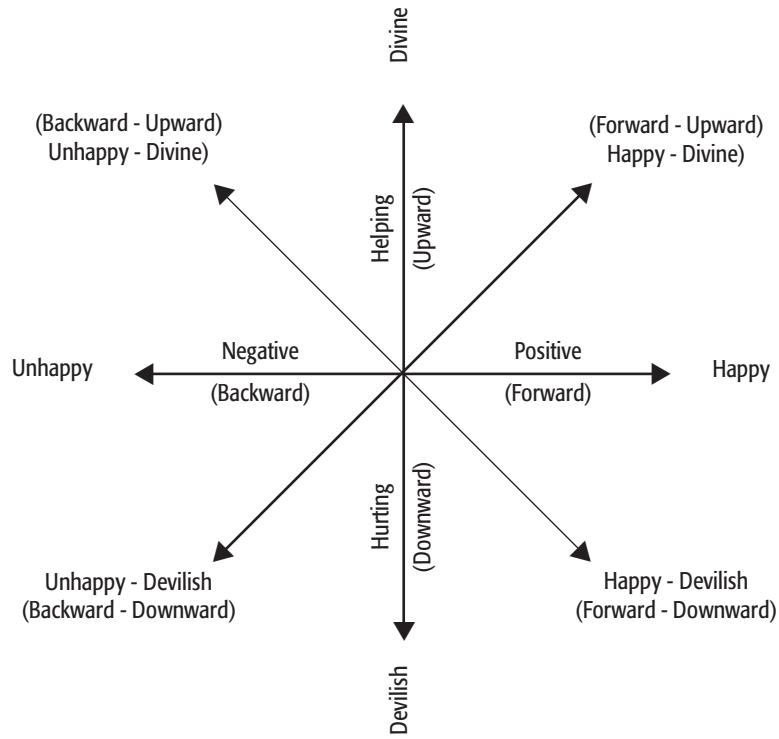
Positive person is Happy Person
Negative person is Unhappy Person
Helping person is Divine
Hurting person is Devilish

12. **PLAN FOR PROGRESS**

BE POSITIVE
HELP OTHERS

So my dear friends let us be happy and be divine in this manner and be useful to the world.
Now at the conclusion let us invoke the prayer of Krishna Yajurveda.

Be Happy – Be Divine



AUM SAHAANAA VAVATU. SAHA NAU BHUNAKTU
 SHA VEERYAM KARUVAA VAHAI
 TEJASHWINAA AVADHITA MASTU
 MAA VID VISHAA VAHAI.
 AUM. SHANTI SHANTI SHANTI

Aum Let us be protected together
 Let us be supported together
 Let us work with enthusiasm, together
 Let us learn with brightness, together
 Let there be harmony between us to be together!

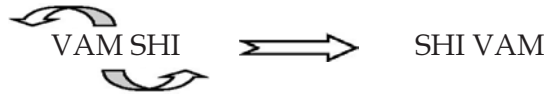
Aum. Peace. Peace. Peace.

Namaste.

This is That
This (Upanishad) is That (Ultimate)

Vamshidhara Krishna-Shiva Connection 2012

There is a wonderful connection between Krishna and Shiva. The melodic flute 'VAMSHI' which Krishna held so endearingly in his hand and played so mesmerizingly for gopis and gopas was, as a matter of fact Shiva Himself. A closer look at the word '**VAM SHI**' reveals the ultimate reality that it is '**SHIVAM**'



SHIVAM is the amalgamation of SHIVA (Nada, i.e. sound) and SHAKTI (Shaktiswaroopa, i.e. powerful form), thus making Krishna's flute a powerful symbol of Shiva as Nadaswaroopa.

Thus, OMKARANADA vibrates as VENUNADA. The SAPTA CHAKRAS of Kundalini emanate as the SAPTA SWARAS of Venu.



VAMSHI, the flute is very specially divine. **VAMSHI** is the flute and VAMSHIDHARA is Krishna. VAMSHIDHARA, when rearranged becomes VAMSHI RADHA. Vamshi, the flute is the divine link between Radha and Krishna. Every image, picture, idol of Radha Krishna includes Vamshi, the flute.

Vamshinada, the tune of the flute creates the magic of music beyond all logics to clear, delight and enlighten in any situation.

Flute, Vamshi, is the linkline, loveline and lifeline between Radha and Krishna. They sang, danced, communicated and connected each other through the mesmerising tune of the flute.

It is a matter of ecstasy and enlightenment that VAMSHIDHARA, contains VAMSHIDHARA, RADHA, SHIVA, SHIVAA, SIA and RAMA. Thus Radha-Krishna, Parvati-Shiva and Sita-Rama are eternally connected with magic of music of the flute, Vamshi.

In this way Krishna as Vamshidhara, becomes paripurna purusha containing all the three divine soulmates.

This is That
This (Vamshidhara) is That (Divine Soul Mates)

Where is God?

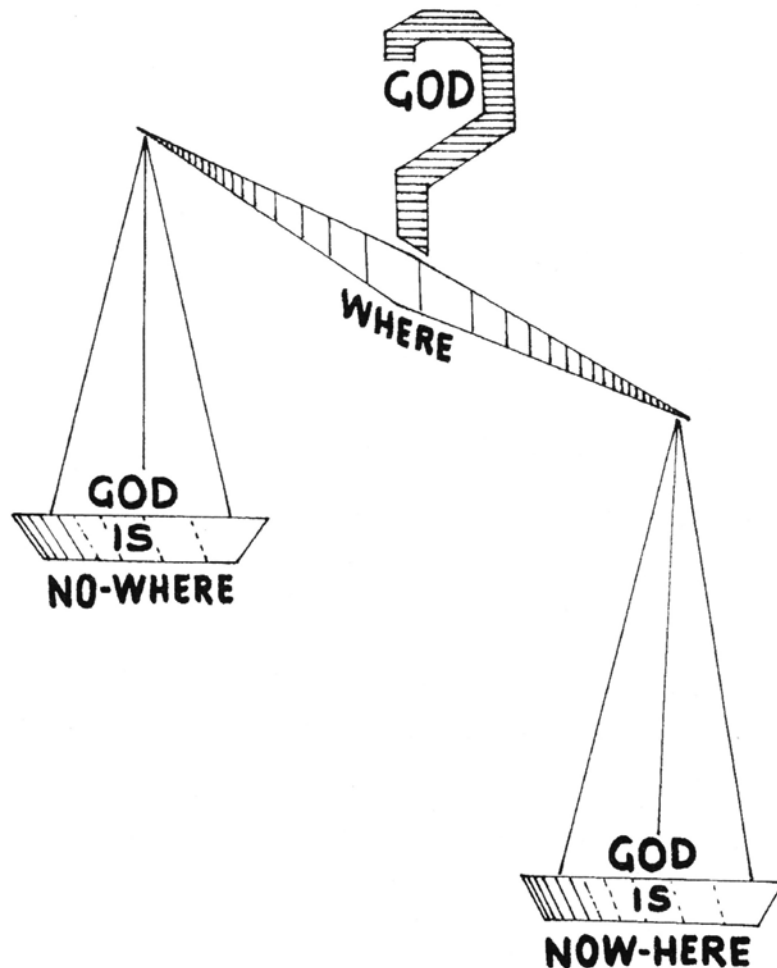
2001

Ajit and Suresh were colleagues and very good friends though their perception towards life and God was very different. Ajit had immense faith in God and believed God is always around watching and helping us, contrary to the view Suresh had.

Once, an excellent opportunity came knocking at their door. Suresh accepted it and went abroad, but Ajit decided to stay back.

Time flew.

Ajit was at Bangkok to attend a conference on “Religion: Conflict or Peace”. He presented a paper on “Humanity to Divinity”. It was well received by the audience. He stared in disbelief when the name of the next speaker was announced. He saw it was none other than Suresh being



invited to present his paper on “Experiencing Divinity for Inner Peace”. His presentation was awe-inspiring and greatly appreciated. He was given a standing ovation.

They met over dinner. They discussed about their family, friends, colleagues, job and many other things. While expressing his happiness to have met him after a time, Ajit anxiously asked Suresh, “Please tell me what brought about this metamorphosis in you?”

“Well! Ajit, it’s a long story”, said Suresh. “I had to face a lot of hardships in America. Everyday a new hurdle or a challenge was thrown at me. After a point of time, I could take it no more. I started losing my poise and balance. Threats surrounded me and I struggled to free myself from its clutches. Suddenly I remembered you and your experiences with God and your faith in Him. Miraculously, whenever I thought of you, something good occurred. I began to contemplate. My inquisitiveness grew. My surfing moved to reading, studying, experiencing and realizing the ultimate truth. Only when one attempts to see beyond what appears superficially, one can sense and discover; and the search is complete. I understood what you wrote long back —

The ‘Nakarattmak’ (atheist) writes with **Bold Letters** — **GOD IS NOWHERE**

The “Sakarattmak” added value — **GOD IS NOW, HERE**

I who always said where is God, He is nowhere, realized that God is ‘there’, God is ‘here’, everywhere. God is indeed present NOW and HERE, see how we meet after ten years here and now!” Both Ajit and Suresh laughed.

***If You Think It Is, It Is.
You Become That What You Think.***

Wisdom from the Tales of Panchatantra – Strategies for Conflict Management

9-9-2013

Panchatantra

Panchatantra means five strategies. Five strategies are five approaches, five methods and five ways of dealing with interactions, relations and situations of conflict, cooperation, complexity, confusion and contribution.

The original *Panchatantra* was created either in Kashmir or Magadha in around 1st century A.D., in Sanskrit.

It was translated into Pahlavi or Persian language by Borjo, a physician who was the doctor of the Persian King, Nashirvan, in around 300 A.D. The Persian version was translated into the Syrian language in 570 A.D. and then into Arabic in 750 A.D.

The Arabic version was later translated into Hebrew, Latin, German, Italian, French and Greek languages.

In India, some of the stories of *Panchatantra* appeared in *Brihad Katha Manjari* and *Katha Sarit Sagara* and in Jain version of *Panchakhyana*.

Influence of *Panchatantra* is present in the stories of *Shuka Saptati* and *Betala Panchavinshai*.

The presently available Sanskrit version of *Panchatantra* is authored by a South Indian teacher, Vishnu Sharma, at the age of 80.

There is also another classical Sanskrit version “*Hitopadesha*” (Teachings for good) by Narayana Pandita.

Panchatantra has five divisions called:

1. *Mitra Bedham* (differentiating the friends)
2. *Mitra Praptikam* (gaining the friends)
3. *Kakolookiyam* (the war)
4. *Labdha Pranasam* (losing the gains)
5. *Aparikshita Karakam* (in thoughtful actions)

Hitopadesha has four sections:

1. *Mitralabham* (gaining the friends)
2. *Suhrud bedham* (differentiating the friends)

3. *Vigraha* (war)
4. *Sandhi* (pact)

This wisdom from the tales of *Panchatantra* is a collection and re-presentation of the illustrative re-narrations of some of the stories suitable to the modern world as related to conflict management. The stories are not exact translation, but includes creative rearrangements, innovative extension and useful additions though that this work becomes up-to-date for present generation without losing original context and value. It contains five sections -

1. **Gaining Friends and Avoiding Conflicts**
2. **Creating Conflicts between Friends**
3. **Management of Conflicts**
4. **Pact to Avoid Conflicts**
5. **Thoughtless Actions and Conflicts**

Welcome to the wisdom of the *Panchatantra*.

With love and light

Narayana

A. Background – Amarashakti, Three Sons and Vishnu Sharma

In the ancient times, in South India, there was a great city called Mahilaropya (modern Mantrakuta) on the bank of river Godavari. It was ruled by a respected and beloved King Amarashakti, who was a wise ruler and an able leader. He had three sons Bahushakti, Ugrashakti and Anantashakti, who were not at all interested in education and learning and who wasted their time in foolish and useless ways.

The King arranged for many teachers who were masters of art, sciences, languages, mathematics, *Vedas*, *Upanishads* and other practical teachings and knowledge impartations. The three princes cared for none. On the contrary, they troubled them and drove them away by their mischievousness.

The King became sad. One day, he called his ministers and shared his concerns about the princes and their attitude towards learning. He said:

“Out of the unborn son, dead son and foolish son the unborn and dead sons are much better than foolish and idiot sons because the first two cause one time and limited grief while foolish sons cause unending and unlimited grief.”

What is the way to educate them and inject knowledge and wisdom into them? They are only 15 to 18 years old and there is not much time for me to see them able and capable.”

One of the ministers, Dhimati, said, “Sir! It will take twelve years to teach and learn languages, grammar, basic maths, social sciences, history and geography. Then it will take another five years

for understanding strategic leadership and governance. Even if we arrange rapid programmes by different masters, it will take a minimum of seven years, provided the princes learn well. Learning is more crucial than teaching!”

Minister Mahamati suggested, “Sir! Let us separate the three princes, to reduce their combined mischievousness and send them to three different masters on art, sciences and leadership. At least, each of them may become capable on one subject in five years. Later, they can learn other subjects while working with you.”

The King was not convinced.

Then, Minister Sumathi spoke - “Sir! It is not important that the princes become experts in art, science, grammar, mathematics, etc. Instead, it is better if we could find a short and an effective way for increasing their intelligence and thinking power.

The elders have said, *Sense of essence and quintessence of what is right and what is not right is more important than all sciences.*

ANANTHAPAARAM KILA SHABDA SHAASTRAM
SWALPAM TADHAAYUR BAHAVASCHA VIGHNAAH
SAARAM TATO GRAAHYAM APAASYA PHALGU
HAMSAIR YATHAA KSHEERAM IVAAMBU MADHYAAT.

P.T. I-9

There is no end for science of learning, lifetime is short and obstructions are many, therefore, one has to take what is the essence and quintessence by setting aside what is not, like swans extracting milk contents from milk and leaving the water as leftovers.

I know a teacher, Vishnu Sharma, who can instil sense, common sense, un-common sense, essence and quintessence into our innocent princes. Let us invite him.”

The King, Amarashakti’s face lit up with hope. He rose from his throne, went up to Minister Sumathi, held his hand and pleaded, “Sumathiji! Please invite Vishnu Sharmaji to the palace immediately.”

Vishnu Sharma, the learned master was like a flowing river of knowledge, information, ideas and solutions. He was an expert of all sciences and art. Also, he was a guru for many kings and teachers. He came to the palace of Amarashakti along with his four famous disciples who themselves were great masters.

King Amarashakti extended great honour to Vishnu Sharma and offered him a throne similar to his own and addressed him with due respect:

“Vishnu Sharmaji! Great master! Namaste! These are my sons Bahushakti, Ugrashakti and Anantashakti. Kindly make them masters of political strategy and successful leadership so that they become worthy of their names. I will make you chief of 100 villages as compensation.”

Vishnu Sharma smiled and said "Great King! Thanks! I am honoured. *Nobody can make anybody a master. They have to become masters themselves. Teachers can inspire and support them in the process of their self-unfoldment.* Now please listen to this, my oath and commitment.

Leave these three wonderful princes with me for six months. If they do not become masters of Ethics, Morals and Strategies within six months I will abandon my name of Vishnu Sharma. One more thing, there is no need of 100 villages for me. I do not work for any fee or return gain. Your

"Nobody can make anybody a master.
They have to become masters themselves.
Teachers can inspire and support them in
the process of their self unfoldment."



sons becoming future noble leaders, is my fees. The teaching and learning between me and princes will be a joy for me. This will become immortal teachings for future generations!"

The King handed over the three princes to the teacher.

The teacher took them to his ashram which was far away from the kingdom and shared with them many stories on five strategies of gaining friends, differentiating friends, war of crows and owls, threat of losing what is gained and dangers of thoughtless actions.

Exactly after six months, as promised, Vishnu Sharma returned to the city of Mahilaropya along with the three princes.

Bahushakti, Ugrashakti and Anantashakti were smiling with brightness and on being signalled by their teacher each of them went to their father and paid their respects. Then they went to Minister Sumathi and other ministers and greeted them with folded hands. Bahushakti, the elder, said "Father and minister Sumathiji, please accept our gratitude for connecting us to this great teacher and Guruji."

All were happy.

Amarashakti asked "Dear sons! What did you learn in these six months?"

Bahushakti looked at Anantashakti the youngest and smiled.

Anantashakti first looked at their teacher Vishnu Sharma and said to the King, "*Father! Sir! We learned what to do and what not to do!*"

The King felt happy and surprised. All the ministers cheered.

Bahushakti looked at Ugrashakti, the middle one.

Ugrashakti said, "*How to think and how to communicate!*"

Whole assembly applauded.

Now, Amarashakti, Sumathi, Mahamati, Dhimati and all the ministers looked at Bahushakti.

Bahushakti folded his hands and went near their teacher. Ugrashakti and Anantashakti stood by his side with folded hands. Vishnu Sharma smiled. The elder said, "*To protect the existing wealth, to enhance existing wealth, to add new wealth, to take care of all people and to be the source for continuous improvements.*"

Vishnu Sharma stood up. The three princes did pranams to him and the whole assembly including the King, Ministers and all others gave a standing ovation to the teacher and the learners. Tears of gratitude rolled down from the eyes of King Amarashakti and Queen Amrita Devi. Vishnu Sharma experienced fulfilment. Bahushakti, Ugrashakti and Anantashakti looked at each other and smiled meaningfully. They remembered their first day and all other days in the ashram.

I. Separating the Friends – Creating the Conflicts

1. THE STORY OF CUNNINGNESS AND NOBLENESS

Next morning Vishnu Sharma saw that his learners were ready exactly on time. They did pranams to teacher and he blessed them.

Bahushakti said “Sir! Thank you very much. What is next to gaining the friends?”

Teacher said “Next to gaining friends is losing the friends. One can lose the friends because there are always people who are inclined to separating the friends.”

Ugrashakti said “Why should anyone lose the friends?”

Anantashakti added “Why should anyone separate the friends”.

Vishnu Sharma said “*Friends are lost when trust is lost. When two friends are strong, the enemies, rivals, competitors and those who are at loss or who are jealous can separate and split the friendship. People can create the conflicts so that the trust is lost. Therefore, leaders like you must know how conflicts are created and friends are lost. It may also be necessary to separate our two strong enemies, rivals or competitors so that our position becomes strong. Now let us discuss about the second Tantra of separating friends or creating conflicts.*”

Anantshakti said, “Who can separate the real friends?”

Vishnu Sharma said, “Pingalaka the lion and Sanjivaka the bull who were great friends were separated by creating conflict by the cunning fox Damanaka in spite of the objections from the noble fox Karataka!”

“Who was Pingalaka and who was Sanjivaka and why they were separated?” asked Ugrashakti.

“Who was Damanaka and why he separated good friends?” asked Bahushakti.

“Who was the noble fox Karataka and why did he object to Damanaka” asked young Anantashakti.

2. THE STORY OF SANJIVAKA

Vishnu Sharma said in South India there was a city called Mahilaropya (modern Mantrakoota). It is called Mahilaropya because the women of that city were very strong and virtually ruled their homes. In that city there was a businessman called Vardhamana. Though he was rich, he thought: “*Adding new wealth is the responsibility of every business leader. If one does not enhance the wealth, it will lose its value because of inflation and value degradation. Wealth is never stable. It either increases or decreases. Therefore, it is better to enhance the wealth.*”

“IHA LOKE HI DHANINAAM
PAROPI SWAJANAAYATE

SWAJANOPI DARIDRAANAAM
SARVADAA DURJANAAYATE."

P.T.I-5

"In this world a rich man is respected as able man even by others. But a poor man is considered as useless man even by his own people."

Vishnu Sharma said, "Wealth is very important. Even sage Vashishta said that to Sri Rama!"
Bahushakti said, "What did Vashishta the teacher told Sri Rama"

Vishnu Sharma said:

"Vashishta said,

"DHANAM AARJAYET RAMA
DHANA MOOLAM IDAM JAGAT".

"Rama! Earn wealth! *Wealth is the root and cause of this world*". Then Vardhamana said to his trading assistants:

"ATRTHEBHYOPI HI VRIDDHEBHYAH
SAMVRUTTEBHYA ITASTATAH
PRAVARTANTE KRIYAA SARVAAH
PARVATEBHYA IVAAPAGAAH"

P.T. – II-6

"The wealth collected by earning and saving little little amounts of money becomes great amount like the little little streams join and gradually grow into ocean. Such wealth becomes means, source and support for all activities".

Then Vardhamana discussed with his business and trading team members and decided to carry large amounts of spices and fragrance and scent materials to Ekashilanagaram to sell them at premium prices. Then he asked his people to arrange for several bullock carts and selected two powerful, strong and handsome bulls Sanjivaka and Nandaka for his own cart and started his business journey next day early morning with seven other carts.

The rainy season has just passed and after two days they entered a thick jungle beyond Mandavya River. Then they moved forward and when they were crossing a stream full of mud, the wonderful bull Sanjivaka slipped and sprained his leg and got stuck up in the mud pond in the stream.

Vardhamana and his people exerted themselves to extract the bull but failed. Vardhamana loved his bull Sanjivaka but his people advised him to move forward. A new bull, Sugreevaka was the replacement for Sanjivaka. Then he left two of his loaders to take care of the bull and proceeded forward.

Next day the loaders decided to leave Sanjivaka in the stream and went forward quickly to meet Vardhamana and told him that bull was dead because his leg was broken. Vardhamana became very sad and proceeded towards Ekashilanagaram along with his carts, materials and people."

Anantashakti said, "What happened to Sanjivaka, the bull?"

Vishnu Sharma said "For two days Sanjivaka suffered and then the pond became somewhat dry because the heat of the bright sun and Sanjivaka extracted his own leg from the mud and jumped out of the pond and climbed up to the ground.

There was plenty of green grass, trees and water in the streams and Sanjivaka recovered his health. After few days he started enjoying the jungle and he started giving out roaring sounds. All small animals ran away from the path of the bull and many of them were terrified by the loud sounds of the bull.

3. THE STORY OF PINGALAKA

Little ahead in the jungle was the cave of Pingalaka who was the king of Bhoopalpalli Jungle. Pingalaka always moved by his group of tigers, leopards, wolves and foxes. All animals respected the king Pingalaka. There was a perennial sweet water stream in that jungle, little far from the cave of the lion.

One day Pingalaka heard the roaring sounds of the bull and got afraid that some new animal has come to his territory and he sat under the shadow of a banyan tree along with his circle of deputies and assistants. He did not go near the stream for drinking water. Pingalaka was very much afraid but appeared calm outside. He was thinking about what is to be done."

4. THE STORY OF KARATAKA AND DAMANAKA

The teacher continued "little far away from Pingalaka, two foxes Karataka and Damanaka who were the sons of the former ministers of Pingalaka whom Pingalaka did not appoint as ministers or officials because he thought they were not much useful like their fathers. The two foxes observed Pingalaka and the group and Damanaka said to Karataka, "Dear brother! See our king! Though he is thirsty, he is not going to stream for water. There is something wrong. Let us find out what is the matter!?"

Karataka said, "Damanaka! Why you want to worry about the matters with which you are not concerned? Let us find out some food and be happy!" Damanaka said, "Are you just living to eat? *One should eat to live and not live to eat.*"

Let us find out the ways to become close to king and become his ministers.

YASMIN JIVATI JEEVANTI
BAHAVA SOTRA JEEVATU
VAYAANSI KIM NA KURVANTI
CHANCHVAA SWA UDARA POORANAM

"He really lives because of whom many others live. Otherwise even the birds are filling their stomachs through their beaks.

When Damanaka was telling that, they heard the loud roar of the bull and they both could see that Pingalaka closed his eyes, bent his ears and shrank.

Damanaka said, “See! Karataka! Have you noticed that our king is damn afraid of that terrible sound? Have you noticed that he even shivered slightly?”

Karataka said, “Brother! Are you yourself not afraid? That sound is horrible!”

Damanaka said, “I am not afraid. I am not the king and I have nothing to lose. But, I am surely interested in finding out about who is making that sound. But before that let me go to our king Pingalaka, find out about his fear and find an opportunity to become close to him”.

Karataka said. “Do not play with the king. *Playing with leader is like playing with fire.* There is a risk”.

Damanaka smiled and said, “*In risk only there is opportunity. Opportunity and risk are like light and shadow. There is no shadow without light. There is no light without a shadow. Similarly, there is no risk without opportunity and no opportunity without risk.* Let me proceed”.

Karataka said, “Be careful. Do not over reach!” Damanaka, “At least let me reach!” Karataka said, “All the best!” Damanaka said, “Thanks! And walked slowly towards the tree where lion was sitting.

5. THE STORY OF PINGALAKA AND DAMANAKA

Pingalaka told his minister Vakradanta the fox “See! Our previous minister’s son Damanaka is coming.” Vakradanata said, “Sir! Be careful he is very clever and sometimes even cunning.”

Pingalaka said “Let us see!” Damanaka came near the tree, prostrated to king and greeted him. He said “Namaste Sir!”

The lion said, “Dear Damanaka! How are you? We have seen you after long time!”

The fox said, “My lord! Me and Karataka are always waiting for the word from you, our king. Then we thought your kind grace is away from us. We are following you and your group from distance ready to be of any use. Now I have noticed deep thoughtfulness on your great face. Therefore, I dared enough to present myself before your highness”.

Pingalaka noticed the tact of the fox. He said “Dear Damanaka! you and Karataka are always dear to us. Your fathers served me and my father very well. But is there anything which you would like to share with us?

The fox said, “Sir! I felt that your honour has ignored both me and Karataka. I would like to submit that:

KIM BHAKTENA ASAMARTHENA
KIM SHAKTENA APAKAARINAA
BHAKTAM SHAKTAM CHA MAAM
RAAJAN AVAGNAATUM TWAMARHASI”

P.T. I-106

"If a servant is devoted but not capable and also capable but not devoted, the king can ignore him. But how you have ignored me who is both devoted and capable? Sir! Please be kind to tell."

Pingalaka said, "Dear Damanaka! Whether you are capable or incapable, you are dear to us because you are the son of a very devoted and able minister of us. Therefore, tell whatever you want to tell without hesitation."

The fox said, "Lord! I would like to present my opinion". Lion said, "Go ahead!" The fox said "Sir! Brihaspati stressed that even a small personal advise should not be expressed in the assembly. Therefore, you may please listen to me being alone with me:

"SHATKARNO BHIDYATE MANTRAH
CHATUSHKARNA STHIRO BHAVET
TASMAAT SARVA PRAYATNENA
SHATKARNAM VARJAYET SUDHEE"

P.T. 1108

All secrets become open with six ears, but it remains secret with four ears. Therefore, the intelligent has to avoid six years (3 people) and accept only four ears (only 2 people) with all efforts."

Listening to this, all tigers, leopards, wolfs, other animals and birds went away to ensure the privacy of the king and this new and strange advisor.

Then Damanaka said, "Sir! Why did you go to the stream to drink water and returned without drinking?"

Pingalaka said with a made-up smile and said, "Nothing. There is nothing."

Damanaka said, "Sir! If you don't want to share, leave it then. Many things are to be kept in secret. But when there is some doubt or apprehension, one has to express it to the one who is close and who has already noticed and understood it. It is not wise to keep the secret when there is an unknown threat!"

The king thought, "This fox is not only clever but also a smart and intelligent one. It is better to share my thoughts. The elders have said *"when there is a problem it must be shared with a close friend, qualitative servant, beloved wife and a wise elder."*

Then he said "Hey Damanaka! Listen with attention. Are you hearing that roaring sound?!"

The fox said "Yes! I can hear, but what is the problem?" The lion said "I am thinking of leaving this forest." Damanaka said "Why sir!"

Pingalaka said "some new powerful being has arrived to this forest. This great sound belongs to it. Its powers and strength must be matching to this sound!" The sound increased in amplitude, frequency, tone, vibration and intensity.

Pingalaka said "See!"

The fox said “it is not fit for the king and leader to become fearful just because of the sound.”

Flow of the river breaks the bridge, blaming destroys the friendship. Abrasiveness spoils the relationship. Sound disturbs the mind. Mind is to be stabilized with thoughtfulness and patience. Sir! Sound does not mean soundness or strongness.

Sound can mislead. Gomayu the fox was cheated by the sound.”

Pingalaka said, “Who was Gomayu and how he was cheated by sound?!”

6. THE STORY OF GOMAYU THE FOX

Once there was a fox called Gomayu who was without food for many days and became very hungry and while searching for food it entered into an abandoned battle ground. There he saw a large battle drum near bushes and small trees. The branches of bushes and the trees stroked the drum and great sound emerged. The fox got afraid of the sound but stood nearby and waited.

Then Gomayu thought “*whenever fear or excitement occurs, the mind gets disturbed. Let me think. Haste is waste. One should not runaway in hurry*”.

Then it went near to the drum and saw that the branches were hitting the drum, which generated the sound. The fox went slowly near to the drum step by step and no harm occurred. Only the sound became loud. Then it started enjoying the sound, went near the drum and started beating the drum.

The fox thought, “See! This skin is very fine. There must be a lot of flesh inside it.”

Then with difficulty the fox tore little by little the skin of the drum with its teeth, jaws and nails and made a sufficient hole and entered it. It found no flesh and saw just the wooden frame.

Because of the movements of the fox and wind the drum started rolling to and fro. With great difficulty the fox came out and ran away thinking “What a pity! I am fooled by the sound. *What is heard need not be reality.*”

7. THE STORY OF PINGALAKA AND DAMANAKA (CONTINUED)

The fox said “*Sir! Sound is not full reality.* A great lion and leader like you are not to be afraid by just hearing a sound.”

Bahushakti said “*Sir! What a lesson! What is heard is not reality. It is just an hearsay. Hearing is not enough. Seeing is believing.*”

Vishnu Sharma said “*Correct! How true you are. Seeing is believing. Doing is believing. Thinking is becoming and experiencing is being.*

Anantashakti said “Then what happened? What did the Lion do?”

Pingalaka said “See! My whole retinue is afraid. Then how can I be not concerned.” Damanaka said “that is not their fault. *People do as per the leader’s example.* Sir! Let me go and see the source

behind the sound." The lion said "Are you ready to go to see source of that terrific sound?" the fox said "Yes! Sir!

"SWAMI ADESHAAT SUBHRUTASYA
NA BHEE SAGNAAYATE KWACHIT
PRAVISHEN MUKHAMAAHEYAM
DUSTARAM VAA MAHAARNAVAM".

P.T.I-120

"When any deputy, assistant or member gets empowerment of the leader he will not be afraid of anything. He will be ready to enter the mouth of a python or to enter into a turbulent ocean!"

"My Lord! If you permit me I shall go now to see the facts."

Pingalaka said "Okay! You may proceed. May you be successful in your mission." Then the fox left.

The lion thought "May be it was mistake to share my fear with this Damanaka who is out of job. He may be on both sides and shift to any side at any time. Therefore I will move to another place and wait for him unobserved."

Then he went behind a boulder and started to look for the return of the fox.

Damanaka went far and saw Sanjivaka and the fox said to himself "What a luck! This is just a bull. I can regain my influence with Pingalaka through pact and confrontation strategies in relation with this powerful bull!"

Then it went back to see the lion. Pingalaka saw it coming alone and went back to its original place.

The fox approached the lion, greeted it with great honour and said "Oh! King! I have seen the source of the sound. It is a very powerful animal."

The lion said "Oh! You have seen it? Lucky that it did not harm you."

The fox replied "Yes! He is great and I am small, but I can make that strong one to be in your service and retinue!"

The lion replied, "*Yes! For an intelligent one everything is possible. Can you make it possible?*"

The fox said "*with strength of thought and knowledge power one can achieve what an army of elephants, chariots, horses and soldiers cannot. Yes! It is possible Sir!!*"

Pingalaka said "Dear Damanaka! You are appointed as our Minister of Administration. You will be responsible for reward and punishment in my kingdom. This is our decision!"

The fox thanked the lion and went back to the bull and stood in front of it. Sanjivaka was moving freely with an intermittent roaring sound.

Damanaka went near the bull and said loudly “Hey! Wicked bull! Come here! Our king Pingalaka has ordered you to come! Why are you making useless loud sounds?”

Sanjivaka said “Who is this Pingalaka? Why is he calling me?!”

The fox said with authority “What?! You do not know the king of this forest? You will find in a minute how terrible and powerful he is! The king Pingalaka is stationed under that banyan tree along with his entire retinue of ministers, generals, soldiers and others!”

The bull was shocked, got afraid and thought that a great danger is ahead. The fox noticed the worryness in the eyes of the bull and said “I am Damanaka, the minister – administration of our king, who are you?”

The bull said to fox in a gentle voice “Mr. Minister! I am Sanjivaka the bull. If king is calling me I may come there provided you assure my protection amongst your king the lion and other harmful animals. Can you assure the promise of protection and grace from the King?”

Fox was happy and said “That is the right way! *Endeavouring for the goodness of the leader is always safe.* Now, you wait here. I will go back and persuade the king in suitable way and will take you to him at right time. In the meantime, do not make terrific sounds and make only gentle sounds now and then.”

The bull said “thanks”. Fox said “you are welcome” and went back towards the banyan tree.

On the way, Damanaka met Karataka, greeted him and told him what happened and also that he was appointed Minister. Damanaka said “Karataka! Come with me I will ensure that you will also become a minister.”

Karataka replied “Congratulations! You have managed to become a minister. But, this is dangerous game you started. What safety can you guarantee from a lion to a bull? Be careful and be kind to that bull. No thanks! I do not want to be involved in this game of appointments, positions, rewards and punishment.

The right path of non-harming, even though it is not rewarding is okay and satisfying to me! All the best to you! Please adopt a win-win path and not a win-lose or lose-win situation!”

Damanaka said “*Winning path and rewarding path is better than all paths.* Dear friend! See you!”

Damanaka greeted Karataka and went near the tree.

Pingalaka was waiting uncomfortably and eagerly for Damanaka. The lion asked “what happened?!”

The fox said “Sir! It is not an ordinary animal. It is the vehicle of Lord Parameshwara. Being happy with him the, lord has granted to him to enjoy this forest with a name of Sanjivaka, the one with eternal life.”

The lion said in a subdued voice “Yes! It must be so! Otherwise how any ordinary animal can roam in this wild forest, roaring without any fear? What you told to that Sanjivaka?”

The fox said “I told him this forest is ruled by Pingalaka the great lion who is the vehicle of the supreme Devi Chandika! Therefore I also told him that he will be an honoured and dear guest of you, our king with goodwill and friendship to him like a brother. Then he agreed to come here provided you give him assurance and a promise of safety, protection and grace. Sir! It is better for us all to agree!”

The lion said “Well! Well! Dear Damanaka! You have done an excellent work. I promise him safety, protection and goodwill. But, please also get a similar and reciprocal assurance from him to me and all of us.”

“The expertise of an able advisor in critical times and the expertise of an able doctor in the time of a critical disease, are tested and revealed. In normal times all are experts”.

Damanaka thanked the king profusely and went to meet Sanjivaka. On the way he said happily to himself:

“AMRITAM SHISHIRE VAHNI
AMRITAM PRIYA DARSHANAM
AMRITAM RAJA SAMMAANAM
AMRITAM KSHEERA BHOJANAM.

P.T. I-139

The fire in winter, the meeting with a dear friend, the honour from the king and the enjoyment of the sweet milk pudding are just like the nectar.

The king has now come under my influence. What a pleasure!”

Then he went back to Sanjivaka and said with friendship and intimacy:

“Friend! I have requested for the promise of safety, protection and goodwill from the king. He has granted the same. Now come with me, but one thing. Even after getting the respect, honour and friendship with king, you have to promise me to be gentle and cooperative with me and not to be proud, aggressive or opposite with me. With your cooperation I will administer as a minister for the king. We can enjoy a win-win situation.”

Ugrashakti said “What is a win-win situation? Please tell in detail.”

Vishnu Sharma said *“When there are partners, there are four possibilities of lose-lose, lose- win, win-lose and win-win situations.*

When both the partners harm each other, hurt each other, finish each other and destroy each other with counter strategies and attacks and when at the end both make losses then it is a lose-lose situations. Shumbha and Nishubha were destroyed because of their conflict for marrying Devi. This was a lose-lose situation.

Jatayu lost his life in his conflict against Ravana to protect Sita. This was a lose-win situation.

Bheema killed Bakasura in conflict and saved all the citizens of Ekachakrapura. This was win-lose situation.

No one lost at the end and both of them won in the conflict between Krishna and Arjuna regarding the Yaksha Gaya. This is win-win situation.

Then Vishnu Sharma told the stories of those episodes in detail and continued “Sanjivaka and Damanaka agreed to endeavour for win-win situation avoiding lose-win, win-lose and lose-lose situations.

8. THE STORY OF PINGALAKA AND SANJIVAKA

Then the fox took the bull to the lion, prostrated and paid its respects and said: “Lord! This is our guest Sanjivaka, the bull.”

Sanjivaka prostrated to Pingalaka and sat in front of it. Pingalaka put his hand with sharp nails on its hunch, greeted and said “How are you! From where did you come to this jungle?”

Sanjivaka told the entire story starting from Vardhamana at the city of Mahilaropya.

Pingalaka said “Welcome! Do not worry. Protected by me, you can stay safely in this forest which has many dangers.”

All were happy. Then the lion went to the stream along with all the animals and returned. On the way, Damanaka persuaded his friend Karataka to join the counsel of the king and the king happily appointed Karataka as minister on the recommendation of Damanaka .

Pingalaka the king enjoyed the company of Sanjivaka and left the responsibility of governance to Damanaka and Karataka. Much time passed and Sanjivaka taught lessons of ethics, kindness, compassion and peace to the lion. The lion enjoyed the spirit of knowledge and wisdom and stopped going for hunting and killing other animals. Because the lion became peaceful, there was no food for entire retinue and they mostly starved and became weak.

Pingalaka reduced the number of his meetings with Karataka and Damanaka and they started losing their respect as ministers from other animals.

PHALA HEENAM NRIPAM BHRUTYAA
KULEENAMAPI CHA UNNATAM
SANTYAJYA ANNYATRA GACCHANTI
SHUSHKAM VRIKSHAM IVAADNA JAA

P.T.I.163

“People leave the leader without results though he has noble qualities like the birds leave the tree without flowers, and fruits though it is tall, wide and strong”.

Bahushakti said “*it is very important for a leader to ensure results continuously for the well-being of an organization.*”



Ugrashakti and Anantashakti agreed with their elder brother.

Vishnu Sharma continued: "The lack of food affected the animals. Hunger is very powerful. It disturbs thoughts and the mind.

"ATTUM VAANCHATI SHAAMBHAVO
 GANAPATERAAKHUM KSHUDAARTHAPHANEE
 TAM KRAUNCHA RIPOH SHIKHEE
 GIRISUTAA SIMHOPI NAAGAASHANAM
 ITTHAM YATRA PARIGRAHASYA
 GHATANAA SHAMBHORAPI SYAADGRUHE
 TATRAAPI ASYA KATHAM NA BHAIVI
 JAGATO YASMAAT SWAROOPAM HI TAT

P.T. I-171

Because of hunger the snake of Shiva wants to eat the rat of Ganapati, the peacock of Kartik wants to eat that snake and the lion of Devi wants to eat that peacock. In the house of Shiva himself, the hunger creates such a conflict, then what about the homes of common people? Thus, this world is like that, always running to fulfil the hunger!

DAMANA NEETI

One day Damanaka said “Dear Karataka! We both have just become mere observers. This Pingalaka has lost interest in hunting because of the friendship with Sanjivaka and the retinue has reduced. What is to be done?”

Karataka said “Dear friend! Did you not taunt me that one should eat to live and not live to eat? You did not heed to my caution. Now see! We are not eating to live and not living to eat but we are dying to eat!!”

“Now even if you wish to advise the king, he will not listen to you. Therefore, we have to advise in such a way that he cannot fault us and also help him to overcome his only fault of inaction and not performing his duty of taking care of all of us.

Even if the leader does not heed to the advice, it is the duty of the deputies to advise him.

Dear friend! You are the cause for this situation. You have to find the solution without harming the bull! Think, you are very clever!” Damanaka said “No! This is the time for the strategy of **separating the friends**.

It is necessary to separate friends when their friendship causes the greater harm to the family, group, team, organization, town, state, country or the world.

Therefore, I will use my thinking power to separate the lion and the bull. I must take initiative. It is said:

“UDYAMENA HI SIDDHYANTI
KAARYAANI NA MANORATHAIH
NA HI SIMHASYA SUPTASYA
PRAVISHANTI MUKHE MRIGAA”

P.T. I.135

“With enterprising drive alone, the works are accomplished and results are realized and not by day dreams of chariot of the mind. No deer will enter into the open mouth of a sleeping lion.”

Karataka said “Yes! Our lion, king Pangalaka is sleeping now. Let me expand your idea:

“UDYAMENA SIDDHYANTI
KAARYAANI SA MANO DHRUDHAI
JAGRUTASYA SIMHASYA
VIKRAMENA LABHATE MRIGAA”

N.G.-1

“With enterprising drive alone the works are accomplished and results are realized along with strong and determined mind. Deers are captured by the energetic progress of the lion, when he is awake and alert.”

Damanaka clapped! “Great! Dear Karataka! You made it positive. You are intelligent.”

Karataka said “But not clever enough to separate these friends. You are much clever but my advice to you in this, please do not strategize for win-lose situation for the lion and bull. You may not be able to achieve win-win situation but can you please attempt for the new way of no win-no win and separate them without the harm for the bull and heart break for the lion?”

Damanaka said “I cannot guarantee. Gaining the friends means win-win. Separating the friends is either lose-lose, lose-win or win-lose! The priority is to separate them for the benefit of all in whatever way possible!!”

Karataka said “All the best, but remember my request!”

Damanaka smiled in a meaningful way. Karataka understood.

Damanaka went to see Pingalaka and when he came near to the lion he prostrated and greeted. The lion said “Dear Damanaka! We have seen you after a long time.”

The fox said “Sir! You were so busy with Sanjivaka that you have forgotten us. I was waiting for your call for a long time. Now I thought that it is my duty to inform you about the harm that is likely to occur to our kingdom and you.

A sincere attendant must tell his leader about any threat whether he asks or not. Therefore, I came to meet you, our king and lord. One should tell the truth whether the leader likes or not!”

The lion said “what is the matter? If it is an important thing, please tell us clearly and without any hesitation.”

Then Damanaka said “Sir! Your friend Sanjivaka is with an intention to do the harm to your honour. He told me when we both were alone, “Damanaka! I have seen Pingalaka for considerable time and I know well about his strength and weakness. I can kill that lion easily. I will eliminate him and become the king of this forest. Then I will make you my Prime Minister.”

Pingalaka was shocked as if struck by thunderbolt. He was silent for a long time. Seeing his body language, Damanaka thought, “This king loves Sanjivaka. He will not do anything to hurt him and all the members of the retinue of the king will die of hunger. They must be separated.”

Pingalaka recovered somewhat from the shock and said to the fox, “Sanjivaka is very dear to me. He is most trustworthy. Why he would harm me or cheat me?!”

Damanaka said *“leader and deputy are impermanent roles. Every deputy aspires to become the leader. Only the weak will continue to serve. Strong strives to become the leader.”*

Pingalaka thought for some time and said “Even then I am not able to change my mind about him. Even if he expressed those negative thoughts to you, I will not harm him. There are so many defects in our body. Are we cutting off our body?”

Damanaka said “Sir! That is the sign of weakness. What are the qualities of that bull? Can he help you in defeating your enemies? He is a grass eater. Actually he is the food for all members of your retinue. Therefore you should take action before he acts.”

“A leader has to be pre-active, proactive, process active and post active.”

The lion said “he has many good qualities. I promised protection, safety and friendship in entire assembly. I cannot go back on my word.”

Damanaka said “But he is going to do harm to you!”

Pingalaka said “*once you love a person, you must always love. Otherwise, it is better not to love at the very beginning.* I loved him and I still love him. Dear Damanaka! Listen to this:

“A leader should not drop a person after lifting him. It is better to keep that person at the ground level from the beginning. Then there is no dropping. I have lifted him up with love and respect. I will not drop him!”

Damanaka stressed again “Even though he is planning to harm you?”

Pingalaka said “Dear Damanaka!

“UPAKAARISHU YAH SAADHUH
SADHUTVE TASYA KO GUNAH
APAKAARISHU YAH SAADHUH
SA SAADHUH SADBHIRUCHYATE”.

P.T.I-270

“What is greatness in helping a person who helps? It is real greatness to help those who harm!”

Damanaka thought “very thinking of this lion has become very soft because of the teachings and company of that bull. *A lion is not a lion when it becomes mild.*” Then he said “Sir! You have forgotten the responsibility of a king. All your people are dependent on you for their food. Their food is flesh and meat. That Sanjivaka eats grass. Actually he is happy that we all are hungry while he is feasting well! Please act now.”

The lion said “How to believe this. There is no proof.”

The fox said “He told me that he will kill you tomorrow. That is the proof. If you require more proof observe him tomorrow very well with alertness. His eyes and face will be red. His lips will be moving. He will see in all directions and he will not sit with you as usual but will sit away from you to attack. He will look at you with dislike. That will be the proof. But let me go and persuade the bull not to be aggressive with you.

Pingalaka became thoughtful and remained silent.

Damanaka went away and was walking briskly. Karataka met him and asked him “Dear! What happened?” Damanaka shared with him all the things in detail and said “Now! Only half of the work is done. I must go to Sanjivaka now.”

Karataka said “To complete the remaining half?!” Damanaka smiled with determination and went to the area where Sanjivaka was grazing.

Karataka thought and appreciated the noble thought-frame of Pingalaka and the strong friendship between the lion and the bull.

He was certain what Damanaka will do next.

Damanaka went near Sanjivaka and said “Namaste!” Sanjivaka was observing the fox from long distance and he noticed the wavering in his movements and odd expression of doubt on his face. When the fox smiled slightly while greeting him, Sanjivaka noticed that it was unnatural and a put-on smile.

The bull said to fox, with respect and friendship “Welcome! Dear friend! How are you? You came after long time. What can I do for you?”

Damanka said “Sanjivakji! Where is the rest for the servants and how we can be okay? There is no surety that life continues. Mahabharat describes about five people who are living dead!” Sanjivaka asked “Who are the living dead?”

The fox said “1. Poor person, 2. Patient, 3. Fool, 4. Who lives away from home and 5. The servant who struggles day and night, are living dead!”

The bull said “Please come to the point, friend! What is that you would like to say?”

The fox replied “There are people who give incorrect and ill advise to the king. Something occurred between you and Pingalaka the king! I do not know who advised him wrongly about you. But today he told me with four ears (privately to me) “I will kill Sanjivaka tomorrow and the retinue will be happy after long time.” I told him *“It is not right to cheat and harm a friend. There is no remedy for the act of cheating a friend.”*

The he became angry with me and told me “You fool! Sanjivaka eats grass. We eat flesh and meat. There is natural enmity between him and us.”

Then I told him “you promised him protection, safety and friendship.” The king then replied to me “He promised to be loyal to me and to be trustworthy. I have definite information that he is not loyal! Therefore I will kill him.”

Dear Sanjivakaji! This is what I wanted to say.”

Sanjivaka was shocked as if he was hit by a lightning stroke. Tears rolled from his eyes. After long time he said “He is such a noble king. I cannot imagine. He was always friendly and I am fully dedicated to him. He knows it.”

The fox said “Do not take it easy. Do not assume that you are safe. Lions like Pingalaka can surely kill unassuming harmless ones like you. Was not Krathanaka the camel, killed by the lion Madotkata?”

Sanjivaka said “Who was Krathanaka and why he was killed by Modotkata?”

9. THE STORY OF KRATHANAKA AND MADOTKATA

There was a thick and beautiful Gir forest in Saurashtra, where a lion called Modotkata was staying along with a cheetah, crow and a fox. Then one day they saw a camel Krathanaka who missed the way, away from his group of camels brought along by the businessmen of Kutchh.

Madotkata said “what a strange animal is this? Is this a forest animal or a village animal?” The crow who had been to many places said “Sir! This is both desert and village animal. Actually this is food for all of us. You may kill it!”

The lion said “It is our guest. It came to us from a distant place. I will not kill it. *When even an enemy comes to one’s home he should be welcomed and not harmed.*”

Therefore go to him and give him assurance of safety and fearlessness (ABHAYAM).”

Vishnu Sharma said “ABHAYAM and AHIMSA are two noble ideas which make anyone great and wonderful. Bhishma taught Pandavas about Abhayam (assurance of fearlessness) and Ahimsa (non-hurting).”

Anantashakti said “Great! Sir! What did the grandfather teach to five brothers Yudhishtar, Bheem, Arjun, Nakul and Sahadev about Abhayam and Ahimsa? Please tell us.”

Vishnu Sharma was very much pleased about the memory and interest of the princes.

He got the confirmation that they were learning and growing in wisdom of leadership and responsibility. He said “Dear princes!

Bhishmacharya the great teacher said:

“AHIMSA PARAMO DHARMA
AHIMSA PARAMO TAPAH
AHIMSA PARAMO DHAANAM
AHIMIMSTRA SARVA BHOOTAAN AAM
YADHAA MATAA YADAA PITAH”

Non hurting is supreme path
Non hurting is supreme penance
Non hurting is supreme giving
Non hurting person for all beings, true
Is like mother and father, too”

Dear princes! As kings and leaders you have to see that non-harming is practiced and the kings have to be like mother and father to all.

This is ethics. Ethics is benefit for all, some or one without harming any stakeholder. When anyone benefits when even one is harmed it is not ethics.

One more very important thing

“RAJAA BANDHUR ABANDHUNAAM
RAJAA CHAKSHUR ACHAKSHUNAAM
RAJAA PITHAA CHA MAATHAA CHA
SARVESHAAM NYAYA VARTINAAM”

P.T. I. 377

“The king is the relative for people who have no relatives. The king has to be the eyes for those who have no eyes. The king has to be father and mother to all people who conduct themselves in right way.”

Thus the king and the leader is the source of fearlessness.

Therefore it is necessary for a leader to offer Abhayam, the assurance of fearlessness to his people.

Bhishma said:

“ABHAYAM SARVA BHOOTHAN AAM
YO DADAATI DAYAA PARAH
ABHAYAM TASYA BHOOTAANI
DADAATEETI ANUSHUSHRUMA”

Whoever assures fearlessness to all beings, to him all beings offer fearlessness.

The leader becomes a noble leader when he says “Do not worry, don’t be afraid. I am with you. I will take care. “It is that kind of leader who will be trusted and respected.”

Giving assurance of fearlessness (Abhayadanam) is much higher than giving a cow (godaanam), giving the land (bhoodaanam) and giving food (annadaanam).

Bahushakti, Ugrashakti and Anantashakti understood, accepted and committed for non-hurting and assuring fearlessness to all.

Ugrashakti said “Then what happened to Krathanaka?”

Vishnu Sharma continued:

“Then the cheetah, fox and the crow went to the camel and assured him and convinced him to meet Madotkata, the lion, and all of them.

Madotkata told Krathanaka “Dear Krathanka! Do not worry! You need not go back to town and do the labour work. Stay here with joy. There will be no harm to you.”

One day Madotkata the lion was severely hurt by a very strong elephant in a duel and could not move for long time.

They were all taken over by intensive hunger since the lion could not hunt. What cheetah brought was not sufficient to itself.

The fox, crow and cheetah discussed. The fox said “why to search here and there. Let us tell the lion to kill this camel. It will be sufficient for the king and all of us, at least for four days. By the time the lion will recover.”

They went to the lion and advised him to kill the camel. Lion said “No! I cannot kill it. I have given assurance!”

The crow said “But if it offers itself to be killed, will you consent?”

The lion said “That is possible. Then I will not get the sin of not keeping my word.”

Then the three deputies planned the strategy and when all of them including the camel were in assembly the crow said to lion “my lord! You are not well. There is no food. We all are starving and suffering. Therefore I offer myself to be killed to become food for you.”

The lion said “No! That is not correct. You are the member of our group and family.”

The fox said “Sir!

“THYAJEDEHAM KULASYAARTHE
GRAAMASYAARTHE KULAM TYAJET
GRAAMAM JANAPADASYA ARTHE
SWAATMAASYAARTHE PRITHIVEEM TYAJET”

For the sake of family a member can be sacrificed, for the sake of village a family can be sacrificed, for the sake of the country a village can be sacrificed and to save own self whole earth can be sacrificed.”

“Therefore! Oh! King even if we four are killed to save yourself the king, it will be alright and correct.” The lion said “one should kill or even touch the meat of the crow. I will not kill the crow.” Then the fox said “Dear crow! You are very small. Your body will not at all be sufficient to even any one of us. Let me offer myself to you all and the king!”

Then the cheetah said to fox “Dear fox! Great! We appreciate! Your body is also small. On the other hand you are of same race as me and the king because we have nails. Killing the member of own race is not correct. Move away. Let me offer myself. My body is large!”

The lion said “No! You are our member. You are also of our race and you are the only one who can get some food to the group when I am away or not well. I will not kill you!”

Then Krathanka thought “All of them offered themselves, but the lion did not kill them. He is a kind king and he assured me fearlessness. He will not kill me also. But as a good member I must offer myself.” Then he said to the king “Sir! I offer myself to you and the group. I have no nails. I am not untouchable like the crow. My body is not small. Please accept me.”

Moment he said that the fox, the crow, the cheetah and also the lion attacked the camel, killed it and made it into many good meals.”

Damanaka said to Sanjivaka “See! Pingalaka like Madotkata, will attack you on any simple excuse and others will join. Be careful!”

Sanjivaka became depressed and said “If the king is angry and wants to kill me, I have to think what I have to do. As a friend, what is your advise?”

The fox said, "Dear Sanjivaka, leaving this forest and going away may be one of the solution."

The bull replied "No one should think that leader cannot harm because of distance. The hands of the leaders are very long. He can reach anywhere to attack. Therefore the war is the only solution. Counter attack is possible.

I will fight. You see my horns are long and sharp. My legs are long and powerful. When I kick it will be unbearable. My hoofs are tough and strong. See! My size is much bigger than that of lion. I am very strong. Only, I have to be alert to avoid his attacks with nails and teeth. I can!"

Damanaka got worried. He thought that this bull could actually do harm to Pingalaka.

Then the fox said "You may be strong. *But the lion is lion.* You have not seen the speed, strength and aggressiveness of an attacking Pingalaka. I have seen it. Fighting with him is like fighting the lord of death."

Sanjivaka said "Still I am not able to believe that he will attack and kill a close friend like me, even that after giving the promise of fearlessness. What is the proof that he intends to attack me?!"

Damanaka said "You will get the proof when you see him tomorrow. He will not welcome you as usual. His eyes will be red. His eyebrows will be bent. His lips will be closed and pressed to each other. His legs will be pressed on the earth. He will sit with readiness. Think over! Now let us meet tomorrow. Good night."

Then Damanaka went away towards the cave of the lion.

Sanjivaka thought "I must not runaway because of the words of this fox. It may be jealous of friendship between the king and me. Nowadays king is not calling him often. Tomorrow let me see what happens. I must be courageous. Therefore:

"YENA KENAPI UPAAYENA
SHUBHENA ASHUBHENA VAA
UDDEREDD EENAMATMAANAM
SAMARTHO DHARMAMAACHARET"

P.T. I-389

"One who is in a danger and threat has to protect his own self with thoughtful solution, whether it is good or not good, then one can do the right things latter."

Convincing the leader not to attack is good, but when the leader does not get convinced and attacks then the counter attack on leader, though not preferable and not good, may have to be adopted.

The bull was ready to face whatever occurs next day.

Damanaka was happy that he had sown the seeds of conflict between Pingalaka and Sanjivaka and went to see Karataka before he met Pingalaka.

Karataka saw the gleam of satisfaction and cunning smile on the face of the Damanaka.

Both of them greeted each other. Karataka said “Brother! What is that you have done?”

Damanaka replied “I have sown the seeds of conflict between them through strategy of difference and mistrust between them to separate them. I have done what is to be done. *One has to do with own effort and thoughtfulness to achieve one’s goals. Nothing is to be left to chance.*

“UDYOGINAM PURUSHASIMHAM UPAITI LAXMEE
DAIVENA DAIVAMITI KAAPURUSHAMA VADANTI
DAIVAM NIHATYA KURU POURASHAM ATMASHAKTYAA
YATNE KRUTE YADI NASIDDHYATI KOTRA DOSHAH”

P.T. I-392

“The prosperity of victory comes to that person whoever endeavours and strives with initiative and action. Only the weak hearted and courageless people say “luck, luck and luck.” Keeping aside luck one must proceed and endeavour with self-energy. Then even if success does not come, there is no fault of the own self.

I have put my best effort with the Bheda strategy of differentiation for separation which is discrimination.”

Karataka said “Your strategy of Bheda, creating difference and separation will result in Danda, punishment from Pingalaka, the lion, to Sanjivaka the bull. Dear friend! You have not applied the right way. *The right way is Sama the persuasion and Dana the reward.*

Sattviks, the gentle people, adopt Sama and Dana. Rajasiks like you adopt Bheda and Danda. Have you not cheated both Pingalaka and Sanjivaka with falsehood of twisting the truth?”

Damanaka said “You do not know the strategies for running the kingdom and eliminating the competition. I have first adopted Sama and Dana approaches and helped Sanjivaka to become a respected close friend of the king. Then because of him we both lost our importance and are virtually nullified as ministers.

Therefore now I have adopted this Bheda and Danda approach to eliminate him and regain my importance and closeness to king, which will also help you! Karataka! Have you considered that when the lion kills bull it will become good food for all of us for considerable time! By that time, Pingalaka will restart hunting animals.

Dear Damanaka! Weak hearted like you will not understand and appreciate what good I have done to the kingdom!”

Karataka said “Let us see tomorrow”. Damanaka replied “that is o.k.” and bid farewell to his uncomfortable colleague and went to see the king.

Bahushakti said “What is Bheda and Danda?”

Ugrashakti asked “What is Sama and Dana?”

Anantashakti enquired “Who is Sattvik and who is Rajasik?”

Vishnu Sharma was very happy that the princes are learning a great deal.

Vishnu Sharma said “Dear great young leaders! Your questions are very important and critical for managing conflicts, relations, interactions and for leading teams, groups, organisations and countries and nations.

SAMA DANA BHEDA DANDA NEETI

There are four methods of relating, dealing, managing and leading the people. These are Sama, Dana, Bheda and Danda.

Sama is persuasion, Dana is reward, Bheda is differentiation and Danda is punishment.

Sama, the persuasion involves treatment of people on equal basis, discussions, reasoning, reflection of goodwill, friendly approach and convincing in a logical and congenial manner. Sama makes people comfortable.

Dana, the reward involves appreciation, awards, doing good deeds, giving material benefits, giving value and valuable things and giving recognition. Dana makes people happy.

Bheda, the differentiation involves discrimination, unequal treatment, creating doubt and misunderstanding, challenge, comparison, harsh talk, keeping silence and showing dislike. Bheda separates people at mind level, makes people uncomfortable and sows the seeds of conflict, competition, rivalry and opposition between people.

Danda, the punishment involves reprimand, criticism, imposing restrictions and fines, tough talk, threat, anger and physical punishment. Danda makes people unhappy.”

Anantashakti said “Yes Sir! *Sama is convincing, Dana is rewarding, Bheda is creating differences and Danda is punishment.*”

Ugrashakti said “*Sama and Bheda are qualitative and Dana and Danda are quantitative. Once again, Sama and Bheda are at mind level and Dana and Danda are at physical level.*

Bahushakti said “*Sama and Dana are positive and Bheda and Danda are negative.*”

Vishnu Sharma said “Wonderful. You have understood the four methods of transactional processes between people very well!”

He continued “*These methods and approaches are not to be applied mechanically. They are to be applied as per the situation and as per the nature of the person concerned.*”

Bahushakti said “What are the situations and in which way they are to be applied?”

Vishnu Sharma said “*Sama, the persuasion, is applicable when the work is assigned and when expectations are explained. Dana, the reward, is applicable when the work is well done and when expectations are fulfilled. Bheda, differentiation, is applicable when work is not done well and expectations are not sufficiently fulfilled. Danda is applicable when work is not done at all, work is spoiled and expectations are not at all fulfilled.*

Sama, Dana, Bheda and Danda are called Neetis, the appropriate approaches or methods.”

The brothers understood possibilities of situations.

Ugrashakti said “What are the different kinds of natures?”

SATTVA, RAJAS AND TAMAS – GUNA DYNAMICS

The teacher smiled and said *“There are three kinds of people. These are Sattvik, Rajasik and Tamasik. Actually Sattva is light, Rajas is action and Tamas is darkness, which means that Sattva is knowledge, Rajas is action and Tamas is ignorance.*

Sattva, Rajas and Tamas are called Gunas. Sattvik is gentle, Rajasik is aggressive and Tamasik is lazy or forceful.

Sattviks are knowledge-oriented; one can appeal to their intelligence. Their thinking is clear. They can perceive whole from parts and identify the parts within the whole. They are very good at conceptual abilities. They will subordinate their own goals to group goals.

Rajasiks are ego oriented. Their thinking is biased, usually in favour of themselves. One has to appeal to their ego. They are possessive of parts for which they are accountable.

Tamasik are oriented towards physical (body) aspects. They are either lazy or forceful. They are not knowledge oriented. They are not prompt. They will do what they are asked to do and they will just do what is minimum required.”

Vishnu Sharma paused and looked at the three princes.

All the three of them were listening with great interest and total attention.

Anantashakti said “Well! We got it!!

Sama, Dana, Bheda and Danda are persuasion, reward, differentiation and punishment.

Sattvik, Rajasik and Tamasik are knowledgeable, aggressive and ignorant.

Work initiation, work well done, work not done well and work spoiled are situations.

Great! Great!!”

Anantashakti continued with enthusiasm “Sir! One more thing, I think Karataka and Sanjivaka are Sattviks and Damanaka is Rajasik.”

Ugrashakti continued the spirit of enthusiasm “Pingalaka was Rajasik and was in the process of becoming Sattvik in the company of Sanjivaka.”

Bahushakti said “Chitragreeva, Hiranyaka, Laghupatana, Mandharaka and Chitraanga were all Sattviks. That’s why they became such a dependable friends!”

Vishnu Sharma exclaimed “Wonderful! Excellent!! Great!!! Now tell me who was Tamasik?”

All were thinking. Anantashakti the younger, said “Gomayu the fox!!”

Both the brothers and teacher clapped.

Bahushakti said “Damanaka applied Bheda and Danda methods. Even when he made Pingalaka and Sanjivaka friends he adopted Bheda and the threat of Danda. Then he applied again Bheda between Pingalaka and Sanjivaka which will soon result into Danda for one of them, most probably for Sanjivaka!”

Vishnu Sharma admired Bahushakti. Ugrashakti and Anantashakti were very happy for their elder brother.

Ugrashakti said “Sir! You have taught us excellently about Gunas of Sattva, Rajas and Tamas and Neetis of Sama, Dana, Bheda and Danda. You have also taught us about the situations of initiation, well done, not well done and spoiled or not at all done. Now please tell us about how to align, connect, match and integrate Gunas, Neetis and situations.”

Vishnu Sharma was pleased about the comprehension, perception, conception and inception of the brothers.

He said with love and gentleness. *“Very well. When dealing with Sattvik person, reasoning, questioning, requesting and asking for his opinion and advise is persuasion. When dealing with a Rajasik suggesting, showing an example and informing the details is persuasion. When dealing with Tamasik guiding, commending, instructing and giving him practice is persuasion.*

In case of Sattviks recognition, status, freedom and respect and rewards. In case of Rajasiks appreciation, economic rewards, power, authority, praise and giving him a position are rewards. In case of Tamasiks giving material benefits and immediate incentives, food and physical facilities are rewards.

In case of Sattviks silence and ignoring are differentiation. In case of Rajasiks challenge and comparing with others are differentiation.

In case of Sattviks mild reprimand and monitoring are punishment. In case of Rajasiks warning, changing his position or level, penalising and checking his actions is punishment. Harsh reprimands, degrading, change of work, demonstration of anger and limiting his area of work are punishment in case of Tamasik.

These are processes of interconnected integration of Neetis, Gunas and situations.”

Bahushakti said “Sir! We are thankful to you for ever. Now we are getting ready to assist our father, the great king. Thanks, thanks and thanks.

Sir! One more thing. For me it appears that *Sattvik sees and does, Rajasik does but not see, Tamasik does not do and does not see.* Who is that person who sees but does not do?!”

Vishnu Sharma said “Wonderful. You have come to the point. That person is Gnaani, the seer. *Tamasik is like a child, Rajasik is like youth, Sattvik is like adult and Gnaani is like an elder. Gnaani is beyond Sattvik, Rajasik and Tamasik. Sama, Dana, Bheda and Danda applies only to these three. Gnaani is beyond management. He is self-managed!*”

Ugrashakti said “Teacher. I venture to say that before we came to you, we were Tamasiks. Now we are Rajasiks engaged in action of learning. We will sure become Sattviks in near future with your grace!”

Anantashakti said “Sir! You are Gnaani, the seer beyond all Gunas and Neeti. Salutations to you!”

Ugrashakti said “Sir! Master!! Let us go back to our story. What happened in the forest between Pingalaka and Sanjivaka. What was the result of Bheda neeti of Rajasik minister Damanaka?”

Vishnu Sharma continued “After somewhat disturbing discussion with Karataka, Damanaka thought “This Karataka is meek and soft. He does not know the importance of becoming more close to the king and managing him to think that he has won because of me! This is a great opportunity. I must now ensure that the lion attacks the bull tomorrow.”

Determined in that way Damanaka approached Pingalaka, greeted him and waited. The lion said “what happened? Has that bull withdrawn the thought of fighting with me?”

The fox replied “Oh! Your honour! I have put my best efforts to dissuade him from fighting with you, but he has not changed. He wants to become the sole master of this forest. But sir! There is no fear. With your power and energy you can finish him quite easily.”

The lion said “Let him come tomorrow and I will teach him a lesson of life!”

Damanaka said “Sir! Watch for the signs and his attitude as I had indicated. “The lion said “I have not forgotten.”

During the night, both Pingalaka and Sanjivaka did not sleep well. Next morning Sanjivaka hesitated and did not go to the king at usual time. He delayed it till late afternoon.

The lion was waiting and became impatient. Damanaka said “Sir! Be ready for his arrival.”

Karataka watched Sanjivaka going towards the banyan tree slowly. He saw the worryness on the face of the bull. Empathy sprang from his heart. It appeared that Sanjivaka was the sacrificial bull. Karataka was watching from the top of the mini-hill.

Pingalaka and Damanaka watched the approaching bull.

10. THE STORY OF PINGALAKA V/S SANJIVAKA

When Sanjivaka came near the tree he saw that the king did not welcome him as usual. His eyes were red. His eyebrows were bent and twisted. His lips were closed with force and determination.

His legs were pressed on the ground, ready to spring any time.

Sanjivaka thought "Damanaka was right. The lion wants to kill me!"

On the other side Pingalaka was observing Sanjivaka, the bull, which approached slowly with his face and eyes very red. His lips were wavering. He was looking in all directions. He did not go near to the lion as usual. He looked at lion with hesitation and dislike.

Pingalaka thought "my minister Damanka was right. The bull is dangerous. I must kill it today."

Slowly the lion started moving. Bull was getting ready. When lion came near the bull stood up with extended horns.

Lion and bull started circling around forming a ring like two wrestlers.

Karataka came near the scene and Damanaka joined him. They were at some distance from the ring of confrontation but could see well what was happening.

Karataka said with slight sarcasm "Dear friend! Are you happy that your wicked plan is becoming reality?!"

"Not yet!" said Damanaka "Both are strong. I will not underestimate Sanjivaka!"

Lion jumped on to the bull. Bull moved aside smartly and kicked the lion with a powerful jerk. Pingalaka slipped and fell on the ground, moved away and stood up. He was somewhat shocked. They moved and slowly circled the ring. Lion moved near with open jaws and Sanjivaka kicked with other leg.

Pingalaka gave a tearing scratch with his powerful foreleg and sharpened long nails. Blood came out. Bull got aroused, moved little backwards and pushed his horns with great thirst into the chest of the lion. Lion hit the bull and tore the skin of the bull with intensity. Both were bleeding.

They moved apart.

Damanaka wished that the lion kills the bull. Karataka hoped the bull does not get killed. He also wished that the lion is also not killed.

The lion was terribly strong. The bull was extraordinarily mighty.

Time passed with roars, tactics, movements, scratching, piercings, tearings, movements to and fro and strikes with legs, nails, hoofs, teeth, horns and heads. Evening approached.

The cheetahs, wolfs and foxes became partisan audience around the fighting rivals.

Karataka and Damanaka were watching like two umpires, each committed to his intention, one partial and one impartial, one for win-lose and another for lose-lose or win-win.

Now the great fight got very intensive. The ground became crimson red with blood of lion and the bull and in the evening sunlight the ground appeared like a circular garden of red lilies.



Then the lion took a high jump and caught the shoulder of the bull with his knife like jaws.

Sanjivaka thought the death has come near. He looked sideways towards two minister foxes. He noticed supporting and empathetic glimpse of Karataka who was standing with his eyes in a meditation and prayer. New energy came back to him.

The bull turned back heaved with great energy, got loose from the grip of the lion and rushed with intensive force and pushed his left horn into the stomach of the lion like a sword again and again. The lion, which got scared, hit and bit the bull with all his might.

Bull gave a tremendous push of his right horn and lion gave thumping hit with his open palm of piercing nails. Pain was unbearable to both of them and each moved little away.

Lion gave a horrible roar and ran away beyond the banyan tree and fell down and fainted. All the animals ran behind the lion.

Bull got shocked by the roar of the lion and ran away beyond the boulder breathing heavily, fell down on the ground and fainted.

Damanaka went towards Pingalaka. Animals and Damanaka were concerned whether lion was dead and no one looked back towards the bull.

11. THE STORY OF KARATAKA AND SANJIVAKA

Karataka ran toward the bull, saw the fainted state of Sanjivaka, rushed towards a small pond nearby, entered into the cool waters and came back to the bull with a mouth full of cold water from the pond, sprayed the water on the face and into the open mouth of the bull and rubbed the face and the body of the bull with own wet body and the tail. He then cleaned the face of the bull and wiped the blood from the body. Then he licked the face of the bull with love and care.

Sanjivaka opened his eyes and saw Karataka. Fear was dancing on the face of the bull.

Karataka said “Sanjivaka! Come on! Uttishta, get up! I have cleaned your blood. Nothing happened to your heart. Only the shoulder is damaged little and body got some scratches. Stand up!”

Sanjivaka said “Why? What can I do? The lion will come back and will surely kill me. All the members of the retinue want that I am killed. Let him come and kill me. Where can I go now?”

Damanaka said “No! You can live! Be courageous.”

“DHAIRYE SAHAASE LAXMEE!”

“Courage and enterprising spirit are great auspicious wealth!”

Be quick! Run away towards north east in this direction. There is Mahadevpur jungle and river Godavari there. Pingalaka never entered there! Now evening is approaching. Half-moon is rising. Get up and run!

“UTTISHTAH! JAGRUTAH!
PRAAPYA VAARAAN NIBHODHITAH!!”

“Arise! Awake! Move on the path shown by the wise seers!!”

“I am not the wise one, but this is surely the wisdom of the seers. Run! There is a storehouse of hidden energy within you!”

Sanjivaka stood up, moved its tail, lifted his head, looked at Karataka and said:

“Pranams sir! What about you? They will not leave you alive since they will recognise that you helped me. Let me stay here with you.”

Karataka appreciated Sanjivaka and the way he cared for others’ life when he himself is in danger. He smiled and said “Do not worry! Right now I am running away to Kaleshwaram Jungle, little far east from Mahadevpur jungle. Now! Let us run. God bless you!”

Sanjivaka went near Karataka licked its face with tears in eyes and said “Sir! You are the God for me! Thanks are not sufficient. Namaste!”

Sanjivaka bent his head towards Karataka in reverence, turned towards Mahadevpur and raced like Nandishwara and disappeared into the thick jungle.

Karataka saw with satisfaction towards disappearing Sanjivaka, lifted his tail and sprinted towards Kaleshwaram Jungle.”

Bahushakti, Ugrashakti and Anantashakti who were listening with total attention, held their breath.

After sometime Bahushakti said “Sir! Karataka became Krishna for Sanjivaka the Arjuna!”

Brothers admired and teacher appreciated the elder brother.

Anantashakti asked “Sir! What happened to Pingalaka?”

12. THE STORY OF DAMANAKA AND PINGALAKA

Vishnu Sharma said “Pingalaka took quite some time to recover. Then he heard the voices of his retinue members and opened his eyes. His vision was not clear.

He heard the voice of Damanaka saying “No! my lord! You are alright. We think that that bull is dead.”

Pingalaka sat erect. Energy returned to him.

Damanaka said “Sir! Nothing happened to you. You are the king. You are our resource. Let us now go and feast on that bull.”

All were excited and the group moved quickly to the place beyond the boulder. Nothing was there except the blood drops and ground wetter with water.

Damanaka looked around and saw the marks of the hoots of the bull and nail marks along with foot marks in still northern direction. Damanaka understood that Sanjivaka escaped and Damanaka departed.

“He was happy that in one stroke to competitions for himself disappeared. He thought that Sanjivaka was physical threat to all because he made the king ineffective and Damanaka was inconvenience because he was continuously teaching morals deviating from the strategy of survival and success.

Damanaka said loudly “Jaya! Jaya! Pingalaka Maharaja! Jaya! The enemy has run away!! All clapped. Then commander tiger Ghoradanta said “Sir! King! Let us hunt for some food.”

Damanaka said “First let us go to the stream, become fresh. Let the king have some water along with us.”

They all went to the stream, took bath, drank water, became fresh and hunted for deer, rabbits and other animals, had a common feast and all of them slept well.

Next day Pingalaka the king sat on his throne with prime minister Damanaka and other ministers on his sides. Tigers, cheetahs, wolves and foxes sat around in assembly. Damanaka praise the king and all members applauded.

King Pingalaka spoke and profusely thanked prime minister for his strategy of eliminating the enemies and non-well-wishers and for his services to strengthen the kingdom. All members gave a loud applause. Damanaka thanked the king and all.

King Pingalaka ruled the Bhoopalpalli forest for long time with support of Damanaka for many many years.

Vishnu Sharma said “That was the strategy of creating conflict and separating the friends, and this will be known as ‘Damana Neeti’ in future generations. Both Damanaka and Karataka will become immortal for their approaches of separating people and caring for people.”

The brothers did not clap.

Urgrashakti, the middle one, said “Sir! The story is not over. What happened to Sanjivaka?”

13. THE STORY OF SANJIVAKA AND SRINIVAS BABU

Vishnu Sharma said “Sanjivaka, inspired by Karataka, ran without stopping till he reached a small river and drank some cool water. Now his tension has disappeared. There were no sounds of any one approaching. He listened in silence for some time. He knew that he came much far. Now half moon was high and bright above.

There was good grass around and also a large wheat field. He ate well and slept.

Sanjivaka woke up to a beautiful sun, arose and walked further. Then he came near a group of villagers with their bulls and ploughs. They were going to their fields and farms.

The head villager Srinivas Babu saw Sanjivaka, went near him and saw the wounds and called for his farmers, Venkanna and Linganna. He asked Linganna to go to nearby village and get some herbal medicine and haldi powder. He requested Venkanna to arrange to clean the entire body of the bull with warm water.

Linganna brought medicines and applied them gently. Relief came to Sanjivaka and he admired Srinivas for his love and care. Green grass and fodder was given to all the bulls and buffaloes.

The head villager Srinivas went near Sanjivaka and caressed it with love. He took the handsome face of the bull in his hands, kissed it and said “Govinda!” All started calling it Govinda and Sanjivaka understood and started liking it.

In the evening Srinivas Babu took Sanjivaka along with all other cattle to his village Yagnavatika (modern Jhanneveda). All the members of Srinivas Babu household became excited to see the wonderful new bull Govinda. Sanjivaka mixed well with cows, bulls, calves, goats, sheep, birds, family members and villagers.

He cooperated for all the tasks of ploughing, carrying the loads, pulling the carts and pulling passenger carts. 'Govinda' became dear member of Srinivas household and Yagnavatika village.

Sanjivaka in due course became Govinda. Sanjivaka gradually became Govinda but his soul and spirit remained Sanjivaka.

He remembered Karataka every day and in the morning when he prayed to lord Sun and when he prayed to river Mandavya he prayed for well-being of Karataka. He also remembered Pingalaka and his love and friendship till last few days in Bhoopalpalli Jungle. His eyes swelled with tears whenever he remembered Karataka, Pingalaka, Vardhamana and Nandaka. His dedication to Vardhamana and his love, intimacy and friendship for Nandaka were eternal.

Govinda lived happily in Yagnavatika under the care of Srinivas Babu."

"But what happened to Karataka, Sir?!" Anantashakti asked.

14. THE STORY OF KARATAKA AND SHOORASHAKTI

Vishnu Sharma said "Very well, Ananta! You have not forgotten Karataka, the noble fox. *All foxes are not cunning foxes. In foxes are also there are noble foxes and cunning foxes like there are noble people and cunning people amongst human beings.*"

On that fateful night, after Sanjivaka left towards Mahadevapuram Jungle, Karataka watched Sanjivaka departing till he disappeared into the forest and he felt empathy for the bull and wished and prayed to evening sun for his welfare.

Then he ran very fast towards Kaleshwaram jungle, because he heard the voices of Damanka and other retinue members. He reached Kaleshwaram forest and moved there for several days. He found food here and there and he was happy because his needs were minimal.

After many days Karataka came near a cave where the king of Kaleshwaram jungle, Shoorashakti was living.

When Karataka arrived to that place Shoorashakti was in council because morning breakfast was already completed. The king was surrounded by his council members of tigers, leopards, cheetahs, wolves and foxes.

Karataka stood little distance away from the ring without disturbing the members.

An elderly fox, Vignaana Siddhi was describing the qualities of a noble king. He said "*Compassion, kindness, empowerment, respect to elders and care for his people are some of the qualities of a noble king and leader.*"

Karataka approached the ring from back, prostrated to the king lion and sat on the back of the circle.

Many group leaders and elders spoke about the qualities of the king.

Then the king said “Excellent! We are pleased. If anyone wants add anything or say anything, he may do so without any hesitation.”

Karataka stood up raised his one leg and greeted the king and then did a namaskaram to king and all members.

Shoorashakti said “Welcome! You are new, we observed you coming. What is your name? From where you have come? Are you well? Are all your people well? Is there anything you would like to say?”

KARATA NEETI

“Oh! Noble king! My name is Karataka, I have come from kingdom of Bhoopalpalli forest in search of a noble kingdom.”

Karataka further said “Sir! The wise elder has spoken well. Let me add that *the king has to appropriately adopt the four approaches of Sama, Dana, Bheda and Danda for different people in different situations in optimal manner for maximum satisfaction and minimum dissatisfaction.*

A noble leader adopts Sama and Dana frequently again and again like the food and adopts Bheda and Danda only very rarely in critical times in proper doses like the medicine.

In that way he avoids possible conflicts and resolves conflicts smoothly without harming or hurting anyone.

Sir! Further the excellent policy for the king as per great visionary Arya Chanakya is:

“PRAJAA SUKHAM SUKHAM RAAGNA
PRAJAA NAAM CHA HITE HITAM
NAATMA PRIYAM HIAM RAAGNA
PRAJAA NAAMTU PRIYAM HITAM”

K.A.S. I. 19-34

“In the happiness of his people lies the happiness of the leader. In their welfare is his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever causes happiness to all people.”

My lord! When king is like that and prime minister and other ministers advise and guide the king in such manner people will be healthy, happy and safe without conflicts, confrontations, competitions and contests.”

All stood up and gave a standing ovation. King Shoorashakti expressed his joy and appreciated Karataka.

Vignaana Siddhi, the elder, said to the king “Sir! This was most valuable and useful exposition regarding responsible governance and leadership. Our dear lord! Let us grant permanent resident ship to this noble Karataka and soon he will be an able guide for us!”

All members supported the proposal and seconded it. King Shoorashakti said “Our dear Karataka welcome to our kingdom of this Kaleshwaram Jungle! Let what you described as the qualities of noble kingship be known as ‘Karata Neeti’ for future generations.” Karataka folded his forelegs in namaskar and said “Sir! Gratitudes! My search for noble kingdom has concluded now and here.”

Karataka accepted the invitation and lived with the king and his members in the kingdom of Kaleshwaram and gradually became prime minister of Shoorashakti and lived till very old age.

As a respected elder, Karataka used to tell many interesting stories to the assembly of sheep, goats, elephants, hippopotamus, foxes and other animals on the banks of Godavari.

Vishnu Sharma said “Dear princes! That was the process of originating conflicts, creating conflicts, avoiding conflicts, running away from conflicts, preventing conflicts and erasing conflicts.”

All the three princes clapped and gave standing ovation to their teacher.

Vishnu Sharma said “Sit down! The story is not over!”

The three brothers were surprised and sat down.

Bahushakti said “Is there anything else?!”

15. THE STORY OF VARDHAMANA AND NANDAKA

Vishnu Sharma said “You did not ask me what happened to that businessman Vardhamana?”!

The brothers were surprised. They never thought that there was a continuation.

Bahushakti said “Yes Sir! What happened to him? Did he do good business at Ekashilanagaram?”

Vishnu Sharma smiled and said “Story never ends. Vardhamana with his troop went to Ekashilanagaram and sold his goods of spices and fragrant and scent materials and earned considerable profits.

Then he procured good quantities of pearls, cloths, silver and gold items at discount prices and proceeded back to Mahilaropya (Mantrakoota).

This time he wished to have darshan of Kaleshwar and Mukteshwar temples on the bank of Godavari at the holy junction (sangam) of Godavari and Pranahita rivers. They travelled through thick jungles of Mahadevpur and Kaleshwar and reached Kaleshwar. After the holy bath at the sangam they worshipped lord Kaleshwar and lord Mukteshwar, in that order, and started return journey towards their city of Mahilaropya (Mantrakoota).

During all these journeys Vardhamana missed Sanjivaka and dearly remembered him. His beautiful cart was driven by Nandaka and Sugreevaka. Sugreevaka was replacement for Sanjivaka after it was stuck up in Bhoopalpalli jungle. Whenever Vardhamana saw Nandaka the picture of Sanjivaka stuck up in the stream in jungle was flashed in his mind and heart.

Nandaka always remembered his brother-partner Sanjivaka and experienced sorrow for the way he was left stuck up in the mud pond of that stream.

On their journey to Mahilaropya they were approaching Mandavya (Manair) and they were passing by the side of the beautiful village.

They were moving quite fast and suddenly they heard the roar of a bull, which sounded to be of acquaintance to Vardhamana. He thought that he heard Sanjivaka and dismissed it as his imagination and play of his mind. Then he heard the roaring voice again and again.

Suddenly one bull came running behind the cart followed by many villagers who came running from the village.

Driver Rajanna of the cart stopped the cart. Sanjivaka was standing in front of the cart. Vardhamana was shocked, surprised, spellbound and over joyed. Nandaka, the bull, was joyful and tearful because he was reunited with his lost brother and colleague. Sugreevaka understood and looked at Nandaka and Sanjivaka with wet eyes.

Srinivas Babu, the village head and now the owner of Govinda, the bull, stood by the side of his wonderful Govinda and was surprised at the way Govinda and the bull of the cart were licking each other.

He placed his hand on Govinda and looked at Vardhamana.

Vardhamana said "Sir! May I know your name and also the name of this village?"

Srinivas said "This is Yagnavatika (modern Jhannevada), I am Srinivas Babu. My brother Sridhar Babu is the prime minister of Kakatiya Emperor Ganapathideva at Ekashilanagaram. This is our wonderful magnificent bull Govinda!"

Vardhamana was shocked. He controlled himself and said with forced smile "Govinda?! Where did you purchase him?"

Srinivas said "No Sir! I have not purchased it. It is a God's gift to me!"

Then he explained how he got the bull in wounded condition, how he took care of it and how it became very dear to him like a family member.

Vardhamana said "Dear Srinivas Sir! Thank you very much! Actually this excellent bull is Sanjivaka. It was born in our farm to our dearest cow Goutami at Mahilaropya and that Nandaka is its pair. See! How they are together with love?!"

Then Vardhamana narrated entire story. Srinivas babu took the entire troop to his farm in Yagnavatika, gave them a good feast and insisted them to stay.

16. THE STORY OF SHRIDHAR BABU

In the evening Srinivas Babu's brother Sridhar Babu came with a band of carts along with their mother Jayashree Devi. They both heard the story and were enthralled.

Jayashree Devi liked Sanjivaka and Nandaka and gave them a dozen bananas.

After night's rest the morning time arrived for Vardhamana to leave for Mahilaropya along with his group.

The tension was growing in the minds of two owners. Vardhamana said "Dear Srinivasji! This excellent bull is as much yours as it is mine. But, considering the fact that it is originally ours, will you please allow our Sanjivaka to go back with us? Not as a compensation, but as a gesture of thankfulness let me offer 1000 gold coins as a token of my respect for protecting and taking care?"

Srinivas Babu said "Vardhamanji! Thank you. I must tell you that nourishing mother's love is known to be much more than birth giving mother! Considering that it almost got new life here, I request you to leave our Govinda to live here. For that gesture let me offer any five of our best bulls to you, for which I will be thankful. This is a divine bull, like Nandi Bhagavan. It has given lot of joy to entire village."

Both were gentle but firm. Sridhar Babu, who was observing all this, noticed that a soft conflict was growing. Many other villagers came and stood along with Srinivas Babu. Some of the seniors from Ekashilanagaram stood behind Sridhar Babu.

Both Vardhamana and Srinivas Babu explained their views to Sridhar Babu, the prime minister.

Vardhamana pleaded his case with minister Sridhar and requested to convince his brother. Srinivas pleaded with his eyes.

Sridhar mantri was wise and considerate like our Karataka and thought over the matter. He went to his mother Jayashree Devi and shared something. She nodded in her consent.

Sridhar Babu said to Vardhamana and Srinivas "Dear Vardhamanji! Dear Srinivas! Let there be no conflict and not even a compromise. Let us leave it the choice to this Govinda – Sanjivaka himself. Whatever he chooses, both of you have to accept.

If Sanjivaka chooses to go with Vardhamanji to Mahilaropya, Vardhamanji will allow Sanjivaka to stay with Srinivas for one month every year. On the other hand, if Govinda chooses to stay back Srinivas at Yagnavatika, Srinivas will allow Govinda to go to Mahilaropya to stay with Vardaman for one month every year."

Both the owners accepted the solution. *Any solution which applies equally to both sides will be generally accepted.*

17. THE STORY OF OPTIMAL SOLUTION

Sanjivaka, Nandaka and Sugreevaka were listening and nodded their heads as acceptance.

Whole village came to see the never seen before optimal solution of Sridhar mantri. The troop of Vardhamana moved towards Mahilaropya main road and went 200 yards.

Srinivas Babu, along with his troop, bulls and cows came on to the road and stayed back.

Sanjivaka slowly walked and reached Vardhamana troop. Srinivas called 'Govinda!' Govinda rushed back to Srinivas.

Vardhamana called "Sanjivaka!" Sanjivaka rushed back to Vardhamana. Vardhamana and troop moved forward. Srinivas and troop stayed where they were.

Sanjivaka-Govinda stayed wherever he was, neither moved forward along with Vardhamana nor moved backward to Srinivas. Vardhamana stopped his troop. Govinda-Sanjivaka was exactly in between two troops. Sridhar Babu and Jayashree Devi came and stood near Govinda-Sanjivaka. Srinivas called "Govinda!", Sanjivaka did not move.

Vardhamana called "Sanjivaka!", Govinda did not move.

There was as stalemate of the conflict of love and belonging.

Sridhar Babu was looking at both sides and saw the restlessness of Nandaka. He smiled with understanding.

Nandaka gave a loud but melodious calling roar. Sanjivaka was thrilled. Govinda moved, went back to Srinivas, licked him, rubbed him and braced him. Sanjivaka turned back and ran back to Vardhamana licked him, moved forward and went near Nandaka, braced him, rubbed him and licked him.

Sridhar Babu raised his hand and waved his characteristic handsome smiling manner. Srinivas joined him. Nandaka and Sugrivaka moved along with their cart and entire band. Sanjivaka moved along with them. Nandaka and Sanjivaka were filled with brotherly love.

Sridhar Babu and Srinivas Babu understood and they too were filled with brotherly love.

Vardhamana and the troop continued their journey.

There were tears in the eyes of Srinivas Babu and Sridhar Babu, Jayashree Devi, Vardhamana, Nandaka, Sanjivaka, Sugreevaka and all the participants.

There was joy of the optimal solution in the eyes of Sridhar mantri along with pinkishness of his handsome face.

18. THE STORY OF LOVE

As Vardhamana troop moved, members of both sides waved. Srinivas Babu shouted "Come back soon!" Sanjivaka looked back, nodded his head, waved his tail and gave out vibrating joyful sound in acceptance and confirmation."

Vishnu Sharma paused.

Anantashakti almost shouted "*Love is the solution for all conflicts.*"

Bahushakti and Ugrashakti embraced their younger brother.

Vishnu Sharma took all of them near and smelt and kissed on their tops of heads.

Karataka felt a breeze of vibration of joy as Sanjivaka remembered Karataka with soulful gratitude and heartfelt love.

They both experienced synchronicity of joyfulness.

SUHRUDBHEDAM TAAVAD BHAVATU
BHAVATAAM SHATRU BHAVANE
KHALAH KAALAA KRISHNAH
PRALAYAM UPASARPAAT VAHA RAHAH
JANO NITYAM BHOOYAAT
SAKALA SUKHA SAMPATTI VASATI
KATHAARAMBHE RAMYE SATATAM
IHA BAALOPI RAMATAAM

H.U. II.1-83

Let separation of friends occur
In the houses of your enemies,
Let the wicked be hit by serpent of time,
Let people live with all prosperities and happiness,
Let even the children always enjoy these beautiful stories.

This is Tantra of Separating the Friends

II. Creating Friendships – Pact for Avoiding Conflicts

1. THE STORY OF RATAN

Bahushakti said “Sir, what is a lose-lose situation or a win-lose situation. What is the way to avoid conflict?”

Vishnu Sharma said “Pact is the way to avoid the conflict. Pact creates new allies and friendship.”

Ugrashakti said, “Gaining the friends, separating the friends, and now creating the friends. Excellent!”

Anantashakti said, “Sir tell us about the pact.”

Vishnu Sharma said, “There was a huge majestic Banyan tree in the rain forest to the south east of Mahilaropya (Mantrakoota) in South India. It was gigantic with many branches. It became a home and a place of shelter for tens of thousands of birds like parrots, cranes, sparrows, crows and many others. In the hollow of the trunk of the tree, at the base, lived the handsome and intelligent black rat Ratan with his wife Ratti and children Ratu, Raati, Ratole and Ratesh.

Marjesh, a powerful cat lived on the firm branches of the tree. He occupied the middle section of the tree.

In the upper regions of the tree was a sharp, wide-eyed owl, Gooban, with a sharp cutting beak. He cautiously chose this place to ensure the cat does not reach him as the branches being tender and weak would prevent the cat from risking his life to prey on him.

Marjesh and Gooban had a common factor. During the day they were quiet like contented sages but when the night descended, they became relentless savages. They attacked the innocent sleeping birds, killed and ate them. With proteins, fat and blood of the birds, the cat and owl became strong and stout.

In the burrow near the base of the tree, lived a terrific and sharp toothed mongoose, Mangesh. Though most of the time Mangesh operated at the base level, at times he climbed the tree to catch and kill squirrels, lizards and other crawling creatures. Nevertheless, he made sure to stay away from the middle portion as he terribly feared the cat, Marjesh, as it threatened him with dire consequences if he failed to restrict his movements.

Ratan was well aware of his three enemies — Mangesh on the ground, Marjesh at the middle and Gooban at the top. Though those three were mutual enemies, for Ratan they were one common, bitter and dangerous enemies. Hence, Ratan and Raati moved very carefully. They protected and warned their wonderful children. Most of the time, Ratan went out in search of food for his family and himself, while Ratti stayed back to take care of the kids.

2. THE STORY OF CHEERAPPAN

The rainforest and the surroundings of the great tree was often the hunting ground for Cheerappan the dark, terrible and harsh hunter with large moustache. He always moved along with his four powerful dogs Shunak, Shanak, Shainak and Shenak. His very sight terrorized the animals and birds around; and they ran helter skelter to safer zones.

One evening, Cheerappan came to the Banyan tree and laid his net trap. He noticed the tree was a wonderful resting place for many birds. He spread the net in a manner that none could escape. He cleverly fixed several pieces of mutton on the net so as to attract his prey. Then he went away with his army of dogs to return the next morning.

It was 11 o' clock at night and was quite dark. Mangesh had a fairly good meal in the evening and was resting in the hideaway. Marjesh and Gooban completed their dinner and were dozing off in their respective places. Ratan and Raatti couldn't sleep and were restless because the children were hungry. On that day, Ratan could not collect much food because Mangesh, the mongoose, was watching and waiting to grab him. To try their luck once again, they came out.

The smell of mutton caught their senses. They looked up and saw the pieces in the net above. They inspected the surroundings. There was no sign of the cat, owl and the mongoose. Ratan moved upwards cautiously and managed a few pieces which Ratti fed the children. He made a good number of trips.

3. THE STORY OF MARJESH

Suddenly, Marjesh's ears straightened on hearing some soft and feeble noise of a creature moving along the tree. He opened his eyes and saw the fat rat and became alert. The desire to get hold of him became stronger.

Ratan, unaware of the wakeful cat, picked up one big mutton piece, pulled it out of the net and was dragging it down with total concentration. Unexpectedly, Marjesh leaped but soon got trapped in the hunter's net. His movement was so forceful and noise that the branches swung, leaves fell, birds awoke and flew away. Gooban and Mangesh too rushed out to see what had happened. They saw Ratan timely escaped from the cat's sudden attack and also the cat caught in the net.

The cat struggled to free himself from the net. The net tightened and escape became impossible. It made wild and dreadful noises.

4. THE STORY OF MARJESH, RATAN, GOOBAN AND MANGESH

Though Ratan survived Marjesh's attempt, he was surrounded by the jaws of death – the owl on the top, the trapped cat in the middle and the mongoose below. He looked up and then down; up. Gooban was ready with its sharp beak above and down Mangesh was waiting for him with his frightening teeth. He became conscious of the total situation.

Any movement of his upwards or downwards invited the curiosity of the two – owl and mongoose. He also observed the two were moving step by step towards him. He smartly positioned himself in such a way that he was near enough to the cat, but beyond his reach and far enough from the owl and the mongoose.

Mongoose wished that rat came down. The owl wished that rat went up. The cat thought of the net and the rat.

Ratan, the rat, pondered for a while and came up with a way out. Rat said to cat, "Marjeshji! It is a pity that a powerful cat like you is caught in the net. My sympathies are with you!"

The cat reacted angrily, "Do not worry about me. First, examine your own situation. See the mongoose below. He will have you for a late dinner. Further, look up and see Gooban, the owl, who is ready to make keema out of you! So think of yourself!"

Ratan said, "Marjesh! It is fine. I am not in a hurry to go down or up. I will also not come near you. I will stay out here!"

The cat said, "For how long you will be able to safe guard yourself! See, the long mongoose has started moving up and the owl is slowly coming down!"

The clever rat said, "Assume that either the mongoose or the owl succeed in catching me, then what about your own fate in the morning? Do not forget the hunter and his four dogs. Each one of them will compete with the other to tear you into pieces."

The cat said annoyingly, "That is in the morning, but you will be finished in the night itself!"

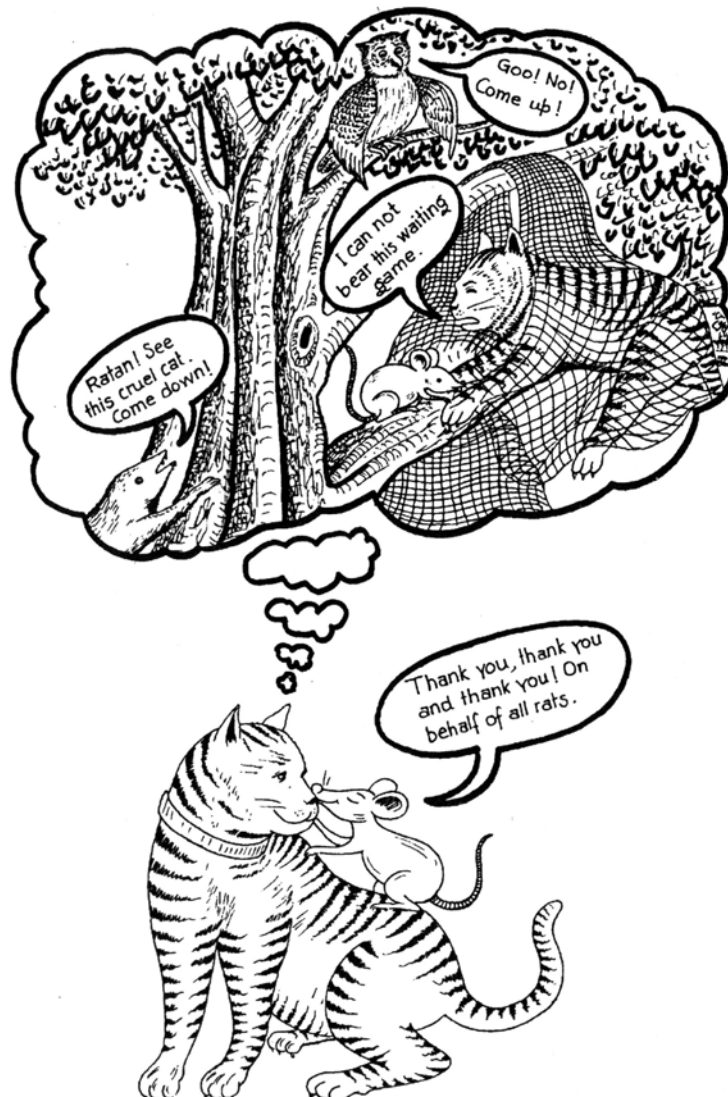
Ratan thought and said, "Dear Marjesh! Why don't you think of an escape route?" The cat enquired, "What is that?"

The rat replied, "You know that I have powerful teeth. I can cut the net and free you!"
The cat stared at the rat and became hopeful.

He smiled and said, "Ratan! Great! Good idea! Go ahead and cut this troublesome net! Come up friend! Come up!"

The rat, feeling a bit surprised, said, "Marjesh! How come you are calling me a friend today? You are my bitter enemy! The moment I come closer to the net, you will kill me."

The cat tried assuring, "No, my friend! My objective is to break free from the net and to avoid the dogs in the morning. So please come and help me!" He added further, "The moment I am set free, the mongoose and the owl will run away, and you too will be completely free!"



The rat smiled and asked, "What about you? You yourself will kill me!"

Marjesh convinced, "Okay, in that case, let there be a pact between us. You free me from this net and I will not only protect you from this ugly owl and merciless mongoose, but also shall take an oath never to kill you or the members of your family. You will be my ally and my friend forever!"

Ratan said thoughtfully, "But, Marjesh! Cats and rats are born enemies. Where is the friendship?" Ratan asked this to know the sincerity and commitment of Marjesh.

Marjesh, the cat, said reassuringly, *"Ratan! Friendship and enmity are situational. People become friends and foes because of a reason and a cause. Some people become friends in a given situation and become enemies when the situation changes. It all depends on time, place, situation and the person. Change in any one of them can transform the relationship. Friends, foes, confrontation, collaboration, competition and cooperation are all situational. Dear friend! Let us forget the past. Let us become collaborators for mutual benefit. Let both of us rescue each other."*

Mongoose and owl were listening attentively.

Ratan said, "Wonderful! What a great sermon on the tree! I'm afraid all this will change when the net is cut. When net is cut, friendship will be cut and I will be cut! Your wisdom will change into wickedness!"

The cat said, "No! No! Trust me. Trust and agreement are essential for any collaborative effort."

The rat said, "Wise cat! What is this trust and collaboration, please tell me more?" Marjesh said, *"Ratan! Any association or relationship can be one of the four types. It depends on the extent of trust and agreement. About this, I heard from a wise cat, Billeshwar, who came from Dwarka, long time back."*

When there is trust and agreement then two people become allies.

When there is trust but no agreement, people become opponents.

When there is no trust and no agreement, people become adversaries.

When there is agreement but there is no trust, people become slippery and undependable associates."

Allies help each other, opponents improve each other, adversaries kill each other and slippery associates undermine and trick each other.

Being allies is best, when there is complete agreement and trust. Being opponents 30% of the time and being allies 70% of the time is also healthy because opponents improve us.

Avoid the people with relationship of adversary and keep away from them, till trust develops. In case of slippery association, one has to be careful and alert because the moment agreement is broken, the associate becomes an adversary.

Ratan, one more thing! Trust ensures relationship. Agreement ensures results. Trust occurs when intentions are pure. When intentions are not pure, there is no trust. Agreement occurs when goals match. When goals are not matching there is no agreement.

Dear Ratan! Our goals match because we both want to save our lives. Our lives are in danger. Let us become partners!”

Mangesh, the mongoose, who was listening carefully, intervened, “Ratan! Do not believe this Marjesh, the cat. He is relating wonderful theories. He says that goals are matching. What about intentions? His intentions are not good. You cannot trust him. If you take his shelter, he will not be an ally but a strange slippery associate. The moment the net is cut and he becomes free, he will surely become adversary and he will kill you!”

The cat disliked what the mongoose said. The rat became thoughtful. Now, the owl joined the issue, “Well said Mangesh! This cat is an enemy of all the three of us. When he was free he roamed like a villain and always kept his eyes on us. Ratan! You should not help him at all. Let the hunter with his dogs come in the morning and teach him a lesson! Then we will all be free!”

Marjesh became petrified by the words of the mongoose and the owl. He thought it is over. Still we wanted to make a bold attempt. He said, “Ratan! Do not pay heed to these two blood-thirsty fellows. I have seen how ruthlessly this Gooban, the owl tears up and eats the small birds on the branches. You have seen how reckless Mangesh, the mongoose is. He has killed and chewed many rats, squirrels and even snakes. Because he has swallowed many snakes, his body, mind and even thoughts have become poisonous!”

Ratan, the rat began contemplating the pros and cons of the point of view of all the three – cat, owl and mongoose. Seeing Ratan lost in thought thus, Mangesh decided to persuade him further to obey him. He said, “Ratan! See this cruel cat. His victims are countless. Now, he is saying nice things to you just because he is in trouble. See, we three are not in trouble. The cat needs you now. After the need is over, you will become an object of the fulfillment, a sumptuous meal to fill his hungry appetite. Come down!” Saying this Mangesh moved up the trunk to get closer to the rat.

“Whoo! No!” shouted the owl. “Come up! That Mangesh is more dangerous than the cat. See his teeth. He is moving towards you. Ratan, think! He is your nearest enemy. There is no reason to trust him. Come up! I will give you some food!”

“Ratan! Do not go up! This owl will not give you any food. You will become his food,” yelled Mangesh.

“No!” said Gooban, “Just wait and see!” The owl went to the branches and returned with a pierced sparrow in its sharp double knife like beak and said to the rat, “Ratan! Come! let us share this delicacy!”

The rat saw the dead sparrow with dripping blood and shivered with fear. The rat imagined his own future if he went near Gooban, the owl. There was no question of going up. Should he go down! He looked down at the mongoose. The mongoose saw the opportunity and said, “Ratan! See the ferocity of the owl. So is in the case of the cat. Friend! Come down!” Then it moved up a little more and it grinned. Its teeth became visible and they were awful. The whole thing puzzled Ratan even more. He thought the situation was like that of devil, deep sea and dragon shark. “What must I do?” He thought.

"All three are equally dangerous. None will spare me, the moment an opportunity arises. While the owl and mongoose are not in danger, the cat is in danger. Befriending the owl or the mongoose means a risk, whereas, becoming a partner with the cat means both risk and opportunity. The risk is that the cat itself could kill me. The opportunity is that the cat may really be thankful and become my saviour. It would be great if it happens so! Thereupon, both mongoose and owl will never come near me under the protection of the powerful ally like a cat. So it is better to go near the cat and save him. At least I will become a rare example of saving the life of the enemy!"

The owl, cat and mongoose were observing the rat.

The cat said pleadingly, "Ratan! Only thing I can say is that I will be thankful. I will not hurt you in my life! Please help me. Come here."

"Come up!" said the owl and inched down.

"Come down!" said the mongoose and again inched up.

Ratan saw the game plan of mongoose. It was engaging him in talk and coming up step by step. The owl too was doing the same. The rat decided to join the cat. It said to the cat, "Marjeshji! Yes! Let me trust you. I will save you and you can save me!"

The cat said, "Done!"

Just when the cat was saying so, both the mongoose and the owl pounced on the rat, but the smart rat tricked them, sprang and landed on the cat.

The cat said, "Welcome!"

The rat said, "Thanks!"

The mongoose said, "Dirty rat!"

The owl said, "You are finished!"

Both the mongoose and owl did not go away. They wanted to see how long this strange partnership would last. The rat may desert the cat any time. Still there was a chance.

Marjesh said, "Ratan! You have risked your life and come near me! Be assured nothing will happen to you! You are my friend and partner. Now, you have become my saviour. Quickly cut the net. The strings of this net are very painful to me!"

Ratan said, "Marjeshji! Yes! I will definitely cut the strings but let me come out of great tension caused by those terrible fellows. I am in stress. Let me recover a bit!"

The cat said, "Alright! Take some time! But be considerate. In the meantime, let me tell you about friendship."

"That is nice" said the rat.

"A friend in need is a friend indeed" said the cat.

"A friend in deed is a friend indeed" repeated the rat.

"Friendship is accepting each other" said the cat.

"Friendship is Friend-ship. Both will have to sail together", said the rat.

"Friendship in success and failure is real friendship" said the cat.

"Friendship is..." "A friend..."

Mangesh and Gooban heard with rapt attention every word being uttered by the cat and the rat on friendship Upanishad.

The owl thought, "This cat is a great talker. The rat is being cheated by cat-talk!" The mongoose thought, "Let us see what happens to cat-rat friendship."

Unmindful of the watchful eyes of the owl and the mongoose, Ratan and Marjesh carried on their talk on friendship, partnership, reliability, commitment, sincerity, dedication, honesty, nobility, ahimsa (non-hurting), kindness, compassion and mutuality. Gradually tranquility restored and both slept.

It was dawn and the chirping of the birds woke them up. The visibly worried cat hurried Ratan, "It is already dawn. Come on! Do not delay, hunter will come!"

Ratan said calmly, "Don't worry! Still there is enough time. Haste makes waste! Tell me more about friendship!"

Marjesh got irritated, "No more talk on friendship. Walk the friendship. Walk the talk and then talk the walk. Demonstrate friendship in action and cut the strings. Delay is dangerous! Slow is blow."

The rat assured, "My teeth are very sharp and strong. In five minutes I will cut all the strings. Wait for a little more time!"

The restless cat said accusingly, "Ratan! Don't be over smart. Do not take me for granted. Do you think that I am a fool to wait till it is too late? Look down and up, that ugly owl and merciless mongoose are still waiting. Keep your word. Do not cheat!"

The rat said annoyingly, "Why this unholy and unwarranted haste. If I cut the strings now you will have me for your breakfast! Please wait!"

Tension mounted on Marjesh and this led to war of words between him and Ratan. The mongoose and owl felt convinced that at any point of time now, these allies may become adversaries and the rat will either jump down or move up.

The mongoose accepted the fact that patience pays, while the owl said to himself, "Wait and win!" They both became alert and ready for any eventuality.

Ratan realized that the situation was worsening, exceeding the limits of safe zone. Hence, weighing the circumstances, Ratan changed his tone, pitch, rhythm, and frequency. He said in a harmonious way, "Marjeshji! You just now said I am a dirty rat. Let me show you that I am not so dirty. I am starting my mission of freeing you. Here goes the first string!" Ratan with blade like teeth cut the strings like a sharp pair of scissors. Only one string remained. Ratan paused.

The sun rose above and the sky was bright.

The cat coaxed, "Proceed! Cut that string too!"

The rat pacified, "Marjeshji! Do not worry! I am dependable. I will fulfill my commitment. You will be free before the hunter or his dogs reach you. Please wait till we can have a glimpse of the hunter at a reliable distance. I'm scared, if I do it immediately, I'll be in danger. Sorry, in spite of your assurances, I need to be alert. I know, if I cut the string after the hunter arrives, you will be at great risk for me. Therefore, I've adopted a way which is neither dangerous to me nor to you. That is the middle path of Just In Time, which is called J.I.T.!"

The owl said, "You rat! Do not talk like the Buddha!"

The mongoose said, "Do not pose as if you are a management expert!"

Both Ratan and Marjesh ignored the owl and the mongoose.

Ratan explained, "Just in time, Just on time and Just at time are Just and Best. JIT, JOT, JAT are just best!"

Just then, they heard the barking dogs. This was clearly a signal of the approaching Cheerappan and his dogs Shunak, Shanak, Shainak and Shenak.

Cheerappan with his terrific moustache saw the fat cat, oversized owl and well built mongoose. He thanked his blessed stars. He released the dogs just 20 feet away from the tree and simultaneously took out his bow and arrow.

Ratan quickly began to cut the string. Shunak and Shanak rushed to attack Mangesh the mongoose. Cheerappan aimed the arrow at Gooban. Marjesh was waiting with readiness for Ratan to cut the last string.

Shanak reached Mangesh. Cheerappan released the arrow. Ratan bit the last string. Mangesh, the mongoose fled with tremendous speed. Ratan ran down and far away from Marjesh with lightning velocity. Gooban, the owl flew to safer heights. Marjesh, the cat leaped to safety, away from Cheerappan's reach.

Cheerappan, Shainak and Shenak reached the base of the tree. In a split second the mongoose escaped the dogs, owl escaped the arrow, cat escaped the net and the hunter and the rat escaped cat, owl, mongoose and dogs! Cheerappan and the dogs were greatly disappointed.

Ratti and the kids welcomed Ratan. The hunter with his dogs went away. The tree smiled.

The story is not over.

By evening, all returned to their respective dens. It was a rare day of freedom, and happiness for Marjesh and rat family. After the sunset, Marjesh came down, stood outside Ratan's dwelling and called out to Ratan, "Ratan! Thanks! Many thanks! I am forever indebted to you!"

Ratan said from inside, "It is all right! Whatever I did, I did to save myself. There is nothing to marvel about. You saved me and I saved you. It is okay!"

The cat said, "No! It is much more! You could have run away without cutting the last string when the dogs of the hunter attacked the mongoose!"

The rat said, "How could I do that? I was bound by my commitment. Word is word. Word is worth more than even a life. I just did what I promised you. Anyway! Congratulations! Now live happily! It is all over!"

Marjesh persisted, "No! It is not over! I have to express my gratitude to my dear and great friend Ratan. Dear Ratan! Be my guest. Tonight I invite you for dinner with your family. I shall be too happy to welcome you!"

A cold wave ran down Ratan's spine and he shivered. He said politely, "No! I will not come. There cannot be any friendship between cats and rats. I can see through your plot! You want to make me and my family your dinner!"

The cat felt offended and in a disheartening voice said, "Dear Ratan! You are forgetting our partnership, our deal and our agreement. What has happened to the mutual trust which we demonstrated only last night! Nothing has changed since then!"

The rat said, "Everything has changed. You did not kill me yesterday because you were under threat. Without that threat, you are a threat to me today. For me, yesterday you were an opportunity and today you are a threat. Threats can become opportunities and opportunities become threats whenever the situation changes. Please go away!"

Marjesh said with undeterred spirit, "Ratan! Reality is not so logical. Feel my heart. Friends in troubled times are friends forever. I assure you that you are my eternal friend. I will never hurt you. Here is my oath! I will never kill a rat in my life because you are the great rat that saved my life. This is my determination!"

Nothing could change Ratan's mindset. He said worriedly, "No! Dear Marjesh! A rat should never trust a cat, except in times of emergency like the incident yesterday. Now please go away. I am also a thankful person, but a cautious rat. I cannot and will not come near you."

Marjesh understood the finality in the tone of Ratan. The mongoose and the owl, who now came near were listening.

The rat continued, "Marjesh! My dear! Let me tell you what I have decided. Now, for me to live under this tree is not safe. Life is difficult for me because of the increased alertness of this mongoose, that owl and you also. Though this tree has been a mother for my family, we will leave it soon to go to a nearby town. Here, there is danger of predators, hunters and dogs. I advise you also to go

away from this tree because that hunter will not forget or forgive you. He will return with a much stronger net. For your own safety leave this place. I am thankful to you respected sir! Good Night! Bye, bye and no-see you!"

The story is not over.

Next day morning before dawn, Ratan with Ratti and kids left in search of a town, to a place which is relatively safe.

Marjesh saw, on the third day, Cheerappan coming towards the tree with his terrific dogs. He lost no time and moved up on to higher branches. The owl went further up and the mongoose remained hiding in the hole.

Cheerappan spread a more formidable, wider and stronger net on the upper portion of the trunk of the tree and went away to return early in the following morning. Marjesh saw the whole scene jumped down for a convenient branch and went away never to return. He remembered what Ratan had said and thought of milk, butter and cheese and of farm house about which he had heard from town cats visiting the jungle. The tree sighed and became sad because he would miss him too after the rats.

5. THE STORY OF WAHINI AND SURAJ

Six months passed.

Ratan with his family was happily residing in a house on the outskirts of Mahilaropya. This house of Suraj Thaman and his wife Wahini was an opportunity for him and his family with ample food like bread, honey, milk, cheese, butter, eggs, chicken pieces and other eatables. Other houses too had a lot to offer. They also made a good number of friends. The comforts and luxuries in this area increased the rat population.

Wahini complained to Suraj about more number of rats moving around the house and the menace they were creating. She called for urgency as Guruji was to visit them the next week. Suraj agreed to solve the rat problem with a quick and effective action plan.

Unaware of any kind of trap, as usual Ratan entered Wahini's kitchen in search of milk and bread. He saw, in a small, yet beautiful and new wire mesh house some bread, cheese and chicken pieces was placed. Their smell attracted him. With a strong urge he managed to enter the wire mesh house. No sooner he entered it, the door closed behind him. He was panic writ as he didn't know how to come out of it. Now, he felt like a prisoner. He was helpless and he cried.

6. THE STORY OF PACT FOR FRIENDSHIP

A couple of hours passed by, when he suddenly noticed a cat creeping in. He became even more frightened. He froze when he saw it approaching him after having thoroughly surveyed the room. The cat came closer, closely inspected him and raised a cry of joy. Ratan was startled on hearing the familiar voice. Cat said "Ratan!!!" They recognized one another.

Ratan enquired, "Marjesh! How are you?"

Marjesh said, "I am wonderful and happy. I am well taken care of by aunt Wahini. I always remember you. You did not visit me on that day."

Ratan remembered how he openly expressed his distrust of Marjesh. He felt guilty.

Ratan said, "I am trapped in this mechanism. This is the first time I am seeing and experiencing a rat trap. The chances of my escape seem remote. Ratti and young ones will be waiting for me. I may not see them again!"

Marjesh felt sorry for him. He then cat smiled and said, "Dear Ratan! Do not worry. I know about these traps. Let me see if I can help!"

The cat came forward put his paw on the trap door and bent it downwards. The door opened wide enough for Ratan to escape.

Marjesh cried, "Come out!" Ratan hesitated. "Come out! Ratan! Hurry up! The gardener Kunjanath may come any time!" insisted Marjesh.

Ratan gathered enough courage and crawled out touching cat leg through the entrance while Marjesh held the door. Ratan stared at Marjesh in disbelief and thankfulness.

Marjesh, the cat hurried him away saying, "Ratan! Run away as fast as possible since you have no trust in me!"

But Ratan went near Marjesh and said, "Marjeshji! Sorry! You are very noble. You have saved me!"

The cat said, "This is nothing. You saved me and I saved you!"

The rat said, "It is not the same! I saved you because there was an agreement. You saved me without any agreement! You are a Mahatma!"

The cat said, "No! Did I not take an oath that I would be thankful to you and I would not kill any rats? Since then, I have not killed any rat!"

Ratan said, "Thank you, thank you and thank you, on behalf of all rats!"

The cat kissed the rat. The rat climbed on the cat. Kunjanath opened the door. The cat jumped out of the window with the rat on its back. The rat thought, "Trust and agreement together are the spirit of partnership."

The banyan tree in the yard smiled to itself. The banyan tree in the backyard knew everything as it is connected to the Banyan tree in the jungle through morphogenetic field. Morphogenetic field is the field of God!

Great souls value their words more than their own lives. Trust and agreement are the essence of a great partnership. Enemies can become friends and true friends remain as friends beyond the situations.

SANDHIH SARVA MAHEE BHUJAAM
VIJAYINAAM ASTU PRAMODAH SADAA
SANTAH SANTUNIRAAPADAH
SUKRUTINA KIRTISHIRAM VARDHATAAM
NEETIRVAARA VASINI IVA
SATATAM VAKSHA STHALE SAMASTHITHAA
VAKRAM CHUMBATU MANTRINAAM
AHARAHA BHOODYAAN MAHANUTSAVAH

Let all victorious leaders gain the pacts,
Let the delight spread all the times,
Let good people without difficulties of any kind,
Let the reputation of people of noble works always enhance,
Let the lady morality living in the hearts
of wise counselors like a darling
Come out and be on their lips always,
Let there be great celebration every day.

This is the Tantra of Creating Friendship

III. Limited Friendships – Thoughtless Actions and Conflicts

1. THE STORY OF THREE MISTAKES

Vishnu Sharma said “After – Creating the Friends, Losing the Friends and Confronting the enemies you have to know about the Limited Friendship because of thoughtless actions.

There are three ways of thoughts and actions of thoughtful actions, limited thought actions, and thoughtless actions.”

Bahushakti said “What are the thoughtful actions, what are the limited thought actions and what are thoughtless actions?”

Vishnu Sharma said “All leaders tend to do three mistakes. First mistake is to assume that past practices are sufficient for present and future. The second mistake is to believe that the present trends will continue. The third mistake is to think that future is dangerous and full of threat because it is uncertain.

Dear princes! Past practices are not sufficient for present and future because the situation changes in time. New practices, better methods and innovative approaches are to be found out, adopted, applied and ensured.

Present trends will change, time is a big thief. It steals opportunities, things, freedom, and specially wealth. One has to be along with and ahead of changes and also the time by being preactive, proactive, process active and post active.

Future is not only full of danger, threat, and uncertainty but is also full of opportunities, support and unexpected blessings.

We have to prepare for the danger and threat and watch and work for opportunities and support. In that way you can become master of past, present and future.”

Ugrashakti said “Sir! How to transcend the past practices, utilise present situations and create better future?”

2. THE STORY OF THREE FISHES

Vishnu Sharma said, *“The continuity is reassuring. Satisfaction of security is present when continuity is assumed. Continuity and change are two aspects of reality. Change is hidden in everything and every system. Things change. Trends will end. End is hidden in trend. Let me tell you the episode of three fish of Thirthapuri lake.*

There was a huge lake near Thirthapuri in the Kingdom of Mahilaropya (Mantrakoota). It was a beautiful lake and the water was sweet. There was a weir for excess water to overflow during the rainy seasons. In summer the water remained below the level of the barrier. Three fish lived in the lake - ‘Dhirdadarshi’ (thoughtful visionary - who sees far into the future) ‘Samayasphurti’ (timely idea generator – who is a situational thinker) and ‘Mandabudhhi’ (slow thinker – the thoughtless, lazy, inactive member).

Dhirdadarshi was of medium built, gentle and prompt with ‘initiative’ and ‘finishiative.’ Samayasphurti was slim, quick and alert with ‘initiative.’ Manda Budhhi was overweight, slow and without ‘initiative’ and ‘finishiative.’ The three were great friends and most of the time together.

3. THE STORY OF DIRGADARSHI

One day during the rainy season, when the lake was full and water was overflowing, Dhirdadarshi – the visionary went for a stroll-swim and swam at surface level. He overheard the conversation between six well-built men. He heard them talking about fishing. He listened more attentively.

“That’s a good idea,” said the leader of the group. “Let us come back in summer when the water level is low with large nylon nets for fishing. Then we shall have better luck and succeed in having a big catch.” Others agreed unanimously.

Dhirdadarshi rushed to his friends and told them what he had heard a short while ago. “So what?” said Manda-buddhi. Samayasphurti was thoughtful. Dhirdadarshi advised, “Water is now flowing. Let us find a safer pasture. The over flowing water forms a stream and joins a river. It would be sensible to avail this new opportunity!”

Samayasphurti said, “What is the hurry? Let us see what happens then!” Mandabuddhi alleged “Dhirdadarshi! You are always creating problems by imaginary situations unnecessarily. Nothing is going to happen. Let us gladly continue in this lake. It is a known place, secure and safe.” He then went away and so did Samayasphurti.

On the contrary, Dhirdadarshi took a firm stand, went along the flowing waters across the weir into the stream and the river. He discovered a few fish swimming joyously in a wonderful hidden place near a reservoir where fishing is prohibited.

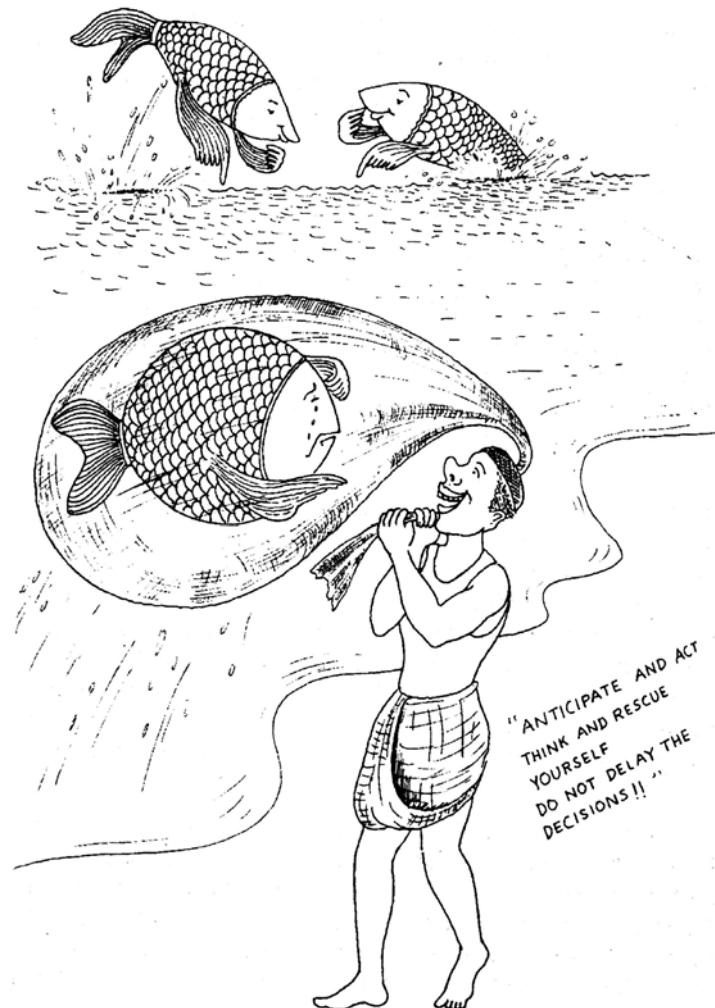
4. THE STORY OF SAMAYASPHURTI

Summer came and the water level fell steeply. The fishermen came in groups, spread their nets and caught fish. On one such instance, both Samayasphurti and Manda Bodhi got trapped. Samayasphurti thought and realized his foolishness. He became still and rigid. One of the fishermen, whose mindset was like Manda Buddhi saw Samayasphurti, picked it up, said, “Dead fish!” and threw it back in the lake.

Samayasphurti escaped. In the next rainy season, he followed Dhurgadarshi’s advice, crossed the barrier and swam along the stream into the river and reached the safe waters where he was happy to meet his old friend.

5. THE STORY OF MANDHABUDDHI

On the other hand, when Mandabuddhi was caught it kept jumping with anger and agitation. Another fisherman saw him, picked it up and said, “This is big! This is fat! This will be tasty. Let us send it to Royal Kitchen of Mahilaropya.” Mandabuddhi travelled in a bucket of water to the Royal kitchen where it became part of a delicious dinner.”



The teacher, Vishnu Sharma was glad to see the joy writ on the faces of his learners. He concluded, *“The thoughtful way is to know that the present trend will end. One must prepare for the worst and endeavour for the best. What will occur is differently better future.”*

Anticipate and act. Think and rescue yourself. Do not delay the decisions.

Let the people learn from the past, now
Let the people act and contribute, now
Let the people think for better future, now
Let the people be responsible for every now

This is the Tantra of Limited Friendship

Love and Dedication

One week before the time limit of six months was coming to become reality, the great teacher Vishnu Sharma concluded the wisdom of Panchatantra, the five approaches.

They invested the remaining six days moving freely, enjoying the ashram and recollecting and renarrating the stories and absorbing the values, principles, morals and lessons of life.

On the morning of the day before their departure they came to see him and did pranams to him.

Bahushakti, Ugrashakti and Anantashakti sat before the teacher with folded hands.

Bahushakti said, “Most venerated Gurudev! You have been our father, mother, teacher and grandfather for these immortal six months.

You have introduced us to role models, noble leaders, examples of excellence and path-makers like Chitragreeva, Laghupatana, Karataka, Sridhar Babu, Sthirajivi, Raktaaksha, Marjesh, Ratan, Bhaluji and Dhirdadrishti and specially yourself, Shri Vishnu Sharma who advise strove for win-win situation with compassion and goodwill towards all without any selfish interest.

You have nurtured, authorized and empowered us so that we become trustworthy caretakers of the kingdom and beyond. You have given this empowerment and wisdom without any returns or expctations.

We are feeling like Sanjivaka, who was unable to choose between Srinivas Babu and Vardhamana!

We are unable to leave and we also want to go and be with and assist our great father and the responsible king. We cannot express our gratitude to you. But please accept our this offering.

They stood up and chanted melodiously.

“AGNAANA TIMIRAANDASCHA
GNAANANJANA SHALAAKAYAA

CHAKSHUR UNMEELITAM YENA
TASMAI SRI GURAVEN NAMAH"

"To that guru who opens the eyes of the learners with the ointment of knowledge and wisdom and removes the darkness of ignorance, this is our prostrations and pranams."

They all, together, went near the feet of their master and put their heads on his lotus feet and remained there for some time, which looked like eternity. Streams of warm tears showered on the lotus feet of the master. They were blessed with rain of joyful and loveful drops of nectar from the eyes of their guru.

A cool shower of rain descended on the aashram.

Eternal Wisdom

PRAALEYADREH SUTAAYAAH PRANAYA
NIVASATIH CHANDRAMOULISSA YAAVAD
YAAVAT LAXMEEH MURAAAREE JALADA IVA
TATEEVAH MAANASE VISPHURANNTEE
YAAVAT SWARNAACHALO AYAM DAVADAHUA
SAMO YASYA SOORYAH SPHULINGAH
TAAVAN NARAYANENA PRACHARATU
RACHITAH SANGRAHO IYAM KATHAAVAAN

H.U. IV-141

As long as Lord Shiva the storehouse of
Love to Parvatidevi is present
As long as Laxmidevi resides
In the heart of Lord Vishnu like lightning in the cloud
As long as the mount Meru along with
Lord Sun as the great ball of light exists
Let this collection of stories authored by
Narayana spread in this world.

This is That
This (Story) is That (Spirit)

Women and men are partners in Progress of Humanity. The partnership is almost balanced with 51% for women and 49% for men. A new age is emerging where women and men are shining more and more. Women are unexpected force with great impact.

Women are source for inspiration, support and contribution. There are many many exemplary leaders like Jabala, Sujata, Vagumbrani, Rishikas of Rigveda, Rudrama Devi, Chandbibbi, Jhansi Laxmi, Sarojini Naidu, Indira Gandhi, Sirimavo, Margaret Thatcher, Kiran Bedi, Anu Aga, Kiran Muzumdar and Sujana Devi. Teen Moorti of Elephanta Caves is a fantastic representation of Human Personality. There is a misconception that Teen moorti represents Brahma, Vishnu and Maheshwar. Actually it represents the Male, Female and Combined Personalities of Human being.

Thus Teen Moorti is Woman, Man and Human.

Woman themselves are three aspects of Source, Force and Resource in the form of Saraswati, Parvati and Laxmi.

Knowledge as the source is extolled in Rigveda. As per Rigveda knowledge purifies and creates prosperity. Knowledge inspires and enlightens. Knowledge is like a river and is the means for reformation, enlightenment and understanding. Woman leaders are to be source for improvement, prosperity, inspiration and understanding. Knowledge is past, information is present, Ideas are future and Solutions are Continuity. Women can be masters of past, present, future and continuity through Knowledge, Information, Ideas and Solutions.

Ashta Laxmi is the process of wealth generation through Adi Laxmi (Capital), Dhanya Laxmi (Consumables), Jana Laxmi (People), Gaja Laxmi (Speed, Transportation), Dhairya Laxmi (Courage, Risk taking ability), Vijaya Laxmi (Education and Training) and Dhana Laxmi (Profits and Reserves).

Vidya Laxmi (Education / Training) improves all Laxmis and Dhana Laxmi (Profits / Reserves) are added to Adi Laxmi (Capital). Knowledge and wealth are to be utilized for well being of Society through Parahita Chinta (Noble Thoughts), Paropkaar (Noble actions), Pramodabhav (Noble Relations), Pratigna (Noble Determination) and Prashant (Noble peace).

For Knowledge, wealth generation and service to society let we women and men join to move from “Sangharsh” (Conflict) to “Samanvay” (Collaboration) in the spirit of “Asatoma Sadgamaya”.

WOMEN – FORCE AND SOURCE

1. Women and men are partners in progress of humanity.
2. The partnership is almost balanced women – 51% men – 49%
3. A new age is emerging – already emerged – where women are shining more and more.
4. Women are a Force – an unexpected force – with great impact.
5. Women are Source – for inspiration, support and contribution.
6. Women are Exemplary Leaders – Jabala, Sujata, Vagumbrani, Rishikas, Rudramadevi, Chandbibi, Jhansi Laxmi, Sarojini Naidu, Indira Gandhi, Sirimavo, Margaret Thatcher, Kiran Bedi, Anu Aga, Kiran Muzumdar, Sujana Devi.



Women and Men

- Ardha Naareeshwar: Women as equal partner of man
- Ardha Nareshwari: Man as equal partner of woman
- Poorna Naari Nareshwar: Full (man + woman)
- Poorna Nara Nareshwari: Full (woman + man)
- Teen Moorti: Woman, man and human
- Teen Moorti: Source, force and resource

Woman as Teen Moorti

Saraswati	——	Source
Parvati	——	Force
Laxmi	——	Resource

Knowledge – Saraswati

1.	“PAVAKA NA SARASWATI VAAJIBHIR VAAJINI VATI YAGNAM VASHTU DHIYA VASU”	Knowledge purifies and creates prosperity
2.	“CHODAYITRI SUNTRUTANAAM CHETANTI SUMATEENAAM YAGNAM DADHE SARASWATI”	Knowledge inspires knowledge enlightens
3.	“MAHO ARNA SARASWATI PRA CHETAYATI KETUNAA DHIYO VISHWAA VIRAJATI”	Knowledge is like river. Knowledge reforms with enlightenment and understanding

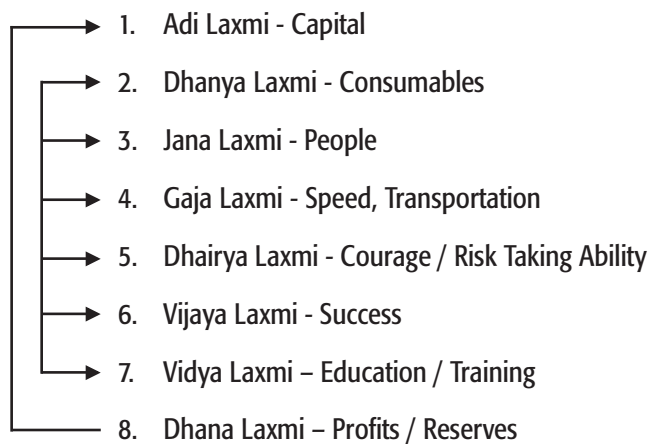
(R.V. I-III-10-12)

Knowledge

Knowledge	——	Past
Information	——	Present
Ideas	——	Future
Solutions	——	Continuity

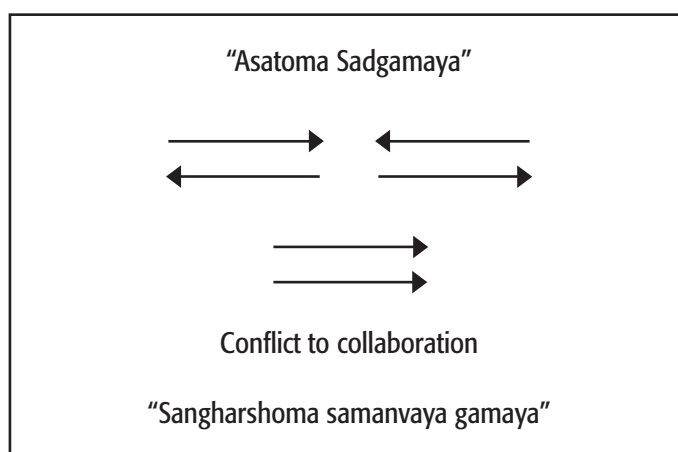
Wealth Generation

Ashta Laxmi

- 
- A diagram showing eight arrows pointing to a list of items. The arrows originate from a single point on the left and branch out to point to each item in the list.
1. Adi Laxmi - Capital
 2. Dhanya Laxmi - Consumables
 3. Jana Laxmi - People
 4. Gaja Laxmi - Speed, Transportation
 5. Dhairya Laxmi - Courage / Risk Taking Ability
 6. Vijaya Laxmi - Success
 7. Vidya Laxmi - Education / Training
 8. Dhana Laxmi - Profits / Reserves

Service to Society

Parahita Chinta	——	Noble Thoughts
Paropakaar	——	Noble Actions
Pramoda Bhav	——	Noble Relations
Pratigna	——	Noble Determination
Prashaant	——	Noble Peace



This is that
This (collaboration) is that (consciousness)

I am	Me
You are	Me
We are	Me
All are	Me
He is	Me
She is	Me
This is	Me
That is	Me
Everyone is	Me
Everything is	Me
No thing is	Me
Only One is	Me

Yoga for Awakening the Powers Within **Practicing Yoga as a Way of Life**

8-10-2015

1. Introduction

Pranams and respects to all elders, goodwill and friendship to all colleagues and love and best wishes to all young ones.

It gives immense joy to me once again to be here for this 23rd Management Week on “Practicing Yoga as a Way of Life”. The AMA Week is a celebration of knowledge, information, ideas and solutions. Knowledge is past, information is present, ideas are future and solutions are eternal. Alignment of knowledge, information, and ideas to create solutions is yoga of past, present and future for long term contributions.

Let us once again thank AMA, Mamata-AMA Centre for Indian Wisdom for Management and Mukesh Patel-AMA Academy for Public Speaking and Personality Development, the President and Members of Managing Committee and the yogic combination of Shri Mukesh Patel and Shri K.K. Nair, which is the combination of vision and mission, inspiration and implementation, direction and dynamism and consciousness and contribution.

Yoga is concentration, yoga is alignment, yoga is joining, yoga is synchronicity. Yoga is a way, faith, method and system for awakening and directing all powers within towards purpose, mission, objective and goal.

For Yoga and Meditation being accepted, as spiritual practices, for human beings to rise to spiritual beings of higher level, at international levels we have to be grateful to Honourable Shri Narendrabhai Modi our stable and able Prime Minister and to great masters and visionaries Maharshi Patanjali, Maharshi Vyasa, Bhagvan Buddha and Bhagvan Mahavir Prabhu, Shri Adi Shankaracharya, Swami Kaivalyananda, Swami Shivananda, Swami Satyananda, Swami Adhyatmananda, Swami Vidya Prakashananda Giriji, Shri Satyanarayan Goenka, Shri Shri Ravi Shankar and a great chain of masters and teachers.

“YOGAH CHITTAVRUTTI NIRODHAH”.

– Patanjali, I-2

“Arresting the waverings of mind is yoga”.

Unstable mind harms and stable mind helps. Stabilising the mind leads to awakening of the inner powers.

Bhagwad Gita summarises the powers within for human being:

“INDIRYANI PARAANYAAHU
INDRIYEBHYAH PARAM MANAH,
MANASASTU PARAA BUDDHIH
YOU BUDDHE PARATASTU SAH.

– Gita, III-4

“Organs, it said, are much great
More than organs, mind is great
More than mind, intellect is great
Greater than intellect is self, That Ultimate.”

It means Body is great, Mind is more great, Intellect is much more great and the self the spirit is greater than all. Thus within each one of us are physical power, emotional power, intellectual power and spiritual power packed in our body, mind, intellect and our inner self.

These four powers are distributed in seven centres of our body in the form of seven chakras which are together called Kundalini Power.

2. Kundalini – Powers Within

Power of a Person

Human being is blessed with enormous self power which is internal power. That power is hidden inside him. This is called Shakti. That way every person is not only a Sriman but a shaktiman too. That Shakti is called Kundalini Shakti or Kundalini power.

Human being is the most evolved one amongst all living beings. He is the being with integrated consciousness junctions of physical, emotional, intellectual and spiritual energies. Human is the effective result of intermixed compounded complex of five elements – Earth, Water, Energy, Air and Space along with body, mind, intellect and consciousness. In each person powers of female and male natures are interwoven. Body is the consciousness temple built with five organs, mind, intellect and spirit.

There are seven power centres within each man. These seven centres are the seven powers or energy fields called Chakras.

1. Mooladhara Chakra – Root Chakra

From the feet to the thighs and the base is the field of Mooladhara Chakra. With the help of gravity force keeping the body stable and able, this root field is the foundation for power of a person. This root power field is called Mooladhara Chakra or Root Chakra. This Mooladhara field is both stable and strong. It is stable with the strength to stand, sit and sleep or to stay in any position. It keeps the body stable while walking, standing, running, sprinting or jumping. This is located at the bottom of the back bone. This is the root from which the power structure of the body rises.

2. Swadhishtana Chakra – Sex Chakra

This is the field of creation power. This is the place where congeniality and happiness arise from the combinations of male and female natures. This is the seat of self creation, swadhishtana. This chakra provides flexibility of congeniality, co-creation, co-operation, co-conclusion and co-existence. This chakra is located above the root chakra where the nerves from the sex organs join up in the back bone.

3. Manipura or Power Chakra

This is the field of energy, dynamism, drive and motion. This is the gut power. This is the power house giving drive to the rest of the six powers. Man moves, acts, works, accomplishes and speeds up because of this power chakra. This is the centre of motion power. Motivation gets expressed by the drive caused by this chakra. This is the power house for health, strength, work, speed, position and role power.

4. Anahata Chakra – The Heart Chakra

Above the previous three chakras, up along the back bone near the heart is Anahata Chakra - The heart chakra. This is the centre for sympathy, compassion, empathy, kindness, love, dedication, devotion, trust and goodwill. This is the fourth Chakra in the middle of seven chakras. This is the balancing centre for all internal power.

For human relations, service, friendship, commitment, dependability this is the centre. It also provides the emotional fuel for all our motivational drives. This helps us to be lovable and dedicated. It also helps us to be trusting, caring and loving others.

5. Vishuddhi Chakra – Throat Chakra

Above the heart chakra at the place where the back bone joins the bottom portion of throat is the centre of Vishuddhi chakra, the throat chakra. This is the field of communication, language, knowledge, speech and declarations. For harsh, sweet and powerful words, oration and for inspiring and motivating speeches, this is the centre. This chakra helps us to be knowing and communicating and also helps us to be wise and to interact with others.

6. Agna Chakra – The Concentration Chakra

Rising above throat, the centre of insight is reached. This is Agna Chakra, concentration chakra where insight of the inner God of insight shines in silence. This is located near the centre of forehead. This is the field of meditation and power of cognition and vision. This is one of the prime resources in providing drive, determination, mobilization in our motivation process and powers our actions to reach the goal and completion.

All our inspirations, insights, foresights and far-sights are visualized in this Agna Chakra. It helps us to be concentrated and focused and helps us in directing and guiding others.

SEVEN STORIED TOWER

7. This is Terrace open to cosmos on the top of all the six floors. This is the place of thousand light currents making it a universal temple place. This is above the center of head and is the location of Soul, Self and Atma. This is transcendental in nature and has the quality of united male-femaleness. BECOME AND BE. Silence is the call bell.
6. The Meditation center on 6th floor of our tower is the Intuition Chakra located in the center of head behind the center between eyebrows. This is the place of absorption, concentration, meditation with intuition, insight and in-light. Essence in nature is female form. CONCENTRATE AND CONQUEST. AUM is the call bell.
5. Fifth floor of our seven storied tower is the communication centre, the throat Chakra located in throat. Discussions, speech, throat power, communications, knowledge, intelligence are in this Chakra with space form. Male quality. COMMUNICATE and CONVINCE. HHum is the call bell.
4. Love compassion, kindness, empathy, ensuring harmonious human relations is this heart Chakra. This is heart and is the HRD center on the forth floor of our tower. Air nature. Female quality. LOVE-GIVE-LIVE. YYUM is the call bell.
3. Powerful, strong body strength, mind power together creating determination for work success with gut power is the Fire Chakra located behind the navel. This is third floor of our tower. This is power house and work centre fire nature male quality. DRIVE-STRIVE AND ACHIEVE. RRUM is the call bell.
2. With happy, pleasurable female-male relations with ability to create new life and making life a flowing river of united happiness is this sex Chakra located below the navel. Bed room of our tower. Water nature female quality. FLOWING AND PLEASURABLE. VVUM is the call bell.
1. Based on ground reality being strong and stable is the foundation of root Chakra located at the base of back exit organ. This is the ground floor of 7-level tower. Ground floor – instinct - living room. Earth nature. Male quality. STABLE AND STRONG GROUND. LLUM is the call bell.



7. Sahasrara Chakra – Crown Chakra

The inspiration field of this mystic chakra which creates currents of inspirations for the insights in the sixth chakra is just above the spiritual centre opening on the top of the head. This is called Brahma Randhra, the cosmic hole. This is the Sahasrara chakra of the Supreme consciousness and Supreme energy. This is the field of thousand currents, thousand experiences and thousand super unseen visions. This chakra empowers us to be charged and enthusiastic and helps us to be inspiring and encouraging.

This way human being has got all the equipment, resources and the powers to get started, move, mobilize and achieve apparently impossible missions.

Seven Stage Power Kundalini Shakti

No.	Chakra	Female	Male	Lever	Quality	Centres	Beeja	Colour	Swara	Petals	
7	Sahasrara Spirit Self	Female	Male	Terrace (Consciousness)	Inspiration	Cosmic Field		Violet	Ni		Complete Conscious- ness
6	Ajna Concentration Mind/Intellect	F		Meditation Center (Concentration Insight)	Insight	Brain Center	Aum	Indigo	Da	2	Female Power
5	Vishuddhi Communication Space		M	Communication Center (Knowledge Information/Ideas)	Intelligence	Throat Center	Hum	Blue	Pa	16	Male Conscious- ness
4	Anahata Love Air	F		Compassion Center (Love)	Intuition Intension	Chest Center	Yum	Green	Ma	12	Female Power
3	Manipura Power Fire		M	Work Center (Well-work)	Intensity	Belly Center	Rum	Yellow	Ga	10	Male Conscious- ness
2	Swaadhistana Pleasure Water	F		Bedroom (Partnership)	Intimacy	Creation Center	Vum	Orange	Ri	6	Female Power
1	Mooladhara Root Earth		M	Ground Floor (Solid Ground)	Instinct	Bottom Center	Lum	Red	Sa	4	Male Conscious- ness

Chakras The Power Centres

Chakra	1 Mooladhara	2 Swadhishtana	3 Manipura	4 Anahata	5 Vishudhi	6 Agna	7 Sahasrara
Centre of nerves	Base of backbone (Adrenal)	Below Navel (Gonad)	Navel (Pancreas)	Heart (thymus)	Throat (Thyroid)	Centre of eyebrows (Pituitary)	Top of the head (Pineal)
Leaves of lotus	4	6	10	12	16	2	Many
Essence	Earth	Water	Fire	Air	Space	Great	Beyond Essence
Nature Guna	Smell	Taste	Form	Touch	Sound	Symphony	Experience
Sense Organ	Nose	Tongue	Eye	Skin	Ears	Mind	Consciousness
Work Organ	Exit Base	Sex Organs	Legs	Hands	Speech	Mind	Consciousness
Colour	R Red	O Orange	Y Yellow	G Green	B Blue	I Indigo	V Violet
World	Bhu	Bhuva	Suva	Maha	Jana	Tapa	Satyam
Devata	Ganapathi	Brahma	Vishnu	Maheshwara	Jivatma	Sadguru	Parabrahma
Seed	Lum	Vum	Rum	Yam	Ham	Aum	Silence
Seed Letters	VUM, SHHUM, SHUM, SUM	BUM, BHUM, MUM, YAM, RUM, LUM	DUM, DHUM, NHUM, TUM, TADUM, DUM, DHUM, NUM, PUM, PHUM	KUM, KHUM, GUM, GHUM, GNUM, CHUM, CHHUM, JUM, JHUM, JNUM, TUM, THUM	AM, AAM, IM, EEM, UM, UUM, RUM, RHUUM, LUM, LOOM, EM, AEM, OM, AUM, UM, AHAM	HUM, KSHUM	SILENCE

Scientifically the seven chakras are based around the seven biological centres of Adrenel, Gonad, Pancreas, Thymus, Thyroid, Pitutary and Penial glands.

KUNDALINI – RISING CONSCIOUS ENERGY

This shakti of Kundalini is like thousand hooded serpent which is coiled in the Root chakra and which can wake up and rise through whole body and seven chakras by an ignition, a cause which sparks the spirit for an inspiration and that becomes a situation of great experience.

This internal power of Kundalini is present in all living beings, all organisms, all organisations including corporations of business and industry.

3. Corporate Kundalini

Organisational Power

The Corporate Power is distributed at different levels for creating the network of resources for inspiration, insights, intelligence, intention, intensity, intimacy and implementation.

An organization which is awakened and vibrating will be a self motivated and self motivating entity, capable of creating a culture for attaining outstanding results through inspiration, vision, mission, plan and fulfilment.

This is the Motivation Power Personality of an enterprise.

1. Work Force

Work Force is the Moolaadhara Chakra, the source of instinct – the inclination to endeavour, work, contribute and excel and it is also the foundation of an organization. This is the root cause for the value addition and is the basis for all progress.

Work Force has to be stable, strong, supporting and backing.

2. Public Relations Management

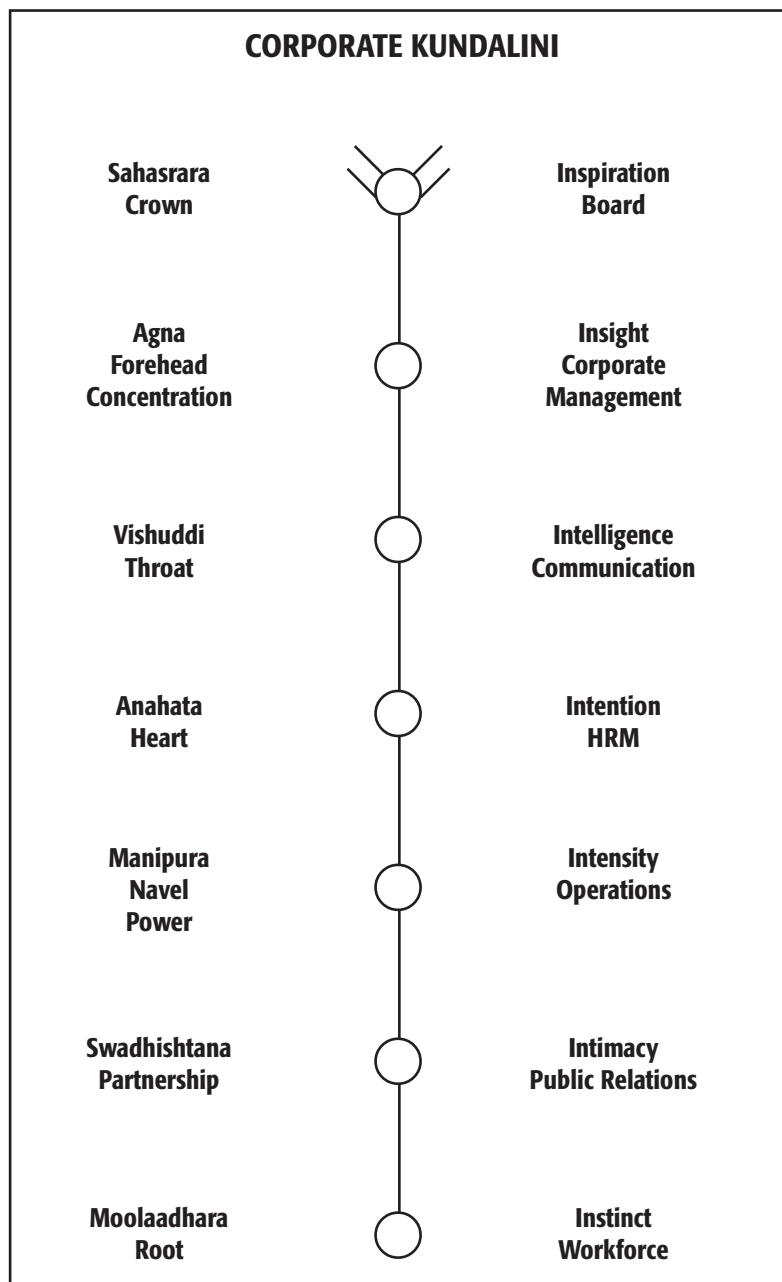
Public Relations Management is the source of intimacy – Swadhishtana Chakra, the procreation nerve centre, which is the partnership and friendship centre. Public relations management needs to develop a spirit of partnership for sharing and mutual benefits with all stake holders.

The public relations management has to be flexible, adjusting, accommodating and cooperative.

3. Operations Management

Operation Management is the source of intensity and power – Manipura Chakra, the navel. Operations have to be the power and energy centre for endeavour, work, contributions for results in different functions and areas. This is the place for generating material, quantitative and qualitative results for value addition.

The Operations management has to be empowering, recognizing, energetic and dynamic.



4. Human Relations Management

Human Relations Management is the source of intention — Anahata Chakra, the heart. HRM has to ensure human potentials enfoldment, human relations development, nurture and take care of the growth and well being of people. From induction to retirement, people need to be made comfortable, congenial, confident and cared for.

HRM has to be trusting, caring, lovable and dedicated.

5. Communications Management

Communications Management is the source of intelligence and information — the Vishuddhi

Chakra, the throat. Communications Management is to be the centre of knowledge, information, ideas and solutions.

Communications Management has to be wise, experienced, communicating and knowledgeable.

6. Corporate Management

Corporate Management is the source of insight — the Agna Chakra, the forehead. It has to create and share the vision of the organization.

The Corporate Management has to be directing, guiding, concentrating and focused.

7. Board

The Board is the source of inspiration — the Sahasrara Chakra, the crown. The Board has to have the Supreme energy for charging the entire organization with its own inspiration. The Board has to be inspiring, encouraging, charged and enthusiastic.

Thus, when the powers of different functions and levels are aligned and empowered the Corporate Kundalini will be awakened and organisations will succeed with awakened powers within.

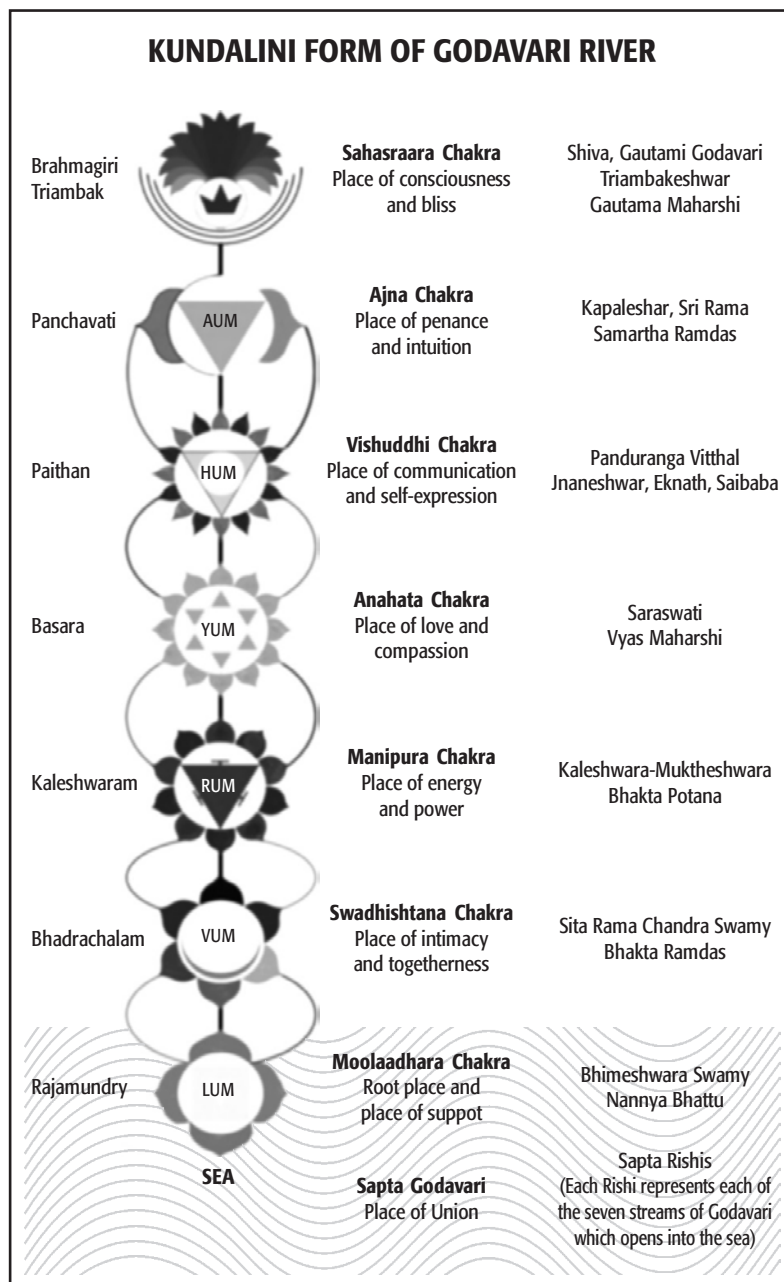
4. Kundalini of Godavari River

All the rivers which we consider as purifying and divine being are the currents of Kundalini power.

Below is the personal experience of the author about the Kundalini form of River Mother Godavari, the most illustrious river of South India.

It was the eleventh day of our parikrama of the nectar-like flowing Godavari River along with inspiring life partner Smt. Sujanadevi. All of a sudden woke up at 3. 00 a.m. Body, mind and intellect of me were flowing with an enlightening consciousness. A supra secret unfolded and a new realization dawned on me.

Many revelations unfolded and flashed in my inner being – Gautami Godavari is an entity of Kundalini; its parikrama is an ultimate manifestation of the seven chakras; and it is the secret confirmation of having a glimpse of the Saptarishis. A strong vibration within me was like the Godavari's perennial flow of knowledge and the collective flow of the various aspects of the sadgurus (great masters) in a single stream. Kundalini within me now was fully awakened to become the illumination in the Sahasraara Chakra; the experience in the Ajna Chakra; understanding in the Vishuddhi Chakra; joy in the heart in the Anaahata Chakra; power in the Manipura Chakra; the feeling of love in the Swadhishtana Chakra; and the firm belief in the Mulaadhara Chakra. The entire thing was simply amazing and stupefying. A good number of gurus, renowned masters who had made great contributions to the spiritual upliftment of the world and its people have been born along the river Godavari which extends from Brahmagiri to



the Bay of Bengal. Not only then, even today and in the years to come we have and shall have many more adorable masters.

Gautama Maharshi and Goraknath are regarded as the revered gurus in Brahmagiri and Triambak. Likewise, Nivruttinath in Triambakehwar, Samartha Ramdas and Yeshwant Maharaj in Nasik and Panchavati, are the gurus.

Sant Jnaneshwar, Eknath Maharaj, Saibaba and Janabai in Paithan; Guru Gobind Singh in Nanded; Seshappa Kavi, Moteram Krishna Sastry and Shri Janardhananda Swami in Dharmapuri; Rangi Rami, Devarakonda Rami, Muddu Balambhattu, Narayana Sastri, Hare Rama Swami, Muddu Ramakrishnaya, Vajjala Sidhanti in Manthani are some of the great masters.

In the Karimnagar and Warangal region the great poet Potanna, Vanamamalai Vardacharyulu in Chennur and Adi Kavi Nannayya, Tirupati Venkata Kavulu, and Sir Arthur Cotton in Rajamundry are the most honourable masters. At the place where the Godavari finally merges with the sea, the Saptarishis are the gurus.

Hence, the river Godavari is the flowing river of knowledge and sadgurus.

Hence the river Godavari is a flowing river of consciousness and knowledge and is an effluence of great masters.

When we dip in a river the energy fields of the river charge us and empower us.

5. Kundalini as Flower

Every living being is the expression of the form of Kundalini power. That means each one of us, each living being is the mother Kundalini.

The human being, an animal, a bird and a flower are the personifications of Kundalini Power – Maa Shakti.

Every Sahasranaam finally defines and extols the personification of the deity concerned. In Vishnu Sahasranaam in final verse, the personification of Lord Vishnu is extolled as holding the conch, sword, discus, bow and mace with four hands and pleasant smile.

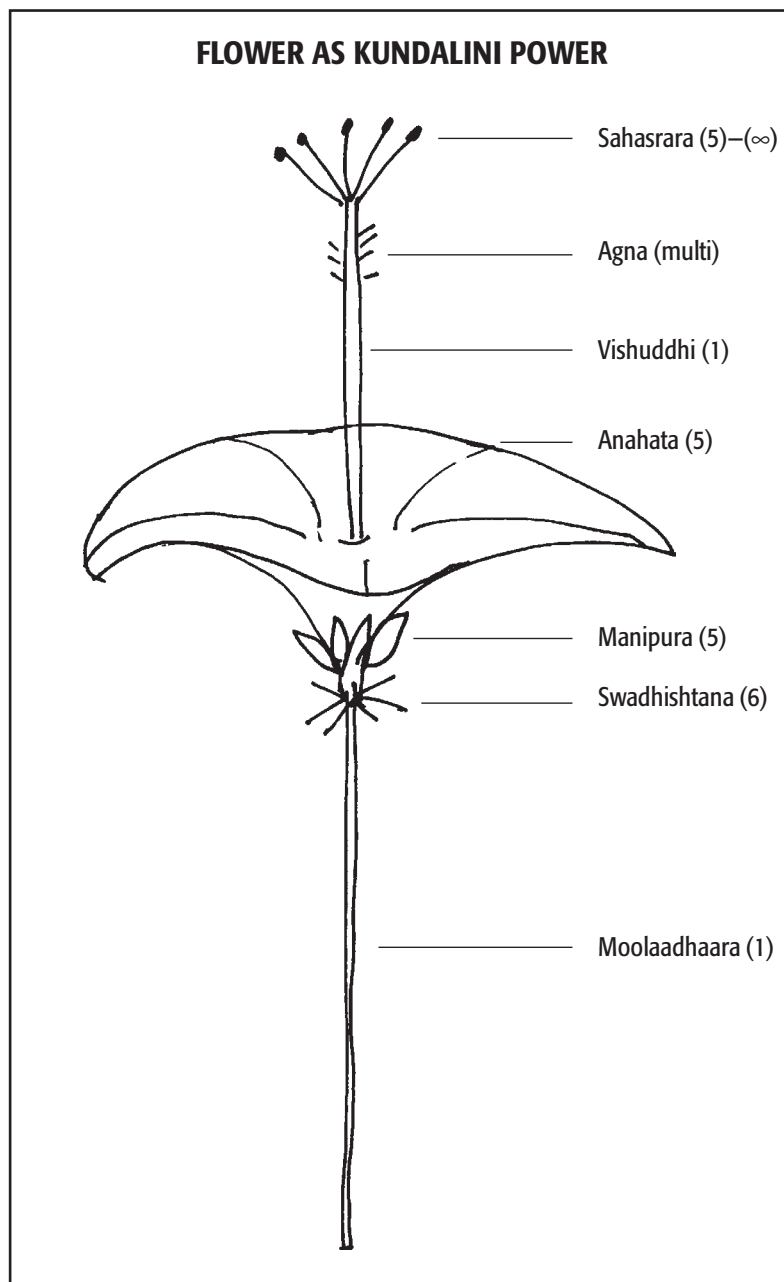
However, in Lalita Sahasranam at the place where the form of mother is extolled, instead of a divine personality the form of Bandhuka flower (like Mandaara flower) is extolled.

“BANDHUKA KUSUMA PRAKHYAA
BAALAA LEELA VINODINEE
SUMANGALEE SUKHAKAREE
SUVESAADHYAA SUVAASINEE.

- Verse 177

“With brightness of red Bandhuka (Mandara) flower, which itself is the integrated form with Moolaadhara (root branch), Swadhishtana (6 thin leaves like a joint), Manipura (5 green supporting power leaves giving support to the petals of flower), Anahata (5 wonderful colour leaves, together appearing like a frock or saree of Devi). Vishuddhi (the stem with delicate ray like thread stick), Agnaa (the portion of pollination points with concentrated essence of honey with scent and fragrance) and Sahasrara (5 projections with fruit like containers containing thousands of future seeds to be grown as gardens and forests of Bandhuka plants), which is youthful, enjoying the play of creation, auspicious, pleasant, with wonderful appearance, fragrant Devi (flower!).

Thus flower as a Kundalini power is verily the mother Lalita Devi. Thus each flower, each tree, each living being, each human being and each one of us, which means each one of you is the package of a great collection of powers within.



Then, through practicing yoga as a way of life each one of us can awaken that Kundalini powers within.

6. Kundalini Pranaayama

Kundalini powers can be awakened through Pranayaama – the breath control meditation.

Kundalini Pranayama

I. Individual Chakra Meditation. Seated in a comfortable position.

1. Concentrate on Root Chakra Centre at the back exit point and take up the air from feet to the Mooladhara centre and then release saying, “LLUMM” slowly. Repeat this 7 times.
 2. Concentrate the vision on Sex Chakra centre, below the navel, and take in the air and fill the air at that centre and release with sound of “VVUMM” slowly take the vision to ground. Repeat this 7 times.
 3. Concentrate on power Chakra and take up the air from feet up to the power chakra and release the air with sound of “RRUMM” slowly. Repeat this 7 times.
 4. Take the air and concentration from feet to heart and fill the chest with air and release the air slowly with sound of “YYUMM” slowly. Repeat this 7 times.
 5. Take the air and concentration from feet to throat and release the air with sound of “HUMMM” slowly. Repeat this 7 times
 6. Take the air and concentration from feet to the centre of head behind the middle of eyebrows and release the air with sound of “AUMMM” slowly. Repeat this 7 times.
 7. Take up the air and concentration up to the top of head and slowly release the air without any sound. And experience the silence. Repeat this 7 times.
- II. Take the concentration through seven centres with sounds of “LLUMM”, “VVUMM”, “RRUMM”, “YYUMM”, “HUMM”, “AUMM” and “silence” as a continues process, Repeat this 10 times
- III. Take the air up to the centre behind the eyebrows, hold and release with sound of “AUMM” slowly. This is AUMM pranayama. Repeat this 10 times.

7. The Four Super Power Centres

Actually the seven chakras of inner power are centred in four centres of centre of belly (naval), heart, throat and top of head.

The powers within are fire in the belly, warmth in the heart and spark in the head.

Fire in the belly means the power to work, perform, contribute and excel.

Warmth in the heart means power contact, relate, team up and love.

Smile in the face means clarity, understanding, knowledge and wisdom.

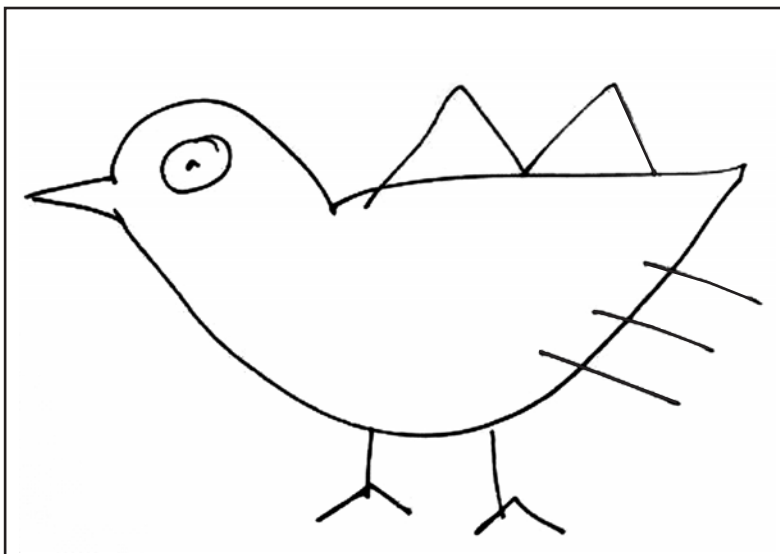
Spark in the head means idea, innovation, creativity and inspiration.

The Universal Human and Quality Beyond IQ illustrates how to awaken these powers.

8. Quality Beyond IQ

The four keys to open the four power centres are time, love, truth and responsibility.

“Quality Beyond IQ” illustrates how the four inner powers can be released.



What appears is a bird.

What is felt is good or not good.

What is thought is that it is a picture.

What is reality is it is a **white paper** on which
a **nicely drawn picture** of a **Bird** **Appears**.

QUALITY BEYOND IQ

Responsibility is the Key for S	$SQ = \frac{\text{Realisations}}{\text{Experiences}}$	→	Spiritual (Self – Soul)
Truth is the Key for IQ	$IQ = \frac{\text{Realities}}{\text{Thoughts}}$	→	Intellectual (Thoughts)
Love is the key for EQ	$EQ = \frac{\text{Relations}}{\text{Feelings}}$	→	Emotional (Mind)
Time is the key for AQ	$AQ = \frac{\text{Results}}{\text{Actions}}$	→	Physical (Body)

**One has to attain RESULTS with RELATIONS
to create better REALITIES along with REALISATIONS
of potentials of oneself
and people involved**

S.Q. IS THE MEASURE OF ENLIGHTENMENT THROUGH EXPERIENCE

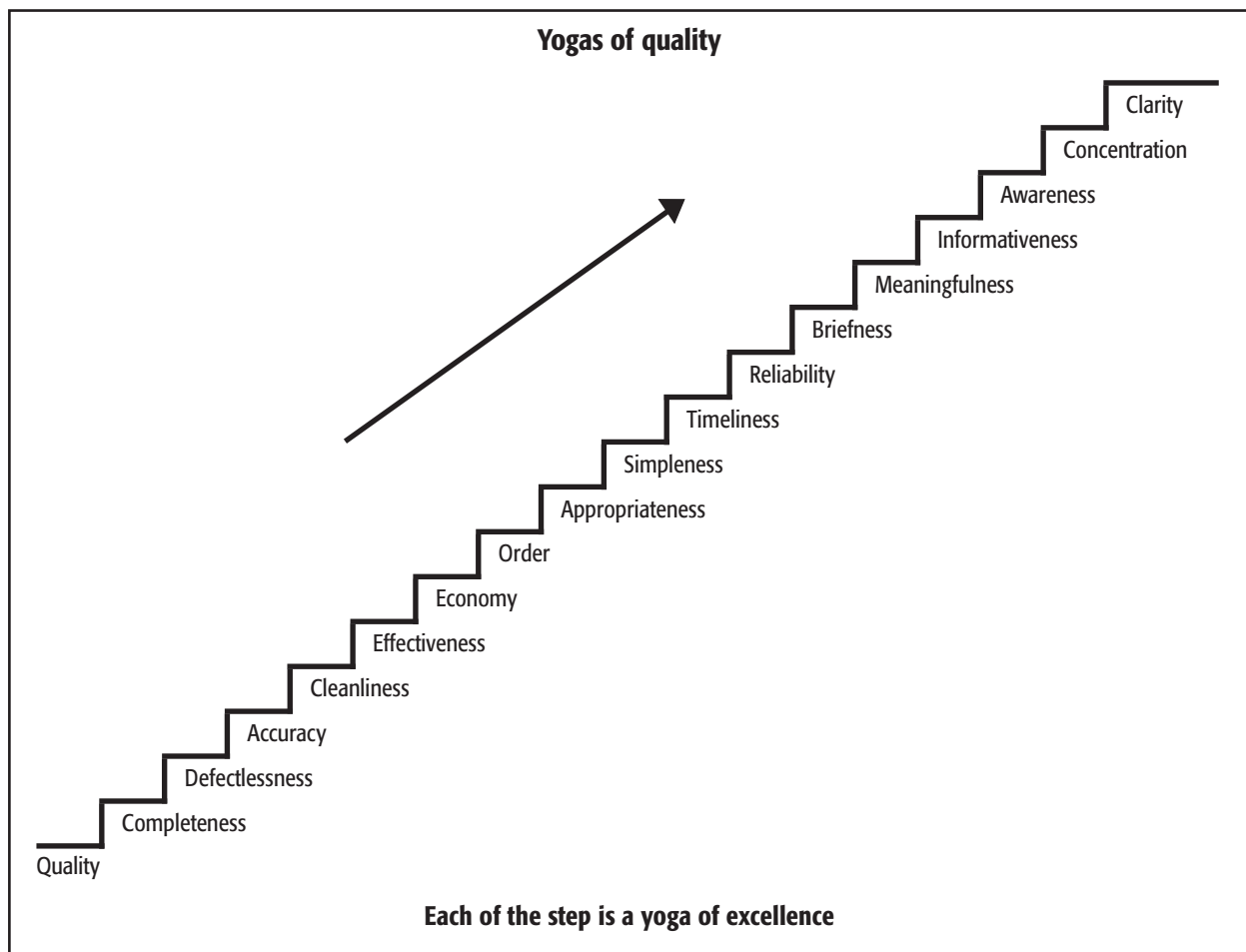
I.Q. IS THE MEASURE OF EFFECTIVENESS OF THOUGHTS

E.Q. IS THE MEASURE OF ECOLOGY OF FEELINGS

A.Q. IS THE MEASURE OF EFFICIENCY OF ACTIONS

INSPIRATION	S.Q. THROUGH DYANA YOGA	CONSCIOUSNESS
VISION	I.Q. THROUGH GNANA YOGA	COMPREHENSION
EMOTION	E.Q. THROUGH BHAKTI YOGA	COMPASSION
MOTION	A.Q. THROUGH KARMA YOGA	CONTRIBUTION

MUKTI	S.Q. MEANS UNIT OF SPIRIT	SOLITUDE
YUKTI	I.Q. MEANS CLARITY OF THOUGHTS	THOUGHTITUDE
BHAKTI	E.Q. MEANS PURITY OF FEELINGS	ATTITUDE
SHAKTI	A.Q. MEANS QUALITY OF ACTIONS	APTITUDE



This is That

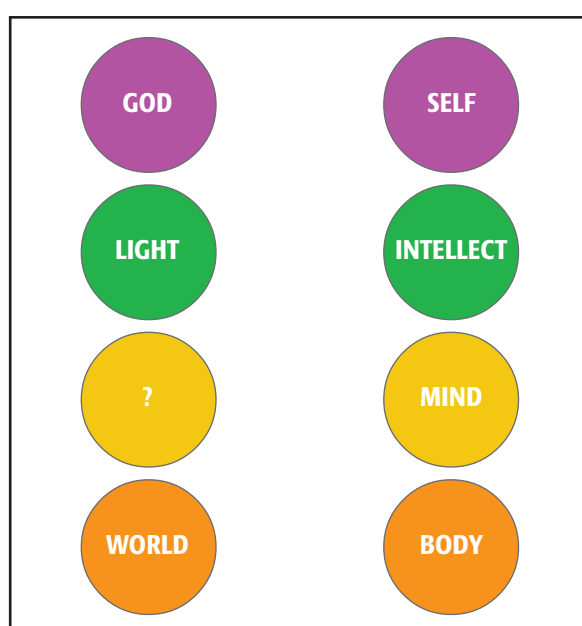
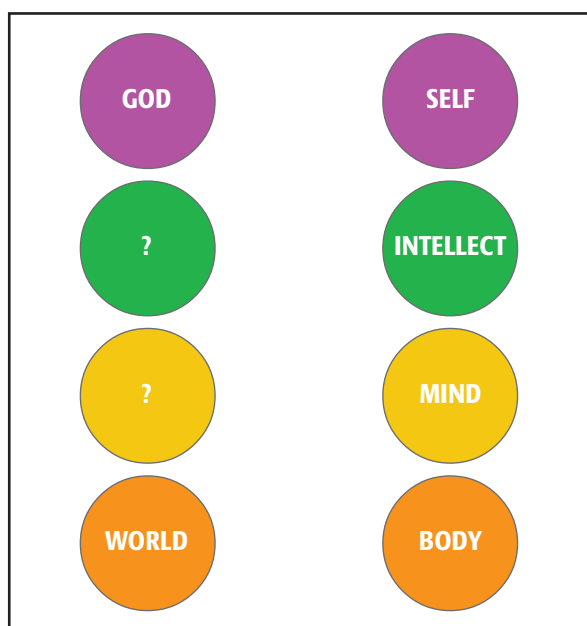
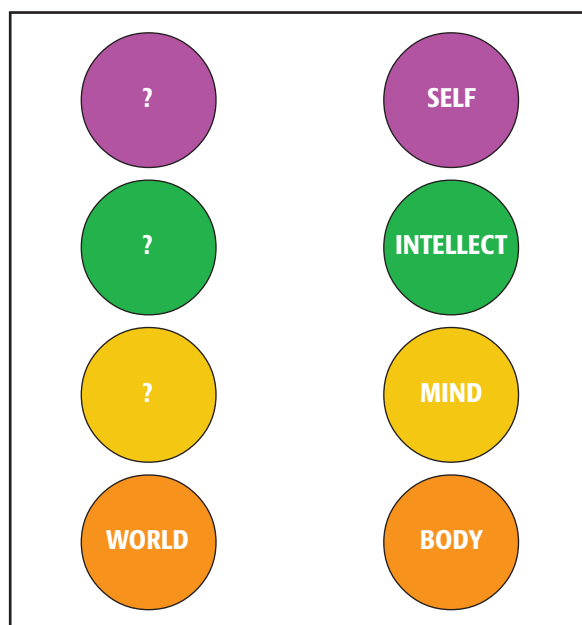
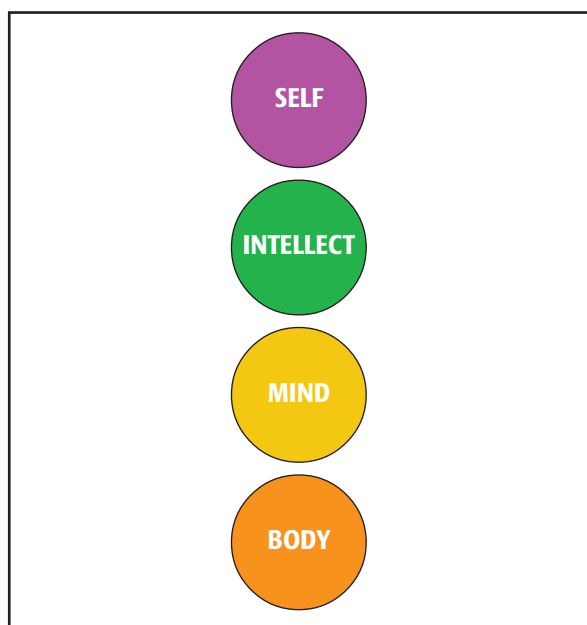
This (Quality Beyond) is That (Quantum Being)

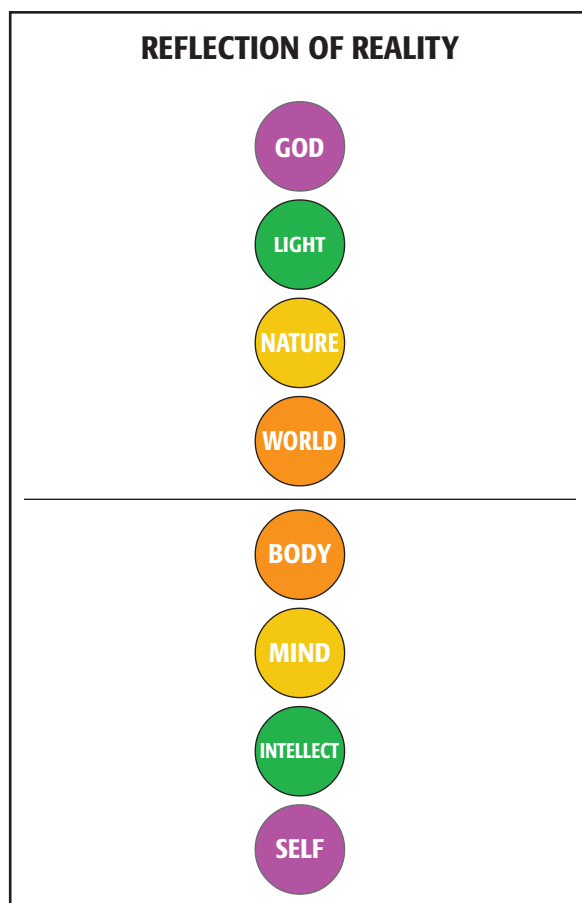
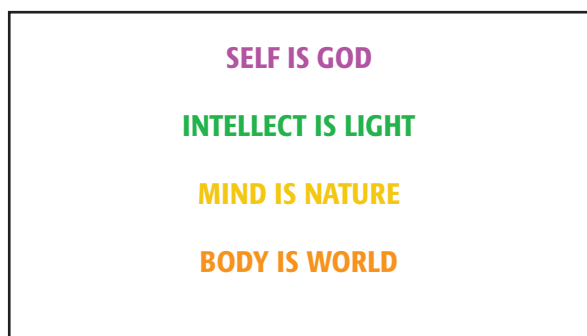
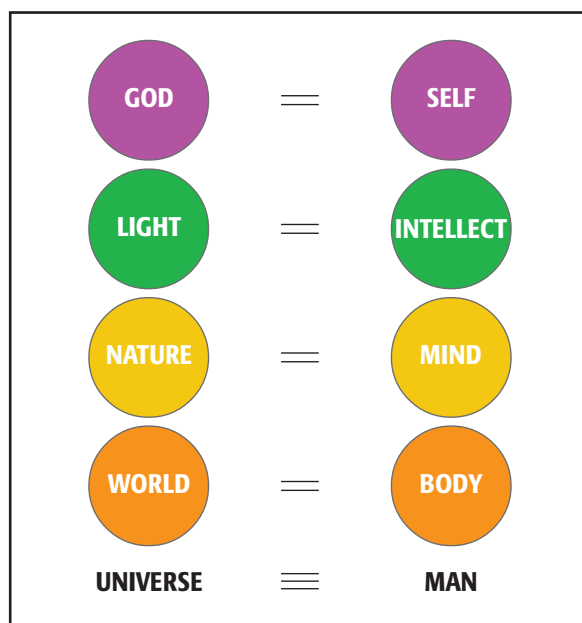
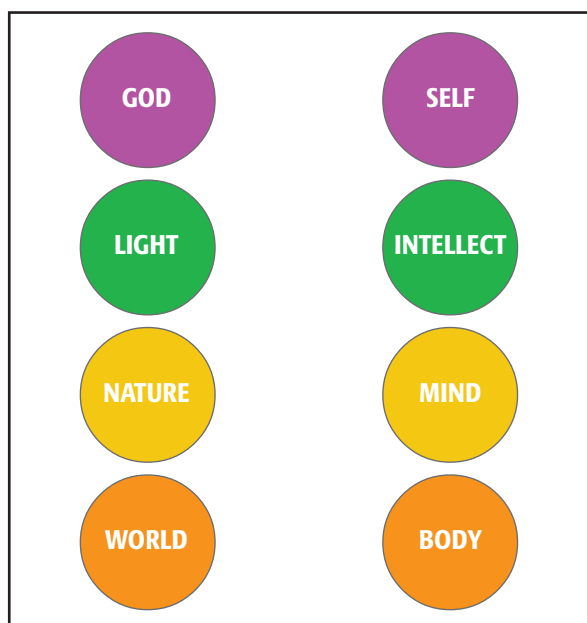
9. Universal Human

Human being is actually a universal being. Each one of us is connected and linked to the entire universe. When our powers within are awakened our body, mind, intellect and self gets connected to world, nature, light and God.

Then we get integrated to all bodies, minds, intellects and selves at the levels of physical, emotional, intellectual and spiritual fields. This can occur through yoga of endeavours to awaken the inner powers of instinct, intuition, intellect and inspiration through work, love, thought, contemplation and responsibility.

“Universal Human” illustrates the principles and processes to awaken the powers within for human being to rise and become universal being.





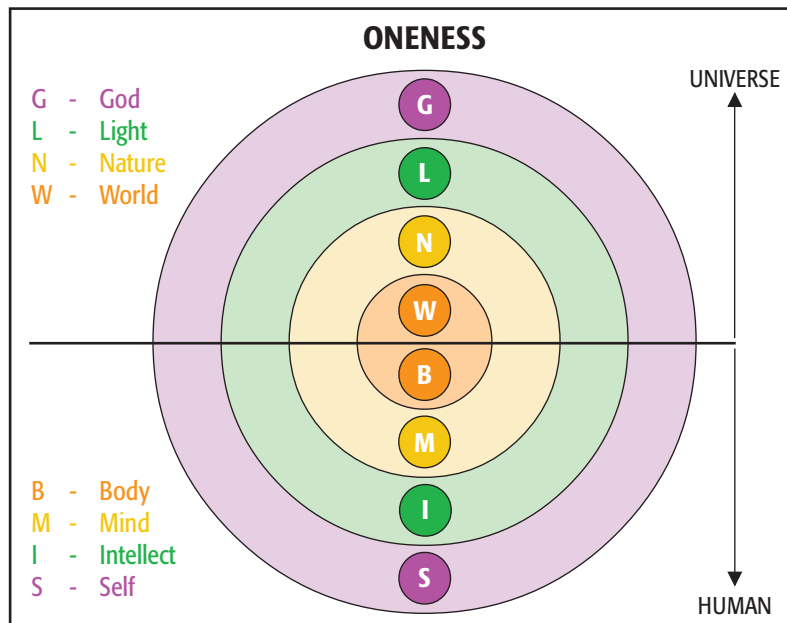
REFLECTIONS

BODY IS MIRROR IMAGE OF WORLD

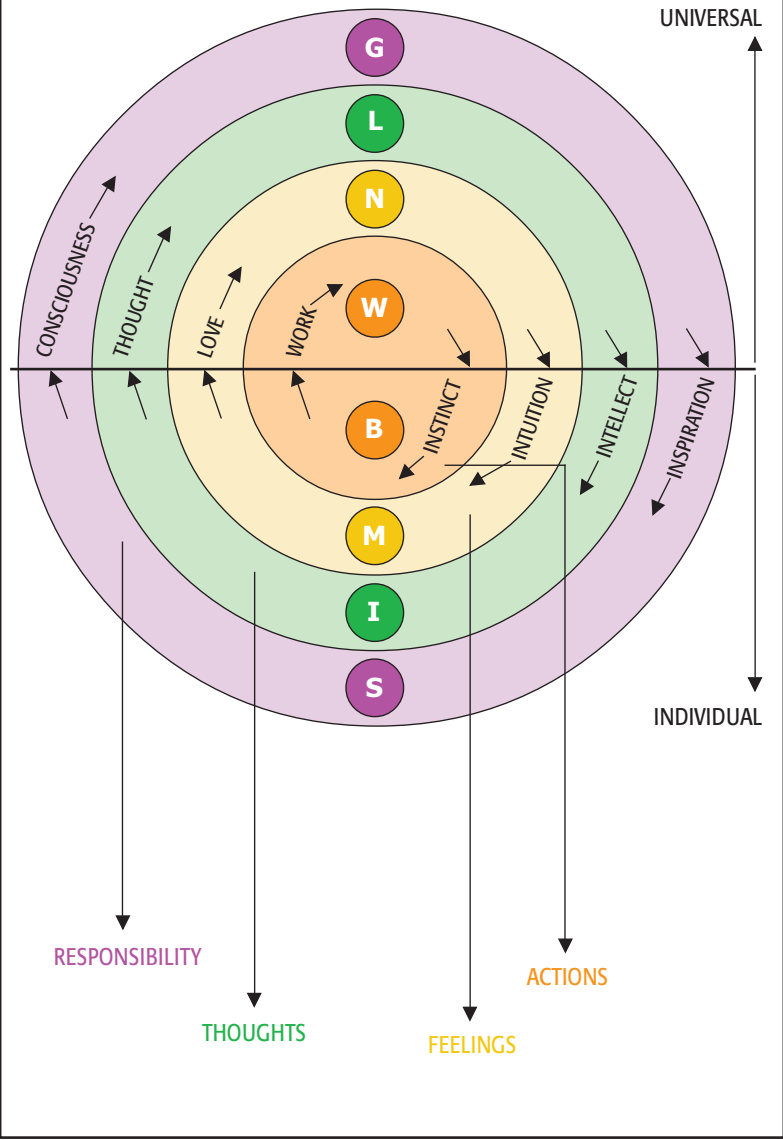
MIND IS MIRROR IMAGE OF NATURE

INTELLECT IS MIRROR IMAGE OF LIGHT

SELF IS MIRROR IMAGE OF GOD



Super Universal Vision



LEARNING MEANS

BODY – WORLD – PHYSICS

MIND – NATURE – BIOLOGY

INTELLECT – LIGHT – QUANTUM PHYSICS

SELF – GOD – VEDANTA (PHILOSOPHY)

RESPONSES

**INSTINCT IS BODY'S RESPONSE TO
MESSAGES FROM WORLD**

**INTUITION IS MIND'S RESPONSE TO
MESSAGES FROM NATURE**

**INTELLIGENCE IS INTELLECT'S RESPONSE TO
MESSAGES FROM LIGHT**

**INSPIRATION IS SELF'S RESPONSE TO
MESSAGES FROM GOD**

WAYS OF REALISATION

**WORK IS THE MEANS TO
REALISE WORLD**

**LOVE IS THE MEANS TO
REALISE NATURE**

**THOUGHT IS THE MEANS TO
REALISE LIGHT**

**CONTEMPLATION AND RESPONSIBILITY
ARE THE MEANS TO REALISE GOD**

BEING THAT

WORK AND REACH THE WORLD

LOVE AND FEEL THE NATURE

THINK AND VISUALISE THE LIGHT

**CONTEMPLATE AND BE RESPONSIBLE AND
EXPERIENCE GOD**

ALL THE SAME

WORLD IS PHYSICAL ASPECT OF GOD

NATURE IS MIND ASPECT OF GOD

LIGHT IS THOUGHT ASPECT OF GOD

UNIVERSE IS INTEGRAL ASPECT OF GOD

FOUR ARE SAME

BODY IS PHYSICAL ASPECT OF SELF

MIND IS FEELINGS ASPECT OF SELF

INTELLECT IS THOUGHT ASPECT OF SELF

SELF IS INTEGRAL ASPECT OF GOD

REALITY

BODY IS WORLD

MIND IS NATURE

INTELLECT IS LIGHT

SELF IS GOD

BODY/WORLD PLANE

MOTION AND CONTRIBUTION

GUIDED BY

PHYSICAL LAWS

**TIME IS THE KEY
BE IN TIME, ON TIME, AT TIME, EACH TIME
AND EVERY TIME.**

MIND/NATURE PLANE

EMOTION AND HARMONY

GUIDED BY

BIOLOGICAL LAWS

LOVE IS THE KEY
LOVE IS ACCEPTING PEOPLE AS THEY ARE AND
ASSISTING, SUPPORTING, ENCOURAGING AND
INSPIRING THEM TO BECOME
BETTER AND BETTER.

INTELLECT/LIGHT PLANE

VISION AND CLARITY

GUIDED BY

QUANTUM PHYSICAL LAWS

TRUTH IS THE KEY
BE WITH TRUTH. TRUTH IS LIGHT.

SELF/GOD STATE

INSPIRATION AND JOY

WITH

ETERNAL TRUTHS

CONSCIOUSNESS IS THE KEY
CONSCIOUSNESS IS RESPONSIBLE
BE RESPONSIBLE FOR WELLBEING OF ALL.

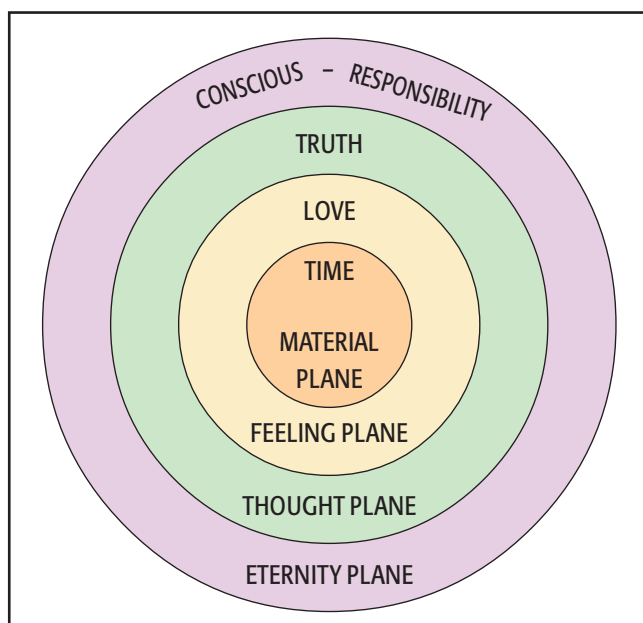
THE PATH

LOVE THE CREATION

WORK THE DEVOTION

THINK WITH CONCENTRATION

ENJOY THE RESPONSIBILITY AND INSPIRATION



THE HUMAN DIMENSION OF TOMORROW'S
BUSINESS

RESULTS, RELATIONS, REALITIES AND
REALISATIONS

THROUGH

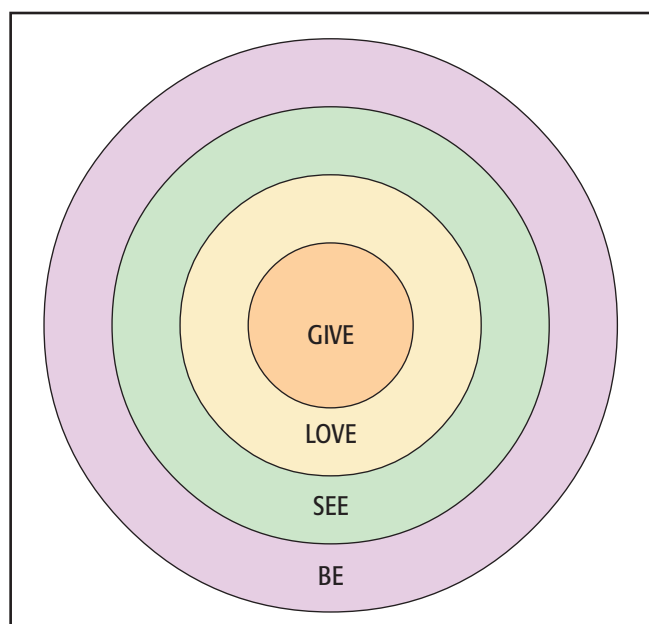
CARE, HARMONY, KNOWLEDGE AND ONENESS

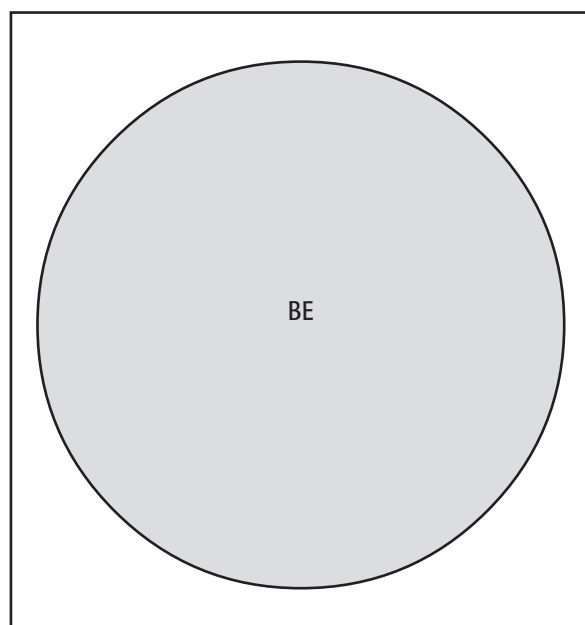
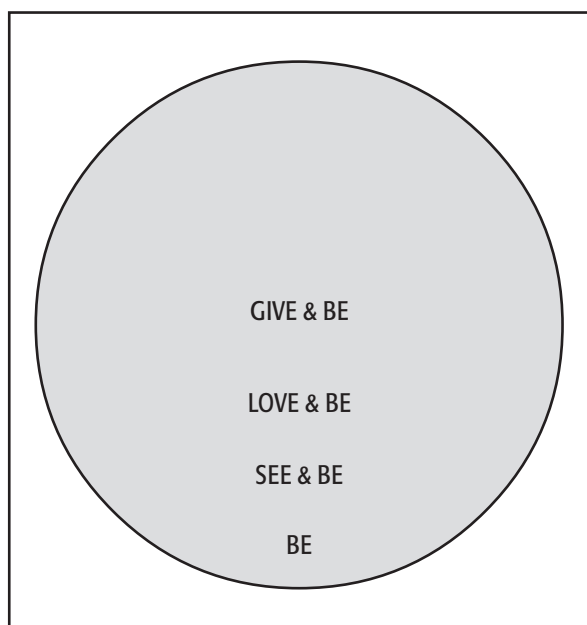
CREATE AN ENVIRONMENT WHERE PEOPLE

WORK AND CONTRIBUTE
LOVE AND LIVE
SEE AND UNDERSTAND
BE AND EXPERIENCE

THROUGH

CARE, HARMONY, KNOWLEDGE AND ONENESS





This is That

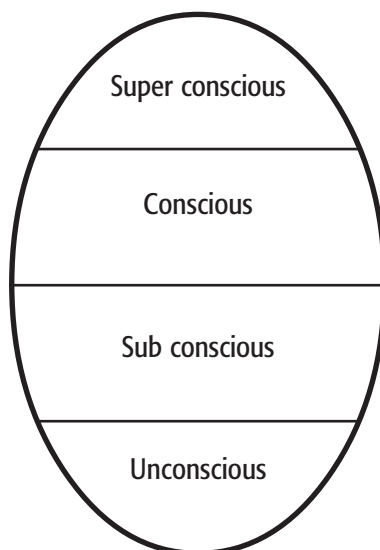
This (Human) is

That (Universe)

10. Unconscious to Super Conscious

Another way of looking at powers within are the levels of unconscious, sub-conscious, conscious and super conscious aspects of human being.

Positive actions, positive feelings, positive thoughts and positive processes of serving others can get each one of us to awaken, arise, experience and utilise the powers within for wellbeing of all.



Each person has inner powers at unconscious, subconscious, conscious and super-conscious levels which are physical, emotional, intellectual and spiritual powers.

We can release, relate, realise and integrate these powers to create breakthrough capabilities.

Thus powers within can be brought out for a remarkable and wonderful way of life through results, relations, realities and realisations.

Super-conscious is beyond known
Conscious is known
Subconscious is part known
Unconscious is unknown

Super-conscious is lightning
Conscious is day
Subconscious is twilight
Unconscious is darkness

Super-conscious is vision
Conscious is awake
Subconscious is dream
Unconscious is sleep

Super-conscious is insight
Conscious is intellect
Subconscious is intuition
Unconscious is instinct

Super-conscious is self
Conscious is intellect
Subconscious is mind
Unconscious is body

Super-conscious is experienced
Conscious is understood
Sub-conscious is felt
Unconscious is not understood

Super-conscious witnesses
Conscious thinks
Subconscious feels
Unconscious acts

Eternity shines in super-conscious
Future appears in conscious

Present floats on subconscious
Past sinks into unconscious

Subconscious illuminates
Conscious clarifies
Subconscious loves
Super-conscious works

Contemplate well to contact Super-conscious
Learn well to enhance conscious
Love all to strengthen subconscious
Work well to build unconscious

Watch yourself to see Super-conscious
Watch the thoughts to see conscious
Watch the feelings to see subconscious
Watch the actions to see unconscious

Accept insights to unify with Super-conscious
Arrange thoughts to integrate conscious
Attune feelings to harmonise sub-conscious
Align actions to synchronise unconscious

The Way

Man is blessed with opportunity to be in touch with Super-conscious, conscious, subconscious and unconscious. Man can move towards perfectness when he learns to contact and utilise all the four levels of consciousness. Yes, it is not difficult to avail the potentials and strengths of super-conscious, conscious, subconscious and unconscious.

Then what is the way?

Unconscious is unknown. It is in depths of darkness and it is not easy to dip and dwell into unconscious and be always in touch with it.

Subconscious is partly known. It surfaces sometimes and floats into known area but it is very difficult to catch and hold.

Super-conscious is beyond the known. It is at heights beyond the conscious. Reaching super-conscious is like jumping to catch a fruit on the top of a tree. One cannot be at the heights all the time. One can only make jumps.

What is available to man definitely and decidedly is consciousness. Consciousness is reality.

But it is a blessing because we are in hold of at least one thing. The fact is that all the four levels are connected. Consciousness is only a part of the whole realm from unconsciousness to super-

consciousness. So the key is to utilise the consciousness itself to journey into subconscious and unconscious on one side and to super-conscious on the other side.

Our knowledge is our consciousness. Our thoughts are our consciousness. So I is our **thoughts** which are the links to consciousness.

So utilise Thought Energy to move down towards subconscious and unconscious and move up towards super-conscious. Our thought form is the platform which can function like a lift. Consciousness is the ground floor. Super-consciousness is the top floor. Sub-consciousness is basement. Unconsciousness is underground. Enter into lift of thought-form and move down and up with the help of thought energy.

Thought energy is optimised with noble thoughts and by being positive. Positiveness boosts the thoughts energy. Negativeness saps the thought energy.

So positive thoughts are the buttons in the thought lift and lift moves.

Think positively and develop feelings of friendship, compassion, empathy, and love and move to basement of intuition. In this basement is the store house for harmonious and disharmonious feelings. Collect harmonious feelings and enhance your contact with intuition.

Use your positive thought energy to generate harmonious intuition and receive signals of artistic and useful feelings.

When you access to ground floor and basement is secure you can reach the underground of unconscious. Here there is all darkness and you have to touch around, contact and move step by step.

Your actions are your steps. Positive actions will help you and support you and negative actions will topple you. Negative actions can sometime cause serious accidents and then you may not be able to return to ground floor of consciousness.

So keep on to the ropes of positive thoughts and positive feelings and take positive actions to serve the humanity. Then the touch of consciousness will brighten the underground and then all will be light.

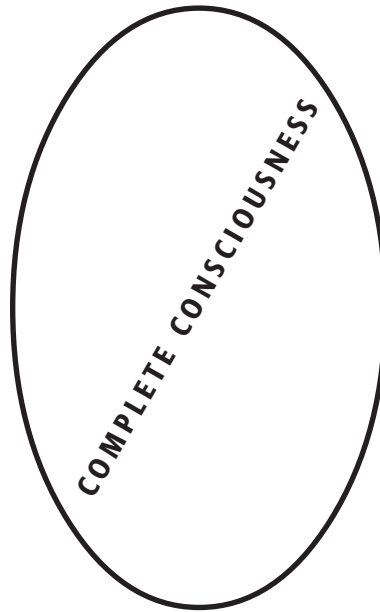
Now you know the ground floor of conscious through positive thoughts, basement of subconscious through positive feelings and the underground of unconscious through positive actions. Then it is not difficult to move to top floor.

To reach the top floor of super-consciousness you have to contribute to others becoming positive and active and harmonious. Share your thoughts, share your feelings and share your work results. You cannot move to the top floor of super-consciousness on your own. Your own energy can take only to ground, basement and underground.

To go to the top floor you require others' energy. When you receiver others' love, care, respect and help you can move up. For that you have to work hard and serve all at lower three levels and

receive the energy from world. But when you receive you give back immediately and continue with positive thoughts, positive feelings and positive actions.

That way at no time you have debit balance of energy and you will always have only a credit balance.



When you accumulate sufficient credit balance you move into the super-conscious world. Once you reach there you will realise the experience of all the four consciousnesses at once. You will not need the lift anymore because at super-conscious level you will climb the conveyor belt of universal harmony and you can move to any level at will without exerting.

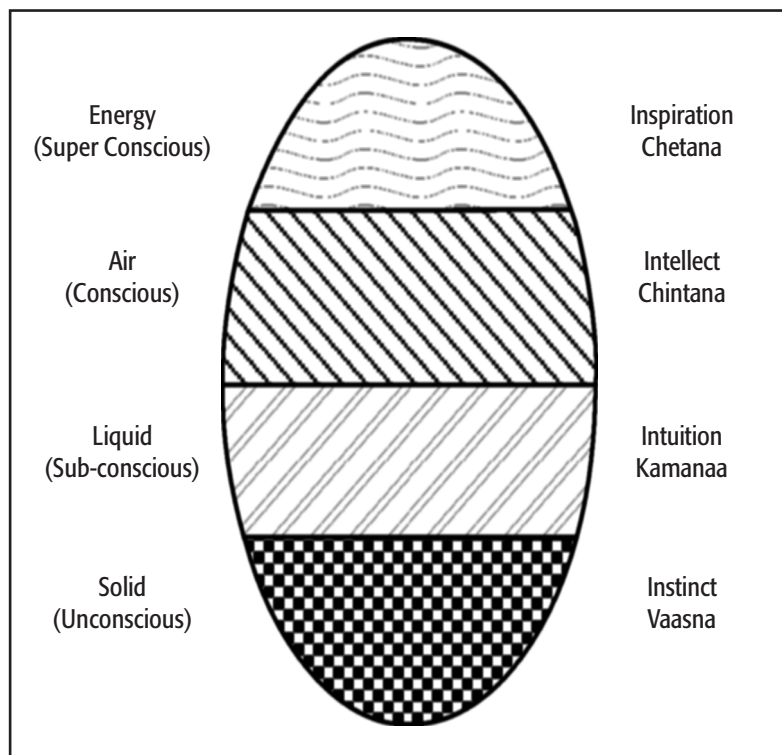
This is the process of Janaka, Ananda, Thotakacharya, Sardar Patel and other great inspired learner-leaders.

So the process is clear. Think positively, feel positively, and act positively, serve others and become one with all.

This is That
This (consciousness) is
That (Super Consciousness)

11. Why Tapasya?

In the process of previous chapter of unconscious to super-conscious we have seen how the noble thoughts, goodwill, service and seva at lower levels can take us up to super-conscious levels.



Now let us see the process of Tapasya which is a top-down process towards complete consciousness.

Tapasya is the thought heat or contemplation heat which can melt our inner powers of instinct, intuition and intellect to become one with Inspiration.

Man's capabilities are formed in four ways.

The unconscious region is instinct full of vaasanas, the attachments. The sub-conscious region is intuition full of kaamanas, the desires. The conscious region is intellect full of chintanaa, the thoughts. The super-conscious region is full of chetanaa, the complete awareness.

The instinct is solid and hard. The instant reactions of body are caused by the instinct. Sometimes man acts without thinking, without reason or without any signal. That is because he is instigated at instinct or gut level.

The intuition is liquid and flexible. The inner feelings, the in-tuitions, are caused by intuition. Sometimes man gets a feeling to do something but he can't find the logic or reason. That is because he is initiated by the intuition at feeling level.

The intellect is open and free. The intelligent thoughts are caused by the intellect. Sometimes man gets ideas and thoughts to do something with a purpose and mission. That is because he is involved with the intellect at thought level.

The inspiration is the spark, energy and the light.

The insights are caused by the inspiration. Sometimes man gets illumination beyond logic, without any apparent reason. That is because he is ignited by the inspiration at supreme level.

Instinct is full of tremendous physical capabilities but it is locked in the unknown area of unconsciousness.

Intuition is full of stupendous mental abilities but it is mixed in the partially known area of the sub-consciousness.

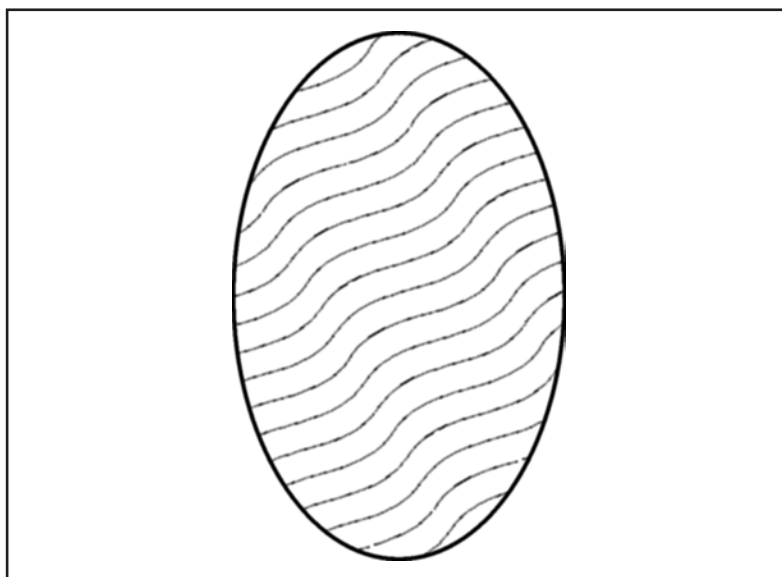
Intellect is full of reasonable and logical abilities and it is available to thoughtful man because it is available in known area of consciousness.

Inspiration is full of ultimate abilities and it is beyond the grasp of the normal faculties. But the fire of inspiration can be experienced as the light of intellect.

However, man can reach his full potential of instinct, intuition, intellect and inspiration. That is possible by utilising the heat of inspiration energy to permeate the intellect, to evaporate the intuition and to melt and evaporate the instinct.

For this the man has to transmit the inspiration energy first to intuition and then to instinct. For that the only medium, the only window, the only way is the intellect, the thought, the chintana.

The thought contemplation and tempering the thinking processes makes the intellect clear and when thought is heated by the insight to sufficient degree the inspiration permeates the known area of intellect. Thus the super consciousness and consciousness merge and when they become one man knows and sees beyond. At that time tremendous energy is ready to pass through thought to intuition. The feelings, when heated by the inspired energy, are evaporated and mind becomes pure creative energy and the super-conscious, conscious and subconscious becomes one.



With inspiration energy, thought energy and creative energy the instinct melts and evaporates and then physical energy is released and all energy, the supreme energy is experienced by the Man.

So the beginning is clear and positive thoughts followed by the pure creativity and by helpful actions.

So think and generate noble ideas, create artistic works without attachments and carry out noble works.

Think, create, work and experience supreme energy.

The key is thought contemplation, the tempered intellect and thought heat.

Thought heat is Tapasya. Tapasya is the way for liberating the energies at intellectual, mental and physical levels. Then man becomes liberated and experience the ultimate within himself.

This is a process of Ashtavakra, Buddha, Shankaracharya, Mahatma Gandhi and other great masters.

This is That
This (Tapasya) is that (Top).

12. Yoga of Management

Bhagavad Gita is a treatise on yoga. Yoga is stability, steadiness and concentration of mind. Concentration of mind for work excellence is Karma yoga. Concentration of mind with total dedication on an object is Bhakti yoga. Concentration of mind on knowledge and understanding is Gnaana yoga. Concentration of mind on self (Atman) and supreme self (Paramatman) is Dhyaana yoga.

Bhagavad Gita is a master piece and a source book on the four way approach of these four yogas. All the 18 chapters, each of which is a yoga, are the presentation of these four yogas from different angles.

Every person has four personalities — child, youth, adult and elder within him. Right management and leadership is to treat each of the personality as it deserves. Responsible manager has to recognize the person and situation and respond and relate in a suitable manner.

In relating with people, there are four kinds of transactions. Take and take is terrorism, take and give is government, give and take is business and offer and receive is divinity and nobility. Offering is “Samarpan” and receiving is “Sweekar”.

When you offer love, people will respond with dedication. When you offer dedication, people will respond with love. Similarly, value and work, knowledge and learning and trust and responsibility are mutually responding offer and receive situations.

Therefore, as a manager and leader offer love and receive dedication from contributors and working members. Offer value and receive work. Offer knowledge and receive learning. Offer trust and receive responsibility.

As a contributor and working member, offer dedication to your seniors and receive love. Offer work and receive value. Offer learning and receive knowledge and offer responsibility and receive trust. This is the crux of all people related transactions and the key to all unions related agreements.

Love and dedication is Bhakti yoga.

Value and work is Karma yoga.

Knowledge and learning is Gnaana yoga.

Trust and responsibility is the spirit of human relations and is Ddhyaana yoga.

Wonderful! Bhagavad Gita precisely propagates this optimal and effective yoga way in an integrated manner.

Interestingly love and dedication is mother's management. Work and value is father's management. Knowledge and learning is teacher's management. Trust and responsibility is the grandfather's management.

This is the perfect way of a leader being mother, father, teacher and grandfather for child, youth, adult and elder in each of his people.

Krishna as a supreme Guru has said:

*"PITAHAMASYA JAGATO
MAATAA DHAATA PITAMAHAA"*

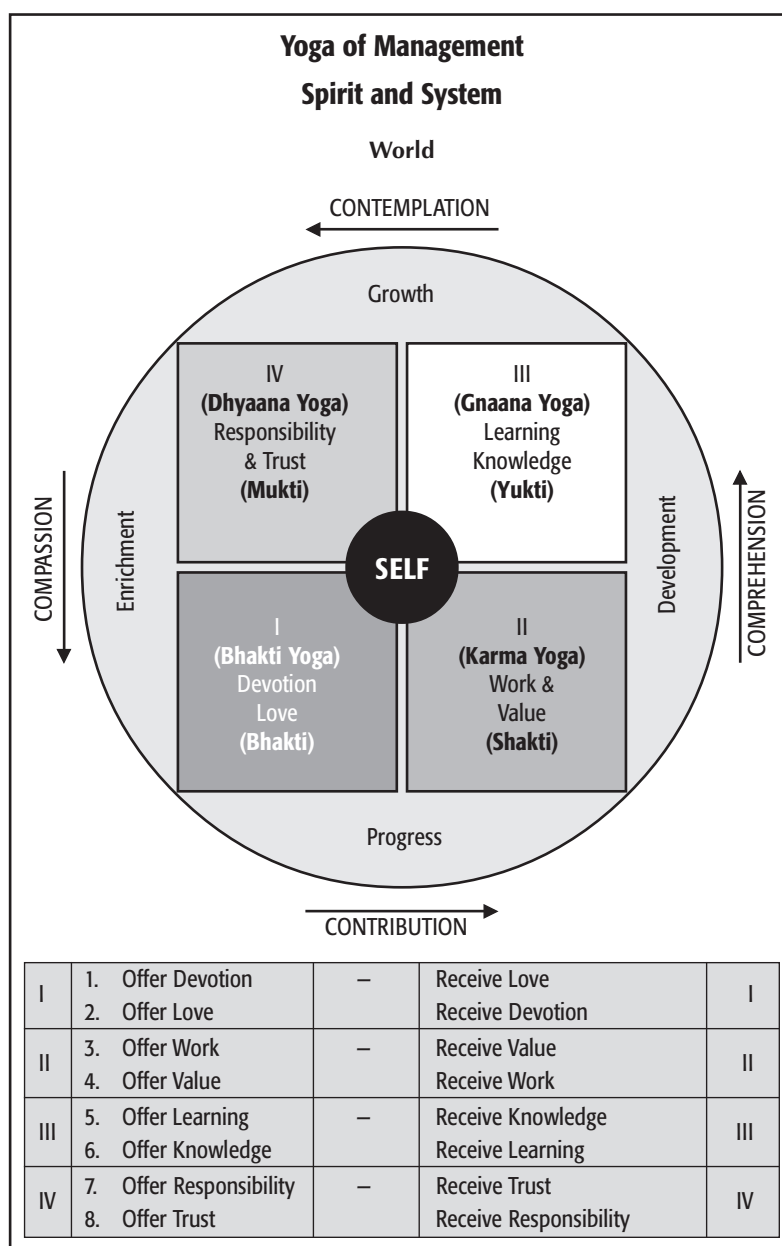
– B. G. IX. 17

"I am the mother, father, teacher and grandfather of the whole world".

When one is mother, father, teacher and grandfather of people, he will be nurturer like mother, manager like father, leader like teacher and pathmaker like a grandfather. Then this is a system of loving nurturer, delegating manager, empowering leader and trusting pathmaker. This is also a system for dedicated endeavour, sincere work, honest contributions and noble excellence.

Thus dedication, sincerity, honesty and nobility are attitude ethics, which is larger than sincerity. Endeavour, work, contribution and excellence are work ethics, which is more than work. Nurturing, managing, leading and pathmaking are leadership ethics, which is beyond management. Love, authority, empowerment and trust are empowering ethics, which is higher than authority.

Thus Bhagavad Gita is the path showing, teaching offering Bhakti yoga, Karma yoga, Gnaana yoga and Ddhyaana yoga which are not only for spirituality but are for all walks of life including leadership, management, industry, business, education, government and corporate management.



13. Uni-Verse

Shree Aadi Shankaraachaarya

To awaken and experience powers within one has to believe, behave, become and be a universal being. You are the universe, uni-verse. The uni-verse is Eka Shloki of Shri Adi Shankaracharya shows the way.

This one verse is the essence of Vedaanta. Shree Aadi Shankaraachaarya condensed in one verse the entire meaning of Jyotir Brahma of Brihada-Aranyaka-Upanishad, which declares the message of Advaita. This inner light inside all beings is the Supreme divine Universal light. Light within is light all over.

This is a dialogue between the Teacher and the Learner in Upanishadic way.

KIM JYOTIH TAVA BHAANUNAAN AHAANI ME
RAATTRAV PRATI PAADAKAM
SYAA DEVAM RAVI DEEPA DARSHANAA VIDHAU
KIM JYOTIH AAKHYAANI ME
CHAKSHU TASYA NIMILAANAADI SAMAAAYE
KIM DHEEH DHIYO DARSHANE
KIM TATRA AHAM ATO BHAVAAN
PARAMEKAM JYOTIH TADASMI PRABHO.

My Son! Brightening for you all things, which is the light?
Sir! Sun in the day, moon stars in the night are the light.
Which light shows them, my son! to ye?
Sir! eye is that light showing them to me.
When the eyes are closed which is your light?
When eyes are closed intellect is my light.
Which is that light, which brightens intellect light?
My self is the light brightening intellect light.
Then are you not inner, outer supreme light?
Sir! that is me! that is me! the divine supreme light.

Teacher takes the student (learner) step by step towards self-realisation. When learner is ready to walk teacher is ready to take. First after indicating the external lights teacher guides the learner to direct the vision towards his own inner self. As the student reaches in and in from things to lights to eyes to intellects to self, the Teacher gives the final hint of the glory of inner self.

At that moment learner suddenly realises that all light, all energy is his own self and the difference between outside and inside vanishes. The teacher and student become one with the understanding of Truth and Ultimate Joy.

This is That
This (Uni-verse) is That (Ultimate)

14. Unexpected Explosion of Power Within

When a challenge is faced, when a crisis occurs, when life is in danger and when a person is cornered like a rat by a cat, the unexpected explosion of inner power occurs and unimaginable capabilities emerge from within.

Then the striving and struggle for life becoming a stretching of inner abilities to limit, the struggle is transformed into a shining success.

This is the rising of Kundalini powers within as illustrated in the story of “Running for Life - The Dog from Delhi. Each one of us has such hidden powers within us.

15. Powers within for Joy All Over

Be positive, offer happiness.

Be active, offer results.

Be timely, offer efficiency.

Be effective, offer self-sufficiency.

Be learning, offer dedication.

Be exploring, offer open mindedness.

Be enthusiastic, offer eagerness.

Be understanding, offer thoughtfulness.

Be contributing, offer value.

Be sharing, offer partnership.

Be giving, offer your best.

Be loving, offer your heart

Be trusting, offer empowerment.

Be responsibility, offer all abilities.

Be connecting, offer togetherness.

Be unifying, offer oneness.

Be enjoying, offer joy.

This is the way of Believing, Behaving, Becoming and Being.

16. Conclusion

Thus we can see that there are several practical, intensive and also simple approaches for practicing yoga as a way of life for awakening the powers within.

The process of Practice, Perseverance, Precision and Perfection along with these yogic ways help us to rise towards efficiency, effectiveness, excellence and even enlightenment.

With best wishes, love and light.

Namaste,

This is That
This (Powers Within) is That (Paramount)

I. HUMTA – RIGHT MIND

Right mind is the harmony source 548
 It keeps on the peacefulness course.
 Think positive see good in all
 When you are positive you become happy and tall.
 Emotion in mind can be a cyclone force
 With reason calm the emotions, become resource.

II. HUKTA – RIGHT SPEECH

Temper your speech, speak the Truth 549
 Let every word be of great Worth.
 Speak pleasantly add smile to speech
 With smile plus speech hearts you reach.
 Say what you do, do what you say
 Let your speech build relationship high way.

III. HUVRASTA – RIGHT ACTIONS

Do you work in combination way 550
 Through your actions add value all the way.
 Create excellence through what you do
 Set example through each work too.
 Work continuously to serve the world
 In that way deserve the grace of world.

IV. NOBLE LIFE – OFFERING

Let noble thoughts flow from you 551
 As source of creativity, let your thoughts shine too.
 Let noble speech flow from you
 As source of relations, let your speech shine too.
 Let noble actions flow from you
 As source of results let your actions shine too.

STAIRWAYS TO EXCELLENCE

1. Quality-Quality Is Sureway To Excellence.
2. Completeness-Completeness Itself Is Beauty.
3. Defectlessness(Perfectness)- A Defect, Even A Small One, Destroys Excellence.
4. Accuracy-Correctness Generates Confidence.
5. Cleanliness-Cleanliness Endures Healthy Future.
6. Effectiveness produces Desired Results.
7. Economy-Essence of Economy is Avoidance of Wasteful Practices.
8. Order(Arrangement)-When Order Is Destroyed There Is Chaos
9. Appropiteness-When Appropriateness Is Maintained Imbalance Is Removed.
10. Simpleness-Simpleness Is Beauty.
11. Timeliness Is The Essence Of Coordination.
12. Reluability-Non Reliability Is Liability.
13. Briefbess- Be Brief.
14. Meaningfulness- Noise To Signsl Ratio Should Be Kept To Minimum.
15. Informativeness-Data Is Fruit, Information Is Juice.
16. Awarebess-Bring Aware Is Being In Touch With Real Situation.
17. Concentration-Concentrate And Conwer.
18. Clarity-Clarity Is Complete Understanding.



❁Highways To Happiness❁

- 1.Positive- Positive Way is happy Way To Make It Possible.
- 2.Active- Act And Transform Your Potential To Reality.
- 3.Timely-Be Ahead Of Time With Anticipation.
- 4.Effective-Effectiveness With Efficiency Is Excellence.
5. Economic-Economy Is Eliminating Waste.
6. Learning-Teaching Is Limited And Bounded. Learning Is Unlimited And Unbounded .
- 7.Exploring- Explore, Examine, Extend, Excavate To Experience Ecstasy Of New Experience.
- 8.Enthusiastic-Enthusiasm Is Spirit Of GOD.
- 9.Understanding-Stand Under To Understand.
- 10.Contributing-Contributing Is Adding Value.
- 11.Sharing-Sharing Is Partnership
- 12.Giving-Giving Is Gaining.
- 13.Loving-Loving Is Living
- 14.Trusting-Trust And Win Hearts.
- 15.Responsible-Responding With Ability Is Responsibly.
- 16.Connecting-Connecting Is Nectar.
17. Unifying-Unify And Unite.
- 18.Enjoying. Enjoy With In-Joy.



Essence Of Responsible Leadership

- 1.Encouragement Inspires Even During Deppression.
- 2.Accepting What has Happened And Not Worrying About What Has Not Happened Is Wisdom,
- 3.Offer And Receive.
- 4.Leadership Is Showing The Way By One's Own Example.
- 5.A leader's Sign Is His Own Work.
- 6.The Intelligent Gently Lifts Ignorant through Persuasion.
- 7.In Chaos A leader emerges through Taking Responsibility.
- 8.A Responsible Leader Corrects Wrong And Protects Right.
- 9.When Work Is Heat Treated By Knowledge Fire It Becomes Enriched Work.
- 10.With Knowledge You Know The Words. With Experience You Know The Meaning.
- 11.A Dedicated Leader Gets A devoted Team.
- 12.A Doubtless Participant Zia A Spotless Contributor.
- 13.Knowledgeable Concentration Leads To Realisation Of Excellence.
14. Mind The Mind And Be Own Best Friend,
15. Equality Is Quality.
- 16.It Is Better To Fail In Working For A Good Cause, Rather Than To Succeed In Working For A Wrong Cause
- 17.Leadership Is Transforming The Group Into Valuable Team.
- 18.Supervision Is Super-Vision.
- 19.A Job Is What Is Assigned. A Role Is What Is Required.
- 20.Share And Care For People's Welfare.
- 21.With Devotion Work Is Worship.
- 22.The Visionary Conceives Imoddible.The Missionary Makes It Possible.
- 23.Dedication Creates Love And Love Creates Defication.
- 24.Hands+Heals+Heads+ Hearts = Healthy Happy Harmonious Humanity.
- 25.Empowerment Transforms Deficated Team Members To Responsible Leaders,
- 26.When There Is No Way -Leader Is The Way.
- 27.Direction+ Dynamism=Harmonious Progress.



Salutations To Self (Based on Shiva Manas Pooja Of Sri Adi Shankaracharya Bhagavadpada)

- 1.You-Consider That You Are The Soul And Supreme Self.
- 2.Mind-Be A Master Of Your Energetic Mind.
- 3.People-Treat Your People As Your Very Life.
- 4.Body-Consider Your Body As Your Residence, Nothing More, Nothing Less.
- 5.Accept And Enjoy What Is Offered, Keeping Needs To Minimum, Avoiding Wants.
Offerings-Accept And Enjoy What Is Offered To You, Keeping Needs To Minimum, Avoiding Wants. Do Not Take, Receive.
- 6.Sleep-Sleep Deep And Well Without A Care, Like Samadhi.
- 7.Journey- Make Each Journty, Outing, A Pilgrimage To Dis-cover GOD Everywhere.
- 8.Speech-Speak Well. Speak Truth. Speak Spirit. Speak Less. Then Your Words Become Mantras.
- 9.Works-Contribute Full And Create Excellent Non-Selfish Works As Seva-Service
- 10.Salutstions-Then,You Are Supreme And Inner Lord.Salutstions To You!



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Narayana

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He is a mentor to several chief executives, executives, lecturers, students, corporations, management institutions, universities, colleges, schools and social, spiritual and voluntary organizations.

He has adopted a missionary life of contributing and assisting several people to experience their own inner light and potential and for peace and harmony amongst different people and groups.

He is the author of more than 580 books and articles on Management, Education, Leadership, Life and Spirituality. Most of these books are published by AMA.

Presently he invests his time and endeavours voluntarily in service of Education, Industry, Leadership Development, Writing and Shri Sitarama Seva Sadan which contributes in the areas of caring for elders, education, water management, women entrepreneurship, health, environment and other social causes.

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