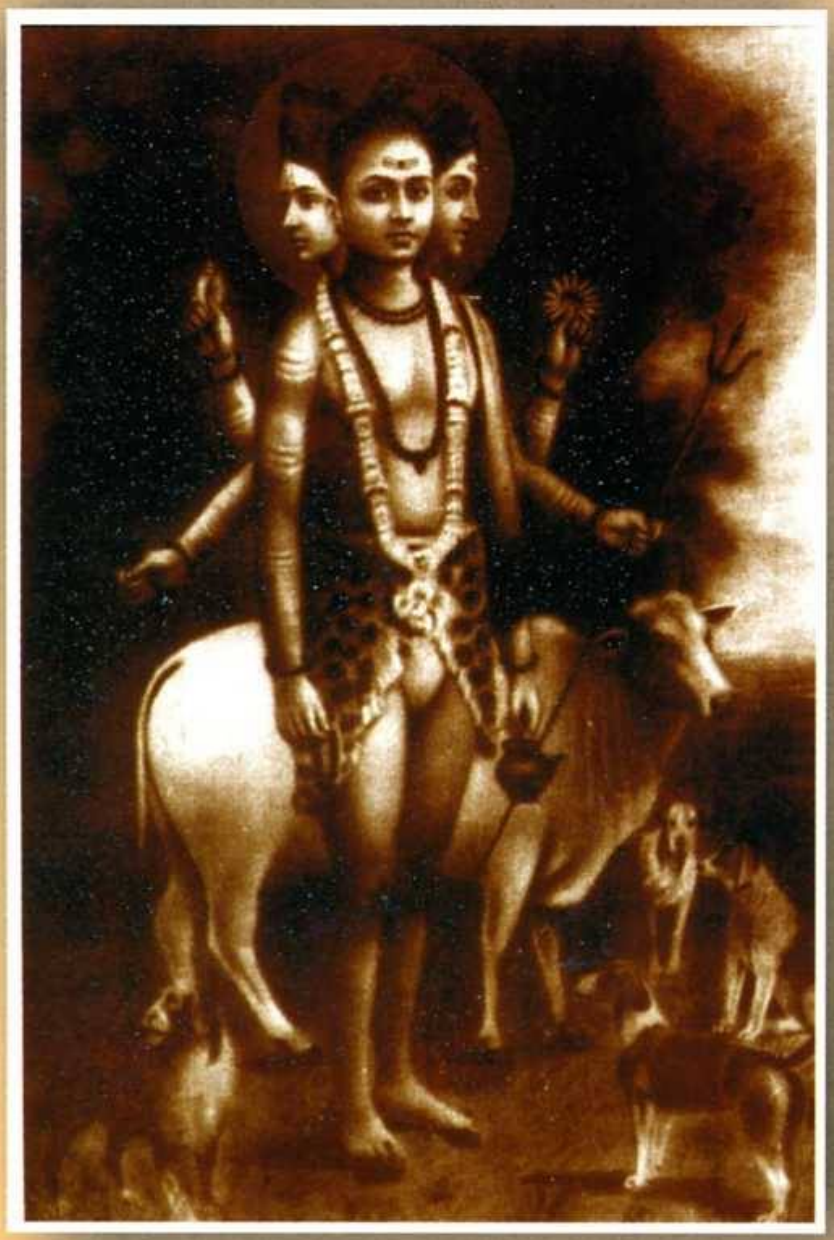
THUS SPAKE

ŚRĪ RAṄGA AVADHŪTA

CALL OF NĀREŚVARA



LORD DATTATREYA



First Divine appearance of Lord Dattātreya
Before Maharṣi Raṅga Avadhūta Guru Mahārāja

FIRST DARŚANA

THUS SPAKE ŚRĪ RAṄGA AVADHŪTA

CALL OF NĀREŚVARA

ॐ

OM

॥ श्रीदत्तः प्रसन्नोऽस्तु॥

ŚRĪ DATTAH PRASANNO´STU



॥ श्वासे श्वासे दत्तनाम स्मरात्मन् ॥

ŚVĀSE ŚVĀSE DATTANĀMA SMARĀTMAN

- RAṄGA AVADHŪTA

A. B. Solanki
Translator

ॐ
॥ श्री दत्तः प्रसन्नोऽस्तु ॥

THUS SPAKE ŚRĪ RAṄGA AVADHŪTA

CALL OF NĀREŚVARA

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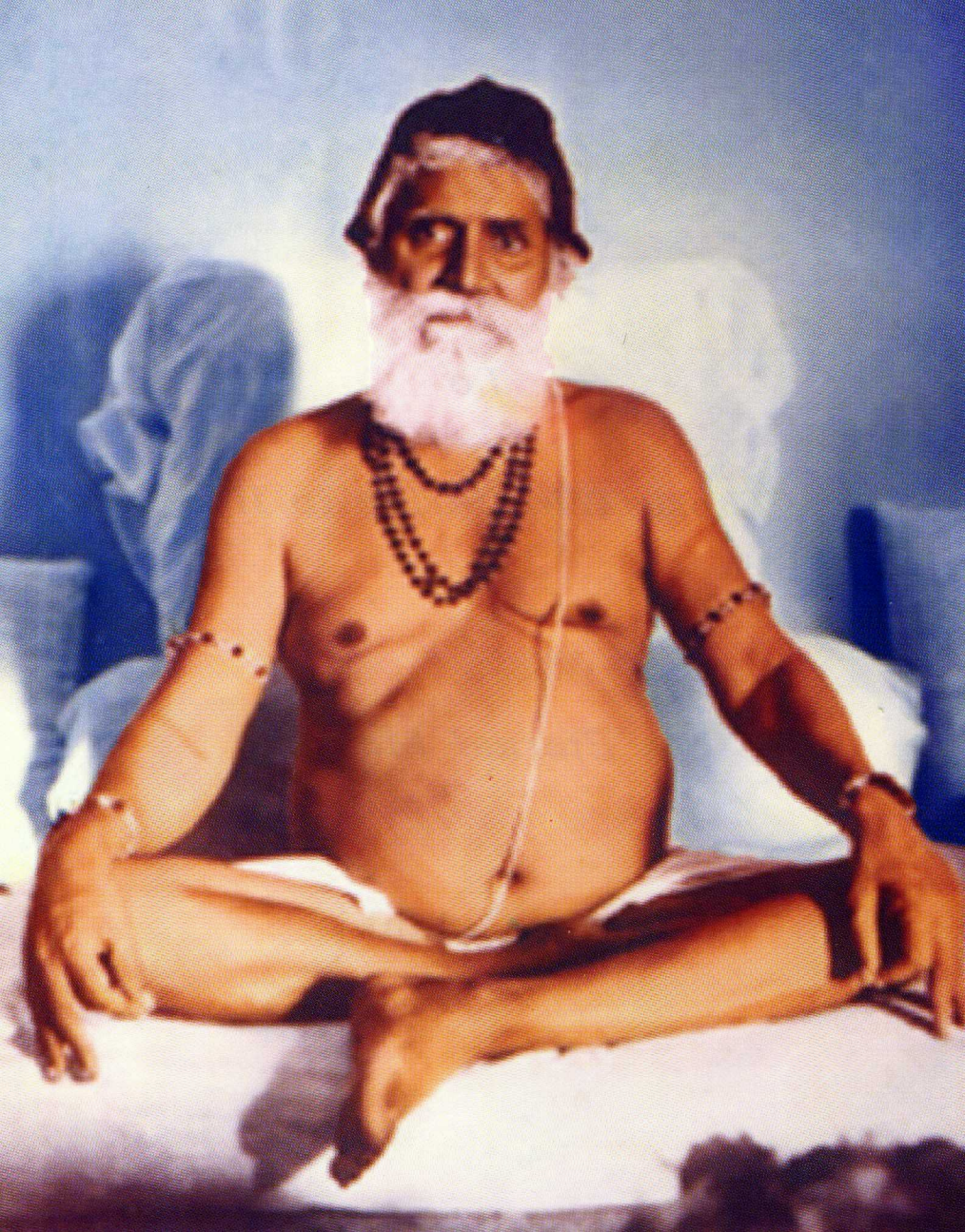
To

Those Who Strive to live

by

His Eternal Message

A.B.Solanki





BLESSINGS

Sadguru Raṅga Avadhūta Bāpjī has blessed the devotees by expressing his mystic and divine wisdom at the occasion of his birthday celebration every year since 1959. His deep concern for the upliftment of the peoples of various castes, creed and religion would be felt everywhere in his speeches.

I appreciate with my heartfelt joy the attempt of this English version, viz. 'Thus Spake Śrī Raṅga Avadhūta' (Call of Nāreśvara). I welcome this revised publication with my inner blessings.

OM
PREM

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Dist. Mehsana, North Gujarat.
Tel No: (02762) 282343



MAHARṢĪ RAṄGA AVADHŪTA

(A BRIEF LIFE SKETCH)

H.H. Śrī Raṅga Avadhūta Guru Mahārāja (Pāṇḍuraṅga Viṭṭhala Vaḷāme)- Descent on Nov.21, 1898 - Kārtika Śukla 9, V.S.1955- Birth Place- Godharā (Gujarat). With a bright student career joined Indian Independence movement. Snātaka (Graduate) - served for a short period as a teacher- participated actively in social and political activities- left all these and went to Nāreśvara in the year 1925 on the bank of the Holy River Narmadā for penance and realised the ultimate truth to live in tune with Infinity.

His holy Mother Mā Rukmāmbā also stayed with him. He guided truthseekers, inspired many for social and religious activities. Organised a Rifle Camp at Nāreśvara. Contributed profoundly with prolific writings in Gujarati, Sanskrit, Hindi and English languages. Alleviated miseries of all types- physical, mental, spiritual- by organising special Surgical and Medical camps, Davā- (Ayurvedic Medicines) as well as by his spiritual powers (Duvā- Benediction)- Put stress on Indian culture through practice rather than preaching- Synthetic modern approach to the problem- Averse to Praise, Press, Publicity, Pravachan (Lecturing) and Paīsā (Money) - Accepted no gifts in cash or kind - Left the world bodily on 19-11-1968 (Kārtika Kṛṣṇa 30) at Haradvāra on the bank of the Holy River Ganges. The body was brought to Nāreśvara and cremated on Nov. 21,1968. (His birth date).

❖ ❖ ❖

PHONETIC PRONUNCIATIONS

અ	A,	a	ક	Ka,	ka	ડ	Ḍa,	ḍa	ર	Ra,	ra
આ	Ā,	ā	ક્	K,	k	ઢ	Ḍha,	ḍha	ર્	Ṙ, (Mild as in Karyo)	ṙ
ઇ	I,	i	ખ	Kha,	kha	ણ	Ṇa,	ṇa	લ	La,	la
ઈ	Ī,	ī	ગ	Ga,	ga	ત	Ta,	ta	વ	Va, (Wa)	va (wa)
ઉ	U,	u	ઘ	Gha,	gha	થ	Tha,	tha	શ	Śa,	śa
ઊ	Ū,	ū	ઙ		ṅ	દ	Da,	da	ષ	Ṣa,	ṣa
ઋ	Ṛ,	ṛ	ચ	Ca, (Cha),	ca (cha)	ધ	Dha,	dha	સ	Sa,	sa
એ	E,	e	છ	Ća, (Chha),	ća (chha)	ન	Na,	na	હ	Ha,	ha
ઐ	Ai,	ai	જ	Ja,	ja	પ	Pa,	pa	હ્		ḥ (mild as in kaḥya)
ઓ	O,	o	ઝ	Jha, (Za)	jha (za)	ફ	Pha, (Fa)	pha (fa)	ળ	Ḷa,	ḷa
ઔ	Au,	au	ઞ	Ñ,	ñ	બ	Ba,	ba	ક્ષ	Kṣa,	kṣa
અં	Am,	am	ટ	Ṭa,	ṭa	ભ	Bha,	bha	જ્ઞ	Jña,	jña
અઃ	Aḥ,	aḥ		Ṭha,	ṭha	મ	Ma,	ma	ૠ	Ḷṛ,	ḷṛ
						ય	Ya,	ya	શ્રી	Śrī,	śrī
									ત્ર	Tra,	tra
									:	(વિસર્ગ)	ḥ
									ऽ	(અવગ્રહ)	'

- અનુનાસિક સંયુકતાક્ષરરૂપે હોય તો,

ઙ્	વાઙ્મય	Vaṅmaya
ઞ	મંચ	Mañca
ણ્	મણ્ડલ	Maṇḍala
ન્	મન્ત્રણા	Mantraṇā
મ્	પમ્પા	Pampā

PHONETIC PRONUNCIATIONS OF VOWELS AND CONSONANTS

VOWELS :		TO BE PRONOUNCED AS			
a	(અ)	as	'a'	in	away / normal
ā	(આ)	as	'aa'	in	cār / fāther / fārm
i	(ઇ)	as	'i'	in	pin / pick / ink
ī	(ઈ)	as	'ee'	in	feel / peel
u	(ઉ)	as	'u'	in	put
ū	(ઊ)	as	'oo'	in	pool / foot
ṛ	(ઋ)	as	'rhu'	in	rhubarb / Rhuṣhi (ઋષિ)
e	(એ)	as	'e'	in	they / then
ai	(ઐ)	as	'ai'	in	snail
o	(ઓ)	as	'o'	in	go
au	(ઔ)	as	'aw'	in	how / owl
am	(અં)	as	'am'	in	amber
ah	(અઃ)	as	'aha'	in	aha!

GUTTURAL CONSONANTS :

ka	(ક)	as	'ka'	in	karate / kite
kha	(ખ)	Aspirted 'k' as in khaki (Army uniform)			
ga	(ગ)	as	'ga'	in	gum / gun / guts
gha	(ઘ)	Aspirated 'ga' as in aghast / ghost			
ṅ	(ઙ)	as 'ṅ' in sing / ring / Raṅga Avadhūta			

PALATAL CONSONANTS :

ca	(ચ)	as 'cha' in church / charm
c'a	(છ)	Aspirated 'cha' i.e. 'chha' in chhatri/Chhaya
ja	(જ)	as 'ja' in jungle / judge
jha	(ઝ)	Aspirated 'ja' as in jholi / hedgehog
ñ	(ઞ)	as 'nya' in canyon

RETROFLEX CONSONANTS

(Pronounced with the tongue against the palate) :

ṭa	(ટ)	as 'ṭa' in tub / tatoo / spirit
ṭha	(ઠ)	Aspirated 'ṭa' as in thug/Thakore (ઠાકોર)
ḍa	(ડ)	as 'ḍa' in dump / dug
ḍha	(ઢ)	Aspirated 'ḍa' as in dholaka (ઢોલક)
ṇa	(ણ)	(Prepare to say 'ra' and say 'na') as in Narayaṇa / sharaṇa (શરણ)

DENTAL CONSONANTS

(Pronounced with the tongue against the teeth) :

ta	(ત)	as 'ta' in Tandoor (તંદૂર) / Datta
tha	(થ)	Aspirated 'ta' as in Thailand / thunder
da	(દ)	as 'da' in Dilip / Datta
dha	(ધ)	Aspirated 'da' as in dharma / Dhobi
na	(ન)	as 'na' in nut / number / Nurse

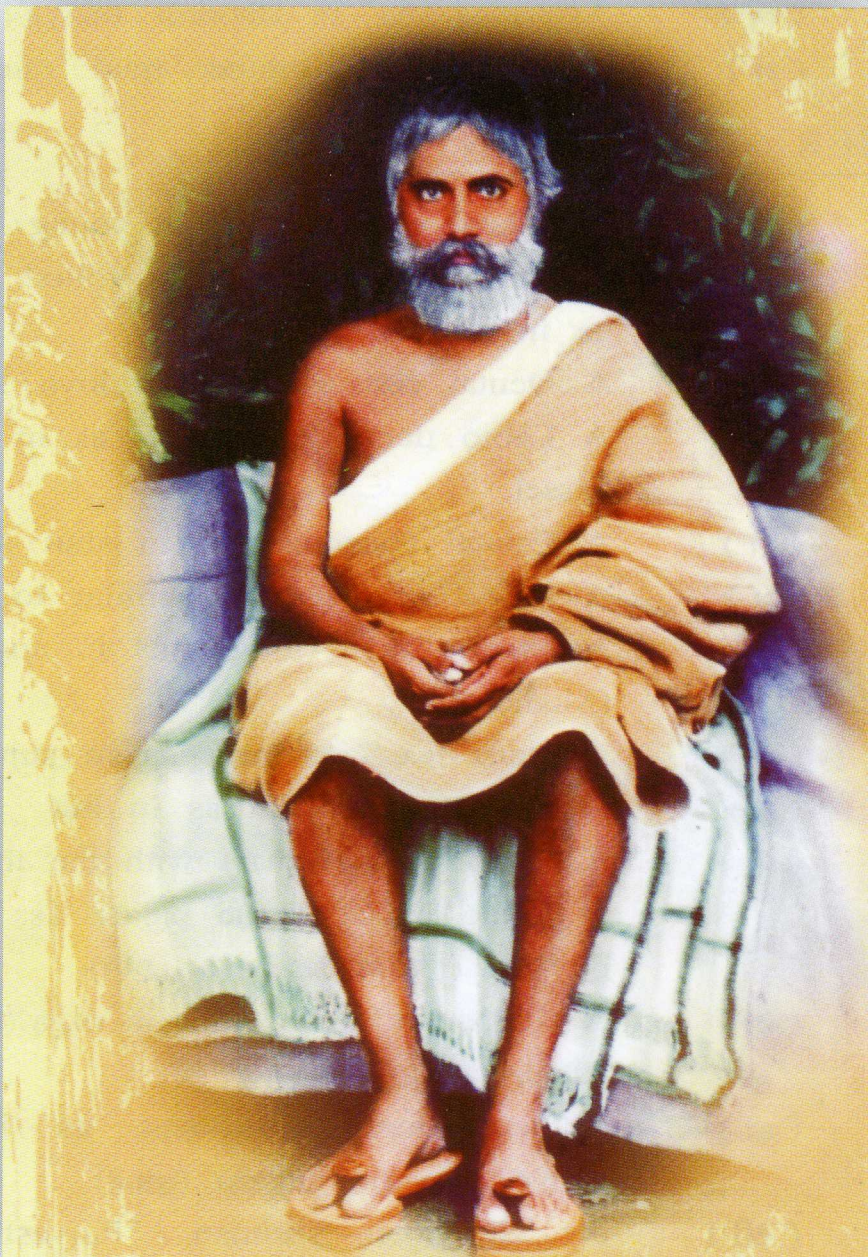
BILABIAL CONSONANTS :

pa	(પ)	as 'pa' in pun / pump / puff
pha	(ફ)	Aspirated 'pa' or 'fa' as in Pharmacy/fun

ba	(બ)	as 'ba' in banana / bump / bee
bha	(ભ)	Aspirated 'ba' in Bhoomi / bhaya (fear)
ma	(મ)	as 'ma' in mother / mud / mind

OTHER CONSONANTS :

ya	(ય)	A Palatal consonant as in young / Yogi
ra	(ર)	A Retroflex consonant (a rolled 'r') as in run
la	(લ)	A Dental consonant, as in love / lunch
va /	(વ)	A Labio dental consonant- as in verb vessel
śa	(શ)	A Palatal consonant as in shut / shade
ṣa	(ષ)	A Retroflex consonant similar to 'sh' but with folded tongue as in auṣadha (Medicine)
sa	(સ)	A Retroflex consonant as in sun
ha	(હ)	A Glottal consonant as in hut
ḷa	(ળ)	A Retroflex consonant with the tongue at the back of the palate as in dayāl'a (દયાળ) / hal'a (હળ)
kṣa	(ક્ષ)	A compound consonant as in rikṣa (રિક્ષા)/ kshatriya (ક્ષત્રિય)
jña	(જ્ઞ)	A compound consonant as in agnya (આજ્ઞા) / gnyana (જ્ઞાન)
Śrī	(શ્રી)	As 'Shree' in Shriman / 'Pujyashree'
tra	(ત્ર)	As 'tra' in trishooḷa (ત્રિશૂળ)



ॐ

॥ શ્રી દત્તઃ પ્રસન્નોઽસ્તુ ॥

THUS SPAKE ŚRĪ RAṄGA AVADHŪTA

CALL OF NĀREŚVARA

A word from the publisher

(FIRST EDITION)

It is today that Avadhūta Sāhitya Prakāśana Trust is getting relieved of the indebtedness to its President Late Modījī by turning into reality the dream visualised by him.

Late Śrī Dahyabhai Mistry, an enthusiastic devotee of the Avadhūta family, who also then happened to be the editor of "Śrī Raṅgadarśana" one day placed a typed copy of "Amar Ādeśa" rendered into English as 'His Eternal Message' in the hands of late Śrī Modījī, the then Managing Trustee of Nareśvar and the President of Avadhūta Sāhitya Prakāśan Trust. Śrī Modījī kept it aside as he did not find it very commendable.

Later on Modījī assigned the work of translation to Śrī Amarsinh Solanki, a staunch devotee of Pūjya Śrī Raṅga Avadhūtajī and a retired Principal of the Basic Training College run by C. N. Vidyāvihāra, Ahmedabad and who had written thesis on 'Basic Education'. He was

requested to render 'Amar Ādeśa' into English which he accepted devotedly and politely.

Years passed by even after Śrī Modījī breathed his last and the translation was not ready whereas Śrī D. C. Mistry started pressing eagerly on Avadhūta Sāhitya Prakāśana Trust for the English version. In order to expediate the job, it was arranged to take help of Prof. Kulinbhai Upadhyay, Prof. Narayanbhai Patel, Śrī Prabhakar Raval, Śrī Jayavadan Shah, Śrī Bacubhai Tripathi, Śrī Indrajit Solanki, Śrī Ashokabhai D. Desai and many others. Śrī Dhirubhai Joshi helped the team by providing dictionaries, reference books and kept touch with the team to get the translation completed at the earliest.

Keeping in mind the Avadhūtī-philosophy and occult experiences expressed in mystic Gujaratī language full of Sanskrit vocabulary, English rendering was found a difficult task ofcourse. It was only the bountiful blessings of Pūjya Śrī Raṅga Avadhūtajī that the job is over successfuly.

We are grateful to Prof. M. B. Koldhekar, a retired versatile scholar of English and Sanskrit for gladly going through the English rendering meticulously. Śrī Dhirubhai Joshi has got the glossary prepared.

It was quite apt that the "Introduction" for this translation has been written by one of the astute devotees of Śrī Avadhūtajī and a sincere companian of mine, Śrī J. K. Shukla (Retired Principal, Regional College of

Education, Ajmer and sometime Joint Director, NCRT) who happens to be an active member of the Avadhūta family. It may be a happy coincident that Śrī J. K. Shukla happened to be the founder Director of Basic Education Institute and the translator Śrī Solanki was also sincerely connected with Basic Education. While Śrī Pāṇḍuraṅga Vaḷāme (Pūjya Śrī Raṅga Avadhūtajī) was influenced deeply by the thinking of our National Father Mahātmā Gandhījī it is gratifying to note that both these persons following the Gandhhian ideology, have been connected with the English translation of Avadhūtajī's Birthday Celebration addresses.

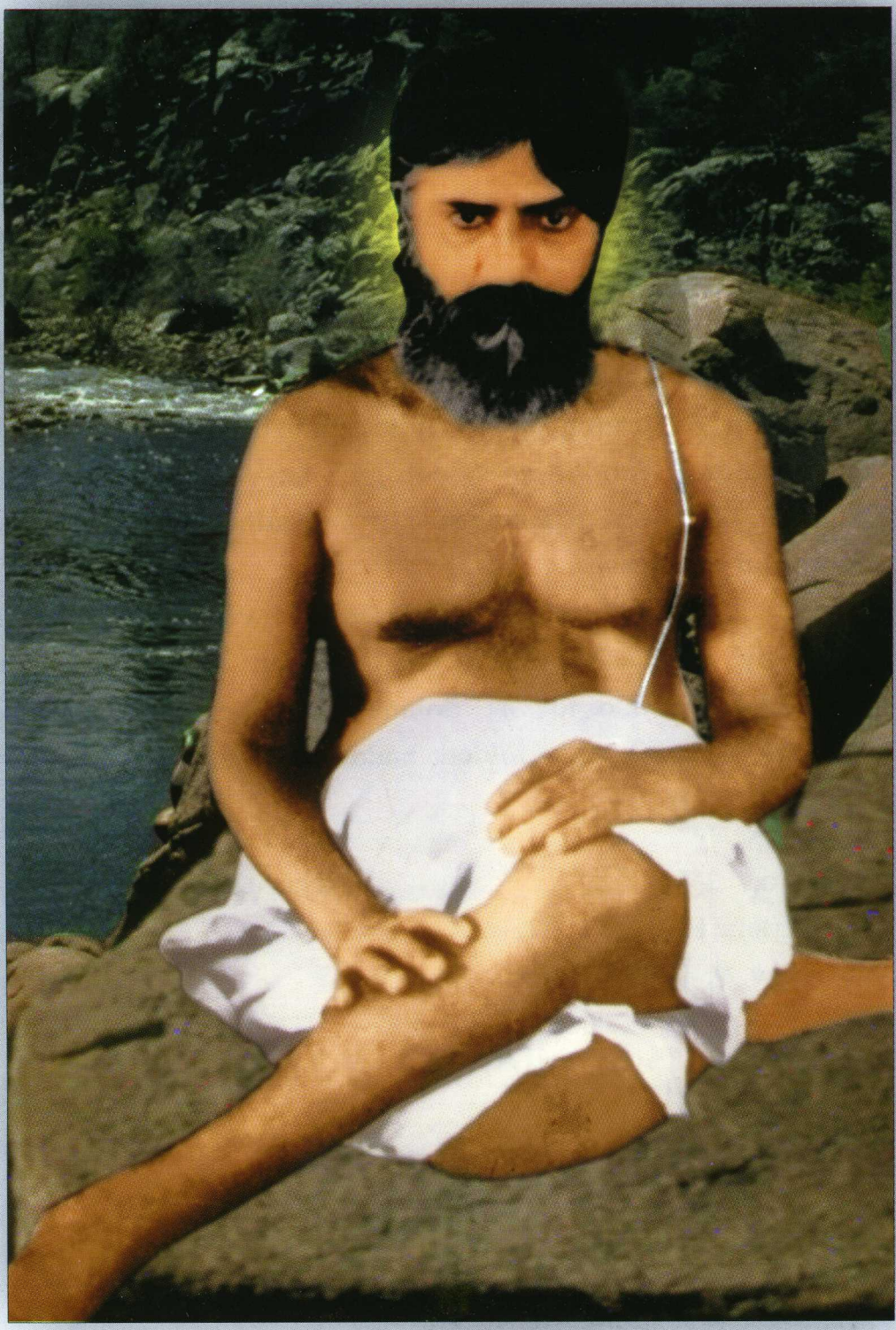
It fact, the first two addresses were rendered in English by Pūjyaśrī Himself and they are printed as it is.

Thanks are due to Śrī Solanki and the entire team of translators. I pray with folded hands to Pujyaśrī to bestow grace on them.

Nāreśvara,
Āśvin Kṛṣṇa 12, V.S.2041,
Date : Nov. 9, 1985.

Jayantilāla Āchārya

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॥ श्री दत्तः प्रसन्नोऽस्तु ॥

THUS SPAKE ŚRĪ RAṄGA AVADHŪTA

CALL OF NĀREŚVARA

PUBLISHER'S NOTE FOR THIS SECOND AND REVISED EDITION

It is only the inspiration and divine wish of Pūjyaśrī Prema Avadhūtajī that has brought this revised second edition of 'Call Of Nāreśvara' (First Edition published in 1985) in the hands of the devotees of Bhagavāna Śrī Raṅga Avadhūtajī who stay abroad in U.K., U.S.A., Canada, Africa and Gulf countries.

Dr. Dhirubhai Joshi, the Managing Trustee of Nāreśvara Āśrama, Dr. Subhashabhai Dave, the trustee of Avadhūta Sāhitya Prakāśana Trust, Nāreśvara and I myself went through the first edition meticulously and revised it to make the text easy to imbibe the message by the readers. However for still better result, readers', suggestions are most welcome.

The publishers are highly obliged to Śrī Avadhūta Sāhitya Prakāśana Trust, Nāreśvara for granting unconditional permission to print this edition. Hearty thanks are also due to Shri Rajendrabhai Upadhyay and his family for composing the matter and revising it as many

times as found necessary.

May God bless all the devotees of Śrī Raṅga family who have directly or indirectly helped us in bringing out this publication in the present form.

With a prostrate bow, at the Lotus Feet of Bhagavāna Śrī Raṅga Avadhūta Guru Mahārāja and Pūjyaśrī Prema Avadhūtajī without whose blessings this publication would not have been possible, I remain,

Śrī Raṅga Pādukā Kuṭīra,
8, Kandivali Co.op. Hsg.Soc.,
Behind Suman Apartments,
Shanker Lane, Kandivali (West)
Mumbai 400067.
TEL NO: 25203609/ 28623362

ANIL SHROFF

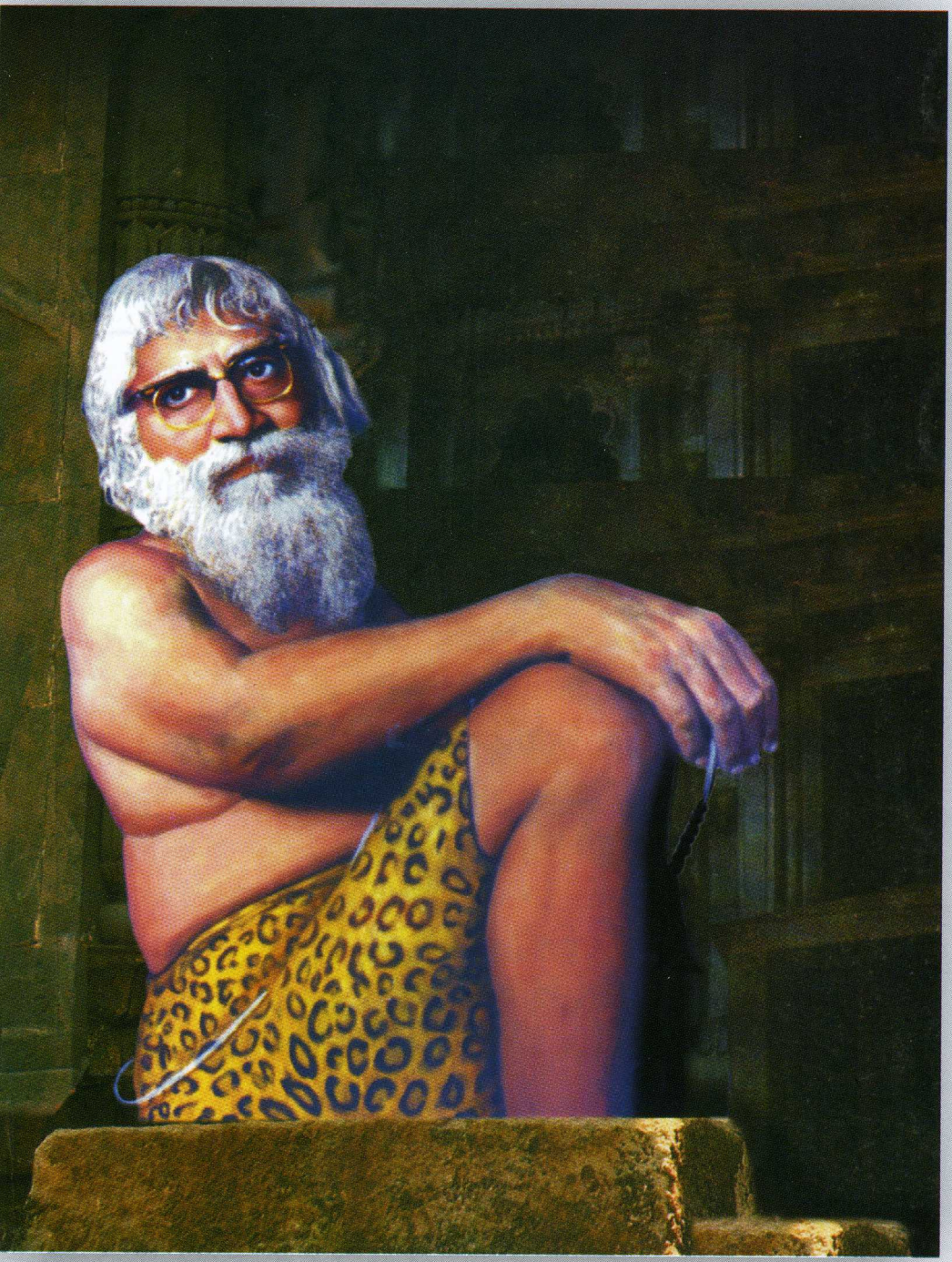


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॥ श्री दत्त: प्रसन्नोऽस्तु ॥

THUS SPAKE ŚRĪ RAṄGA AVADHŪTA
CALL OF NĀREŚVARA

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1. INTRODUCTION

The socio-ethical and sptiritual values actually practised in life by great saints and sages in their day-to-day living have always inspried the seekers all over the world. These saints and seekers thruogh their austere penances, Yogic meditation and supernatural experiences in their search for eternal bliss have risen above the barriers of bodily and mental processes and liberated themselves completely from wordly wants and desires. Through their discipined efforts at achieving identity with the Eternal Spirit, they have elevated themselves above the limitations of religious bigotry, narrowness and even geographic limitations.

His holiness Śrī Raṅga Avadhūta was such a spiritually motivated Divine saint who called himself world-friend and who addressed his followers as offsprings of immortality. Born in Gujarat (India) in a Mahārāṣṭriana Brahmin family on 21st November, 1898, he did his austere penances with a single-minded devotion and purity of life to achieve oneness with the Divine Infinity. As a seeker who had received spiritual grace of Lord Dattātreya, he went round the holy river Narmadā on foot and lived as a hermit through hazardous ordeals and rigorous experiences. He finally decided to settle at Nāreśvara on the bank of the river Narmadā where there was a dilapidated temple of Lord Śiva.

This temple is considered to be very ancient and it was here that Śrī Raṅga Avadhūta found natural enemies like serpents and peacocks playing together. When he came to this place in 1925, it was used as a cremation ground for burning the dead bodies of surrounding villages. Hence it had come to be known as the abode of frightening, ferocious creatures, the haunt of ghosts and foul spirits. Śrī Raṅga Avadhūta experienced Divine vibrations in the surroundings which gave him peace and solitude necessary for his communion with Lord Datta who to him was the means and end of all spiritual teachings and search for Ttruth in the world.

During his stay here untill he left his mortal body at Haradvāra on the banks of the river Gaṅgā (The Ganges) on 19th November, 1968, he wrote many devotional songs and verses in Gujarātī, Sanskrit and marāṭhī. His famous work GURULĪLĀMṚTA- written in Gujarātī is an excellent Epic-poem Delineating philosophical thoughts and sportive episodes and incarnations of Lord Dattātreya. In Nāreśvara Āśrama, he insisted on utterly simple living, mutual self-help, community service, scholarly persuit of yogic and vedic rituals, devotional worship and day and night chanting of Datta Dhūna and constant recitation of Dattabāvanī and Gurulīlāmṛta. Thousands of persons of all walks of life-Hindus and non-Hindus-came to seek his blessings on every Thursday. Similarly several persons came

to him for his grace and guidance in their spiritual pursuits or removal of their wordly-afflictions. Nāreśvara in course of time developed into a Divine Āśrama of a great sage and seer.

He never touched money or accepted any gift in cash or kind. He never lectured, nor engaged in any regular programme of service or exhortations. He shunned any form of propaganda or publicity for himself and whatever he said or did or wrote, he dedicated as service to the glory of Guru Dattātreya, as an instrument of His will. His spiritual presence and his daily routine were the most magnetic influences which brought peace to the needy and solace to the suffering. Those who came to scoff, surmise or suspect returned with deep reverence and humility, strengthened in the understanding of the spiritual nature of the Āśrama. As the following of Śrī Raṅga Avadhūta grew in large numbers inspite of the rigorous discipline of the Āśrama, some of the devotees decided to celebrate Śrī Raṅga Avadhūta's birth anniversary every year as a mark of their affection, respect and devotional felicitation. Submitting to their desires on such occasions, he would come out with spontaneous benedictions, address the audience and give his message. These were originally printed and published in Gujarātī.

The present compilation is the English renderings of these messages got prepared for publication by the Āśrama

authorities for the benefit of non-Gujarātīs who live in Africa, England, and U.S.A. It is hoped that this publication will be most welcome also by those who have heard about Śrī Raṅga Avadhūta as one of the most effective saints and yogis in the Datta-lineage but who could not meet him during his bodily presence. Visitors to Nāreśvara Āśrama from abroad are on an increase and their urge and need to get the literature incorporating the teachings and philosophy of Śrī Raṅga Avadhūta, can be readily realised. Together the following benedictory message reveal Śrī Raṅga Avadhūta's non-sectarian approach, his deep humanity, his utter humility, his dedicated devotion, his benign concern for the divine values and his life's teaching and convictions as a real Avadhūta in tune with Infinity. "Invoke the divine unto one another" and "in every breath of yours remember the name of Datta" became his message eternal.

The gist of the message :

Śrī Raṅga Avadhūta is fully aware about the grim reality and afflictions of the present world and to cope with the evil-effects he explains the significant presence of the images of Lord Viṣṇu at Dākora and Dvārkā as symbolic of his infinite compassion and love. He makes a pledge to search God in the temple of one's heart and to realise that everywhere is He and He only. He urges for flinging away the mantle of ego and with the

innocence of a child to experience the majestic grace and beatitude of Lord Almighty.

He explains the importance of non-dualism or Advaita philosophy of Hindu region. Religion, he exhorts, cannot be separated from the practice of morality and spirituality. True religion is an imperishable lamp that brightens the unity of human species in the midst of obvious external deversities. Hindu religion praises not the credit value but the cash value and substantial goods and indicates the path to achieve it. The different cults and sects developed within the Hindu religion in India are a positive proof of independent thinking and reasoning. However those who monopolize by commercialising it as a business or exploit people in the name of religion, have tended to overlook the subtle thread of oneness that bind together different sects into a common unified whole of Hinduism. Truth as one though infinite and the various religions and sects are different facets or various ways of realising it.

The code of ethics of all religions is "Doing good to others is righteous : afflicting pain on others is sin. "Religion and humanity (in its true meaning of beliefs and actions) are synonymous. Achievement of true humanity is attainment of divinity. Śrī Raṅga Avadhūta confirms his conviction in Vivekānanda's statement that "Religion is the mainfestattion of divinity already in man." A true Hindu is one who feels agonised in the presence of meanness,

voilance, theft, adultry and such other evils. He is a true Hindu to whom the river Ganges, the cow and the Gāyatrī Mantra are understood as supreme glory of his nation. A true Hindu is never hostile to the religion of others, one who treats all people as equal in the eyes of God. While elaborating such ideas in other messages Śrī Raṅga Avadhūta proposes five cardinal principles of conduct embodied in a well-known Sanskrit verses and concludes that "good and selfless deeds give good fruits while bad or selfish deeds give bad friuts."

Making a plea for fearlessness in life, he points out that constatnt rememberance of Almighty God is the only royal road to absolute happiness, peace and joy. Bliss, according to Śrī Raṅga Avadhūta, is the state in which mind along with senses become averse to worldly pleasures. Turning within towards the Supreme Being, realization dawns of self-liberation, or oneness with PARAMĀTMAN-or Supreme Consciousness. It is the state when Jīvātmā (personal soul) becames one with Caitanya Svarūpa (Supreme being) and becomes Ānanda Svarūpa-Bliss.

A true saint thus becomes Jīvanmukta, one who has vowed to the practice of non-violence, truthfulness, purity, charity, forgiveness, austerity, compassion, regular meditation and study of scriptures. In this way he attains identification with the Supreme Being and thus in the

presence of such a saint, one experiences peace and bliss. He is the source of inspiration of a number of actions and indications. His silence is eloquent. He is like the deep, profound and pure waters of the Ganges serving all according to their need and level of receptivity. He warns against hypocrisy, diabolism, arrogance and pretentious sham in the name of God or religion. A saint is very humble and giving up mere talk or verbosity maintains consistency in mind, speech and action in his own life.

Elaborating on the four objectives of human life, viz :- religion, attainment of worldy prosperity, attainment of worldly pleasures, and emancipation, he suggests that every worldly activity should be based on ethics and that religion should not be understood from any sectarian point of view but as one's duty towards other human beings and society. Religion as one's duty thus sustains society and prevents it from degeneration. Hence seers and saints have given the middle position to attainment of worldly prosperity and worldly pleasures between the objectives of religion (Dharma) and emancipation (Mokṣa). Emancipation or liberation even if understood purely from the point of view of reality and materialism means freeing oneself from all kinds of bondages and distresses to enjoy worldly peace. Western materialistic progress has brought forth means and ways of wealthy comfort, facilities and luxuries and in spite of the fact that they are on an increase in

nature and variety, unhappiness in the world is also on an increase. Unbridled desires and ambitious plans of material satisfaction without spiritual awareness and true peace, satisfaction and contentment have become illusive and misery has multiplied.

Modern materialistic society is without the solid foundation of religion and without the strong and protective power of spiritually liberating roof. No wonder then that such a society suffers from the agonies and afflictions of questionable objectives and base pursuit of mere self, power and pleasures. Śrī Raṅga Avadhūta's supreme faith, his life's teaching, his benign behaviour and his altruistic attitude are so apparent in his message "Infallible Cure Of Worldly Ills" delivered in Africa. Similarly his message and blessings delivered at Jaipur (Rajasthan, India) on 29th october, 1968 before proceeding to Haradvāra-his final journey from this world-became in essence his everlasting, immortal message.

Those who had known Śrī Raṅga Avadhūta and experienced his profound philosophy and teaching in action while he was in this world in his bodily form, will confirm that he literally lived fully according to what he had said in various messages in this compilation. In his presence one felt divine peace, infinite love and fearless yearning for reaching spiritual heights bereft of evils and frustrations of this worldly reality. Though clad in simple

loin cloth, Śrī Raṅga Avadhūta was a king among saints fully absorbed in eternal joy, always in tune with the Supreme Being. His was in a true sense a non-sectarian with a truly human approach. His message, therefore, revealed in this book is valid in all religions and for all humanity. Hence it has the quality of "Eternity" about it. To understand his spiritually pregnant interplay of words and verses and to apprecaite his literary skills, one has to read his writings and messages in original Gujarātī. His linguistic, critical and interpretative use of such words and phrases as "Pūjyaśrī" "Navāgāma", "Dvārakā", etc. and the alliterate titles of his messages reveal the Divine depth of his purity, humility and innocent humour.

The translation of such spiritually charged messages, the outpourings of a saint's divine revelations for the benefit of others, is indeed a very difficult exercise. Therefore, Mr. Amarsinh Solanki deserves appreciation and commendation for making an excellent attempt. Where a linguistic expert may hesitate, the faith and devotion of Mr. Solanki has succeeded. I feel especially happy that Mr. Solanki whom I gratefully remeber having originally introduced me to Śrī Raṅga Avadhūta, has volunteered for this translation for the benefit of the English reading public. The lucidity, simplicity and effectiveness of this translation is a tribute to Mr. Solanki's understanding, devotion and faith. I am, sure, that this compilation will

encourage serious thought and profound implications in the present day realities of the world. There is no doubt that those who read and understand this message eternal will turn within to practise the same in their search for Truth and to realize that the Kingdom of God is within.

BARODA,
24th October 1985.

J. K. Shukla.



OM

2. MESSAGE ETERNAL

|| PARASPARADEVO BHAVA ||

INVOKE THE DIVINE UNTO ONE ANOTHER

Look at one another with Divine-Eye, Not with devil's look.
Feel the Divine Attribute in Each- one
and
Wishing welfare mutually, bestow welfare all around !
Practise integrity in Thought, Speech and Action.
Bless each- other, Curse not. Wish well, Wicked not.
Do good, Crooked not !
Supporter be, Exploiter not.
Saviour be, Detrimental not.
Helpful be, Harmful not.
Speak less, Do more.
Keep head cool, Let there be warmth in hands and feet.
Cultivate tolerance towards everyone, Not hatred !
Speak always Truth, Falsehood never.
Virtuous deeds always do, Wicked never.
Wish welfare everyone's, Not only to ownself !
Look always at own faults, Praise always others' merits.
Earn your bread by self labour always !

On the tongue Eternal Almighty's Name,
With hands noble deeds
and
In the heart a resolute courage Hanumanji- like,
Rush forward and forward sure.
Success is yours ! Success yours is !

वैराणिं प्रशमं यान्तु सौहार्दं वर्धतां मिथः।
कलहा विलयं यान्तु भावयन्तु जना मिथः॥

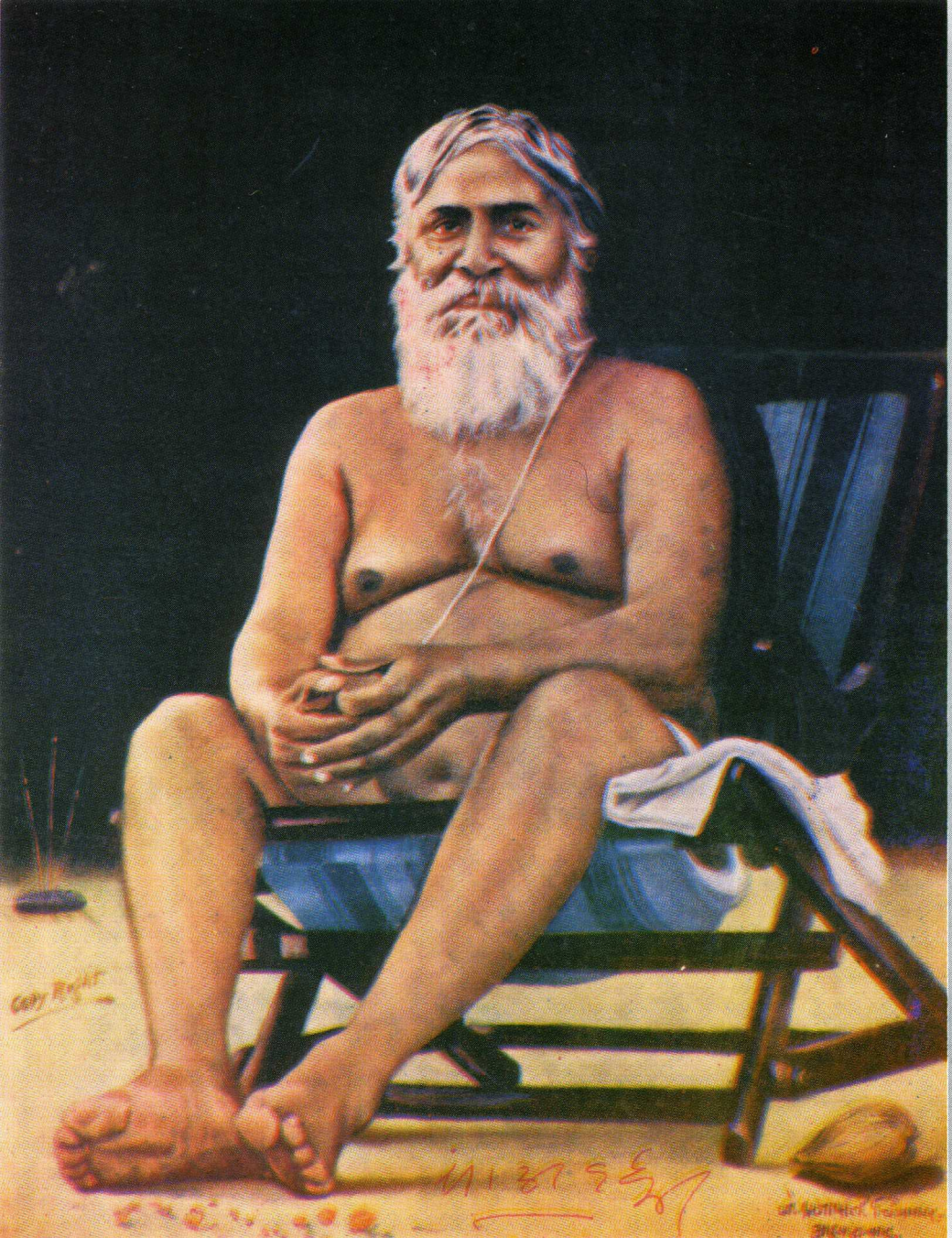
Vairāṇim Praśamam Yāntu Sauhārdam Vardhatām Mithah |
Kalahā Vilayam Yāntu Bhāvayantu Janā Mithah ||

May enmities be tranquilled, Friendliness be thriven,
Quarrels be desolved, And Love supreme be prevailed.

Om ! Let Divine Peace Prevail.

Peace Physical ! Peace Mental !! Peace Spiritual !!!

World Friend,
RAṄGA AVADHŪTA





OM

3. CALL OF NĀREŚVARA

(NĀREŚVARA NO NĀDA)

Dear Offsprings of Immortality!

At every moment, in every place, under every circumstance, expeience the divine presence of the All Merciful God. Walking, or otherwise, sleeping or awake, standing, sitting, lying or doing your work feel deep His proximity. Live in the remembrance of His existence at every breath, harken His spontaneous selforiginated footsound at every heart beat!

What matters in a name? Call Him Rāma, call Him Rehmāna; call Him Iṣṭa (The cherished one), or (call Him) Christ; call Him Kṛṣṇa, or (call Him) Karim; call Him Datta, or (call Him) Dātāra, (The Great Donor); call Him Vibudha (The Wise); call Him Buddha (The Enlightened); call Him Ātam (self or soul); call Him Prītama (The Beloved); call Him Iśvara (Lord Almighty); call Him Allāha; call Him Jin; call Him Jehovāha; call Him God; call Him Guṇeśa (The Meritorious), or Ganeśa (Leader Supreme), call Him Aurmazd or Ātmamasta (Self Intoxicated); call Him Parabrahma or Parameśvara; call Him Vaiśvātmā (World Spirit); call Him Vāsudeva; Śiva or

Pīva (Divine Lover) Raṅga or Rub; call Him Puruṣottama or Pārasanātha; call Him Bhagavatī, Mary or Marium or Mother or anything else. Invoke Him by any name, masculine, feminine or neuter, whatever is, is He. In all these infinite names, He the one nameless all-abiding Absolute reigns. In all these unending forms, He the one formless lie concealed!!

In mountains behold His unshaking solidity, in rivulets His moving compassion; have a glimpse of His ever new beauty in Sun, stars, constellations! Realise that living eternal, Good, Grand, in every creature. In species born, learn to see that unborn, unspecified Absolute! Feel full your entire being-your every cell-with Him. Let your whole life be replete with His existence-form and substance. Be one with Him physically. Identify with Him mentally!!

Let your Hands give a hand to His sanctuous work.
Move your feet towards His blessed Abode.
With mouth recite His Holy Name.
In every word feel His tenderness.

Speak not a word that disturbs the complacence of His world-consonance. Step not a foot; do not a deed which you can not do before His eye. Think not a thought, take not a breath that creates the slightest discord in His universal peace!

Throwing aside the mantle of ego, stand before Him as an innocent naked child expecting nothing as an un-sophisticated guileless babe, not as a beggar ever, desiring this and that mental attitude! In this fleeting world be toy of that Master's Dramatic Play and see the pleasure you feel, the joy you experience! Be a football of His feet kicked up in the skies and how you fly in His endless majestic space! Is the child full or hungry, bare or covered, washed or dirty, ill or well, anxiety of all this is to its mother, to its father,.

Be a child before Him and experience His immortal warmth : The beggar is not worth anything before the world or the Lord Supreme; even if you get a bit that way, you get it through contempt as though a stranger. But remember deep that the sight of an innocent child creates a feeling of love even in an enemy! Why practise beggarliness as if an unprotected orphan, though one is an heir-apparent to the eternal wealth of the universal father! Arise! Awake! and with the knowledge of your inherent right, cry out in all humility of a child to Him, the eternal Lord, the Supreme Father of the Universe, experiencing His boundless magnificence. And in His constant remembrance, all fearless and free from anxiety move self-intoxicated and enjoy your divine inborn sovereignty!!

सर्वे वैरविनिर्मुक्ता: परस्परहितैषिण: ।
स्वस्था: शान्ता: समृद्धाश्च सर्वे सन्त्वकुतोभया: ॥

Sarve Vairavinirmuktāh Parasparahitaiṣiṇah |
Svasthāh Santāh Samṛddhāśca sarve Santvakutobhayāh ||

All free from Haṭreds Be,
Welfare Mutual Cherish All!
All Peace And Plenty Attain,
Devoid of fear And Supreme All!!

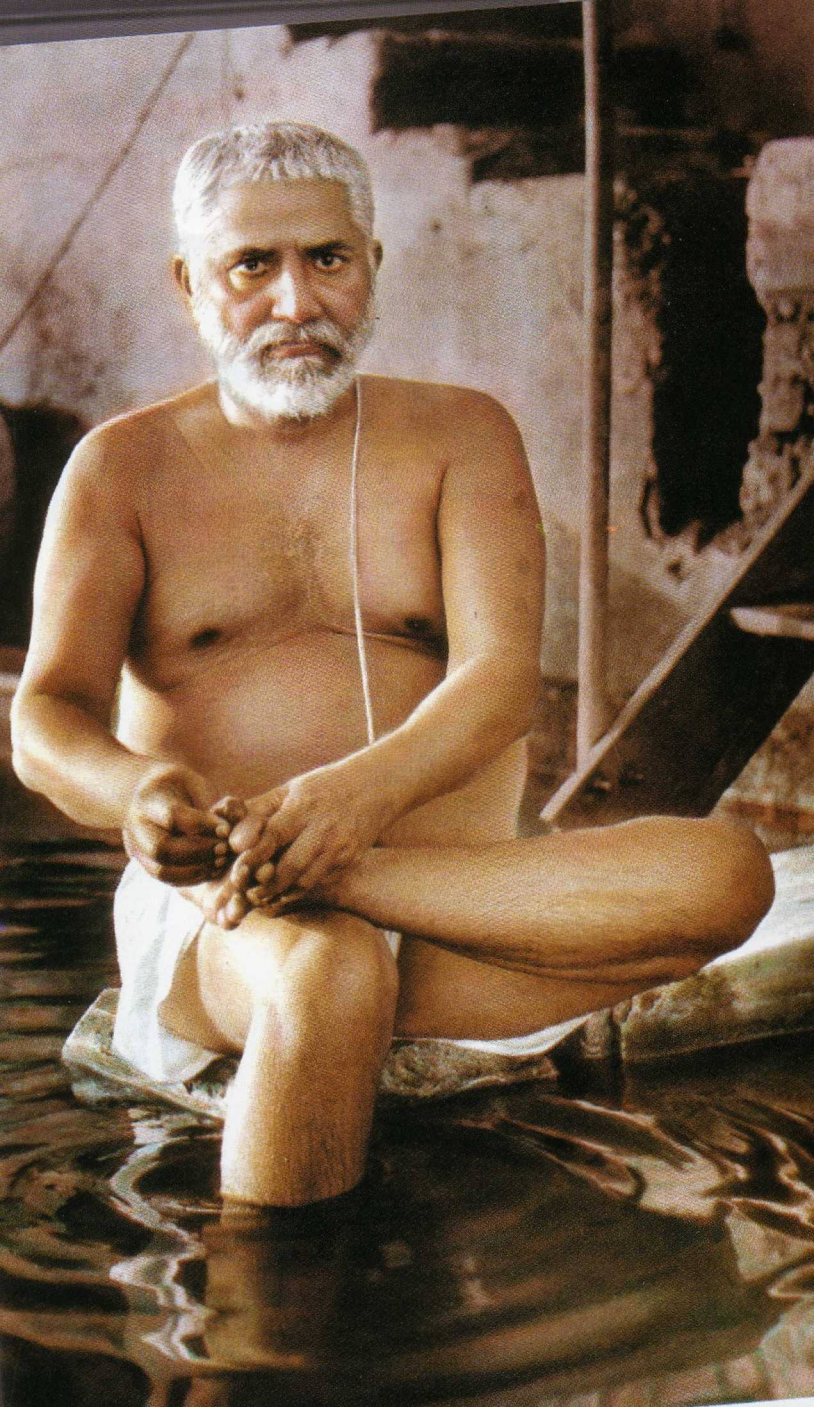
OM

Peace Physical! Peace Mental!! Peace Spiritual!!!

Nāreśvara,
Kārtik Śukla Navamī,
Vikram Samvat 2014.
60th Raṅga Jayantī.

World-Friend,
RAṄGA AVADHŪTA







4. ḌĀKORA DONATES
(ḌĀKORNĪ DEṆA)

Dear Ones! Manifestations of the Soul!

It is the boundless grace of Śrī Raṇac'oḍarāya that on this auspicious occassion, all of us have come together here, like the homogeneous unit of a joint family, under His graceful and soothing shelter, with hearts throbbing with joy and cheers. Everything is dry without His warmth. However a man may make violent efforts, without His grace, it will be meaningless just like a row of ciphers without a digit or like an angel without wings. Without His Light, everything is dense dark.

But what do you want from me? Words or Peace? Preaching or practice? Shadow or light? A message or sympathy?

Now-a-days verbal squabbles are on increase, scheming with dry arguments is being practised and the world is rushing towords annihilation. Wherever you see, you find flames of unrest and dissatisfaction burning; spiritualism being ridiculed; humility is conspicuous by its absence; stark display of devilry is going on all sides; the whole world is passing through the acute pangs of a new birth. Good many physicians, surgeons and nurses are doing their best to make a safe and peaceful

delivery. But whether the new born will be Vināyaka (the all-beneficient) leading the world along the path of peace, or will be unsteady and mischievous monkey adding unrest to the world, is known only to God (Śrī HARI)! To be out of it, there is only one way and that is to practise the silent exhortation of Śrī Raṇac'oḍarāya without any uproar. Does His mysterious call not strike your ears?

Fill up your life with the sweetness of Śrī Raṇac'oḍarāya's Prasāda of "Mākhaṇa" (Butter) and "Misarī" (Sugar crystals). Let your behaviour be fully merged with the delicacy of 'Mākhaṇa'- i.e. compassion and with the sweetness of 'Misarī'- i.e. feellings of love. Let your life be purified being heated in the fire of self-restraint and let it glitter as the golden crest of Raṇac'oḍarāya. Like the paste of sandal wood on His forehead, let the fragrance and charm of your life, wornout for the welfare of others, be spread on all sides and the atmosphere of joy be radiated everywhere. Let melodious music trickle egoless from your sweet throat as from the flute in His mouth. Let its nectar-sounds create gaity in the life of the world that is being withered away and scorched by apprehensions of sufferings and worries. Like the fragrant flowers of His garland, make your heart pure and joyful and let the world blossom with fragrance of your selfless devoted services.

May your life be as humble as the Tulsi-leaf, lying at His feet and prove to be healthy and energetic to the world. Learn to share amongst all whatever you casually get as symbol of His grace-like the Bhoga (offering made to diety, oblation distributed unto all). Let the steadiness and purity of His eyes be filled in your vision. Let your life stand firmly against taunts and hurricanes of the world, like His excessive charming image standing solidly and being unshaken in any circumstance having endured unbearable and endless strokes of chisels of the sculptor and let such a life of yours be an example and attraction for the people of the world, suffering from stress, strain and pain, and like a self-possessed saint stand firmly, poised like an indomitable hero of His swinging world, observing movements of this ever changing world, remaining beyond all dualities: of joy and grief, honour and dishonour, praise and blame, attachment and hatred, happiness and misery etc. and shower welfare in the world, keeping your holy flame of life ever shining.

May that Liberator of debts-Raṇac'oḍarāya-, liberate you all from the debt of envy and enemity, may He set you free from bonds of birth and death, may He save those who have been imprisoned in the castle of body-attachment, may He liberate you from the three-fold debts- physical, circumstancial and spiritual debts- and make

you masters, like Himself, of the Empire, where the rule of surrendering everything of one-self, prevails.

In ancient times, being appeased by sincere and selfless penance of Atri-Anasūyā, DATTA who donated His own Self to Atri (Not-three)- who was totally free from longing of power, wealth and reputation and the same Śrī DATTA- the original Donor of 'Satya Saṅkalpa' (True resolve) is sitting in glory here in Ḍākora, being appeased with pure and love-immersed devotion of Boḍāṇā and Gaṅgābāī, has surrendered His own self in this 'Kaliyuga'- the age of mutual quarrels or the age of machines and technology- and paying off the dues of His devotees. Oh living creatures! wandering here and there in the deceptive world and seeking refuge! What is He telling through His silence?

डाकिनीं डमरूद्घोषाद् द्रावयाशुभरूपिणीम् ।
डिम्भो भूत्वा डयस्वार्य मा डोमत्वं समाचरेत् ॥

Ḍākinim Ḍamarūd-ghoṣād Drāvayāśubharūpiṇīm;
Ḍimbho Bhūtvā Ḍayasvārya Mā Ḍomatvam Samācaret.

Drive away, at once, the evil spirit in the form of mean desires being the root cause of delusion by deep sounds of 'OM'-'OM' of the Ḍamaru- (a kind of small drum). If you will lie down like a lazyman, saying I'll do so today or I'll do it to-morrow, death will devour you, all of a sudden, and you will just be left gaping

with open mouth in repentance! So arise and awake at this very moment and start taking a flight in His soaring sky with the innocent humility of the child, wallow not in the ditch of lazy degrading behaviour! Oh illusory living creature!

को जानीते श्वः कथं वर्तते ते कालग्रस्ते जीवलोके समन्तात् ।
कर्तव्यं यच्छ्रीघ्रमेवानुधेहि श्वासे श्वासे दत्तनाम स्मरात्मन् ॥

Ko Jānīte Śvah Katham Vartate Te |
Kālagraste Jīvaloke Samantāt ||
Kartavyam Yac- c'īghramevānudhehi |
Śvāse Śvāse Datta-Nāma Smarātman ||

Who knows what will happen to you to-morrow? Death is on the chase of every creature to devour. So start doing right now- what is worth doing. At every breath, remember Him, Śrī Raṇac'oḍa, who has given you the body and other things and who has liberated you from all quarrels, gird up your loins and engross yourself in work; Who knows whether you will draw in another breath of respiration? So rise up and set to work.

रमानाथो रदो दास-दुःखात्यन्तनिवर्तक : ।
रमन्ते योगिनो यत्र स रामः किं न सेव्यते ॥

Ramānātho Rado Dāsa-Duhkhātyantanivartakah |
Ramante Yogino Yatra Sa Rāmah Kim Na Sevyate ||

That Lord of Laxmi will fulfill all your desires. He removes forever misery of one who exclusively surrenders one-self to Him. Oh dear child! Why don't you apply yourself in the service of that Rāma-Raṇac'oḍa who has neither origin nor end and in whose contemplation even desireless Yogis are fully engrossed?

नानारूपधरो योऽसौ नामानन्त्याद् विराजते ।
रूपे रूपे विरूपः सन् प्रतिरूपो भजस्व तम् ॥
नाथो यस्य जगन्नाथः सोऽनाथोऽत्र कथं भवेत् ।
सदाचारेण तं साधो पश्येत् स्वात्मनि संस्थितम् ॥

Nānārūpadharo Yosau Nāmānantyād Virājate |
Rūpe Rūpe Virūpah San Prati-Rūpo Bhajasva Tam ||
Nātho Yasya Jagannāthah So'nātho' tra Katham Bhavet |
Sadācāreṇa Tam Sādho Paśyet Svātmani Samsthitam ||

That formless is shining splendidly in the universe through infinite forms and names of objects of the world. Though such a Lord of the universe - Śrī Raṇac'oḍarāya- is your guardian, why do you move about in the company of the helpless one with the feelings of being obliged?

Oh you! the disciplined seeker of God and oh you the one, who has become eager to break the fetters of the bondage of the world! Why do you search Him outside? He is glittering in the very temple of your heart. Removing the filth of your mind and film of passion on

your eyes, see Him Everywhere you will find Him and Him only :

थश्चलोऽणुर्महान्वापि सर्वं ब्रह्मैव केवलम् ।
इति स्यान्निश्चलो बोधस्तं थं न बाधते कदा ॥

Thaścaloṇur-Mahān-Vāpi Sarvam Brahmaiva Kevalam |
Iti Syānniścalo Bodhas-tam Tham Na Bādhate Kadā ||

The one who has assimilated the firm unshakable knowledge that whatsoever whether immovable or movable, small or big, is only He- the Brahma- Śrī Raṇac'oḍarāya attains the stage of fearlessness. Nothing can frighten him. May you all attain such a stage of fearlessness.

Let us then, anoint Śrī Raṇac'oḍarāya, the one dwelling in the heart, with the sandal-stick in the form of truth which is delighting to Him! Let us offer Him unfading flowers of worship in the form of non-violence, non-attachment, love, purity self-study, austerity, etc. Let us burn away lust, anger, greed, illusion etc. and other wicked things and kindle the incense of righteousness. Let us kindle the lamp of knowledge of 'oneness' of all. Let us dedicate the 'Naivedya' (Offering made to deity) in the form of universal love. Let us have 'Ārati'. (Lamp Showing) in the form of having consciousness of 'I AM HE' and let us feel blessed by pressing forward our life march, in that very

ever lasting joy. At the end, as a token of his constant remembrance, let us sing a hymn of Glory unto Him :

A body is Ḍākora, The soul is Śrī RAṆAC'OḌA.
And firmness in religion, That is river Gomatī. ||Aum||

BOḌĀṆO is significant, His mind being detached;
And Trance-practice is GAṄGĀBĀĪ Herself. ||Śrīm||

In the earthern basin, Tulasī-clusters sprouted well,
By noble deeds
Sprout of faith in self knowledge and devotion
sustain sure. ||Hrīm||

She offered her nose-golden ring, it was total
surrendering sure.
Day and night forgetting else everything. ||Klīm||

Unselfishly remembering the self at every breath
And muttering the Name of Lord Hari.
In the company of saints
With a sense of service, sure. ||Glaum||

Dvārakā was far for her And Ḍākora within vision sure;
In the Full Moon day of Śarada (Autumn),
Enjoyed she Ecstasy Divine. ||Drām||

Ḍākora, World Friend,
Kārtika Śukla. 9, V.S. 2015. RAṄGA AVADHŪTA
Raṅga Jayantī = Dimond Jubilee.

❖❖❖

5. A MESSAGE FOR TODAY

(The message given on the day of formation of the State of Gujarat in India)

Dear Ones! Manifestations of the Soul!

Today is the birth anniversary of Bhagavāna Śrī Śaṅkarācārya. On such a holy and auspicious day, the new State of Gujarat comes into existence. It seems there is some inscrutable divine significance behind this co-incidence. Just as Gujarat has played a prominent and leading part in the political revolution of the nation, so it may well play a very leading role in the ensuing social, economic and religious revolution and thereby provide the exemplary contribution to other States! May this not be significant?

The philosophy of Bhagavāna Śaṅkarācārya is the doctrine of pure Non-dualism- the message of oneness of the inner being. Wherever there is duality and differences, wherever there is even slightest feeling of mine and thine even deep, there prevails the atmosphere of misery, want, fear, sorrow, illusion, distrust etc. but where there is a deep experience of non-duality and feelings of integrity there is an empire of prosperity, pleasure and peace and if there is any paramount need for the country and even for the whole world, at present,

is that of non-dualism; the realisation of the oneness of the soul inherent in every human being.

Wherever you cast your eyes today there are evil forces of differences of provinces, of languages, of parties, of religions etc. prevails and they are ablaze and horrifying the human beings. The entire world is full of confusion and chaos. If there be any way to survive, it is that of experiencing the unity-inherent in the origin of the universe and to realise non-dualism. Gross differences at the superficial level are bound to exist. Its external variousness is the wonder of the Universe. This illusory variousness can never be broken, split or blotted out. Yet to know the absolute unity, underlying them and so live accordingly is not so difficult.

Keeping in view the oneness of concealed thread which keeps together flowers of various colours, woven into garland, we have to enjoy the fragrance and beauty of flowers of different colours. Similarly, just as by kindling the spirit of such obvious oneness in your hearts and forgetting all outward differences you have gathered together here to-day, in an atmosphere of joy, enthusiasm and co-operation; may the same joy, enthusiasm and co-operation of yours be continued for ever in all walks of life. May you all supplement one another, may you stand by one another in prosperity or adversity, not with

mere lip sympathy but extend dynamic and active co-operation and help. May you run to one another and succour with all God-given gifts of means, materials and devotion and transform this poison-ridden world into a fertile, beautiful and nectarsome garden and this is my sincere prayer and hearty blessings.

May you all march together for prosperity and progress of one another, may you all together raise a huge cry against misery, poverty and injustice. May the mind of you all cherish only happiness and prosperity of one another. Prosperity and welfare of all be the only goal of you all. May your God given gifts of means and materials, of the body, of the mind, and of the wealth be for the good of all. May you all always contemplate only the welfare of one another. You are different parts of the Universal Being, like various limbs of the body, the soul of everyone is the same and may this be remembered by you day and night. May you not forget the feelings of mutual unity, even in a state of dream, and may the unity of your hearts be kept up under any circumstances whatsoever.

सर्वे वैरविनिर्मुक्ता: परस्परहितैषिण: ।
स्वस्था: शान्ता: समृद्धाश्च सर्वे सन्त्वकुतोभया: ॥

Sarve Vairavinirmuktāh Parasparahitaiśiṇah |
Svasthāh Śāntāh Samṛddāśca Sarve Santvakutobhayāh ||

May all be free from feelings of enmity. May al cherish welfare of one another, may all be self-possesse and peaceful, prosperous and may all be fearless.

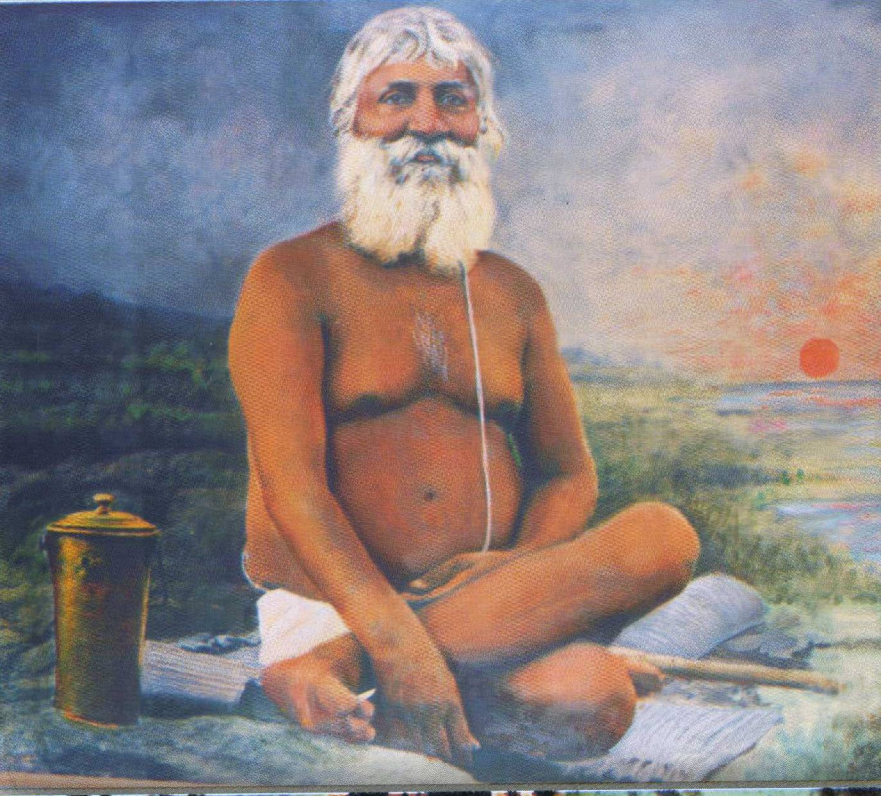
Om Śāntih! Śāntih!! Śāntih!!!

Peace physical! Peace mental!! Peace spiritual!!!

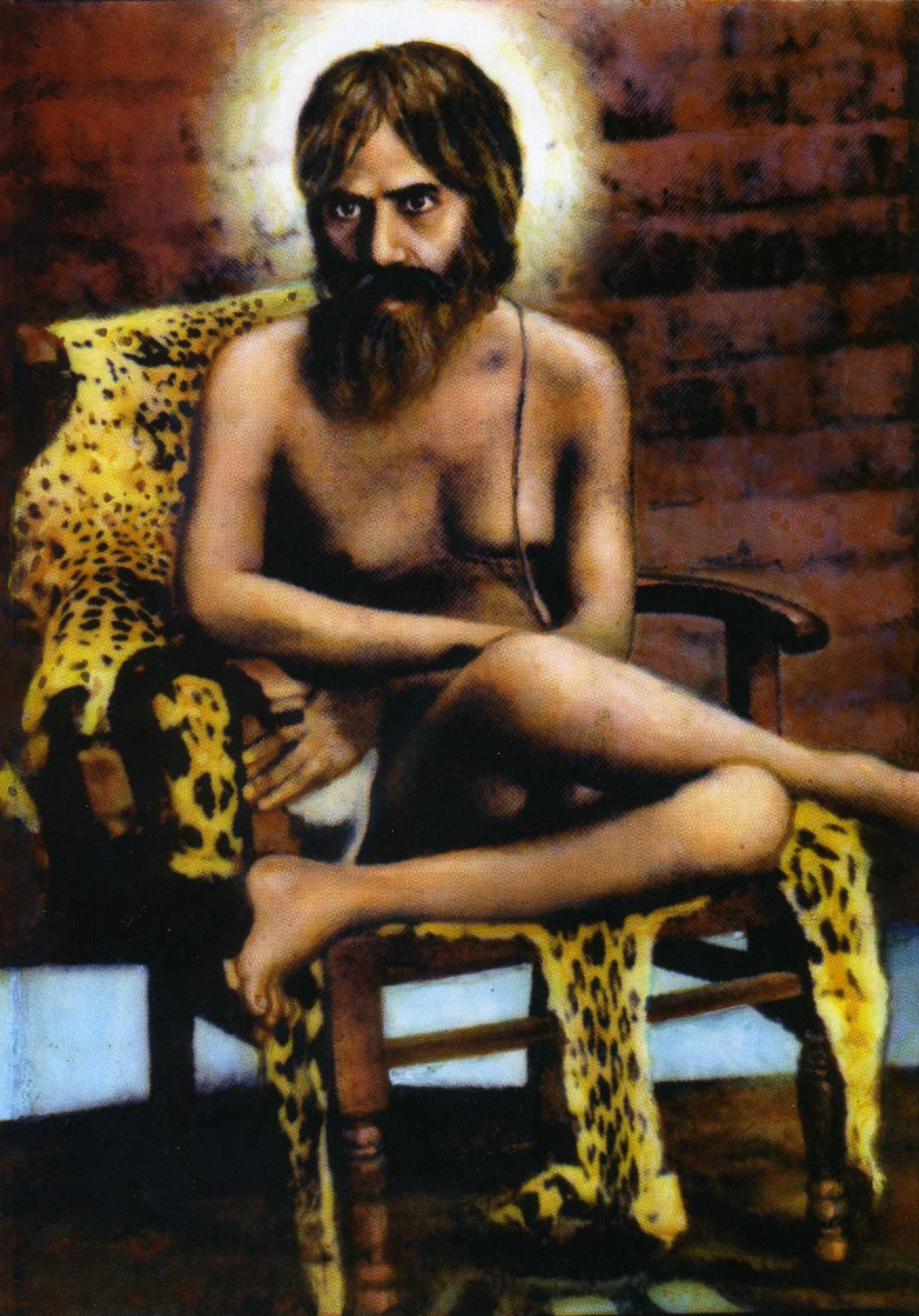
Rājpipḷā,
1st May, 1960.

World-Friend,
RAṄGA AVADHŪTA









6. DHARMAJA DENOUNCES DOUBTS

(DHARMAJA NO DHAḌĀKO)

Dear Ones! Manifestations of the Soul!

It is by the boundless and infallible grace of Śrī Śrījī that we meet together here on the occasion of such a religious session (gathering) in an atmosphere of limitless joy, love, enthusiasm and brotherhood. 'Dharmaja' means 'the Land of Dharma', the place where victory unto Dharma is acclaimed day and night. Where we visualise the truth : "Where there is Dharma there is victory". यतो धर्मस्ततो जय: । Yato Dharmah Tato Jayah.

Here for the last eight days, religious vibrations are showering wholy. There is a festival-shower bath of the nectar as Dharma and the hearts of all of us, fully drenched with divine and indescribable joy, are dancing like joy-intoxicated peacock. The name of "Dharmaja" is justified by such religious gatherings.

Now a days hearing the very word 'Religion' many of the so called educated people get nausea, some are indulged in mere tall and empty talks of morality and spirituality, the latter will remain only in imagination, or on paper. The practice of ethics or spirituality is Dharma; the manifestation of spirituality through the mind, word, deed, body, Prāṇa (vital air) senses is Dharma:

Ethics or spirituality in action is Dharma. However you may despise the body considering it to be perishable, dirty, unholy, earthly etc. but if there would not be that body, mere soul or Prāṇa (vital air) would not be able to do anything. Just the same without the body of Dharma, talks of ethics or spirituality would not serve any purpose.

But what is Dharma? धारयतीति धर्म: (Dhārayatīti Dharmah) That which sustains the individual and the society and saves them from disintegration and degradation and sublimates them- is Dharma. The practice of non-violence, truthfulness, mercy, charity repetition of holy name, austerity, purity, regular study of holy books, forgiveness etc. is Dharma. For this, there is no place for dispute, no room for differences. It (Dharma) is an imperishable light that shows the path of recognising unity amidst diversities, it leads to light from darkness and owing to Dharma the man and the society make progress from falsehood to truth, from darkness (Tamasa) to alight (Jyoti), from death to immartality, from misery to happiness, from unrest to peace, from ruin to prosperity. Dharma is the unifying force for keeping together dfferent minds, create non-duality from duality, oneness from differences.

Some people ridicule 'Dharma' associating it with the other world, but it is not so. Scriptures have given a

beautiful and significant definition of 'Dharma'.

यतोऽभ्युदयनिःश्रेयस-सिद्धिः स धर्मः

Yatobhyudayanihśreyasa-siddhih sa Dharmah

This means : It is Dharma because of which there is (achievement of) uplift and excellence and achievement. It is Dharma where there is uplift, welfare and achievement. The aspect of welfare of this world is not ignored therein. It has shown as it were, sweet balls in both the hands. Happiness and prosperity in this world and liberation from the round of births and deaths- emancipation after death. But Hindu Dharma has shown us the key to enjoy the bliss of both in this very world. The ideal of achieving liberation in an embodied state while one is alive has been definitely and magnificently clarified therein. Hindu Dharma is not an ism of future promises. Hindu Dharma praises unreservedly, not the credit value but the cash value and substaitial goods and it indicates the path to achieve it.

जीवतां देख लो रे मांहे जीवनज्योत अलख ! ।
मूआ पछीनो वायदो नकामो, को जाणे छे काल?
आज अत्यारे जोइ लो रे संतो नगदी रोकड माल ।।

(अवधूती आनंद पृ. १६६)

Jīvatām Dekha Lo Re Mām he Jīvan Jyota Alakha |
Mūā Pac'īno Vāyado Nakāmo, Ko Jāṇe C'e Kāla?
Āja Atyāre Joī Lo Re Santo Nagadī Rokaḍa Māla ||

(Avadhūtī Ānanda P.166)

Oh Saints! Even while alive see within the life-flame of (Alakha) the Invisible (Brahma). Bargain after death is useless. Who knows (what will happen) tomorow? Oh! Look at the substantial goods at cash today here and now.

Moreover some people twist their faces by pointing, at the different sects prevailing in Hindu religion as the root of all degradations that prevail today. But all these sects are the positive proof of the process of independent thinking, prevalent in India.

Why should one become stale and rot in the bondage of only one-sided ideology or particular cult or creed of religion even though it does not suit the mind or satisfy the heart or appeal reason? Why insist on Shirt and Shoes-garments of the same size and fashion though not fitting to everyone? 'Hindu' religion is like a vast banyan tree, where of the divergent looking sects are like its various branches. The apparent various religious sects are surely not the root cause of degradation. On the contrary the root cause of all quarrels lies in those who, like us, monopolise the business of expanding religion and exploit people in the name of religion by overlooking the subtle thread of oneness that unites the variegated flowers of religion.

Truth is infinite, and the various religious sects are different facets or infinite ways of realising it (Truth), just as there are many ports to board the ship or

stations to get in a train serving many people according to various needs and conveniences and there is no objection for this. The more, the merrier. But once you get in a train, it must start and should go ahead, leaving the station and the platform behind. Otherwise the efforts made to get in the train and move round and round at the same place will be tiresome and futile like the ox in a mill. Just the same these different religious sects are like ports or stations to enable the traveller to reach the destination- to be in the city of liberation (Muktipurī) to get excessive happiness (Nitānta Sukha). Its abundance is in no way detrimental or harmful.

There are stalls of eatable articles on platforms and vendors like us, moving here and there with dishes of sweets, fruits and savoury things, do not wish the train to leave the station or platform, otherwise our business will be adversely affected and there will be the end to our worldly pleasures and luxury. So if there be any fault, it is of vendors of dishes, like us, and not of religion or religious sects. So one may take a seat in a train from a station of any religious sect, because all religious sects are good, sublimating and are established only to lead the man on the path of welfare. But if once in the train, one goes on lingering, his wanderings would have no end even if he takes birth myried times rather than eighty-four million ones.

Then what is the thread of oneness underlying various religious?

आत्मनः प्रति कूलानि परेषां न समाचरेत् ।

Ātmanah Pratikūlāni Pareṣām Na Samācaret |

The behaviour of others, which is unsuitable, unpleasant and hurting to you, should not be expressed towards others by you even at the cost of your own life. 'Do unto others, what you would like to be done by others.' Treat others as you would like to be treated by others.

परोपकारः पुण्याय पापाय परपीडनम् ।

Paropakārah Puṇyāya Pāpāya Parapiḍanam |

Doing good to others is a rightousness (Puṇya) and afflicting others is a sin (Pāpa). In the words of Śrī Tulasīdāsajī - the greatest among saints :

परहितसरिस धर्म नहीं भाई ।
परपीडा सम नहीं अधमाई ॥

Para-Hita-Sarisa Dharma Nahīm Bhāī |
Para-Pīḍā Sama Nahīm Adhamāī ||

O Brother! There is no religion other than doing good to others and no wickedness other than troubling (afflicting) others.

That is a code of conduct of all religions. Behave, keeping this in mind and there will be no cause for

dispute, disharmony, misery and worry.

It is the religion (Dharma) which differentiates man from the beast and elivates him to humanity and that is the reason why now-a-days we hear the word 'humanity', proclaimed instead of the word 'religion' (Dharma) but infact the words 'religion' and 'humanity' are synonymous. What is religion? Humanity. What is action? Humanity. What is knowledge? "Development of humanity". What is devotion (Bhakti)? Culmination of humanity. And what is Yoga? Steady pursuit of humanity. There can never be any religion devoid of humanity. To achieve the climax of humanity means attainment of divinity. Self-realision or self-attainment is nothing but experiencing this divinity, closely concealed, not only in all living creatures but also in every thing. And so Svāmī Vivekānanda has stated somewhere : 'Religion is the manifestation of Divinity already in man'.

How can this experience be manifested? For this :-

मानामानौ समौ कृत्वा विनम्रस्तरुवद् भवेत् ।
सर्वभूतहितं कुर्वन् रागद्वेषौ विवर्जयेत् ॥ना॥
न द्रुह्यात् सर्वभूतानि सत्याहिंसादिकं चरन् ।
आत्मवत् प्राणिमात्रेषु पश्यन् कारुण्यभाग्भवेत् ॥रा॥
वशीकृत्वेन्द्रियग्रामं सहजं कर्म संभजेत् ।
फलकतृत्वभावं च समर्प्य श्रीपदे मुदा ॥य॥

तानवं चैषणानां च संप्राप्य समदृङ् मुनिः ।
वर्तमानेन वर्तेत निष्कम्पोऽल्पपरिग्रहः ।।ण।।

Mānāmānau Samau Kṛtvā Vinamras-Taruvad Bhavet |
Sarvabhūtahitam Kurvan Rāgadveṣau Vivarjayet ||Nā||

Na Druhyāt Sarvabhūtāni Satyāhiṁsādikam Caran |
Ātmavat Prāṇimātreṣu Paśyan Kāruṇyabhāg-Bhavet ||Rā||

Vaśīkṛtvendriyagrāmam Sahajam Karma Sambhajet |
Fala-Kartṛtvabhāvam Ca Samarpya Śrīpade Mudā ||Ya||

Tānavam Caiṣaṇānāṁ Ca Saṁprāpya Samadṛṅ Munih |
Vartamānena Varteta Niṣkampolpaparigrahah ||Ṇa||

Maintaining equipoise for honour and dishonour, casting of the ego, be more humble just as the tree is, at the period of yielding fruits. Be free from attachment and hatred and start doing good of every creature.....Na

Hate no creature. Practise divine qualities like truth, non-violence etc. Love all creatures as you love yourself and fill up your heart with compassion everywhere.....Ra

Controlling the mind and the senses, be absorbed in joy and do with perseverance whatever work that comes to you in a natural course, dedicating the fruits of action and the sense of being the doer of the action at the feet of the Lord.....Ya

Emaciate desires and wishes, leaving worries of the past and future, live in the present. Minimize needs as

far as possible. Be fearless everywhere and speak little and remain engrossed in self-contemplation.....Na

As the one and the same immortal soul is illuminating everywhere, do not censure anyone but recognising Supreme Being or Divinity inherent in everybody rejoice in the welfare of one another.

नभः पतन्त्यात्मसमं पतत्रिणः ।

Nabhah Patantyātmasamam Patatriṇah |

The sky is vast and birds fly according to their capacities, some fly high and some fly low, but fly all do, under that mighty sky and none is high or low in the eyes of that infinite sky. All that (difference of high and low) is due to the perversion of our sight and the outburst of our ego. Everyone is progressing according to one's understanding and ability, but they do all march towards that one-Infinite and Immortal one. The ways and means are also infinite to reach that infinite undecaying. It is difficult to know in which burrow which cobra is lurking. Therefore, do not despise any individual, society, institition or religious sect, do not cherish feelings of malice for anyone. Do not be under a delusion to judge the kernel from the outer husks. That is perfect, this is also perfect; the perfect only can be the outcome of the

perfect hence correct your imperfect and indisciminate vision and recognise the perfect one brimming over everywhere.

Rush to share the happiness and misery of one another, considering them as your own; forget your petty ego and feel the universal unity of that perfect (Pūrṇa), Omnipresent one, consequently you will find the entire world just like a paradise and then there will be no worries, grief, sorrow, misery or poverty and sheer Bliss will prevail everywhere. You toil and moil day and night after illusory happiness (Māyā) and exhaust yourself, then spare atleast half an hour regularly for devotion and service of that Eternal and Imperishable God (Paramātmā) the treasurehouse of happiness and you will have boundless happiness and howsoever you may search for anxiety you will not meet with it. Then your dispute of mine and thine and the illusion of selfishness and benevolence will disappear, there will be no place for fear and the atmosphear of fearlessness, ease and eternal peace will prevail.

Hence, even in trying circumstances in the words of the Mahābhārata :

न जातु कामान्न भयान्न लोभाद् । धर्मं त्यजेज्जीवितस्यापि हेतोः ॥
धर्मो नित्यः सुखदुःखे त्वनित्ये । जीवो नित्यो हेतुरस्य त्वनित्यः ॥

Na Jātu Kāmānna Bhayānna Lobhād |
Dharmam Tyajejjīvitasyāpi Hetoh ||

Dharmo Nityah Sukha-Duhkhe-Tvanitye |
Jīvo Nityo Heturasya Tvanityah ||

Don't give up Dharma for any desire, intimidation, or for greed and temtation, and even for saving the life because Dharma is everlasting, while happiness and misery are impermanent. The soul is eternal-everlasting companion and the body-its habitation is impermanent, surely to perish one day!!

Let us recite!

Victory to Dharma! Annihilation to Adharma!!

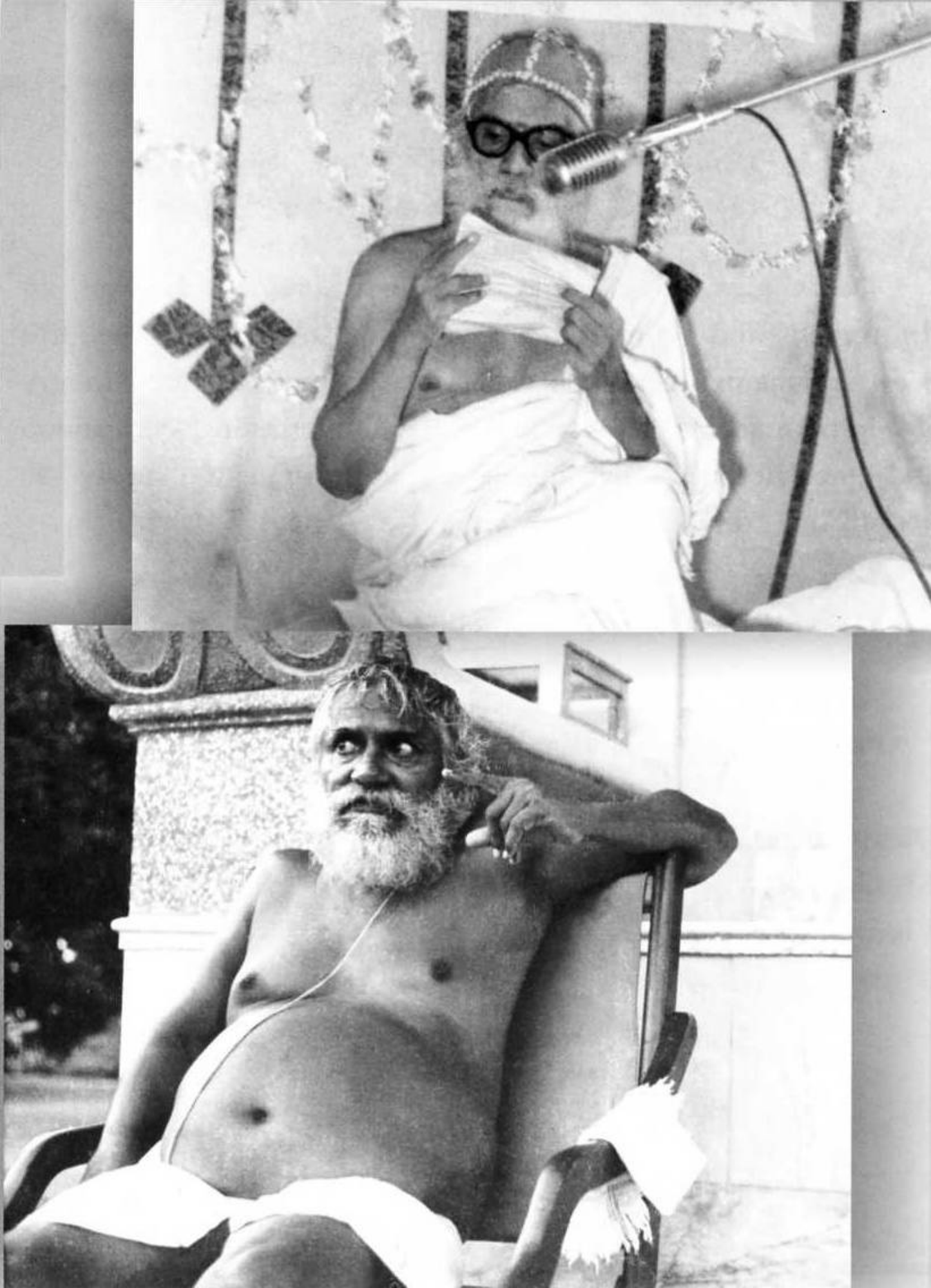
Om Śāntih! Om Śāntih! Om Śāntih!

Peace physical! Peace Mental!! Peace Spiritual!!!

Dharmaja,
Kārtik Śukla 9,
Vikram Samvat 2017,
63rd Raṅga Jayantī.

World Friend,
RAṄGA AVADHŪTA





7. FITNESS OF FOUR-FOLD OBJECTIVES IN HUMAN LIFE

(CATURVIDHA PURUṢĀRTHANUṀ SĀMAÑJASYA)

॥ ॐ क्लीं ॥

त्वं स्त्री त्वं पुमानसि त्वं कुमार वा उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥१॥
श्री यादवाधीश हरे कृपालो पाहि स्वकं मां शरणागतं भोः ।
कृष्णातटे यः किल दत्तनामा स एव कृष्णस्त्वमिहैकरूपः ॥२॥
वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥३॥
यत्करोमि यदश्नामि यज्जुहोमि ददामि यत् ।
यत् तपस्यामि वार्ष्णेय तत् करोमि त्वदर्पणम् ॥४॥
किं वच्मि किं न वच्मीह नो जानेऽहं यदूत्तम ।
त्वदभावेन प्रणौम्येव आबालवृद्धवैष्णवान् ॥५॥

"Om Klīm"

Tvam Strī Tvam Pumānasi Tvam Kumāra Vā Uta Vā Kumārī |
Tvam Jīro Daṇḍena Vañcasi Tvam Jāto Bhavasi Viśvatomukhah ||1||
Śrī Yādavādhīśa Hare Kṛpālo Pāhi Śvakaṁ Māṁ Saraṇāgataṁ Bhoh |
Kṛṣṇātaṭe Yah Kila Dattanāmā Sa Eva Kṛṣṇas-Tvamihaikarūpah ||2||
Vasudevasutam Devam Kamsa-Cāṇūra-Mardanam |
Devakī-Paramānandam Kṛṣṇam Vande Jagad-Gurum ||3||
Yat Karomi Yad-Aśnāmi Yaj-Juhomi Dadāmi Yat |
Yat Tapasyāmi Vārṣṇeya Tat Karomi Tvadarpaṇam ||4||
Kim Vacmi Kim Na Vacmīha No Jāne'ham Yadūttama |
Tvadbhāvena Praṇaumyeva Ābālavṛddhavaiṣṇavān |||5||

You are a female, you are a male, you are a boy or a girl, you deceive as an old with a staff, you become all prevading when born.————————————(1)

O Lord of the Yādavas, O merciful Harī, protect me who is your own and has come to surrender; The one named Datta on the bank of the Kṛiṣṇā is the very Kṛṣṇa who is identical here with you.————————(2)

I bow down to the Lord, the son of Vāsudev, the Killer of Kamsa and Cāṇūra, who is the Supreme delight of Devakī, and is Kṛṣṇa, the preceptor of the Universe.————————————————————(3)

Whatever I do, Whatever I consume, Whatever I offer in fire or give, Whatever I observe penance for O son of Vṛṣṇi, I give up to you.————————————(4)

What do I say or what should I not say here, I don't know, O best of the Yādavas; I bow down to the Vaiṣṇavas, from young to old, thinking them to be you.————————————————————(5)

Oh Dear Darlings of God, being gathered here in various forms and dresses!

On this great auspicious occasion, I do not know what to speak, and what not to speak and hence I feel myself contented by offering, with divine affection, my humble salutation (Praṇāma) with feelings of reverence at the pious feet of you all.

The auspicious occasion of today is utterly extra ordinary and dignified in the social and religious history of Gujarat and ultimately of Mahā-Gujarat.

I am highly indebted to you all and especially to Śrī Krishnashankar Shastri, who is the supreme authority on the Bhāgavata Purāṇa and a Jewel among scholars, for giving me, an insignificant being, this priceless and rare oppertunity to render services to God, on such an auspicious occasion. To escape from this obligation, I will not resort to hyprocrisy by expressing my feeling of gratitude to you in a formal way and in high sounding words. I will ever remain conscious of this divine obligation and by its forgetting, I will deviate myself from the path of God and of Duty and I will tumble down in the ditch of ego. I pray to the Lord to protect me from this.

The concept and its plan (designed accordingly) of this Divine university (Bhagavatī Vidyāpīṭha), is utterly grand, unprecedented and unique, very attractive, lovely, wonderful and charming. Its lofty outline, has already been presented before the society, through many magnanimous persons and means. When it will be completely embodied, layers of rust, accumulated on the civilization of India for centuries together will be washed away. Its lustre will dazzle every corner of India and bright cool rays will spread in this çountry and abroad, and help in

enhancing the grandeur of India and I have not the least doubt that the humming of the ancient epics of glory will be audible once more.

The Śrīmad Bhāgavata is a wonderful book just like a pure gist of-Bhāratīya Sanskṛti-Indian civilisation. It is a multi-coloured and unique book in the religious literature of the whole of the world. One who will go through it with keen insight will get the solution of our every problem-national. social, economical, religious, philosophical and educational fields.

Our venerable and farsighted seers, sages and saints with their holy vision have thoughtfully given action-promoting four objects of human life. These four objects of human life are : Religion (Dharma), attainments of worldly prosperity (Artha), Attachment for worldly pleasure (Kāma), and emancipation (Mokṣa). The root or the base of every activity should be religion or Ethics-that means humanity. This word "Dharma" should not be interpreted in a narrow sense of any religious sect. But Dharma teaches a man to fulfill his duty towards other man or society or other creation, it sustains the society and prevents it to be disintegreted, preventing the man or the society from deterioration and helps the man and the society to go forward on the path of prosperity and awakens the vision to be one with all, putting aside self-interest etc. Without awakening of such

a vast vision any activity even though, undertaken heartily will prove to be destructive.

For the sustenance and consolidation of the society, the attainment of worldly prosperity and worldly pleasures are surely essential but they must be originated from the religion-humanity. If the idea of the religion is not kept in view in acquisition of wealth, in its distribution and it's use, (then) there will be flood of social evils like theft, robbery, hoarding, black marketing, absconding, etc. as are evident now-a-days and the society will be disintegrated.

For the steadiness and contentment of the society, the attainments of worldly pleasures (Kāma), is equally essential, but that 'Kāma' should not be against religion, otherwise the people of the society will become victims of abduction, adultery, rape, suicide etc. and even if all these may be under control, but if the society will be only after the attainment of worldly prosperity and worldly pleasures (Artha and Kāma) and will remain engrossed in the attainment and enjoyment of pleasures of worldly objects, and if they do not keep any spiritual aim before them, then also the life will become burdensome. And hence seers and saints have described emancipation (Mokṣa) as the ultimate-object of human life and they have given the place of attainment of worldly prosperity and attainment of worldly pleasure (Artha and Kāma) between

religion (Dharma) and Liberation (Mokṣa).

Putting aside the long and incomprehensible definition of emancipation (Mokṣa) we may understand it in the sense of making oneself totally free from all kinds of distresses and to remain in eternal peace.

From the material point of view, the people of many countries of Europe, America and other continents are well off in many respects and the materials and means of worldly facilities, comforts and luxuries are on increase day-by-day and yet unrest, embarrassment of people are also on increase. Those who are well off are also unhappy and those who are not well off are already unhappy. Because there is no end to desires and ambitions and without spiritual consiousness, satisfaction and peace are quite impossible to be attained. And hence seers and sages have given to emancipation the ultimate position as it is the best of all objects of life.

Religion should be the foundation of the temple of social development and libration (Mokṣa) should be its roof. All the modren plannings, organisations are designed only, from the view point of money and pleasure (Artha-Kāma). O Dear one! How long the building though outwardly imposing and beautiful but has no solid foundation and has a namesake roof will last? One has to consider how much and in what way a person who resides in it may be happy.

This university (Vidyāpīṭha of Bhāgavata), being inspired by God, and hence the arrangements have been thought of to preserve the propriety of all the four objects of life in it, its originator and organizer deserves our utmost congratulations.

Hearing the word 'Bhāgavata' there is a possibility that some may feel sectarian touch in it, but the one who will think with unbiased mind will not feel so. Some may have apprehension that the scheme may remain incomplete mid-way for want of money or other co-operation. But it is for all and the scheme is inspired and directed by omnipotent God-(Sarveśvara) and it is for the welfare of all and hence such apprehensions are baseless. This overflowing ocean of saints, heads of the religious, preceptors, wealthy people, learned persons, scholars in scriptures and other people-is the very proof of it.

I feel, here, the very co-operation of people of all walks of life.

बोद्धारोऽमानिनश्चात्र प्रभवो दानभूषिता: ।
प्रेमपरिप्लुताश्चान्ये दृष्ट्वा नृत्यति मे मन: ॥

Boddhāro'māninaścātra Prabhavo Dānabhūṣitāh |
Premapariplutāścānye Dṛṣṭvā Nṛtyati Me Manah ||

Those learned men who are present here are self respected persons, yet they have no longing for honour,

the wealthy people are such that they will glorify their God-given-Dātavyam Iti Yad-Dānam- the rest of the wealth for a noble cause like this. The hearts of people are overflowing with mutual and unselfish love. My heart overflows with joy witnessing this.

There will be reverence for all religious sects. There will be equal opportunity for admission to students, irrespective of region, country or religion. Like the ancient Indian (Bhāratīya) universities, Nālandā, Takṣaśīlā, this university-Bhāgavata Vidyāpīṭha- will gradually become the centre of attraction of the whole universe and in course of time it will give invaluable contribution in showering peace, prosperity and welfare in the entire universe and for this I have not the least doubt.

In the end, I Pray: May the Ruler of the world-God-(Parameśvara) bestow His infallible blessings on it and for that may God give requisite strenth, devotion and understanding to its organizers.

सर्वे सर्वहितोद्युक्ताः परस्परसहायकाः ।
प्राप्नुवन्तु सदा श्रेयस्त्वन्योन्यदेवभाविनः ॥

ॐ शान्तिः! शान्तिः!! शान्तिः!!!

Sarve Sarvahitodyuktāh Parasparasahāyakāh |
Prāpnuvantu Sadā Śreyas-Tvanyonyadevabhāvinah ||

Om Śāntih! Śāntih!! Śāntih!!!

Be you all ardent for the welfare of all. May you all be mutually helpful. May you attain welfare and may you all mainfest Divinity unto one another.

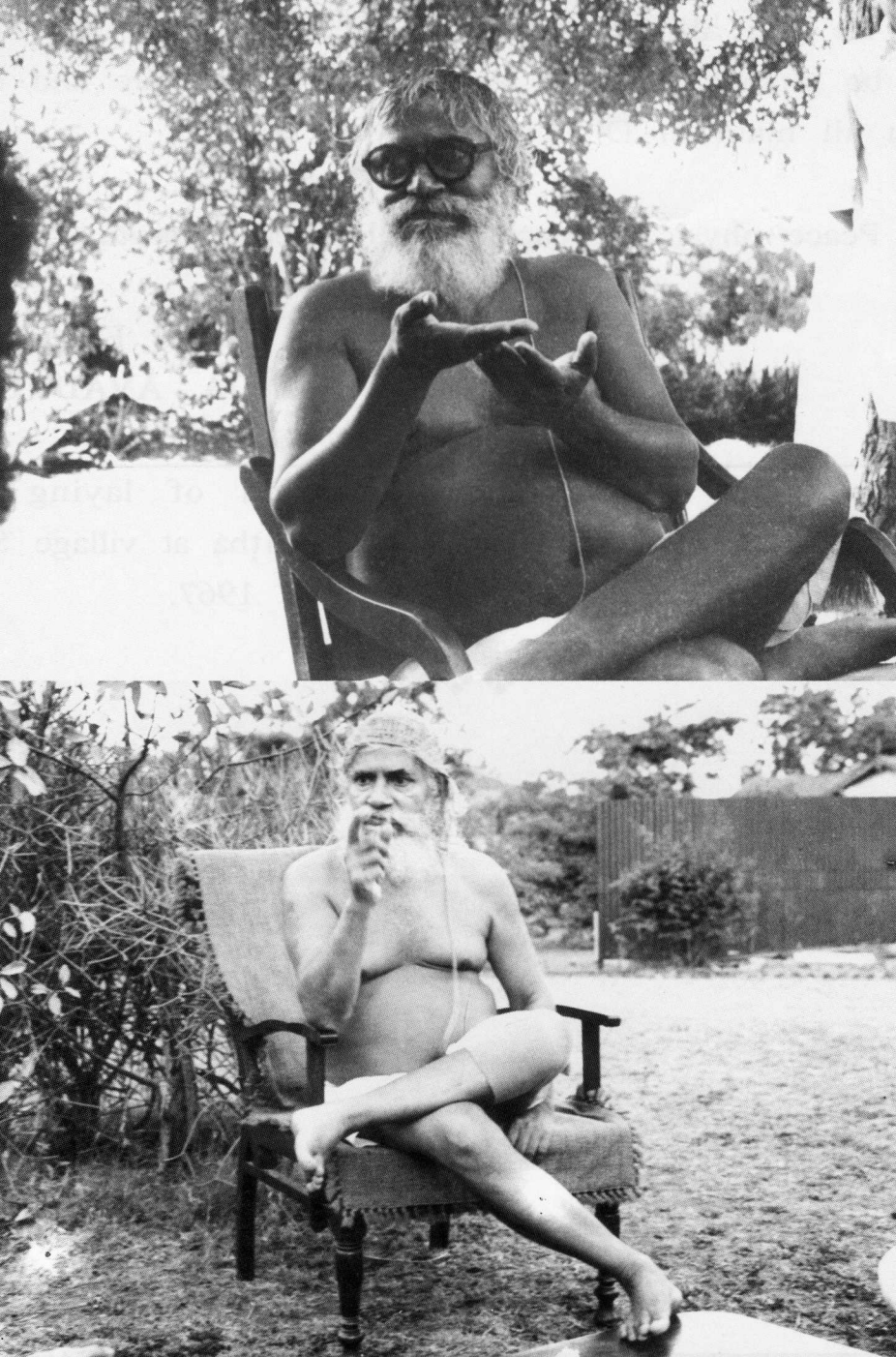
Peace physical! Peace mental!! Peace spiritual!!!

World Friend,
RAṄGA AVADHŪTA

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* On the auspicious occasion of laying the Foundation stone of Bhāgavata Vidyāpīṭha at village Solā near Ahmedabad on the 13th March, 1967.





8. WHO BE CALLED HINDU?

(Hindu Kone Kahevo?)

Those were the days of Viśva Hindu Pariṣada. Some one asked Pūjyaśrī Raṅga Avadhūta Mahārājaśrī "Who should be called Hindu?" Promptly he replied that even having such a long history of Hindus, a need to ask such a question itself is disgraceful. The word Hindu is related with the river Indus (Sindhu) etc, is a field of linguistic scholars to discuss. I am not interested in it. One having pigtail on the head is Hindu, one putting on Dhoti is Hindu etc. all these discussions are sheer ignorance and therefore ridiculous. In my opinion, the derivation of the word 'Hindu' gives the correct and appropriate definition of "Hindu". हीनेन दूयते इति हिन्दुः Hinena Dūyate Iti Hinduh. He is the Hindu who feels pain by mean actions, done by wicked people, and so saying Pūjyaśrī uttered the following three verses:

यस्त्वन्तर्दूयते सम्यग् हिंसादिहीनकर्मणा ।
स्वयं हीनं चरेन्नैव स हिन्दुर्वेदसम्मतः ॥१॥

गंगां गां चैव गायत्रीं मन्यते राष्ट्रगौरवम् ।
न रुणद्धयन्यधर्मान् यः स हिन्दुः कस्य नो मतः ॥२॥

यस्यासिन्ध्वब्धिपर्यन्ता मातृभूः प्राणतोधिका ।
सर्वलोकान्समं पश्येत् स हिन्दुः सर्वसम्मतः ॥३॥

Yastvantar-Dūyate Samyag Himsādihīnakarmaṇā |
Svayam Hinam Carennaiva Sa Hindur-Vedasammatah ||1||

Gaṅgam Gām Caiva Gāyatrīm Manyate Rāṣṭragauravam |
Na Ruṇaddhyanyadharmān Yah Sa Hinduh Kasya No Matah ||2||

Yasyāsindhvabdhiparyantā Mātṛbhūh Prāṇatodhikā |
Sarva Lokān-Samam Paśyet Sa Hinduh Sarvasammatah ||3||

The one whose heart is agonised much by mean deeds (violence, theft, adultery etc.) and one who keeps totally away from a shade of such mean actions is the only Veda-recognised Hindu.

The one to whom the river Ganges, the cow and the Gāyatrī is the glory of the nation and the one who is not hostile to the religion of others would be recognised as Hindu by everyone. Who would not treat such a Hindu with an attitude of reverence?

The one who considers the region from the river Indus upto the ocean as one's own motherland and the one who values the motherland more than one's own life, and when time arises, is prepared to sacrifice one's own life for the motherland and the one who treats all people to be equal is recognised by all people as Hindu.

Just in the same way, once, from somewhere, (mostly from Kairā District) the organizers of Hindu conference approached Bāpajī (Pūjya Śrī Raṅga Avadhūta) in connection with the conference to solicit a message

and Pūjyaśrī (Raṅga Avadhūta) uttered:-

हिन्दु तेवढा मेळवावा ।
मानवता-धर्म वाढवावा ।
सुखी करोनी सोडावा ।
प्राणीमात्र ॥

Hindu Tevaḍhā Meḷavāvā |
Mānavatā-Dharma Vāḍhavāvā |
Sukhī Karonī Sodāvā |
Prāṇīmātra ||

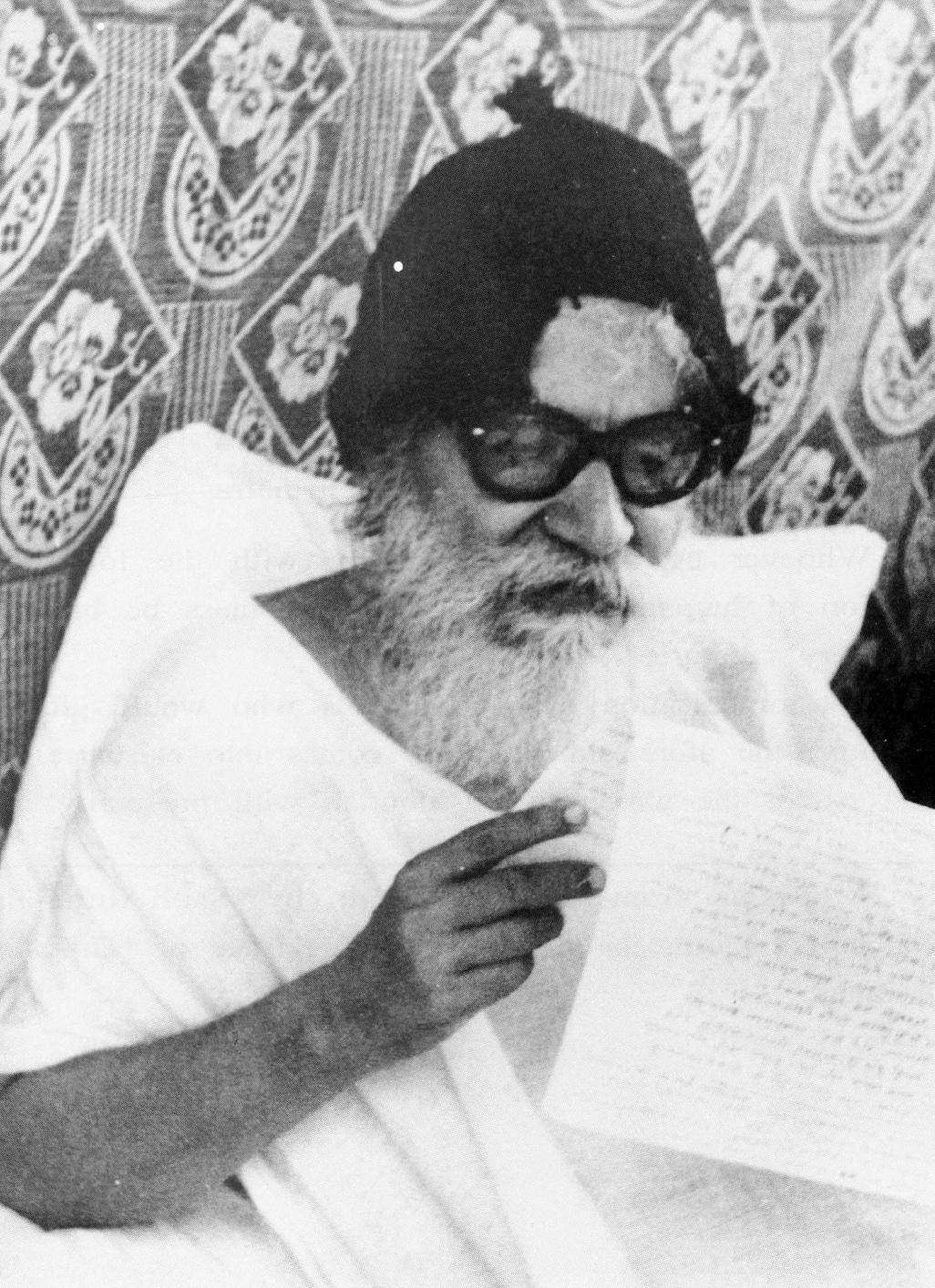
Whoever be Hindu, be brought with the fold, the religion of humanity be expanded. Happiness be brought to every creature.

The organisation of such Hindus who would glorify (dignify) the afore-said definition comes into existence, to that extent the nation would flourish with prosperity!

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* Taken from a letter, sent by Śrī Amṛtalāla Nāthābhāī Modī, the then Managing Trustee of Nāreśvara Āśrama.





9. CAUSTIC CAUTION AT KAṆABHĀ

(KAṆABHĀ-NO-KAḌĀKO)

सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Saha Nāvavatu | Saha Nau Bhunaktu |
Saha Viryam Karavāvahai |
Tejasvināvadhītamastu | Mā Vidviṣāvahai |
Om Śāntih ! Śāntih !! Śāntih !!!

Dear Ones! Manifestations of the Soul!

By the boundless undescribable grace of Mother Narmadā [the holy river] sweet memory of the gathering of the last year at Dharmaj is yet afresh in the mind and in the meanwhile we are all meeting togather again with the feelings of oneness, in such a love oriented gathering at Kaṇabhā. This is the third occasion for me to be at Kaṇabhā. What can I do in response to the absolute and pure love and enthusiasm, expressed by the holy mother-like widow Śrī Icchābā and the people of the village for me?

Saha Nāvavatu ||1|| (सह नाववतु ॥१॥)

May that great Father-(Parameśvara) protect both of us. If one remains well protected and the other neglected, both would be perished during the course of time.

Saha Nau Bhunaktu ||2|| (सह नौ भुनक्तु ॥२॥)

Let both of us have affluence of life and enjoy various kinds of happiness and amenities. If one rolls in happiness and amenities and takes sweet varities of food in silvery dishes daily and the other toils and moils in poverty and does not get even cheap coarse corn to eat, both will go on the path of ruin-the former being the prey to indigestion and the latter being the prey to hunger.

Saha Vīryam Karavāvahai ||3|| (सह वीर्यं करवावहै ॥३॥)

Let both of us be strong, let both of us devote ourselves for strength and attain strength of higher quality (Sātvika). If one remains strong and the other remains weak, then there will always be an atmosphere of cold or open war in the society and the entire world will be tormented in its hidden or open flames.

Tejasvīnāvadhītamastu ||4|| (तेजस्विनावधीतमस्तु ॥४॥)

Let learning of both of us be luminous! Let the sense of the divinity be developed among one another

and let there be kindling of the flame of respect and sympathy. Then alone the humaneness of man will be manifested. This means man will die for man. One would walk in the footsteps of the unselfishness by putting aside selfish motives. Thus alone ego will die and the empire of peace and prosperity will prevail in the world.

Mā Vidviṣāvahai ||5|| (मा विद्विषावहै ॥५॥)

We would never hate one another. By observing oneself into the other, let us realise the immortal and absolute Supreme being, which is above 'mine and thine' and experiencing absolute (Abhaṅga) Spiritual oneness everywhere; Let us exile enmity, envy, misery and poverty, war and quarrels from the world and commence an atmosphere of happiness, peace and bliss.

On such an auspicious occasion what else can I recite other than these Five Eternal Vedic Codes of conduct? What else remains for me to speak?

बोलुं तो मुखडुं लाजे रे, एंठा शब्दे कालना!
(अवधूती आनंद)

Bolum To Mukhadum Laje Re, Emthā Śabde Kālanā!
(Avadhūtī Ānanda)

If I speak, the tongue will be disgraced by repeating polluted words of the past.

It has become a daily routine of the same stereotyped dry senseless talks; the same display of

dalliance of speech and hearing. A speaker cannot be at ease without speaking - He becomes addicted to a habit of speaking and listener gets the itching sensation of hearing and he also becomes addicted to a habit of hearing. Itching leads to more itching, but solution, satisfaction, is achieved nowhere. Consequently a ridiculous position arises "कथा सूणी सूणी फूट्या कान, तोय न आव्युं ब्रह्मज्ञान" (Kathā Suṇī Suṇī Fūṭyā Kāna, Toya Na Āvyum Brahmajñāna.) "The ears are deafened by hearing Religious Discourses, yet the true knowledge of Brahman is not attained" and the peace of mind remains far and far away like the horizon. What is being heard through one ear is thrown out through the other. For how long such a state of affairs be continued? एक : शब्द: सम्यगधीत: सम्यक् प्रयुक्त: स्वर्गे लोके कामधुग् भवति । (Ekah Śabdah Samyagadhītah Samyak Prayuktah Svarge Loke Kāmadhug Bhavati|)

If only one word is assimilated and put into practice properly, even in the heavenly world it gives the desired result, as Kāmadhenu, the wish-fulfilling cow. Then what cannot be achieved in this mortal world? Hear good only, though little but contemplate much about it and put it to the test of reason and then put it into action. Bhagavāna Yājñavalkya says, ज्ञानं भार: क्रियां विना - Jñānam Bhārah Kriyam Vinā. "Knowledge without action is burdonsome". It is just like the wealth kept hidden

under the ground. It is merely an embarrassment to the brain. If the hidden wealth is not brought out and not used, what is the worth of that wealth? Such a wealth is just a decoration of an eunuch. It is just like teats of the throat of a she-goat. If the corn is not brought out from the container of the corn and not utilised as food, then what is the worth of such corn? The corn lying in the container will be spoiled. There will be outburst of insects in the house.

Mere accumulation of knowledge, recieved through hearing is utterly useless as the mere storage of wealth or corn. It neither satisfies the hunger of ownself nor of the other. Now-a-days talks on mythological stories, lectures and discourses, singing of praise of God (Bhajana) and recitation of the glory of God (Kīrtana) are on the increase and yet in the society unrest, discontent, uneasiness, atachment and melice, enmity, disputes, mutual clashes, jealousy are also on the increase, side by side- and this has remained an unsolved problem. There is no wonder that bad food invites sickness and death, while nutritious food, if not digested drags the persons fast towards death. Almond is nutritive but imagine what happens if taken in excess? No doubt milk is the best food but imagine what happens if drunk too much? Just in the same way hearing may be good, but to have it, merely to satisfy the thirst of hearing is in no way a

path of prosperity. There should be reflection and profound repeated meditation and efforts should be made to realise even a little of what is being heard, then only one can hope for peace and contentment.

But what is there in me? Nothing. Whatever little there may be (inherent in Avadhūta) is His (of God). And only that merciful God only knows what that 'something' is. As Kabīra clung Rāmānanda saying "Thou art my Guru", so too you all have clung me. But there Kabīra Sāheba had full faith and firm determination and Rāmānanda Svāmī was the inexhaustible storehouse of strength and infinite ocean of prowess. You know your faith and God knows it, but here there is cipher of strength, and therefore some people put prefix 'Pūjyaśrī' with the name of Avadhūta. In the Marathi language 'Pūjya' means cipher (Zero) and 'Śrī'means prowess, strength and grandeur. Who knows why you all people run after Avadhūta, who is quite empty in all respects, and is 'Pūjyaśrī'. Śrī who has cipher at his credit in strength and prowess! Some well-wishers do put me this question. But what reply could I give? Not only for others but for himself too, Avadhūta is an unsolved riddle. Somewhere Avadhūta has already written :

मूर्खोऽहं मूर्खराजोऽहं मूर्खाणां च शिरोमणिः ।
ज्ञात्वाप्येवं भजन्ते मां तेऽपि मूर्खा न संशयः ॥

Mūrkhoham Murkharājoham Murkhāṇām Ca Śiromaṇih |
Jñātvāpyevam Bhajante Mām Te'pi Murkhā Na Samśayah ||
(Avadhūtī Ānanda)

"I am a fool, I am the king of fools, I am the chief among the fools, knowing this those who worship me are no doubt fools too."

Inspite of this Avadhūta's self confession for himself fully, people, being ready to be considered as fools, do run after him with love. What else, other than the 'indescribale course'– आन्तरः कोऽपि हेतुः (Āntarah Ko'pi Hetuh) can be thought of for that?

It is true that Avadhūta is the child of the society. Just as, in a family, parents and elderly brothers celebrate the birth-day of a child, making it to be an occasion of meeting together and merriments and shower floods of love on the child and fondle him; similarly, people of the society, making his birth-day (Raṅga-Jayanti) a cause of meeting together and merriment, and being inspired by selfless and excessive love and inner enthusiasm, shower according to their understanding, deep feelings of love and veneration to Avadhūta and rejoice themselves heartily. But as a child is embarassed by too much and excessive fondling of the parents and elderly people, so too Avadhūta is put in the same condition by the flood of improper fondling and love

from the society. The society knows what it gets thereby! But it suffocates the life of Avadhūta so it will be good, if you all get rid off such a craze henceforth.

When the ideals of any greatman or of a saint are neglected by his so called devotees or followers and instead of practising his percepts they capitalise his name and fame for fulfilling their trifling worldly self-interest, God lifts him up from the people and summons to Him anyhow and calls that individual back to Himself.

The same feelings were expressed by Avadhūta while reflecting on the horrible event of an inhuman assessination of Mahātmā Gāndhījī. Avadhūta has just the same apprehension that something of the sort is taking place in his case, too. Nobody cares much for his ideals or percepts. People, banking upon his true or false penance and so called divine power, cherishing barren intentions of enjoying worldly pleasure have started gross idolatry and that too without faith! Avadhūta will not be surprised if any inauspicious event happens. Though bitter, yet it is an absolute bare truth. The sooner you all realise this, the better; so that you may not have to repent.

कर्मैव कारणं तात जीवानां सुखदुःखयोः ।

Karmaiva Kāraṇam Tāta Jīvānām Sukhaduhkhayoh ||

Ultimately one's own deeds good or bad are the only cause of one's happiness or otherwise. It is a

superstition and an ignorance oriented delusion that some one else makes the other happy or unhappy. Good or selfless deeds give good fruits, while bad or selfish deeds give bad fruits. Never do such a deed which harms anyone and which cannot be performed in the vicinity of God. We can not see God but He does see us. He is omnipresent. The earth on which we stand and do deeds, the sky under which we cherish deliberations, the air in which we make movements- this very earth, the sky and the air are the witness of our deeds and they raise their voice either against or in favour of us in the presence of God. Therefore never take such a step which disturbs His plan of universal good; never have even a single breath which obstructs His speed of evolution of the universe; never utter such a word that interupts in His harmony of universe, never cherish such a thought that creates whirlpool in the continuous flow of His universal welfare.

Whatever you do, do it with consciousness of God; even die with His consciousness. Enjoy taste of His life-restoring nector in every particle of food and enjoy taste of His sweet juice in every sip of water. Experience in the air the joy of His existance and vitality. See his Divine light in the brilliance of the sun, the moon, the stars and the fire. See His pure reflection in every creature. Listen to His message in every word,

and filling up the whole life with His existence, learn to live in His consciousness.

Be His play-toy and play as He makes you play and don't be afraid even of death. Recite His name at every breath, experience joy of His presence in the entire body and do not even care for the Kāḷa (death). Even Kāḷa will stand before you just lie a servant, with folded hands awaiting your order. Establish relation with God and the entire universe will be your friend.

सानुकूले जगन्नाथे सानुकूलं जगत् त्रयम् ।
नानुकूले जगन्नाथे नानुकूलं जगत् त्रयम् ॥

Sānukūle Jagannāthe Sānukūlam Jagat Trayam |
Nānukūle Jagannāthe Nānukūlam Jagat Trayam ||

If the Lord of Universe is favourable, the entire three worlds will be fovourable, but if He is unfavourable, all the three worlds will be entirely unfavourable.

Remember always this aphorism and move about everywhere being fearless. In a monarchy, by establishing freindship with the king, every one from Diwāna (Minister) to the doorkeeper will be saluting you. In the same way by making freindship and establishing close relation with God, even wicked planets etc, will not harass you. Have faith. There is no need to be frightened by the much-talked-of coming phenomenon of the conjuction of the eight planets. They all are meek like servants before the Controller of the Universe. They

are the Darlings of God, who remember God at every moment, whose very life is for love of God, for devotion of God, for remembrance of God. They are fearless everywhere. Even the God of death (Yama) cannot frighten him whose very food is the recitation of the glory of God at every moment.

Forget away the past which has already slipped away from your life. Keep away from being frightened by the horrible fears of the future, which is not under your control and is unknown to you. Make the best use of real present and ever be engrossed in ecstasy of Joy!

What more?

अबुधा: सुबुधा: सन्तु सुबुधा: सन्तु सद्व्रता: ।
सद्व्रता: सत्पथा: सन्तु सत्पथाश्च सदाग्रहा: ॥ॐ॥
अन्योन्यमानिन: सर्वे सर्वे सन्तु विमत्सरा: ।
स्वस्था: स्वक्षा: समृद्धाश्च सर्वे सन्त्वकु तोभया: ॥द्रां॥
राष्ट्रस्योन्नायका: सर्वे विश्वकल्याणभावुका: ।
स्वधर्मशालिन: सर्वे सर्वे सन्त्वभयंकरा: ॥ॐ॥
ॐ शान्ति: ! शान्ति: !! शान्ति: !!!

Abudhāh Subudhāh Santu Subudhāh Santu Sadvratāh |
Sadvratāh Satpathāh Santu Satpathāśca Sadāgrahāh ||OM||
Anyonyamāninah Sarve Sarve Santu Vimatsarāh |
Svasthāh Svakṣāh Samṛddhāśca Sarve Santvakutobhayāh ||Drāṁ||
Rāṣṭrasyonnāyakāh Sarve Viśvakalyāṇabhāvukāh |
Svadharmasālinah Sarve Sarve Santvabhayankarāh ||OM||
Om Santih ! Santih !! Santih !!!

May the ignorant be the learned, may the learned be the virtuous, may the virtuous be the righteous and may the rightous be firm observers of truth. || OM ||.

May all respect one another, may all be free from jealousy. May all be self poised, good seers and prosperous. May all have a state devoid of fear from any quarter. || DRAM ||.

May all be the leaders leading the nation to alround prosperity. May all be the wellwishers of the welfare of the world. May all be the observers of one's own Dharma. May all make others fearless. || OM ||.

Om!

Peace Physical! Peace Mental!! Peace Spiritual!!!

Kaṇabhā, World Friend,
Kārtik Śukla 9, V.S. 2018, **RAṄGA AVADHŪTA**
64th Raṅga Jayantī.







10. DVĀRAKĀ DECLARES

(DVĀRAKĀNĀM ḌIMḌIM)

नमस्ते द्वारकाधीश नमस्ते विश्वमंगल ।
नमस्त्रीशाय धीशाय विश्वतेजे नमोऽस्तु ते ॥ॐ॥
जगन्नाटकसूत्रात्मन् परमात्मञ् जगद्गुरो ।
वासुदेव चिदानन्द पुनरायाहि केशव ॥क्लीं॥
परचक्र भराक्रन्ता भारतभूरियं तव ।
सु-दर्श न-चक्रपाणे पापभारमपाकुरु ॥ॐ॥

Namaste Dvārakādhīśa Namaste Viśvamaṅgala |
Namastrīśāya Dhīśāya Viśvatejo Namo'stu Te ||Om||
Jagannāṭakasūtrātman Paramātmañ Jagadguro |
Vāsudeva Cidānanda Punarāyāhi Keśava ||Klīṁ||
Paracakrabharākrāntā Bhāratabhūriyam Tava |
Su-Darśana-Cakrapāṇe Pāpabhāramapākuru ||Om||

Bow down to you, O Lord of Dvārakā! bow to the Universally auspicious one; Bow to the one who is the Lord of the three worlds; bow to the Lord of the intellect; bow to you, O Lustre of the Universe. ||Om||

O Soul of the thread of the drama of the Universe, O Supreme soul; the Lord of the Universe, O Vāsudeva; O Keśava, the one who is Consciousness and joy Incarnate do come back again. ||Klīm||

This land of Bhārata of yours is attacked by the rule of the adversaries. O one weilding the Su-darśana wheel in his hand, remove the burden of sins. ||Om||

Dear Ones! Manifestations of the Soul!

For the last three to four years, I was very eager to come to Dvārakā, but how could I come without the wish of the Lord of Dvārakā? To-day with the supreme bliss and infallible attraction of that Great Lord-Supporter of the world, the lover of universe, (Viśvavatsala), the darling of Devakī, source of joy, the ocean of love, Syam Suder, (Lord Kṛṣṇa) and today we are meeting here under the benign shelter of the Lord of the world, in this joy-oriented gathering with impenetrable feelings of the members of a family, and of universal brotherhood. For coming over here there is also a great inspiration of the present Jagad-Guru-Śrī Śankarācārya Abhinav Sacchidānanda Tīrtha 1108. Last Year I was fortunate enough to have his Darśana on this very auspicious day at Kaṇabhā, near Ahmedabad and he had suggested with affection to come to Dvārakā. Even today, I am experiencing subtle vibrations of his affectionate suggestion. As a member of a spiritual family, he did pay visit to Nāreśvara. The mutual delight of that occasion is beyond my description and that is but natural. And why not?

He is the world preceptor (Jagad-Guru) leading the world from darkness to light, removing ignorance of people, and radiates the light of knowledge in their hearts, leading them out from darkness Avidyā (Tamas) and putting them on the path of light Vidyā (Jyoti). And Avadhūta who regards the entire world as his Guru (Preceptor) is in a sense also the world Preceptor (Jagad-Guru), isn't it? Taking a vessel (Hāṇḍī) of ignorance, the one who moves from door to door begging alms of advice is also the world-preceptor (Jagad-Guru) because it is derived as "One whose preceptor is world" जगद् गुरु: यस्य (Jagad Guruh Yasya). Moreover Guru means heavy or burdensome. He could be called Jagad-Guru as world- preceptor according to the definition, viz., (जगत: जगति वा गुरु: Jagatah Jagati vā Guruh) burdensome in the world or to the world as he is really burdensome and a parasite! (See how the speaker is cracking a joke at his own cost!) And that is why absolute attraction and pure love of such a liberator of the world-Jagad-Guru is the chief purpose-some natural and wonderful purpose-in coming over here.

Dvārakā is the capital of Śrī Kṛṣṇacandra, the main historical centre of the kingly deeds of the moon-sentiments incarnate. This is the place where the thrilling mystic amorous sports with Rukmiṇī, Satyabhāmā, Rādhā, Jāmbuvatī, etc. paramount queens were played out.

By becoming visible to Nārada at every house, the mystic play 'Viśvarūpa Darśana' (Universal appearance) was staged here and here only. Appreciation of relishing rice (Tāndūla) of Sudāmā in a friendly way was done here. Helping Arjun in kidnapping Subhadrājī-the mystic (Darśana) display of climax of friendship was also made at this very place. This is the place where he brought down the flower Pārījātaka- from heaven for pleasing Satyabhāmā. For removing the burden of the earth this is the place from where he went to Kauravas to negotiate (for peace) and to help Pāṇḍavas who surrendered to him solely. This is the very place of his advanture of liberating and adopting thousands of kidnapped and helpless unmarried girls, who where kept under the tyrannical possession of Narakāsura at Prāg-Jyotiṣpura. This is the origin of the tragic tale of Arjun, looted by Kābās as soon as he was devoid of the support of the Lord, proving that Lord's power is primary among all the powers. (Bhagavad-Balam Sarvabalapradhānam भगवद्बलं सर्व बलप्रधानम्) This is the place where he encashed the bill of exchange of Narsinh Mehta and set an example of Bhāva Darśana-intense manifestation of emotions- pertaining to the glory of devotion. Bhagavatī Mīrābāī was intoxicated in love (Love of God) and had self-immolation in this very Universal Temple. Dvārakā is a museum of such innumerable sweet remembrances.

Moreover Dvārakā is the place of confluence of various religious cultures. Dvārakā is the place of sporting at will (Ramaṇa), sojourning and resting of the eminent, viz Śrī Ādya Śaṅkarācārya, Mahā Prabhu Śrī Vallabhācārya, Śrī Ramanujācārya, Śrī Mādhavācārya, Śrī Nimbārkācārya, Śrī Gauraṅga Chaitanya Mahā Prabhu, Incarnation of love, God intoxicated (Masta) Kabir and even that of Hājī Karmaṇī, Pañjā Pir etc. who were God intoxicated persons of Mohmedans.

Dvārakā means the city of bliss (द्वारे कं सुखं यस्या: - Dvāre, Kam Sukhaṁ Yasyāh). With the very entering into the city, the very stepping at gates of the city, all kinds of sufferings vanish away and the ocean of bliss rolls up, tripple suffering in the form of Ādhi, Vyādhi and Upādhi will be thrown away and the individual self will be merged in Sarvātmā-the Lord of Dvārakā-by foregetting oneself and if this be achieved, arrival in the city of liberation will be fruitful. After having Darśan of physical Dvārakā of the outward world, one should enter the inner world of the human body and reach the inner city of Dvārakā immortal, inexaustible self happiness-the last city amongst the seven cities of liberation and to reach the final goal-Sahaśra-Padma or Brahma Randhra where entering by subtle Prāṇa- body visualises Dvārakādhīśa. The ocean of Rasa-Bānke Bihārī,

Rukmaṇīkānta, Naṭanāgara and have Darśana of Trivikrama, Atmarāja-who has gone over three fold stages. Jāgrata, Svapna and Suṣupti and the sun of consciousness radiating the luster in all the continents and consequently attain the stage of self-contentment and self-satisfaction.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Yam Labdhvā Cāparam Lābham Manyate Nādhikam Tatah |
Yasmin Sthito Na Duhkhena Guruṇāpi Vicālyate ||

Attaining this goal there remains nothing else to be attained and if one becomes self-poised in this stage, no suffering howsoever great can disturb such a person. If this stage is attained, then only there will be the success of the pilgrimage fo Dvārakā!

Moreover Dvārakā is the fifty-second Śaktipīṭha amongst one hundred and eight Śaktipīṭhas described in Devī Bhāgavata. By Darśana of Rukmīṇī-Yoganiṣṭha Kuṇḍalinī Śakti-who is the presiding Goddess of that Śaktīpiṭha in whom the divinity is in full activity. Let us realise the Lord of Dvārakā who is Praṇayacandra and Prāṇa Surya and is above all names and forms and worldly cares and anxieties and when the personal soul (Jīvātmā) attains the stage, he will be free from three-fold miseries (Ādhi, Vyādhi and Upādhi) and he will be plunged into the ocean of love and he will be

fully absorbed in it. By achieving this he will play as He makes him to play tossing up according to His sweet will like a wave of ocean and being free from bondage of illusion in this very life, He moves about in life as Jīvan-Mukta (who has achieved liberation in an embodied state while one is alive), in the world which He created for His own enjoyment.

But what does that bliss imply?

The word bliss- (Sukha) is self-explanatory.

सुस्थानि अन्तर्मुखानि आत्मकेन्द्राणि खानि इन्द्रियाणि यस्मिन् तत् सुखम् -Susthāni Antarmukhāni Ātmakendrāṇi Khāni Indriyāṇi Yasmin Tat Sukham. Bliss is the state in which the mind along with senses becomes averse to wordly pleasure and becomes introvert and turns towards the supreme being. Generally, the flow of senses is extrovert and hence it is unable to realise the soul- the treasure of bliss. But as the tendencies of the mind (Citta) turn towards the Supreme Consciousness (Prabhu) and are engrossed with the Supreme Being, the (individual) soul (Jīvātmā) becomes one with the Supreme Being (Caitanya Svarūpa) and becomes bliss-incarnate (Ānanda Svarūpa). When the consonant 'T'-indicator of the constant attention and attachment of wordly object- is removed from the word 'Citta' (चित्त), the remaining wird will be 'Cit' (चित्) mind- and if Citt (mind) constantly contemplates about the

Lord of universe, (Viśvanātha) the abode of all objects, then it will identify itself fully with the Supreme Being and thus merging into that eternal ocean of Bliss (Ānanda Sāgara) there will be no cause whatsoever for misery.

There would be no end to his happiness; if the eyes do not cast a lustful gaze, nor have a coveting glance on property of others, but have a sight of the Lord in every leaf of vegetation, in every particle of the earth and also in the life of every object-animate or inanimate- if the ears do not hear censure or abuse of anyone but be only engrossed in hearing the glory of the Lord and Bhagavat Līlā (Gospels of divinity); if the tongue does not bother about the good or bad taste nor utter a lie even in a dream, but ever be busy with devotional recitation of the glory of the Lord; if the mind never thinks ill of others but ever be engrossed in contemplation and remembrance of the Lord; if the hands are ever engrossed in good deeds and pious offering while serving His feet, and in the service of saints, sages and of the humble the downtroden and the afflicted people and worship the Lord-abiding in human beings and rejoice in divinity, inherent in each creature and assimilate the commendable traits from each.

If the head bows down in humility to the Lord-pervading in all and having melted ego-consiousness, and if he as an humble servant serves the Lord, existing in

all objects-animate and inanimate, considering one self to be just a non-entity, remains always ready to serve : the food to the hungry, water to the thirsty, clothes to the unclad, medicine to the diseased, nursing to the sick, guidance to the stumbling, consolation to the grief-stricken succour, to the calamity-ridden and help to every creature with a feeling of friendship, let him stand by in their prosperity and adversity, establish friendship, with the Almighty being well equipped with divine qualities of fearlessness, truth, mercy and compassion and renouncing his attachment to all gross and subtle things taken to be his own through ignorance-body, mind, action, prāṇa-senses family-belongings wealth, property etc. and surrender wholly all these to Great Father-God. (Paramātmā).

But man is going the wrong way even though he has eyes to see. So the horses in form of senses, clash his life-charriot in a wilderness without a way and hurl it down in the end into the deep abyss of hell (Naraka). The essence of unhappiness is just that दुःखानि बहिर्मुखानि विषयनिरतानि इन्द्रियाणि यस्मिन् तद् दुःखम् (Duhkhāni Bahirmukhāni Viṣayaniratāni Indriyāṇi Yasmin Tad Duhkham). The sea of suffering is nothing but extrovert senses running blindly after objects of enjoyment activated by sound, touch and the like.

What is the way to be out of it?

O dear ones! Come! Let us ask Dvārakādhīśa, the ocean of bliss and the deity presiding over the city of inexhaustible, salvation city of Dvārakā.

But will He respond to silent and loving quest made with an honest intension, unless we seek His shelter and bow down to Him with heart and soul, and serve Him with total devotion, and the readiness to follow His advice in action? Hark! Being won over by your love He is speaking unto you. Be alert! Listen, with ears in every limb, leave aside fuss, and heed to His words. For you, I am rendering his soundless address. Listen :

द्धारं यत् त्रिविधं प्रोक्तं स्वयं कृष्णेन नारकम् ।
दमादिना तदुत्त्यज्य स्वात्मसौख्यं व्रजेन्नरः ॥न॥

Dvāram Yat Trividham Proktam Svayam Kṛṣṇen Nārakam|
Damādinā Tadut-tyajya Svātmasaukhyam Vrajen-narah ||Na||

Bhagavāna Dvārakādhīśa- the Lord Kṛṣṇa Himself has named in His Geeta the three gates to unmetigate misery (Naraka) : Lust, anger and greed. The root cause of all misery is desire, hope and thirst for sensual pleasures. And if that is not satisfied anger flashes forth upon the obstacles which come in the way of its fulfilments and if lust is gratified even a little, more and more greed springs up for it.

Shutting those doors, enter the Dvārakā of Spirituality by opening the three gates of compassion and the like, leading immortal happiness.

To cultivate soul forces for that :

रटनं च प्रतिश्वासे कृष्ण कृष्णेति पावनम् ।
दग्ध्वा पापान्यशेषाणि दर्शयेत् तत्परं विभुम् ।।मः।।

Raṭana Ca ratiśvāse Kṛṣṇa Kṛṣṇeti Pāvanam |
Dagdhvā Pāpānyaśeṣāṇi Darśayet Tat-param Vibhum ||Mah||

Repeat with devotion, with every breath, the holy name of the Supreme Being- Śrī Kṛṣṇa with necessary discipline- (leaving off vices). By this all your sinful tendencies will be burnt away. You will acquire merit (Puṇya) by awakening knowledge and thereby you will have Darśana-realisation of that High Repository of happiness-everywhere.

Because :-

कामकल्पद्रुमः साक्षात् कलौ श्रीहरिकीर्तनम् ।
एको नामसहस्रेषु नामी गोविन्द इत्यलम् ।।शि।।

Kāmakalpadrumah Sākṣāt Kalau Śrīharikīrtanam |
Eko Nāmasahasreṣu Nāmī Govinda Ityalam ||Śi||

Take it for granted with certainity that in this age Kali, (being the worst time) the recitation of Lord's name, is the wish-giving tree that showers etenal peace by actually fulfulling all desires. God is infinite so his names

are also infinite, but Supreme being-shelter of those thousands of names, the player through all senses, is Govind- the only one. Call Him by any name, medidate on any form of His. All that flows reaches Him only- The Nameless with infinite Names, the formless with the form bearing- incarnate formless (Nirākāra) God, just as the current of all rivers- reaches the ocean.

For : धीदः श्रीदः शर्वरूपो धियोऽन्तः परतस्तु सः ।
दत्त्वा सूक्ष्मं बुद्धियोगं स्वात्मानं दर्शयत्यतः ।।वा।।

Dhīdah Śrīdah Śarvarūpo Dhiyo'ntah Paratastu Sah |
Dattvā Sūkṣmam Buddhiyogam Svātmānam Darśayatyatah ||Vā||

It is He only who prompts your understanding and it is a donor of all opulence in all respects. In the form of 'Śiva' He only is the repository of all well-being. It is He who shines within the hearts (Antahkaraṇa) of every creature and also outside. Bare reason can never grasp Him.

If He is pleased with any one, He gives him Yoga of subtle understanding-the technique of doing deeds without attachment-never to swerve from Brahmic consciousness and thus enable him to attain self realisation.

शं करोति यतः सत्यः शिवः सुन्दर एव सः ।
कामद्वारं पिधायाशु सूद्घाटयति रन्ध्रकम् ।।य।।

Śam Karoti Yatah Satyah Śivah Sundara Eva Sah |
Kāmadvāram Pidhāyāśu Sūd-ghāṭayati Randhrakam ||Ya||

There was only He when all this universe etc. was non-existant, and even now only He exists in the world and in everything- animate or inanimate outside the world and there shall exist only He, when there will be annihilation, and there will be nothing of this. Thus He, being eternal absolute reality, is known as 'Satya' (सत्य). He does the good of all and that is why He is known as 'Śiva' (शिव). As He ever assumes newer and newer forms everywhere, He is called 'Sundara' (सुन्दर) (Charming).

For him, who having turned his back towards lust or Vasānā (desire), the root cause of all miseries, comes to Him for shelter, the Lord, by opening forthright the doors of Brahma-inexhastible bliss and installing relation with Brahma, without delay, makes his pilgrimage to Dvārakā a perfect success.

Come! Dear ones! come!

Let us all offer complete surrender to Him this very day and make ourselves blessed.

सदाचाररता: सर्वे सर्वे सन्तु विमत्सरा: ।
शान्ता: स्वस्थाश्च संपन्ना सर्वे सन्तु निरामया: ॥ॐ॥
अन्योन्यमानिन: सर्वे त्वन्योन्यहिततत्परा: ।
समदु:खसुखा: सर्वे सदुद्योगा निराशिष: ॥ग्लौं॥
स्वात्मविश्वासिन: सर्वे सत्संगा दिव्यजीविन: ।
सर्वेभ्योह्यभयं दत्त्वा सुखिन; सन्तु सर्वश: ॥द्वां॥

ॐ शान्ति: ! शान्ति: !! शान्ति: !!!

द्वारकाधीशकी जय!

Sadācāraratāh Sarve Sarve Santu Vimatsarāh |
Śāntāh Svasthāsca Sampannāh Sarve Santu Nirāmayāh ||Om||
Anyonyamāninah Sarve Tvanyonyahitatatparāh |
Samaduhkhasukhāh Sarve Sadudyogā Nirāśiṣah ||Glaum||
Svātmaviśvāsinah Sarve Satsaṅgā Divyajīvinah |
Sarvebhyo Hyabhayam Dattvā Sukhinah Santu Sarvaśah ||Drām||

Om Śāntih ! Śāntih !! Śāntih !!!
Dvārakādhīśa Kī Jaī ||

Let all be righteously engaged; let all be devoid of jealousy. Let all be peaceful, healthy, prosperous and fearless. (Om).

Let all be respecting one another and ready to look after mutual welfare. Let all be sympathetic in weal and woe, of proper activities and devoid of desires. (Glaum).

Let all be self dependent, having good company and divine life. Giving a promise of fearlessness to all and be happy in every respect. (Dram).

Om peace physical ! Peace Mental !! Peace Spiritual !!!

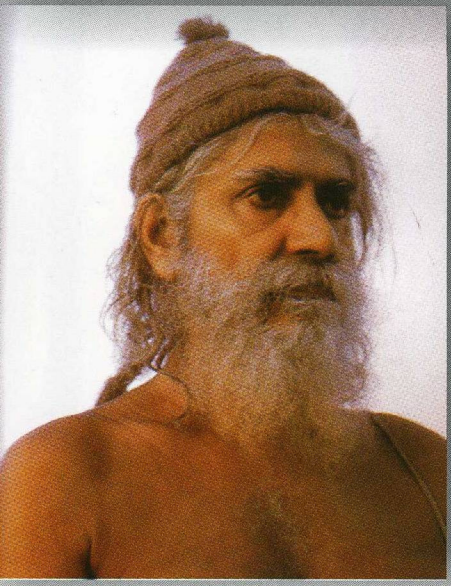
Victory to the lord of Dvārakā !

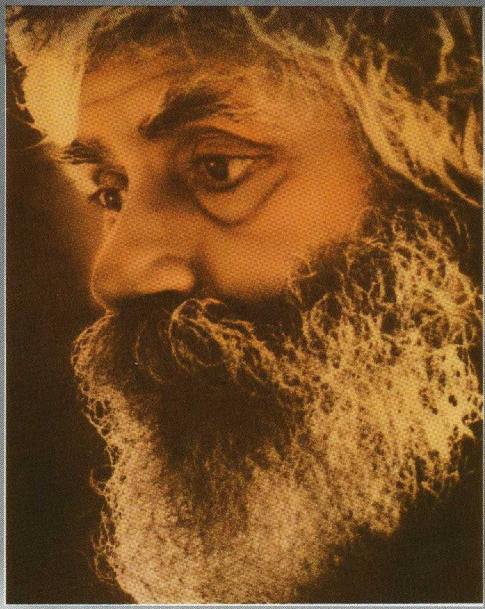
Dvārakā,
Kārtak Śukla 9,
Vikram Samvat 2019,
65th Raṅga Jayantī.

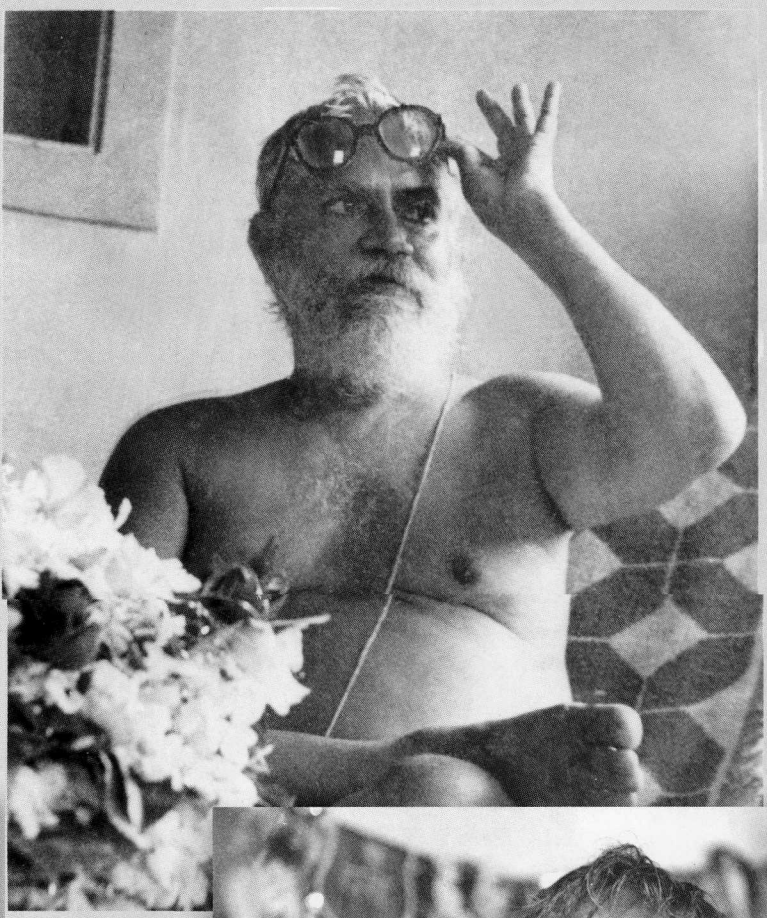
World Friend,
RAṄGA AVADHŪTA

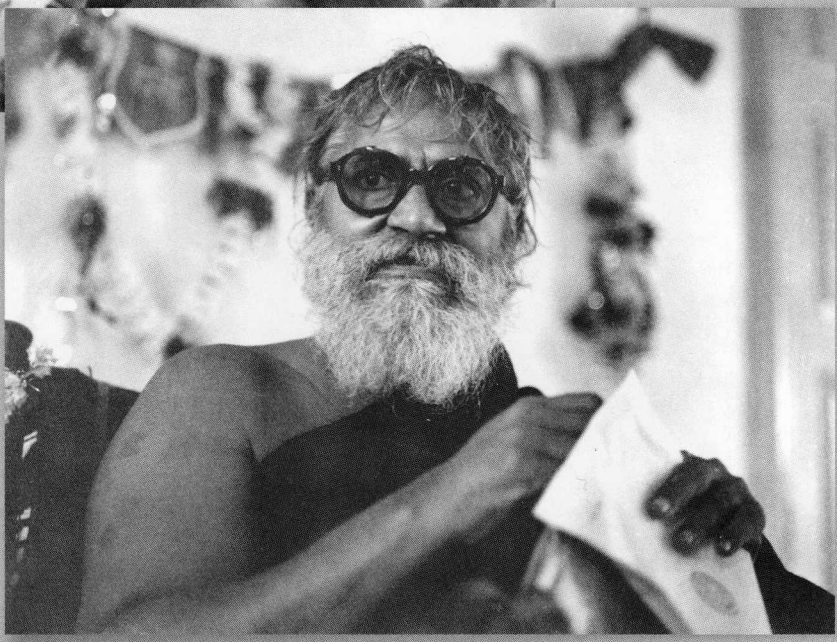
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11. NAVĀGĀMA PLAYS DRUM
(NAVĀGĀMA-NĪ-NOBATA)

विश्वोद्यानमहामालिन् विश्वसौन्दर्यरक्षक: ।
विश्वसंघर्षमुच्छिद्य विश्वशान्तिं विभो कुरु ॥

Viśvodyānamahāmālin Viśvasaudaryarakṣakah |
Viśvasaṅgharṣamuc-chidya Viśvaśāntim Vibho Kuru ||

O Great Gardener of this garden of the universe! O Protector of the beauty of the Universe! Annihilating universal conflict, O Lord, bring peace to the Universe.

Dear Ones! Manifestations of the Soul!

The name of Navāgāma of Mātara Taluka had reached my ears, as an ideal village, for several years, but the occasion of seeing it in person has come only now. Much more is witnessed in person here than what was heard. I have been deeply impressed by the enthusiasm, love, unity, goodwill, sincere efforts, co-operation and organizing capacity of the people of this place.

I am neither a Kīrtanakāra (Singer of the glory of the God with song and music) nor a lecturer, neither a writer nor a preacher, neither a Śāstrī (one conversant with the scriptures) nor a learned man, neither I know how to give a speech nor I know how to address and

yet I have come to your place, attracted by your pure love as an ordinary person of a community that is being considered parasitic to the country. I have nothing but silent yet sincere salutation unto your faith and good will and that too, I offer in shyness unto you. As I have said somewhere : Instead of running after persons like me, who have nothing except a big ciper in strength and power and utterly poor, if you get poised in you own self, the sooner, the better it would be for you and for me. I would not resort to useless repetetion of the same thing over and over again.

Last year during such auspicious days, many of us had met at the meritorious land of Dvārakā, under the benign shelter of Śrī Dvārakādhīśa. In those days, the frontiers of Bhārata (India) were over-cast with the autumnal clouds of chinese aggression. Today it is from another direction that ear-rending thunder- rumblings are being heard. But barking dogs seldom bite and thundering clouds rarely rain. There is no reason whatsoever, for getting nervous or affrighted by rumbles. The Lord is the commander of destinies of the world. Whatever he does, does it for good. His vision is cosmic and universal, whereas men can not see beyond their noses, and hence, we can not have even a distant glimpse into the plan of His world-welfare. If we assess the present aggression in this light, in what other way was

Bhārata (India) going to be shaken out of its slumbers of centuries - like Śikhaṇḍinī, Shaken out of deceptive imagination and dreamy ideals. Having made the foreign aggression just an instrumental cause, that inscrutable Superb Actor- God, has brought unprecedented awakening and accord in the nation. In order to stem the rising tide of that awakening, even the powerful dictator of the frontiers shall have to be born again. We can not adequately thank the all Gracious Divine Providence for this obligation.

That is why Avadhūta often says : Oh men aspiring after happiness! Give up fumbling about here and there for happiness but hold fast to the Infinite Ocean of Bliss. Instead of running for twenty four hours after the ever receding illuson (Māyā) like horizon, and shedding tears in the end to see it eluded, every moment, if you devote even half an hour to God, the Repository of Infinite-Bliss, there will be no room for repentance. Otherwise let it be remembered that he who leaving Rāma and attempting to abduct Sītā- runs after prosperity forgetting God ends like Rāvaṇa who instead of going after Rāma abducted Sītā.

On hearing this, some impatient and ignorant so called religious minded people tell me ! "O Lord the more we worship God and sing praise of God (Bhajan) the more we go on the path of God, the more we take steps to

the path of the right, mountains of calamities overwhelm us". On hearing such utterances of unstable minds, Avadhūta is moved to smile and he says, "O brother! Just think a little. One can give to others only that what one has. If you ask for darkness from the Sun, can it give it even in the form of medicine! It has never seen darkness. It has no darkness. How can it give it, even if it thinks of giving it to you? Just in the same way, God being the Reservoir of Infinite-Bliss, the Repository of inexhaustible Bliss. How can he give sufferings as He does not have it. What a wonderful universe-house, equipped with varieties of splendid things he has created for your happiness! And just for your happiness, He has gifted you with this beautiful human body- physical body, the mind, the vital air (prāṇa) senses etc.- means of your happiness, full of power and strength! If you misuse the intellect and freedom of action, given to you, consequently you become miserable! And you make Him responsible for your miseries! what is He going to lose? Thereby, only you become double guilty and invite more miseries.

Wherever I go people ask me, what is your programme? When are you going to address? But what is the programme of the river Ganges? It is this : just to flow on constantly, continuously, selflessly, absolutely, and purely for the welfare of the Universe. If one wants

to have bath and perform Sandhyā in its pure water, he can do that. If one wants to wash away his sins, dirt in it, can rejoice it. If one wants to catch a fish therefrom, he can do so; by sailing boats if one wants to develope trade and commerce, he can do that, one may enjoy as well as be healthy by a trip in the river and see natural beauty. One can also construct small or big canals therefrom to irrigate crops and by that compensate and achieve self-interest as well as that of others. Thus one can make use of its water as one likes. But the river Ganges has to attain nothing of this sort for itself, but singing its own sweet songs 'Om!'' Om!' and to meet and merge itself in the ocean, its origin. The same is the case of a true saint or sage. By calming down all his emotions, he has become or should become, Śānti- Brahma. Nothing remains for him to do.

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ।

Prayojanamanuddiśya Na Mando'pi Pravartate|

Even a fool does not take a step without a motive, how then a saint, the treasurehouse of knowledge can take?

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

Yastvātmaratireva Syādātmatṛpataśca Mānavah |
Ātmanyeva Ca Santuṣṭastasya Karyam Na Vidyate ||

Playing with the self and being satisfied with himself he will have nothing to do. Yet do not believe that he is doing nothing and is just lying in the dark lap of sleep, laziness and procrastination and the like, like a stone. He does not invite any action but at the same time he does not avoid any action that comes to him in a natural course. He is ever busy performing the work, destined to him. He performs the work selflessly and without having the ego of being the doer of that work and he does not dream of the fruits of that work. After completing the work, immediately he forgets that work totally and becomes self poised.

In a sense the Sun appears doing nothing but virtually is he not doing everything? Just the same a saint is the source or inspiration of a number of actions and inactions in the world around him. His talks etc. are also like that. Living in the infinity, he is not the slave of time. His flow of speech through silence is flowing continuously. He speaks through many tongues. His torrential flow of speech, is ever flowing through his hands, feet, eyes, breath, yea, every pore of skin. Even his free-casual talks-contain secrets of holy scriptures (Śāstras). Only the attentive ears and full faith are required to listen to them. The river Gaṅgā is full of deep waters. One gets according to the vessel he carries.

If one goes with a leaking pot he has to be disappointed. Let it be so.

Today everywhere a gloomy atmosphere of misery, fear, dispute, poverty etc., is in evidence. There is no lustre, cheerfulness, delight on the face of anybody, what is the reason?

पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवा: ।
फलं पापस्य नेच्छन्ति पापं कुर्वन्ति यत्नत: ॥

Puṇyasya Falamic-c'anti Puṇyam Nec-c'anti Mānavāh |
Falam pāpasya Nec-c'anti Pāpam Kurvanti Yatnatah ||

Happiness is the result of good deeds (Puṇya) all men want it, but hardly any one has a tendency to do good deeds. Unhappiness-misery-is the inevitable result of bad deeds (Pāpa.) Nobody wants it, but all compete for doing bad- evil- deeds and go ahead.

Everyone wants benefit but does not want to work for it. The poorest among the poor aspires for as much ease and comforts of life as the richman has. Nobody is willing to work hard, to suffer and to sacrifice, and yet cherish the result and that too, of the highest quality, without sowing, one wants to reap the rich harvest. The Lord says :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

Karmaṇyevādhikāraste Mā Phaleṣu Kadācana |

O man! Go on doing that comes to your lot, but do not have desire of its fruit.

But the man wants to reap without sowing, behaves quite contrary to the commands of God, and yet he wants to be happy, he drinks poison, does not make use of nectar and yet wants to be immortal! O dear brother! How can it be? Have plenty if, God gives you and even enjoy ease and comforts in a just and fair way. Neither Avadhūta nor any saint is averse to it. Avadhūta is not one of those who holds the view that as he can do with a loin cloth, you also do the same.

But now-a-days in the society a destructive trend of thinking prevails. Everyone, makes the society or any body else responsible for one's ills or miseries but the men of experience say that :-

सुखस्य दुःखस्य न कोऽपि दाता । परो ददातीति कुबुद्धिरेषा ॥
अहं करोमीति वृथाभिमानः । स्वकर्मसूत्रग्रथितो हि लोक : ॥

Sukhasya Duhkhasya Na Ko'pi Dātā |
Paro Dadātīti Kubuddhireṣā ||
Aham Karomīti Vṛthābhimānah |
Svakarmasūtragrathito Hi Lokah ||

We ourselves-our own deeds-are responsible for our happiness or misery. No doubt for certain ills the social environment is accountable, but, are we not ourselves responsible for the creation, existence and upkeeping of such a society?

If we improve ourselves, if we remove our faults, the state or society would surely improve, because the society is made up of individual units-like us- happy or unhappy. As long as we have not improved ourselves, as long as we do not give up the evil habit of laying the whole basket of blame at the doors of others like a crow, ignoring our own really big fault, all talks of improving the society is baseless babble. Those who have bestirred themselves do not take the trouble to see, what lies under their very feet and go about frantically in a hypocritical race of improving others, and in their boast of making the whole Heaven of happiness, they are making it a pervert ape.

On the other hand, some so-called religious people are abusing material progress in the name of spirituality or the religion (as practice of religion is spirituality). But religion or spirituality is going to remain only a talk on paper or on tongue-tips without the aid of materialism. The soul, without the body, can not do anything; but the body too, without the soul, materialism, devoid of spirituality, is sure to stink, it is already stinking. All talks of improving the world without installation of divinity are going to be fruitless, like a barren woman's dreams of pregnancy. On one side there is a class of self-appointed, arrongent improvers who go to the length of blatantly denying the very existence of God, while on

the other side, there is a class of the so-called religious people who shout only verbally the name of God without putting their heart in it and keeping a rosary of pretence in hand or on neck! Just as the left hand should not know what is given in charity by the right hand, in the same way care should be taken otherwise ego would increase and downfall would be imminent. Just the same if one gives the form of publicity to ones spiritual or religious practice, in quest of cheap popularity, he would be dragged towards the influences of diabolic (Āsurī) powers like hypocrisy etc. and getting downfall in the abyss of distruction and there is no less possibility of being perished.

अपहाय निजं कर्म कृष्ण कृष्णेति वादिनः ।
हरेर्द्वेषिणः सन्तो धर्मार्थं यद्धरेर्ज़न्म ॥

Apahāya Nijaṁ Karma Kṛṣṇa Kṛṣṇeti Vādinah |
Harer-Dveṣiṇah Santo Dharmārtham Yad-Dharer Janma ||

Those who leaving their duties, dictated by destiny and merely utter the name of God, are haters of God.

The duty of the Avatāra is preservation of the world by re-installment of religion. The recitation of the name of God is meant to get inspiration for that divine work. Having secured that inspiration sacrficing oneself in that divine work is real righteousness or devotion to God. And in doing so attaining development of divine qualities like

fearlessness and purity of one's essence to reach the peak of humanity and attain divinity by eliminating diabolic (Āsurī) traits of hypocrisy, arrogance etc. is the fulfilment of human life, and alongwith the devotion of God, one should utilise one's wealth given by God as gifts: viz. mind, body, wealth, capacity, devotion, riches for the children of God, and this is the simplest and the easiest means.

येन केन प्रकारेण यस्य कस्यापि देहिनः।
सन्तोषं जनयेत् प्राज्ञस्तदेवेश्वरपूजनम्॥

Yena Kena Prakāreṇa Yasya Kasyāpi Dehinah |
Santoṣam Janayet Prājñas-Tadeveśvarapūjanam ||

To satisfy any creature by any of the capacity given to oneself is the true worship of God, and there will be no individual who has not been endowed by God with one kind of capacity or the other.

Dear my ownselves! (Ātmasvarūpa) What more? This Avadhūta who considers the entire world as his Guru (Teacher)-yea-taking small particles of knowlege from every object, every word, every syllabus and being absorbed in the enjoyment of pleasure of the taste of the infinite heap of such particles of knowledge, remains intoxicated.

नश्वरं चलमायुष्यं नश्वरो धनसंग्रहः।
नश्वराः सर्वभोगाश्च धर्म एको ह्यनश्वरः ॥१॥
वादं सर्वं परित्यज्य कर्तव्यो धर्मसंग्रहः।
हते धर्मे हतं सर्वं राष्ट्रं समृद्धिसंस्कृती ॥२॥
गाद्धयं यद् भौतिकं तद्धि मूलं पापस्य संजहि।
भुंक्ष्व तोषाद् यथाप्राप्तं त्यागेनेशशिशुन् प्रति ॥३॥
मतान्ध्यं संपरित्यज्य सत्यमेकं समाचर।
सत्ये सन्निहितो धर्मो धर्मे श्रीर्विजयो यशः ॥४॥

Naśvaram Calamāyuṣyam Naśvaro Dhanasaṅgrahah|
Naśvarāh Sarvabhogāśca Dharma Eko Hyanaśvarah ||1||
Vādam Sarvam Parityajya Kartavyo Dharmasaṅgrahah|
Hate Dharme Hatam Sarvam Rāṣṭram Samṛddhi-Saṁskṛti ||2||
Gāddhyam Yad Bhautikam Taddhi Mūlam Pāpasya Sañjahi|
Bhuṅkṣva Toṣād Yathāprāptam Tyāgeneśaśiśun Prati ||3||
Matāndhyam Saṁparityajya Satyamekam Samācāra|
Satye Sannihito Dharmo Dharme Śrīrvijayo Yaśah ||4||

Our span of life is uncertain, one day it will suddenly come to an end. Hence whatever is to be done must be done without delay without waiting for time.

However much you collect wealth, one day it would be the matter of the past. Not a farthing will come with you at the time of death; hence get rid of it like water that has entered through leakage in the boat; otherwise it will sink your boat.

All enjoyments and means of luxary, bought improperly with that wealth are also impermanent. They will drain out your body and senses and will throw them out as residue of squeezed substances.

Therefore, before that situation arises, acquire only Dharma-merits of rightous action and good deeds-because it will ever invariably stand by you; and be happy.

Avoid all kinds of discussions : for,

वादे वादे वर्धते वैरवह्निः । वह् नौ वह् नौ दह्यते स्नेहतन्तुः।।

Vāde vāde vardhate vairavahnih |
Vahnau vahnau Dahyate Snehatantuh ||

The fire of enmity flares up by such discussion and burns away the delicate thread of mutual love and without mutual love the life becomes a boredom.

Hence renounce such discussions and acquire only Dharma that is truth. If Dharma will be attacked, the existence of all will be tottered. Nothing of nation, prosperity and culture will survive. Greed of material or worldly objects is the only root cause of all wicked activities (Pāpa). Therefore get rid of that ruinous greed. Distribute among childern of God, whatever you get out of honest labour and enjoy with contentment.

Set aside insistence on opinions. Practise truth and truth alone, as Dharma is in the very practice of Truth. And whereever there is firm establishment of Dharma,

wealth, prosperity, victory and glory follow of their own accord.

Moreover, what do the letters : 'Na' And 'Ma' the beginning and end of 'NAVĀGĀMA' signify? Putting aside your ego, bow down to all creatures, childern of God. Melting down your mind in the contemplation of the well-being of every creature, get rid of anxiety and restlessness. What do the middle letters 'VĀGĀ' (of the word 'NAVĀGĀMA') signify? In Marathi language, 'VĀGĀ' means 'act'. So, give up futile speech, act as you speak, maintain consistency in mind, speech and action.

मनस्यन्यद् वचस्यन्यत् कार्ये चान्यद् दुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ॥

Manasyanyad Vacasyanyat Kārye Cānyad Durātmanām |
Manasyekam Vacasyekam Karmaṇyekam Mahātmanām ||

It is the way of the wicked (Durātman) to have onething in mind, to speak about other thing and to act quite differently altogether; but it is the characteristic trait of the great (Mahātman) to maintain consistancy of the mind, speech and action.

I wish you all to have oneness of mind, speech and action. I pray to God (Antaryāmī Paramātmā) that such one-mindedness, such unity and such enthusiasm may be kept up and enhanced.

सर्वे वैरविनिर्मुक्ता: परस्परहितैषिण: ।
स्वस्था: शान्ता: समृद्धाश्च सर्वे सन्त्वकुतोभया: ॥

Sarve Vairavinirmuktāh Parasparahitaiṣiṇah |
Svasthāh Śāntāh Samṛddhāśca Sarve Santvakutobhayāh ||

OM Śāntih ! Śāntih !! Śāntih !!!

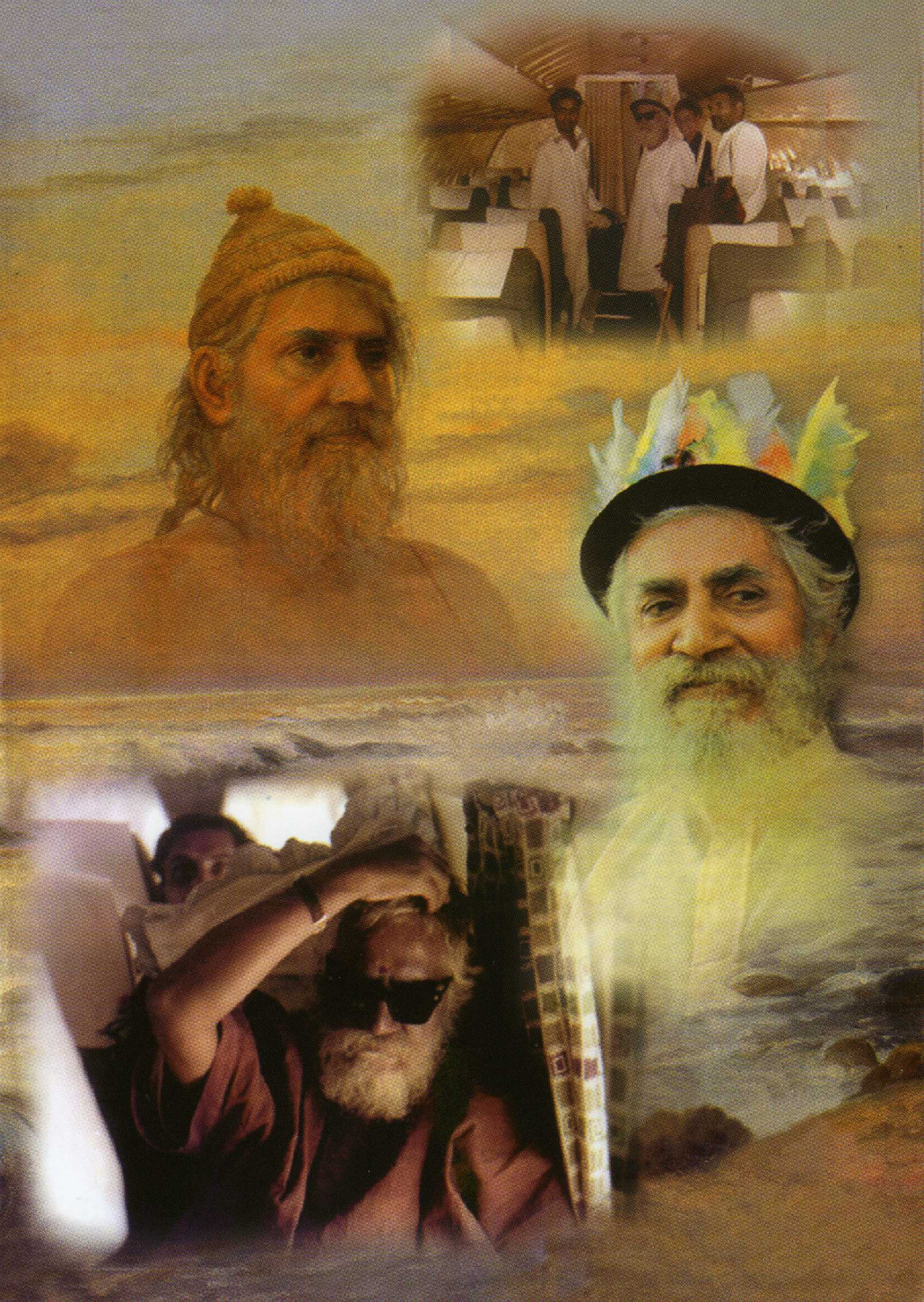
May you all be free from enmity, inspirers of mutual welbeing, may you all be selfpossessed, may you all be peace minded, may you all be prosperous and may you all be fearless and let none have fear of you.

Om Peace physical! Peace mental!! Peace spiritual!!!

Navāgāma,
Tāluka- Mātara,
Dist : Kheḍā.
Adhik Kārtik Śukla Navami.
Vikram Saṁvat 2020.
66th Raṅga Jayantī.

World Friend,
RAṄGA AVADHŪTA

❖❖❖



12. UNFAILNG CURE FOR WORLDLY MISERIES

(BHAVAROGNUM ACŪKA OSAḌA)

Before I commence to speak, I make one request to you that whatever many speakers have said about me, either by way of giving my introduction or otherwise, please forget all that and pay attention to what I say. A goodness and uncommon veneration shown to me by devoted people from Kampālā and other parts of Africa is not to me but it is for which I am a representative : humaneness which is the same as Hindu religion, and to Hindu culture as well as to India, whose representative I am. With full such awareness, I accept them and it is my desire and prayer to God, the Controller of the world, that your goodness, affection and reverence may last for ever. Other gentleman, like me, striving for its silent propagation, may get active co-operation from you all.

एकं देवं त्रिधा भूतं नानारूपधरं विभुम् ।
नानानामसमाहूतं व्रजामि शरणं हरिम् ।।
साधु भूखा भावका, धनका भूखा नाहीं ।
धनका भूखा जो फिरे, वो तो साधु नाहीं ।।
चाह मीटी चिन्ता मीटी, मनवा बेपरवाह ।
जिसको कछु न चाहिये, सो हि शाहनशाह ।।

Ekam Devam Tridhā Bhūtaṁ Nānārūpadharam Vibhum |
Nānānāmasamāhūtam Vrajāmi Śaraṇam Harim ||
Sadhū Bhūkhā Bhāvakā, Dhanakā Bhūkhā Nāhiṁ |
Dhanakā Bhūkhā Jo Fire, Vo To Sādhū Nāhiṁ ||

Cāha Mīṭī Cintā Mīṭī, Manavā Beparavāh |
Jisako Kachu Na Cāhiye, So Hi Śāhanaśāh ||

I approach Hari to surrender to the single God that has been threefold, who takes various form's and is the Lord that is called with different names. A saint longs for devotion and is not after money. He who wanders longing for wealth is not a saint. When desires end, worries end, and a man becomes free from worries. He who does not desire anything is the King of Kings.

Dear Ones! Manifestations of the Soul!

What should I speak? I have not come here in the capacity of a preacher or a precepter. I do not go anywhere in that capacity. I am merely a dog, though an insignificant one, yet of God. I lie down at His door, uttering His name, for an external piece of bread. If any of His darlings call me with affection, with the sound "tu tu tu", I run up to him and if someone with hatred scorns me, I run away quitely to my original place of residence.

I had given a word to late Śrī Maṇibhāi Patel five to seven years ago, to come over here, but it was God's wish that the opportunity did not arise till today. In the meanwhile there was a rise of the merits of good deeds and by the holy force of your resolve and the family of Śrī Maṇībhāī joined together and that attraction, dragged this body here. I am very much pleased, seeing your love, feelings of devotion, unity, enthusiasm, co-work and deligence. I pray to God that your goodness and attitude of co-operation may last for ever.

Kampālā is a Kalpataru for beggars like us. Uptill now many saints, religious heads, devotees, preceptors might have come here. Recently, eight-ten days ago, Rāmasvarūpajī of Jāmanagara met me. Śrī Hīrjībāpā, divinity incarnate, has been here amidst you for years together. You are well contented with divine preaching by them. I can see the lustre of that satisfaction on your faces. Yet if at all I have to speak, I shall say :

यद् रोचते तद् ग्राह्यम् । यन्न रोचते तत् त्याज्यम् ।
सुखेनैव भोक्तव्यम् ।

Yad Rocate Tad Grāhyam | Yanna Rocate Tat Tyājyam |
Sukhenniva Bhoktavyam |

Whatever you like, accept it, whatever you dislike, reject it but relish, quietly without noise.

wherever I go, people put me a question : In this

utter kalikāla (age of quarrels and strifes, the iron age) the struggle of existence is becoming more and more acute day by day. Neither we get time to do long religious practices nor do we have such patience! What are quite simple and easy means for a common man to attain God-or eternal happiness and peace?

I have already given my message in a short aphorism -

श्वासे श्वासे दत्तनाम स्मरात्मन् ।

Śvāse Śvāse Datta-Nāma Smarātman |

Oh welfare aspiring creature! at every breath, remember the name of Śrī Datta- the Supreme Being, who has given you everything. Always live out life in the rememberence of God.

अनन्तपारं किल धर्मशास्त्रं । स्वल्पं तथायुर्बहवश्च दोषा: ॥
नैको मुनिर्यस्य मतं न भिन्नं । महाजनो येन गत: स पन्था: ॥

Anantapāram Kila Dharmaśāstram |
Svalpam Tathayurbahavaśca Doṣāh ||
Naiko Muniryasya Matam Na Bhinnam |
Mahājano Yena Gatah Sa Panthāh ||

There is no end of scriptures! Moreover when to know and understand them all? The span of life of the man is very short! Who knows when Kāla (God of death) will catch hold of you? And even this short span of life is full of many short-comings; like disease,

occupational activities, quarrels, idleness etc!

In addition to this, one sage gives importance to Yoga, another to Karma! Some praise knowledge and others boast of devotion. Thus one takes delight in one thing and the other rejoices in other things. If a creature enters once in this beguilement of words, he does not get a way to come out of it, he will be finished there in the wrangling of words. Therefore, leaving aside everything, to follow the royal path of reciting His Name as shown by the righteious persons is the most beneficial way in this age.

The one and only one disease to man is that of Birth and Death (Disease of life), which means unrest, distress, quarrels and discontent. And the only remedy for that is reciting the name of the Lord.

The scientific method to test whether any spiritual experience or perception is true or not, is this : The perception through scriptures, perception from the preceptor and the self-perception should be identical. Where the scriptures say one thing, the preceptor says something else and we experience somthing different, it is not fit to be completely relied upon. Guru (Preceptor) Nānaka says :

नानक दुखिया सब संसारा।
जो सुखिया सो नाम अधारा।

Nānaka Dukhiyā Saba Saṁ sārā,
Jo Sukhiyā So Nāma Adhārā |

The worldly life is full of misery and the one who is completely happy, the basis of his happiness is only reciting constantly the name of God. (Bhagavan-Nāma Smaraṇa). Our holy scriptures also say the same truth.

हरेर्नामैव नामैव नामैव भवतारणम्।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ।।

Harer-Nāmaiva Nāmaiva Nāmaiva Bhavatāraṇam |
Kalau Nāstyeva Nāstyeva Nāstyeva Gatiranyathā ||

Only one name of Hari (God) enables a man to save himself from worldly miseries. In Kaliyuga there is no remedy other than this.

In this complicated times of Kaliyuga, the name of God is the only saviour. In this period of various occupational activities, intricacies, quarrels what else can the common man do? Kabīra Sāheba says :

भूखे भोजन प्यासे पानी, नंगे बस्तर दीजे।
साधो रामभजन कर लीजे ।।

Bhukhe Bhojana Pyāse Pānī, Naṅge Bastar Dīje,
Sādho Rāma- Bhajana Kara Līje.

Whatever has been given to us by God, should be utilized for the welfare of others, namely : Food to

the hungry, water to the thirsty, clothes to the unclad, care and service to the sick, knowledge to the ignorant etc. and along with such activities to recite constantly the name of God is the only way of prosperity for common people in this age.

The secret of reciting the name of God, is that we should always remember and be conscious that He (God) has created all things for us and taking inspiration from this we should also act for the welfare of all. And everthing, being His creation, we should always utilize it, for His children and thus cultivate an attitude of modesty.

A renowned scholar of knowledge and exponent of pure monism (non-duality) Bhagavāna Ādya Śaṅkarācārya also says :

गेयं गीतानामसहस्रं, ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसंगे चित्तं, देयं दीनजनाय च वित्तम् ॥
भज गोविंदं भज गोविंदं गोविंदं भज मूढमते ॥

Geyam Gitānāmasahasram, Dhyeyam Śrīpatirūpamajasram |
Neyam Sajjana-saṅge Cittam , Deyam Dinajanāya Ca Vittam ||
Bhaja Govindam Bhaja Govindam , Govindam Bhaja Mūḍhamate ||

गेयं गीतानामसहस्त्रम्

(Geyaṁ Gītā-Nāmasahasram):-

God is infinite. His names are innumerable. We should constatly remember His name whatever we like, and its regime (Doctor's Don'ts), we should practise regular study,

reading and contemplation of the Rāmāyaṇa, the Gītā or the sayings of saintly persons of Divine vision. If one takes whatsoever infallible and costly medicine but gives free rein to all does not observe the dietory discipline etc., prescribed by the physician, then that medicine will do no good. Eventhough uttering the name of God its effects in some persons are not visible!. Its reason is, the want of aforesaid regime. For that very reason, regular practice of reading and contemplation of the spiritual book like Gītā is essential.

ध्येयं श्रीपतिरूपमजस्त्रम् (Dhyeyam Śrīpatirūpamajasram) :-

Alongwith regular reciting of the name of God constant meditation of God is also essential, so that if the eyes come across any exciting unholy (obscene) scene, even then no sinful tendencies would arise in the mind.

नेयं सज्जनसङ्गे चित्तम् (Neyam Sajjanasaṅge Cittam) :-

Now-a-days all around inclination towards unworthy company and intricacies prevail. The simple and credulous persons may get entangled into such complexities and become victims of downfall and miseries. Ācāryaśrī in the third quarter of the stanza says :

One should always, even for a short period, keep the company of the saintly person who is one with the Supreme Being so that one would get an opportunity to see the way of life of that saint and thereby there

is no rise of new passions because of the removal of the illusion of mind viz. the false thinking of the wordly objects.

And in the end, as Kabīra Sāheba quoted above, Ācāryaśrī also says :

देयं दीनजनाय च वित्तम् (Deyam Dīnajanāya Ca Vittam)

We should utilise our God-given gifts, for the selfless and humble service of the helpless and downtrodden children of God.

Cast off satanic attitudes-keeping divine attitude towards all beings ye! And, welcome with love the supreme Divinity in them. In His Creation, none is high or low. Differences of high and low, the poor and the rich, the well educated and the uneducated etc. are in our sight. They are man-made. Making all other creations miserable, the man has started to exploit them for his own happiness-worldly happiness, which is perishable. And for that very reason one does not come out of miseries. खाडो खोदे ते पडे (Khāḍo Khode Te Paḍe)- One who predigs pit fall for downfall of others, ultimately he himself becomes the victim of it. Accordingly, the man has prepared pits for others and though has begun to erect a palace exhibiting his opulence day-by-day he is tumbling down in a deep abyss of misery. Therefore Avadhūta has said in one aphorism- परस्परदेवो भव

-Paraspara-Devo Bhava- Invoke divine unto one another- as a regimen of Bhagavan-Nāmasmaraṇa (Repeating the name of God). If you will observe divinity in others, others will take you a deity and dreams of all to roll down in eternal happiness will be fulfilled.

Nām (Na+Ām)-viz., the reciting the name of God (Not Thus) is the non-entity for the common people. *It (Name of God) is the bridge enabling the individual soul to the Supreme soul. It is the infallible cure of worldly ills. It is the repose of the miserable. It is the basis of joy of the happy people. It is the wealth for the poor. It is health for the sick, a support for the illiterate, and it drives away the ego-ghost of the educated.

But whose name should be taken? Some say Rāma is great, some says Kṛṣṇa is great, some say the name of the Śiva is good, and some say the name of Datta is great. But all this is sheer ignorance. God is one. His names are many. His forms are numerous. Though in fact His names and forms are many, essentially He is

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* 'Name' (Nāma) is the original word used by the speaker and he himself has made a pun on it as Na+Ām-Not Thus. Here Nāma is equal to Nāma-Smaraṇa i.e. reciting the name of God, Neti is the common aphoristic phrase in the Upanisads. It literally means "not thus", One may enjoy the pun over Nāma and Neti.

nameless and formless. He is not entrapped in the prison of names and forms. If God would have been many just like His many names and forms as Rāma, Kṛṣṇa etc. then in that case there would have been wrangling among themselves as is seen today, in the world organisation (U.N.O.) and this pleasure-garden of the universe would have become the hell long ago. Therefore, as Avadhūta has said elsewhere :

"What matters as to which name? call Him Rāma call Him Rehmāna; call Him Iṣṭa (The cherished one), call Him Christ, call Him Kṛṣṇa, call Him Karima, call Him Datta, call Him Dātār (The great Donor), call Him Vibudha (The wise), call Him Buddha (The Enlightened), call Him Ātama, call Him Pritama (The Beloved), call Him Īśvara, call Him Allāha; call Him Jin, call Him Jehovah; call Him God, call Him Guneśa (The Meritorous), or Gaṇeśa (The leader Supreme). call Him Aurmazd or Ātama-masta (self-intoxicated); call Him Parabrahma or Parameśvar; call Him Viśvātmā (world spirit); call Him Vāsudeva, Śiva or Piva (Divine lover); Raṅga or Rub; call Him Puruśottama or Pārasanātha; call Him Bhagavatī; Mary or Marium or mother or anything else. Invoke Him by any name; Masculine, Feminine or Neuter. Whatever is; is He. In all these endless list of names He the one nameless all-abiding Absolute reigns.

In all these unending forms, He the one formless lies concealed!"

Therefore, putting aside the quarrels of names, resort to a Lord embodied in that name. Seek shelter of the original object (Lord) and move about everywhere free from fear and care.

वस्तु नामथी ना पलटाये; अन्य वद्ये अमृत विख न्होये।
झघडा व्यर्थ तमाम, मूको गोझारो अभिमान!
राम कहो के श्याम सघले एक ज ए भगवान.

Vastu Nāmathī Nā Palaṭāye; Anya Vadye Amṛta Vikha Nohye |
Jhaghaḍā Vyartha Tamāma, Mūko Gozāro Abhimāna!
Rāma Kaho Ke Śyāma Saghaḷe Eka Ja E Bhagavāna.

The nature of the thing is not changed by the change of its name; calling the nectar otherwise will not be poison! All these quarrels are futile, leave off unholly arrogance! Everywhere one and the same God prevails. May you call Him : Rāma or Śyāma (Kṛṣṇa).

In the end :

आप्नुवन्त्वत्रकं सर्वे पायात्सर्वान्महेश्वर।
लाभालाभौ समौ मत्वा सर्वे जीवन्तु निर्भया:।

Āpnuvantvatra Kam Sarve Pāyātsarvānmaheśvara |
Lābhālābhau Samau Matvā Sarve Jīvantu Nirbhayāh |

(Śrī Raṅga Avadhūta blessed the audience, in the original language of the people of Africa) :

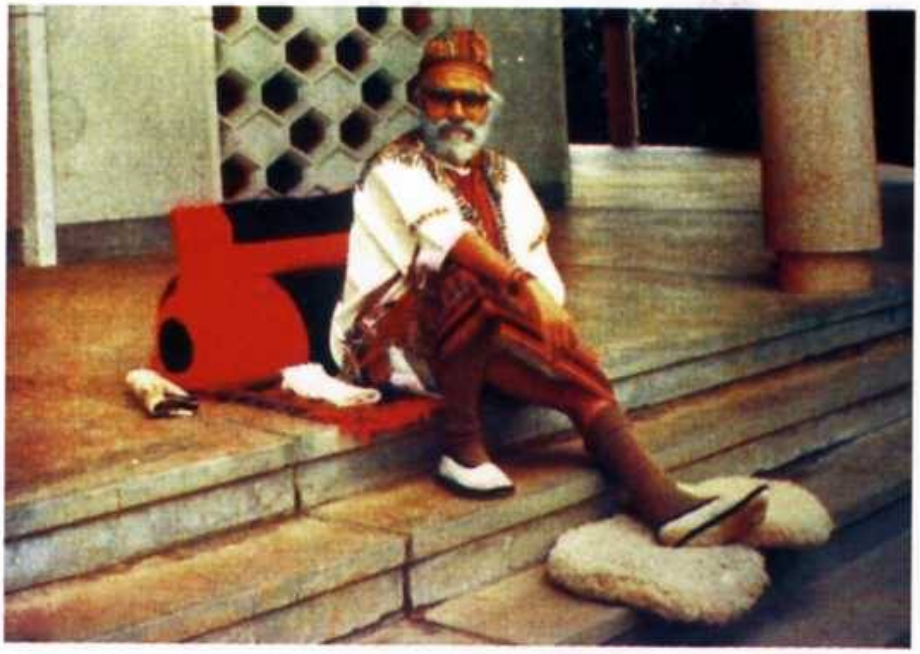
Mungu Abārikī Nyī Nyī Nyoṭe,
Nyīnyī Nyoṭe Mkāye Pāmojā Nā.
Kukā Muāmīnīku Kuvām Kivā Muṭu
Musīogope Kuṭu Cacoṭe.

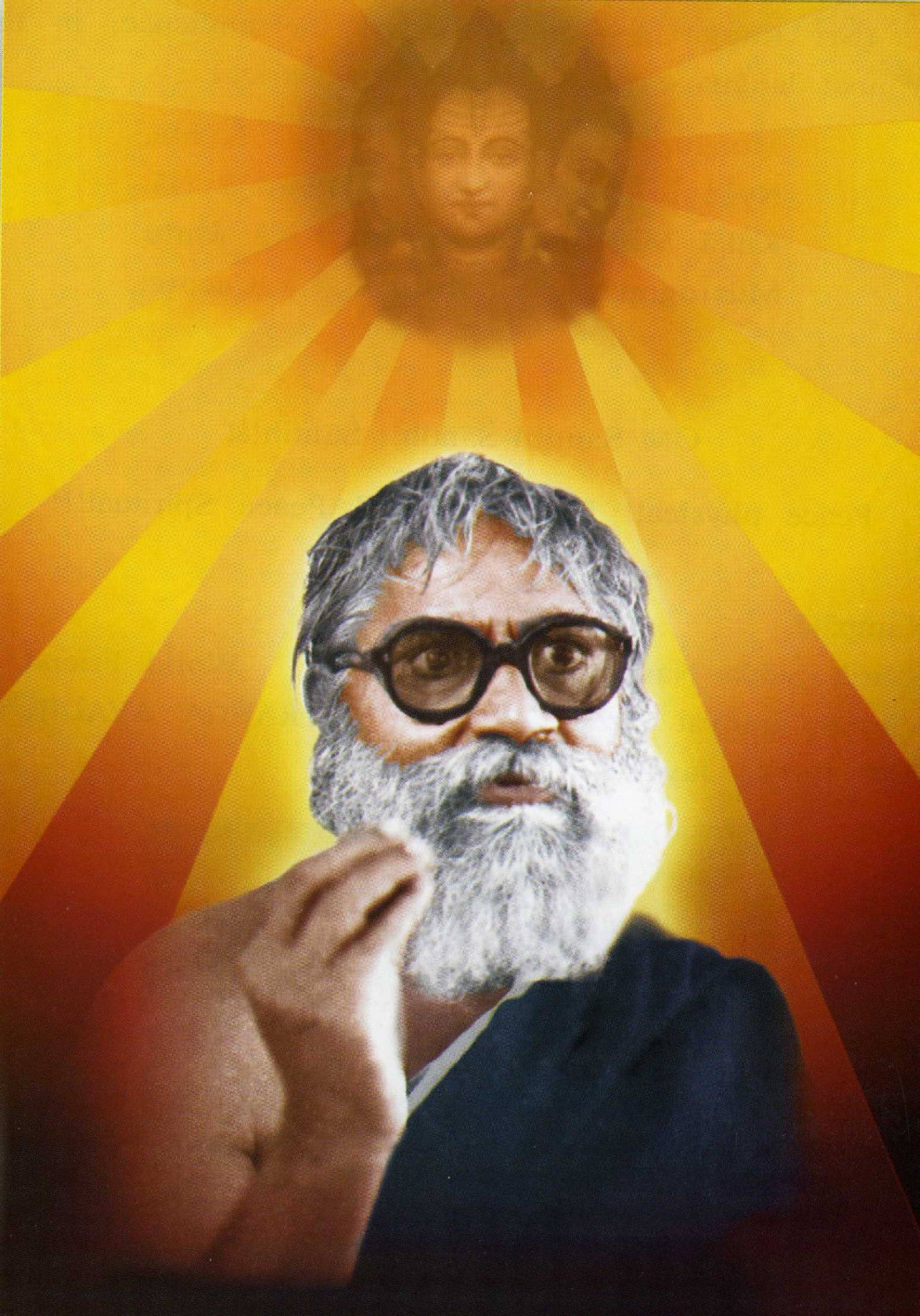
OM Śāntih! Śāntih!! Śāntih!!!

Peace physical! Peace Mental!! Peace Spiritual!!!

Kampālā,
Kārtik Śukla Navamī,
Vikram Samvat 2024,
70th Raṅga Jayantī.

World Friend,
RAṄGA AVADHŪTA





13. ETERNAL ADDRESS

(AMARA SANDEŚA)

एकं देवं त्रिधाभूतं नानारूपधरं विभुम्।
नानानामसमाहूतं व्रजामि शरणं हरिम् ॥१॥
साधु भूखा भावका, धनका भूखा नाहीं।
धनका भूखा जो फिरे, वो तो साधु नाहीं ॥२॥
चाह मीटी चिन्ता मीटी, मनवा बेपरवाह।
जिसको कछु न चाहिये, सो हि शाहनशाह ॥३॥

Ekam Devam Tridhābhūtam Nānārūpadharam Vibhum |
Nānānāmasamāhūtam Vrajāmi Śaraṇam Harim ||1||
Sadhu Bhūkhā Bhāvakā, Dhanakā Bhūkhā Nāhim |
Dhanakā Bhūkhā Jo Fire, Vo To Sādhu Nāhim ||2||
Cāha Mīṭī Cintā Mīṭī, Manavā Beparavāha |
Jisako Kac'u Na Cāhiye, So Hi Śāhanaśāha ||3||

I approach Hari to surrender to the single God that has been three-fold, who takes various forms, and is the Lord that is invoked with different names————————————————————(1).
A saint longs for devotion and is not after money. He who wanders longing for wealth, is not a saint.————————————————————(2).
When desires end, worries end, and a man becomes free-minded. He who does not desire

anything is the king of kings.——————————(3).

By some mysterious divine assignment and love of Śrī Śāntibhāī and all of you, this body has been dragged up here. When started or even on the way, I had no idea that the day will pass here and I have not started for the purpose of the birthday celebrations. Nor had I the desire to participate in it. Hence, I do not say anything at all of didactic nature to you. But while coming, one or two lines of blessings suddenly occured to my mind and I have scribbled them on a paper somehow or other. Therefore, I will give you only hearty blessings and will end.

सर्वेऽत्र जयिनः सन्तु जपयोगपरायणाः ।
जन्ममृत्युजराव्याधि- भवरोगसुपारगाः ॥ज॥
यमिनः शमिनः सर्वे परार्थे याजिनः सदा ।
यतायातविनिर्मुक्ताया श्रेयःपथप्रवासिनः ॥य॥
पुरेऽस्मिन् सौख्यपुरः स्यात् पुण्यकर्मैकशीलता ।
पारस्परिकबन्धुत्वं परमतसहिष्णुता ॥पु॥
रमानाथकृपायोगाद् रिद्धिसिद्धियशोबलम् ।
लब्ध्वा सर्वेऽतिमोदन्तां मोदन्तां भद्रदर्शिणः ॥र॥

Sarve'tra Jayinah Santu Japayoga-parāyaṇāh |
Janmamṛtyujarāvyādhi-bhavarogasupāragāh ||Ja||
Yaminah Śaminah Sarve Parārthe Yājinah Sadā |
Yātāyāta-Vinirmuktā Śreyahpatha-Pravāsinah ||Ya||
Pure'smin Saukhyapurah Syāt Puṇyakarmaikaśīlatā |

Pārasparika-bandhutvam Paramata- Sahiṣṇutā ||Pu||
Ramānāthakṛpāyogād Riddhi-siddhi-yaśo-balam |
Labdhvā Sarve'ti Modantām Modantām Bhadradarśiṇah ||Ra||

I have been very much delighted seeing your love for religion and mutual brotherly affection of you all and I pray God that just the same your spirit of co-operation and love for religion may last for ever. While coming, from the very word 'JAYAPURA' whatever benedictory inspiration, I received, I have jotted it down. I have interpreted the letter 'JA'

सर्वेऽत्र जयिनः सन्तु जपयोगपरायणाः।
जन्ममृत्युजराव्याधि- भवरोगसुपारगाः ॥ज॥

Sarve'tra Jayinah Santu Japayogaparāyaṇāh |
Janmamṛtyujarāvyādhi-bhavarogasupāragāh ||Ja||

From the letter 'JA' the benedictory inspiration that stuck to me is : Be victorious, everyone everywhere in every effort. I have written in the second half, how this victory can happen. JA means Japayogaparāyaṇāh. May all of you be in tune with God for all times, as incessant recital of God is the only key to be successful in the world. I have not called it to be Japayāga-(जपयाग) i.e. mere ritual recital, but Japayoga (जपयोग)*

* 'JA' means Japayogaparāyaṇa, getting engrossed in silent recital and meditation. This also means getting absorbed in yogic practice of silent recital.

rosary beads (Mālā) for remembering God is in vain. I do not speak at length as I am not able do so at present. But I wish that all of you be absorbed in Japayoga (जपयोग). Establish your consciousness in ever rememberance of God.

जन्ममृत्युजराव्याधि-भवरोगसुपारगाः ।

Janma-Mṛtyu-Jarā-Vyādhi-Bhavaroga-Supāragāh |

If you will act like this, you will easily pass through the stages of birth, old age with its difficulties and death. All have to pass through these stages either with tears and tensions or with a smile. There is no go out of it- may there be happy or unhappy events and therefore I have used the word Supāragā: (सुपारगाः). I do not comment much on it. One day every one will get deliverance but who knows after how many births and with how many tears and tensions will that deliverance would take place. I wish that all of you pass through these stages very easily : Supāragāh (सुपारगाः).

Then I got the inspiration from the letter 'YA' (ya) of the word 'jaya'.

यमिनः शमिनः सर्वे परार्थे याजिनः सदा ।
यतायातविनिर्मुक्ताः श्रेयःपथप्रवासिनः ।।

Yaminah Śaminah Sarve Parārthe Yājinah Sadā |
Yātāyātavinirmuktāh Śreyahpathapravāsinah ||

Jaya (जय). Now to cross through the ocean of worldly affairs safely and to get success everywhere I have suggested to repeat the name of God; but in the world we come across many people having, a rosary in their hands but their hearts are not moved at all with deep feelings of devotion to God. And so many persons ask to persons like us : O! Bāpajī! O Father! "They have achieved nothing, what is the reason of it?" Just as you may take the medicine that may be very good, may be a drug hundred rupees a Tolā but if you do not observe the prescribed dietary restrictions, you do not have the desired result, in fact you suffer. Similarly, if one recites the name of God in pretence and keeps the rosary in hand and does not observe rules, there is no desired effect, and that is the reason why in that benedictory verse, I have written that may all of you righteous in action, forgetting results from recital or Bhajan of God (Prayer recital).

For scriptures, righteous observance is nothing but self-control (Yama) and relevant restriction only (Niyama). May all of you be Yaminah (यमिन:), may all of you be endowed with Yama (यम)- non-violence, truth, not stealing, continence etc. are known as Yama (यम). Or to say in one word it means to keep senses under control. Alongwith this control of senses there should be restraint of the mind because if you observe control of senses

only and allow your mind to roam in pleasure of worldly objects, you can not get any kind of peace. If you cherish thoughts of good conduct in the mind but do not observe control of senses, that too will be useless. Therefore wherever there is the mention of control of senses 'Yama' (यम) in the scriptures, there is also the mention of restrining of mind, Śama (शम). Yama (यम) means restraint of senses- it is the physical penance and Śama (शम) means restraint of the mind- it is the mental penance. The man has to practice both kinds of penance. To put them in one word it means righteousness. The corrective restrain is nothing but remaining righteous. Be you all rich in righteousness.

परार्थे याजिन: सदा- Parārthe Yājinah Sadā.

From the letter 'Y' (ya, the word is याजिन: (Yājinah)). Whatever you do, do it with the sense of sacrifice (यज्ञ). Yajña (यज्ञ) means whatever one has, it should be offered for the good of others. Parārthe परार्थे means benevolence (altruism) (1) whatever is meant for others should be well utilized and Parārthe (परार्थे) means (2) for the love of God. I may use my wealth for others but if I use it with the desire of getting fame, then it does not give any fruit. Parārthe (परार्थे) means,: (1) to utilise it for the love of God, (2) for the good of others. The very word Parārthe (परार्थे) contains these

two meanings, याजिन: सदा (Yājinh Sadā) This is such a regimen that whatever you do, do it for the love of God but do not do it for fame and name. Because Lokaiṣaṇā (लोकैषणा)- desire for name and fame is the cause of downfall. And many people gave donation for fame and they get it published in newspapers in a nice way, but they do not achieve any thing because they do it with the desire of fame. It is said in the scriptures that the left hand should not know what the right hand does. I tell you one incident which would move you to smile.

Once I went to Dākor. In Dākor there is a big building,-well and good- but there are marble stones of about 1 Sq. Ft. size fixed on the ground. There were about fifty stones. People like you and I walk over them with shoes. These stones are engraved with the names of donors. People were explaining to me that this particular stone was fixed by them and that particular stone was fixed by others. Thus they were boasting about donations given. Then I asked them, "What is the meaning of it?" Who is to read the name? In fact, to walk over them with shoes, what kind of fame is this? Understand as you wish. Therefore whatever you possess, utilize it for God, to utilize for God means to utilize it for the good of others, because they are all embodied forms of God. (Paramātmā). You have done this pūjā worship.

The scripture defines Pūjā (worship) as -

येन केन प्रकारेण यस्य कस्यापि देहिनः।
सन्तोषं जनयेत् प्राज्ञः तदेवेश्वरपूजनम्॥

Yena Kena Prakāreṇa Yasya Kasyāpi Dehinah|
Santoṣam Janayet Prājñah Tadeveśvarapūjanam||

If we satisfy any living creature by any of our God- given ability, this by itself is the real worship of God. And this worship of God performed today (at Jaipur) is to inspire and guide us towards that real worship of God. God has not kept any individual who has nothing to offer. God might have given wealth to some or knowledge to some. God might have given stout and sturdy body to some one and by that stout and sturdy body, if he would help the weak and would lift him up or carry him away that too is a worship of God. I do not speak at length but this is what is called परार्थे याजिनः सदा (Parārthe Yājinah Sadā).

And secondly whatever we have got, has not been achieved by our own efforts only. Just think a little. How could any individual be grown up, if he would not have received the mother's milk since his birth? If he would not have received sympathy of neighbours, could he be grown up? You have lighted this lamp, you think that by lighting this lamp you have done great meritorous

work (Puṇya). I am talking of a lamp lighted in a small earthen bowl. In it there is a contribution of the man who has dug the earth, there is also a contribution of the potter who made that earthen lamp. There is also a contribution of a donkey who brought earthen lamps from the Bazaar. Your giving of two farthings, does not cover everything. There is cotton to prepare a wick. In it there is a contribution of a man who sowed cotton seeds and also of a carder of the cotton. There is a contribution of one who prepared the wick. There is Ghee (purified butter) in it and so there is contribution of the owner and the grazier of a cow. Thus receiving help from different segments we have become what we are now. Therefore, whatever we achieve, is not destined for us only but destined for many others. So we should help all those others (and to give our co-operation to them) in the best possible manner and that is a great sacrificial work. May you all be, doing such sacrificial work.

यतायातविनिर्मुक्ताः श्रेयःपथप्रवासिनः।

Yātāyātavinirmuktāh Śreyahpathapravāsinah|

And if you will act in this way, you will be free from a state of hurrying and hastening, and not getting a minute to breathe peacefully, by behaving thus you will be in a state to live with peace and ease.

श्रेय:पथप्रवासिन: (Śreyahpathapravāsinah) and then only we can be travellers on the path, leading to Supreme Bliss, peace and liberation. Similarly may you all be free from this futile hurrying and hastening and be on the path of welfare. And I pray to God that may you all attain Supreme Peace.

From the letter 'Pu' (पु) of the word 'Jaipur' it has inspired me पुरेस्मिन् सौख्यपुर: स्यात् (Pure- Asmin Saukhyapurah Syāt). May happiness and prosperity be abundantly in this city and may you all be on the path of the meritorious work (Puṇya). All of us desire prosperity and fame, but we do not desire meritorious work.

पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवा:

(Puṇyasya Falamicchanti Puṇyam Necchanti Mānavāh).

The result of merits is happiness. All desire it, and none wants misery but no body likes to do meritorious work.

Merit means the work that gives happiness.

The result of evil deeds is misery. Misery does not come of its own accord. None likes it and yet people compete to do evil deeds. To prove that we are strong enough we return one abuse of someone with ten abuses, and thus we do more wrong (Thus you have collected more Puṇya! Isn't it!). So the fruit of meritorious deed

is happiness. One may believe it or not, and the fruit of evil deeds is unhappiness. To get merit we should cultivate the habit of doing virtuous deeds and for this you should be inclined to do good deeds. Never desire to do evil deeds. If it be done unknowingly, that is a different thing. God pardens it. But never in this way.

If all of you rejoice only in meritorious deeds, happiness will come to you of its own accord. Generally, if we cannot do any good to any one, even then atleast you resolve not to do evil to anybody, and that too would be enough. If something good can be done to others, so far so good, but if we can not do any good to others, even then we should not wish, even in a dream, to do evil to others. I wish that may all of you be such. पारस्परिक बन्धुत्वम् (Pārasparik Bandhutvam). Mutual brotherly affection is in you. You love one-another as brother and sister. We should strive hard for the welfare of one-another, as we strive hard for the welfare of our brothers and sisters. There is brotherly affection in you and I perceive it. I pray to God that this your brotherhood may enhance day by day.

परमतसहिष्णुता (Paramatasahiṣṇutā) Tolerance to opinions of others. Ordinarily how do quarrels arise in the world? Because we do not tolerate the opinion of others. Whose opinion is correct is known only to God.

If I possess one view and you possess the other view, quarrel arises. Everybody insists upon others that they should behave according to his belief. At that time we should think, do I follow or do I act according to the view of others in all respects? "No" will be the reply. Then what right have we got to wish that all others should act as we say. Whether it is done accordingly or not is a different thing. Our mind is the reflection of the outward world. And if you will start to act in this way, you will not find misery or anything of the kind in the world. I do not find it. I narrate you my incident.

Once I happened to go to Naḍiād. There my stay was at crematorium of NānāKumbhanātha. I was to stay there for a month. Reaching there on the following day, five to seven Sādhus- whom we know as cunning Sādhus- addicted to smoking, Indian hemp (Bhāṅga-Gāñjā)- came there and made their stay on a raised square floor which was at a distance of two hundred steps from my stay. They smoked Gāñjā for the whole day and this was common with them. But about four youngmen gathered around them and for the whole day they used disgusting language unbearable to hear. And for a person like me had no occasion to hear such a language, a momentary thought passed through my mind "Oh Avadhūta! You have to stay here for one month and these unworthy

persons have made their stay here! How will you be able to stay here?" But with this very thought another thought struck me. "Oh! why do you call them unworthy?" Those Sādhus can satisfy these four young men. If those four young men came to you, would you be able to satisfy them? 'No' was the answer. Then from the view point of these young men, are you unworthy or not? 'Certainly Yes'. What right has one unworthy man to say others unworthy? I took some moments to narrate this incident but I got a counter thought in much shorter time than this and the original thought disappeared and I went to sleep soundly.

Next day, it so happened that they had a quarrel among themselves and went away. The whole night remained peaceful. I inquired and asked the worshipper of the temple, "O Mahantjī! What happened? Where have they gone? Today there was peace". He replied, "Bāpajī! they had some quarrel among themselves and went towards the station and nothing further is known about them." During the whole month neither those nor any other Sādhu came there. In the same way, if you do not think evil of others or just like me by counter thought if you will remove evil thought instantly, you will get joy and joy everywhere. So tolerate the opinion of others (परमतसहिष्णुता Paramatasahiṣṇutā). We may remain our-

selves away from evil things. If we believe that to smoke Indian hemp (Gāñjā) is evil, we may refrain from it, but we should not censure and try to harass that smoker anyhow. A drunkard drinks liquor. It is bad. We should hate it. We may not keep his company, but to abuse and ill-treat that drunkard any how is not proper. By this, quarrel arises. We can not adjust to sit together with people possessing different opinion than that of ours. I have neither strength nor time, otherwise I can speak much on this. Cultivate the disposition of tolerating opinions of others (Paramatasahiṣṇutā). It is my blessing: Let it be enhanced in you day by day.

And lastly, from the letter 'R' in the word Jaipur I got such an inspiration that

रमानाथकृपायोगाद् रिद्धिसिद्धियशोबलम्

(Ramānāthakṛpāyogād Riddhisiddhiyaśobalam).

By the bliss of God, may you all achieve prosperity, achievements, fame, glory, strength etc.

And may all people remain always absorbed in joy and may God lead all of you on to the path of prosperity and may He enable you to achieve Supreme well-being, with all strength of my heart at my command and with prayer I bless you all.

सर्वेत्र जयिनः सन्तु सर्वे सन्तु यशस्विनः।
पुण्यकर्मरताः सर्वे रमन्तां पुत्रपौत्रिका : ॥

Sarvetra Jayinah Santu Sarve Santu Yaśasvinah |
Puṇyakarmaratāh Sarve Ramantāṁ Putrapautrikāh ||

Let everyone here be victorious; Let all be successful. Let all those engagged in meritorious activities enjoy with sons & grandsons.

Jaipur,
71st Raṅga Jayantī,
29th Oct. 1968

RAṄGA AVADHŪTA

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* At the end of the speech, Pūjyaśrī (Raṅga Avadhūta) said this benedictory verse being the gist of all benedictory verses of the Eternal Address (Amara Sandeśa). This speech happens to be the final one.

14. Glossary

Abhaṅga : A metrical composition in Marathi language.

Abhaṅga (= Nabhaṅga) : Absence of fracture or stoppage.

Abhinavasaccidānanda : His Holiness Śrī Śankrācārya. occupying the religious seat of Dvārakā- (Western India).

Ādhibhautic : Caused by animals (as pain); Material derived from the priliminary elements.

Ādhidaivic : Relating to tutelary deity (as a Mantra); caused by fate (as pain).

Ādhyātmic : Relating to Supreme spirit; caused by mind (pain, sorrow).

Ajāgalastana : Niple hanging down from the throat of goats-an emblem of anything worthless or useless.

Alakha-Alakṣya : Invisible; having no particular features or marks.

Allāha : God (Addressed by Muslims).

Anasūyā : The wife of Atri, Mother of Lord Dattātreya, the trinity God representing Brahmā, Viṣṇu and Rudra (Śiva).
The word literally means one who is not envious of anyone.

Ānandasāgara : Ocean of Delight.

Ānandasvarūpa: Delight in its natural form.

Antahkaraṇa : Conscience, Heart, Soul.

Arjuna : The famous character of Mahābhārata, to whom Lord Kṛṣṇa parted the knowledge of Gītā.

Ārati : Waving lights before an image (especially of God) or a person for adoration.

Artha : Attainment of riches or worldly proseperity, regarded as one of the four ends of human existence, the other three being Dharma, Kāma, Mokṣa.

Āsurī : Belonging to Asura (Demon) There are two types of conduct : (1) Daivī (2) Āsurī. For details Refer Gītā Ch. XVI.

Atri : Name of celebrated sage, Father of Lord Dattātreya (Durvāsā and Candra), Husband of Anasūyā.
The word literaly means one who is free from Birth Oldage and Death or the trio : Joy, Sorrow and Depression.

Ātama : The Soul, Individual self, Supreme soul.

Ātmarāja : Supreme Self.

Ātmasvarūpa : Supreme self embodied.

Ātmamasta : In tune with the Supreme Soul.

Aurmazd : Ahur=Asur -God Mazd- great (mahat)
The Supreme deity of Parasi community (the Zorastrians).

Bāṅkebihārī : An epithet of Lord Kṛṣṇa; literaly means standing slightly slanting so looking charming.

Bhagavatī : The Goddess.

Bhagavāna : The God.

Bhagavatlīlā : The sport of the God.

Bhajan : Worship; to recite song in praise of God.

Bhakti : Devotion.

Bhāgavata : One of the eighteen Purāṇas in which mainly the sport of Lord Kṛṣṇa is described.

Bhagavat Vidyāpīṭha : The famous educational and Socio-Religious centre at Solā (Near Ahmedabad) founded by Late Kṛṣṇaśaṅkara Śāstri, the well-known Scholar of Bhāgavata Purāṇa and other scriptures.

Bhavaroga : The disease in form of worldly existence.

Bhoga : Enjoyment, especially of carnal pleasure.

Boḍāṇā : The name of a devotee of Raṇachoḍarāya staying at Ḍākora. It is said that the Lord Kṛṣṇa, the Lord of Dvārakā, moved with Boḍāṇā to Ḍākora.

Brahma : The Supreme being regarded as impersonal and divested of all qualities and action.

Brahmarandhra : Plexus in the topmost part of the head.

Budha : Wise. Sometimes in the sense of Buddha-enlightened person.

Caitanya : Consciousness; Vitality; the Supreme Spirit.

Caitanya-Svarūpa : The consciousness embodied.

Citta : The mind; thought, the heart.

Ḍākora : The holy place in Gujarat which is the seat of Lord Kṛṣṇa in his form of Raṇachoḍarāya.

Ḍamaru : A small Drum in the hand of Lord Śiva as a symbol of om-sound.

Darśana : Sight, Vision.

Dātāra : Donor, Liberal, Generous, Benevolent.

Datta : Lit. Given away, Name of the son of Atri and Anasāyā, an Incarnation of Trinity- Brahma, Viṣṇu and Maheśa.

Devakī : Lord Kṛṣṇa's mother by birth.

Devībhāgavata : Paurāṇika work on the sport of Devī, the Goddess Durgā.

Dharma : A term used to denote religious duties to maintain social order.

Ḍimḍim : Sound of a kind of small drum figuratively used in the sense of declaration.

Dvārakā : The capital of the kingdom established by Lord Kṛṣṇa.

Gaṇeśa : The son of Lord Śiva and Pārvatī;

Gaṅgābāī : A wife of Boḍāṇā, a devotee of Lord Kṛṣṇa.

Ganges : A holy river in the northen India.

Gāyatrī : A composition of phrase framed by Visvamitra, a seer, to sublime one ownself.

Gaurāṅga : Caitanya Mahāprabhu.

Gomatī : A holy river near Dvārakā; Also a famous and pious pond at Ḍākora.

Guṇeśa : The Lord of three Guṇas- Sattva- Rajas and Tamas- virtuous qualities inherent in living beings.

Hanumāna : A son of Añjanā and Marut. A symbol of strength and service to Lord and Master Rāma.

Hājī : Muslim Pilgrim who has worshipped at Macca.

Hari : Name of Lord Viṣṇu, the protector of the world.

Hindu : Refer Chapter 8 at page 49 of this book.

Huṇḍī : An instrument in the form of a Promisery Note.

Iṣṭa : Favourite, worshiped.

Iśvara : Lord, Master, the Supreme God.

Japa : Repeating a mystic phrase; Repeating a of name deity.

Japayāga : Muttering of prayers as a sacrifice.

Japayoga : To be one with the supreme by chanting a name of a deity.

Jāgrata : Awaking state.

Jehovāh : The supreme deity of the Jews.

Jin : Founder of Jainism.

Jīva : An individual Soul.

Jīvātmā : Same as Jīva (as opposed to Paramātmā)

Jīvanmukta : Liberated and enlightened one.

Jyoti : Light regarded as the supreme spirit.

Kabīra-Sāheba : A prophet of the medieval age.

Kalikāla : An indication of evil times.

Kalpataru : A wish-yielding sacred tree.

Karmāṇī : A muslim Saint.

Karma : Action, duty; performance of religoius rites.

Kābās : The name of a tribe of robbers who robbed the famous warrior Arjuna, who was coming from Dvārakā to Indraprastha with the female relatives of Lord Kṛṣṇa.

Kāḷa : Time in general; the God of death.

Kāma : Desire / Lust.

Kāmadhenu : A sacred wish-yielding cow.

Kauravas : The descendants of Kurus Kingdom as in epic Mahabharat.

Kīrtana : One of the Devotions which narrates musicaly the glories of the Lord.

Kīrtanakāra : One who practises Kīrtana-Devotion.

Kṛṣṇa : Viṣṇu in his eighth incarnation, born as a son of Vasudev and Devakī. An author of Śrimad Bhagavat Gītā and a charioteer Arjuna, of in Mahābhārata war.

Kuṇḍalinīśakti : The serpent-power; also a form of Durgā or Śakti.

Laxmī : The Goddess of fortune, prosperity and beauty, regarded as the wife of Lord Viṣṇu.

Mahāprabhu : An epithet of Śrī Vallabhācārya, the

propounder of Śuddhādvaita Philosophy.

Mastafakir : The God-intoxicated Muslim Saint.

Mādhavācārya : The propounder of Dvaita Philosophy.

Mālā : Rosary / Garland.

Māyā : Unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit.

Mīrābāī : A devotee of Lord Kṛṣṇa.

Misarī : Crystals of Sugar.

Mokṣa : A final state of a emancipation.

Muktipurī : The holy land of final emancipation.

Naraka : Hell; An imaginary place where the sinners are said to be punished.

Narakāsura: A name of a demon, a king of Prāg-jyotiṣpura. He was slain by Lord Kṛṣṇa, who released 16000 damsels captured by the Demon King.

Narmadā : A name of a holy river which rises from Vindhya mountain and falls into the gulf of Both of its Cambay; banks are considered very pious. A person striving for final emancipation would go round this river on foot, bare footed, with some austrerites, vows.

Narasinh Mehtā: A Gujarati Saint who was a Poet.

Nālandā : A name of Ancient Indian University Famous seat of learning.

Nāmasmaraṇa: To chant repeatedly the name of Almighty.

Nāmī : The Spirit whose name is chanted repeatedly.

Nānaka : The founder Saint of Sikkhism.

Nārada : A name of a celebrated divine sage; one of the tenth assumed sons of Brahmā; a messenger from gods to men and vice versa; inventor of Viṇā, lute; composed Bhakti- Sūtras.

Nāreśvara : The holy paurāṇika place on the bank of river Narmadā, Near Bharuca (Gujarat) where H.H. Śrī Raṅga Avadhūta performed penance, stayed with his holy mother Rukmāmbā and guided many on the right path.

Nirākāra : Formless; Almighty.

Niyama : Any minor observance of lesser vow, a duty prescribed to be done but which is not obligatory as Yama.

Nimbārkācārya: One of the propounders of Vedānta philosophy; believed in both Dualism and Monism.

Naivedya : An offering of food to a deity or an idol.

Om : The sacred syllable, indicating formless spirit.

Parabhrama : The Supreme Spirit.

Paramātmā : The Supreme Spirit.

Parameśvara: The Supreme Spirit.

Pāpa : Sin, Evil, Vice.

Pārasanātha : One of the prominent Jain incarnates.

Pārijātaka : Favourite flowers of Lord Kṛṣṇa, having orange stem and white petals.

Pāndavas : Descendents of Pāṇḍu. They were supported by Lord Kṛṣṇa because of their righteousness.

Panjāpīra : A Sindhī Saint.

Piva : A Sufi Saint.

Puruśottama: Epithet of Lord Viṣṇu and Lord Kṛṣṇa meaning Supreme Being.

Puṇya : Virtue, Religious or Moral merit.

Prāṇa : The breath of life.

Prāṇasūrya : The Sun in the form of Prāṇa.

Prāg-jyotiṣpura : Name of the country, where ruled a demon named Narakāsura.

Ramā : A name of Laxmī, the wife of Lord Viṣṇu, the Goddess of wealth.

Rādhā : A name of a celebrated Gopī (cowherdess) who loved Lord Kṛṣṇa.

Rāma : Rāmacandra, Son of Daśarath and Kauśalyā. 7th incarnation of Lord Viṣṇu.

Raṇac'oḍarāya : The principal Vaiśvaite deity at Ḍākora.

Rāmānanda : A Saint.

Rāmasvarūpajī : A Saint.

Rāsalīlā : A sportive dance, the circular dance of Lord Kṛṣṇa and the cowherdesses of Vṛndāvana.

Rasacandra : The master of charm, beauty, delight etc.

Rāvaṇa : A name of a celebrated domon, king of

Laṅkā and chief of Rākṣasas. He had ten heads. Rāma killed him in the battle.

Rehmāna : A muslim-messanger of God.

Rub : Allāha.

Rukmīṇī : A princess married to Lord Kṛṣṇa.

Rukmīṇīkānta : The lord, lover of Rukmīṇī i.e. Lord Kṛṣṇa.

Śaktipīṭha : A seat (place) of worship of Śakti, female personification of divine energy.

Śama : Mental quietness, restrain of passions.

Śaṅkarācārya : A name of a celebrated teacher and a proponder of Vedantic philosophy. He followed and preached monism, organised the spiritual centers all over India.

Śikhaṇḍīnī : A name of the daughter of Drupada. Originally born as female afterwards turned into male, proved a means of killing Bhiṣma in the great Mahābhārata war.

Śiva : A name of the God of destruction in Hindu trinity.

Śivam : Final beautitude, bliss.

Śāstra : Scripture, science.

Śānti : Tranquility.

Śyāma : Lit. dark-coloured; an epithet of Lord Kṛṣṇa.

Śyāmasundara : An epithet of Lord Kṛṣṇa.

Śrījī : An epithet of Lord Viṣṇu, usually used by the follwers of Lord Kṛṣṇa cult in

Gujarat and Rajasthan.

Śrīhari : An epithet of Lord Viṣṇu.

Sahasrārapadma : The plexus in the topmost part of the head.

Sarvātmā : The whole soul; Name of Lord Śiva, the soul residing in all persons.

Satyam : The truth.

Satya-Saṅkalpa : Whose wish comes to be true.

Satyabhāmā : A name of the daughter of Śatrujita and favourite wife of Lord Kṛṣṇa.

Sandhyā : Morning or Evening twilight.

Sampatti : Wealth.

Sātvikatā : The strength endowed with quality of sattva (goodness).

Sītā : A name of the wife of Rāma incarnation of Lord Viṣṇu.

Sindhu : A name of the river Indus.

Sudāmā : A name of a poor brahmin, who studied together with Lord Kṛṣṇa at Sandipani's Āśrama.

Subhadrā : A name of a sister of Kṛṣṇa and Balarāma, married to Arjun; mother of Abhimanyu.

Suṣupti : A state of deep sleep.

Svapna : A dream.

Sundaram : Beautiful, charming.

Tāndula : Parched rice (brought by Sudāmā to present to Lord Kṛṣṇa).

Tāmasa : Darkness or Ignorance, as one of the three qualities or constituents of everything in nature.

Takṣaśilā : The famous University of Ancient India.

Three fold Debts : Ādhibhautika, Ādhidaivika and Ādhyātmika debts; There are three debts which every individual has to pay off- to sages, Gods and the manes by learning Vedas, offering sacrifices to Gods and begetting a son respectively.

Tolā : 10 grams (Measure)

Trivikrama : Viṣṇu in his fifth or dwarf incarnation.

Tulasī : The holy basil held in veneration by the Hindus especially by the worshippers of Viṣṇu. A Tulasī- leaf is put on the offering of foods to deity, without which it is not accepted.

Vallabhācārya : A name of a celebrated founder of Vaiṣṇava sect; famous for his Śuddhādvaita philosophy.

Vānara : Monkey.

Vāsanā : The impression unconsiously left on the mind by past good or bad actions, which therefore produces pleasure or pain.

Vasudeva : A name of the father of Lord Kṛṣṇa.

Vibhudha : wise, learned.

Vināyaka : A spiritual preceptor; A name of Lord Gaṇeśa (as a remover of obstacles)

Viśvanātha : A lord of Universe; an epithet of Śiva.

Viśvarūpadarśana : In appearance of omnipresent form of Lord Viṣṇu (as seen by Arjuna described in chapter eleventh of Gītā).

Viśvātmā : Supreme Being (Soul of Universe).

Yama : Self-Control; one of the eighth steps of Patañjali yoga. Also God of Death.

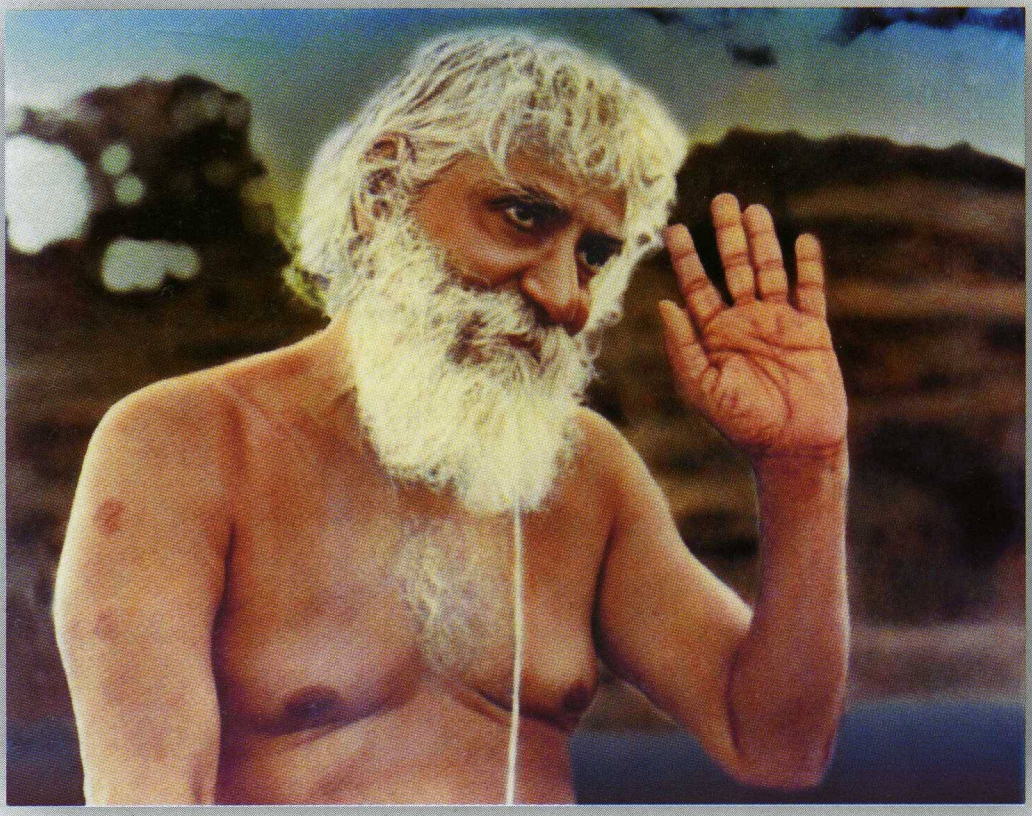
Yajña : Sacrifice.

Yajñavalkya : A name of celebrated ancient sage, the author of a well-known code of laws the next in the rank of Manu.

Yoga : A system of philosophy established by Patañjali.

Yogī : A ascetic Practising Yoga.





वैराणिं प्रशमं यान्तु सौहार्दं वर्धतां मिथः।
कलहा विलयं यान्तु भावयन्तु जना मिथः॥

Vairāṇim Praśamam Yāntu Sauhārdam Vardhatām Mithah |
Kalahā Vilayam Yāntu Bhāvayantu Janā Mithah ||

May enmities be tranquilled, Friendliness be thriven,
Quarrels be desolved, And Love supreme be prevailed.

Om ! Let Divine Peace Prevail.

Peace Physical ! Peace Mental !! Peace Spiritual !!!

World Friend,

RAṄGA AVADHŪTA

WANTED ! WANTED ! WANTED !

Who ?

PRECEPTORS

What Sort Of ?

Not just talkers, But Spiritually Alive.
Not oral Pedant, But who awakens one through own Spiritual Practice.
Not Erudite who only precepts others, But one who precepts own-self.
Not a Crazy Master, But who exerts to be a disciple of all.
Not who hankers after wealth of the followers,
But who would give a Healing Touch.
Not a fake Idealist, But a Hard Realist. A Dreamer not, But an Awakened.

What the emolument be ?

Self Contentment, Immortal Bliss, Eternal Peace !

Where to apply ?

In the heart-within.

When to Start ?

To firm determination when arrived at ; Right Now !

Where to report ?

On the spot where you are ; Every Where !

Acknowledgement of the application if any ?

The joy within.

Whom to apply ?

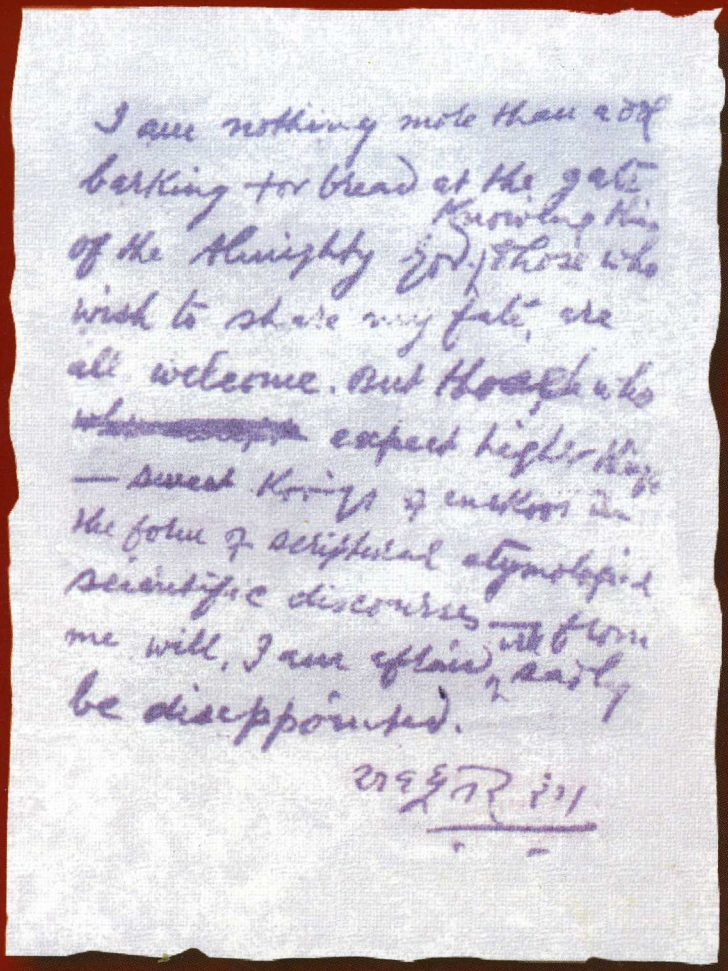
TO THE INNER-SOUL-AVADHŪTA !!

World - Friend,
RAṄGA AVADHŪTA

PORTION OF A LETTER IN ENGLISH WRITTEN BY

ŚRĪ RAṄGA AVADHŪTAJĪ

IN HIS OWN HANDWRITTING


I am nothing more than a dog barking for bread at the gate of the Almighty God. Knowing this those who wish to share my fate, are all welcome. But those who expect higher things sweet Kooyings of cuckoos in the form of scriptural... scientific discourses - from me will, I am afraid will sadly be disappointed"

AVADHŪTERA RAṄGA