



ॐ गुरु परमात्मने नमः। Understanding of Head! Responsibility on Shoulders!! Honesty in heart!!! ॐ विशुद्धाय नमः।।

CHARACTER FOUNDATION ASSOCIATION

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An Appeal to the World

The goal of 'Character Foundation Association, a service oriented spiritual organization since 1988 founded by His Holiness Brhamrishi Shree 1008 Swami Sachidananda Vishudhadev' is to form the ordinary citizen of the nation or world into the qualified saint by knowing every thing beyond; the saint shall have the trained mind with complete education of materialism and spiritualism. For this, 'Character Academy' is to be established properly. The students shall be trained basically as under:-

i) "Vishudha Stato-Dynamic Human Yoga Culture" Theory & Practice (Applying 3B+MS Yoga Formula)

- Ten limbs of Yoga (includes - Concentration, Meditation & Realization)
 - ii) Knowledge of Law & Order
 - Knowledge of World Constitution
 - Social Science
 - Political Science
 - iii) Grade-wise Study (Compulsory Trade as Government Prediction)
 - iv) Higher Education
 - To become Political body
 - To become Saint
 - To become household—
 - Scientist
 - Technologist
 - Administrative
 - Agriculturist etc.
- World crisis is the 'immoral – politics', this is not complain but obvious understood,

though the spiritual elaboration has been done by many saint to realize the self and god. It was our tradition & Vedic culture that the President & councillor of the nation must be saint but it has been finished in this era. We have organized many religious revolutions individually avoiding the national & international problems.

We spiritual people & our whole missions are being guided by the politicians directly or indirectly who are absolutely not trained systematically at all. It is our misfortune. We can throw it if we can plan properly having the unity in the idea. Character revolution based on

nonviolence is possible through the idea elaborated above. Total education set to the world is confined to the material development without understanding the 'LOVE & SACRIFICE' that is the last goal of spiritualism from where Peace & Confidence evolves.

I need you very much O realized souls please lit the lamp of peace in the world through the unity in ourselves.

— General Secretary

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An Introduction to Our Guru and Mission

Our Mission is to form saintly world with full of non-violence, though the idea is the Vaidic, was carried by our holy spiritual master Brahmbit Shree 1008 Swami Sachidananda Vishudhadev by founding an organization “Character Foundation Association” in Kathmandu around 21 years ago. The holy association, after passing of our spiritual master, has been carried by Shree Rishi Kumar Pranamurti, intense disciple of our holy guru. Now his holiness Shree Rishi Kumar Pranamurti is the president of the holy association. The intense mission has been carried-out in Nepal.

Our spiritual master his holiness Swami Sachidananda Vishudhadev was born in 1921 in Kashmir city of India, in a noble Brahmin family. He was born to father pundit Silaram Sharma and mother Thakri Devi Maha Maya. Visudha dev, after accomplishing his primary and secondary level education in Kashmir of India, had moved to New Delhi to enroll in Delhi University for further education. First of all, Vishudhadev completed his study of post graduation in physical science, and then he had double post graduation degree in political science. After that, he completed his triple degree, this time in philosophy. He then was engrossed in the self study of psychology. Then this unsatisfied, wandering scholar entered the Veda Institute situated in Rajauri Garden of New Delhi, and earned a vast knowledge of Veda, Vedanta, Shastra, Purana, Yoga and Ayurbveda. He then received life of renunciation from Supreme Guru Swami Vidyanaanda Videh and retired to Kailash Ashram of Haridwar for special studies. He lived in the caves

of Himasila meditating soul to soul for a long period, and achieved super purity. Thus he emerged as Swami Vishudhadev. His holy feet had entered Nepal in 1982 as a part of his grand tour such as that of Europe, America, India, and many other countries to share his message to the world. He preached his knowledge staying in Beljhundi village of Dang district in Nepal there after he came to Kathamandu in 1985 and conducted his campaign of preaching, staying in Geeta Mandir of Soyambhu for a certain time. He kept on increasing physical fitness though yoga, mental balance though pranayam and spiritual-aggrandizement though meditation. Finally Swamiji chose this land of Tapobhumi as the center of his campaign to transform human characters across the earth. He involved himself with dedication in his campaign living in Hansda Yoga Ashram and many Nepalese Rishi Kumars had renounced their worldly lives for this worthy work. Swamiji’s great work, Character Science (1998), is very interesting and important for his scientific approach to understand the self and god. Equally venerable is his notion that the schools which have been established as a means to secure mere physical livelihood devoid of character in human is next to Vishlaya (house of Poison).

Two important features of his above mentioned work are: one, it establishes that God Vishnu’s four hands each handling one Shankha (conch), charka (ring), gada (defense) and Padma (flower) correspond to the four concepts feelings, time, action and Karma (fate) respectively; and the other, he dexterously demonstrates that

the entire structures of universe have been accommodated in Omkar (the divine voice OUM). ‘Character Science’ has divided into 4 sections and 29 important topics; the book basically throws lights on the theoretical and practical aspects of yoga. It also seems successful in presenting the vast knowledge of eastern Sanskrit literature with interest and readability. The book, which aims at perpetuating yoga education in a novel way and thereby helps aggrandize the character of an individual, society and entire nation, is sure to bring about good result.

Swamiji himself says about this book of him, “Charitra Bigyan (Study of good character) is true beacon of hope made for elimination the darkness of ignorance from the human world. I will invoke all the Nepalese. The knowledge in this book has been presented as alluring nectar which is ‘absolute truth’ and righteousness’. I would present this flower of knowledge with all respect for the good of human kinds for ages to come.”

Swamiji had launched ten golden resolves to change the face of human society, which are as follows:

1-To improve the creative power of youths through the inspiration of righteous conduct and to build-up a society based on value and sound character so as to preserve the legacy of human civilization.

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Our Devotee are Hearty requested to send their articles (both in English and Nepali) related to Character to our office or send in our mail.



Awakening of Character Consciousness

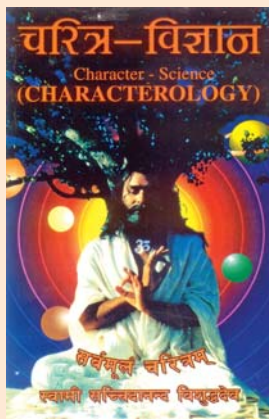
Conditions which are appearing at the present time in human beings such as extreme worry, restless, sleeplessness, disquiet, lack of self-confidence, over-indulgence, in fancy, repeated death-wish, no desire to live, quick temper, irritation, confusion, lack of concentration, awaking of at night with fright, feeling pain due to unnecessary fear, fear of death, death dreams at the death of some family members, indigestion, high blood pressure, angina-pectoris, exceeding lust, uncontrol indulgence in sexual acts, unlimitless greed for money, crime, etc are a problem in every household at the basis of all these perversions, the main role is played by the pollution of consciousness. These are what we call social perversions. Ultimate consciousness can not be built unless the mind is purified. Without building the best kind of consciousness, no awakening of its essential quality is possible. Without awakening the essential quality of consciousness or without making an individual enlightened, his original character can not be built. Without building character, it is useless to hope for anything else. Therefore, it is said, character is the root of all thing (*sarvamulam charitram*). It is recognized by everybody that one who loses one's

characer loses everything, and one who builds up one's character earns everything. therefore, character is the basis of all energies.

One should protect oneself from all negative actions (evil deeds) and engage himself in all positive actions (good deeds) always with a full understanding of the above fact by keeping conciousness or the purity of the soul , in mind. There is a close relation between the purification of mind and pure thought, pure food, pure body, pure habits, pure speech and pure friendship. The practice of mind purification demands a strict adherence of these rules , regulations, and disciplines, word for word, to develop respect , love, patience, peace, kindness, forgiveness, fluctuation at rest. The same with its fluctuation at rest will achieve an extremely pure state. In such a pure state of mind the consciousness will be stable in consciousness itself and the individual will be enlightened. When consciousness awakens itself towards consciousness, the state of awareness of character-consciousness emerge. It is only after achieving this supreme stage that one can put into practice the supreme values of character like world peace, universal brotherhood, humanity, truth,

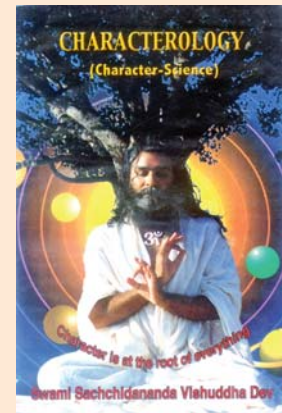
justice, non-voilence and benevolence. This is the stage stage of the greatest height of purification of the mind and spiritual practice and this again is the greratest and supreme state of human development. This state of character-consciousness is the Krishna-consciousness and Christ-consciousness (the Krishna-Christ Bhavanamrit) when both Krishna and Christ are united and the East and the West are fused into one. Thus, there is no confluct on earth between 'the East and the West'. As we have not been able to understand and explain the real facts, there are unnumerable faiths, cults, customs, habits and traditions in the world. In fact, it is not religion to believe or not to believe in gods, to believe in one God or in many gods, to put on or not to put on a religious mark (teeka) or holy ash on the forehead, to speak different languages and wear different dresses. These belong to culture, but people regard 'culture' as religion and prevent the great process of the development of their own souls. Religion is one and the same everywhere and the Universal Spirit is also just one. People should break down the wall that has stood as an impediment to unity between hearts and should become one with the entire human spirit.

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Characterology (Character-Science) is a light of supremely real element established for the benefit of all mankind to remove darkness caused by ignorance. I offer my sacred lamp to the whole human beings. That, which is the Absolute Truth and Righteousness, has been presented in this book as beyond time as immortal nector. I respectfully dedicate this bouquet of sweet-smelling flowers of scientific knowledge for the honourable and conscientious mankind for the good of all.

– Lord Vishuddha



DHEER

There was a great god-sage called Narad. Just as there are sages among mankind, great Yogis, so there are great Yogis among the gods. Narad was a good Yogi, and a very great. He traveled every where. One day he was passing through a forest, and saw a man who had been meditating until the white ants had built a huge mound round his body- so long had he been sitting in that position. He said to Narad, “Where are you going?” Narad replied, “I am going to heaven.” “Then ask God when he will be merciful to me; when I shall

attain freedom.” Further-on Narad saw another man. He was jumping about, singing, dancing, and said, “Oh, Narad, where are you going?” His voice and gestures were wild. Narad said, “I am going to heaven.” “Then, ask when I shall be free.” Narad went on. In the course of time he came again by the same road, and there was the man who had been meditating with the ant - hill round him. He said, “Oh, Narad, did you ask the Lord about me?” “Oh, yes.” “What did he say?” “The lord told me that you would attain freedom in four more births.” Then the man began to weep and wail and said, “I have meditated until an ant-hill has grown around me, and I have four more births yet!” Narad went to the

other man. “Did you ask my question?” “Oh, yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times, you shall be born, and then you shall attain freedom.” The man began to dance for joy, and said, “I shall have freedom after such a short time!” A voice came, “My child, you will have freedom this minute.” That was the reward for his perseverance. He was ready to work through all those births, nothing discouraged him. But the first man felt that even four more births were too long. Only perseverance, like that of the man who was willing to wait aeons brings about the highest result.

Meaning of Supreme Soul

When a human being has a pure soul, he can fulfill his activities with equanimity, discipline, understanding, responsibility and honesty. He being just will then be effortful towards the welfare of all. He will also be able to fulfill the great and constructive role of his own character building and that of the society's. The meaning of yoga is to be progressive, it does not teach individual to stay alone away from society. Therefore, the eastern idea of being progressive and helping others to progress is more timely and practicable than the western concept of live and let live. The eastern

idea infact is the yogic thought.

It is through the practice of *yoga* that life becomes respectable. It brings the process of life scattered to different ambitions into one whole. Putting all energy under a strict discipline, *yoga* inspires a human being to be conscientious about living a true life. Therefore, it can be fairly said that yoga is the cooperation and harmony of all forces.

Let us keep in mind that yoga is not any religion or a religious tradition, character is necessary for the entire human race. Yoga states: involve yourself in the act or construction first

of all. Only then will salvation automatically emerge. The main reason of stability in the present society is the talk only of salvation, or the result first, rather than the process. Mankind is incomplete today because the society does not care about the practical aspects of life as it believes that the world is destructible and the soul is complete. Therefore, in the modern world, it is extremely necessary to build character.

A truly perfect is one, who without forsaking the practical aspects of life, makes use of good action and behaviours for the welfare of the world and becomes happy by disseminating happiness to all living beings. Thus:

Creativity + Activity = Resistivity
(Wholesome Personality)

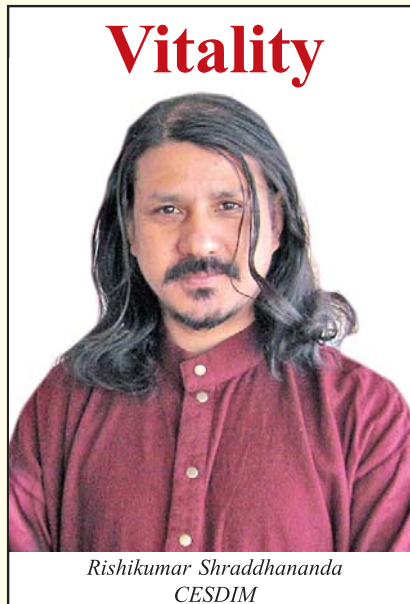
Souls exists with its three characteristics namely mode of inertia, mode of action and mode of goodness. Stagnation, solid, black and heavyness are termed as mode of inertia. For example, wood can be rightly said to be mode of inertia, the fire is mode of action and the light inlighted by the fire is the mode of goodness. Wood is solid before it is put to fire and when burnt it becomes black. Wood is static. So, the substance that brings stagnation in the universe is mode of action. Creativity and movement are mode of action. The power that controls and balances these two qualities is satient. Fire disintegrates the wood and the flame or motion of the fire is the mutidy. The flame of the fire is characterised by mode of action. The soul reflects itself with these three qualities.

When soul takes into a form and becomes solid it's called tamoguna. When soul becomes mutative and gets into action it's called rajogun. The energy that transforms a static substance into motion is called rajoguna. The light of the fire is not only the light itself but it is the form of the vital force. **Prana** itself is full of sattoguna.

The vitality (pranashakti) runs throught the three stages. For example, body in it's own place is tamoguna, but the movement of the body is rajoguna that is to say when body sets into motion or movement prana achieves the stage of rajoguna. Pranashakti cycles into raja, tamo and satto. In classical form prana is said to be **akashattwa**.

Generally prana can be seen in the forms **chaitya prana** and **chetan prana**. Body relates to chaitya prana which is jad (solid). The prana (breathing) that puts the body into motion is said to be chetan prana. The motion is chetana (consciousness) but also the existance in other words. Chetan itself is existance. To understand this existance is the realization of truth. Chaitya (body) is prana and so is the chetana. One is solid and the other is dynamic.

Chetan prana can not function in absence of body. When chetan prana leaves the chaitya prana the remaining is creamated. For the chaitya prana is the



basis of existance for chetan prana. Chaitya and chetan are two strages of prana. Prana has no existance in itself. It needs to be co-ordinated. This is the ultimate essence of life. Existance and co-ordination are the other names of life. In this way prana functions through chaitya. In short, prana is such a wreath in which the flowers of tamoguna, sattoguna and rajoguna are woven. This unified roll of the soul is life so life is called **the vital force** in English. It's called the vital because man is unified with his soul and the three qualities of nature. The absence of one would mean the end of the other as well. This co-ordination and co-existence are the fundamental two values of the life.

Bhu, bhuwa, swaha is the gayetri mantra. 'Bhu' sounds fore apna prana, 'bhuwa' is samana prana and 'swaha' is prana. After inhaling prana goes down to the navel and collids with the apna prana and the force that comes out of the collision is samana prana. To awaken samana prana is **sandhya puja**. **Prana+Aprana=Samana Prana**.

Sandhya puja has no value if it can not arouse samana prana. The man who practices pranayama he performs sandhya puja and balances his health and inner stamina and achieves the happiness for ever. Gayetri is the mantra of the different pranas.

All the spiritual effort what man does, they efforts for controlling and balancing

the pranas. All the spiritual efforts in this way are the first rules of uplifting life. This is the real '**tapa**'. All these are done by people for the sake of prana.

These sadhanas are different from the prana itself, these sadhanas are only formalities not real.

The prana that we have gets frightened, feels happiness and sorrow. It needs sleep, gets into motion. When in hunger and thrust, we feel up the prana. But only when it is hungry and thrusty not when it is not so, such prana is untrained; we are helping to keep the prana alive but we are not training it. Untrained pranas is like a pitcher of mud. Such prana bears the negative values like fear, anger, greed, ambitions, but trained soul is not weak (feeble) as a pitcher. It remains under the some rules and discipline.

Therefore learned people dedicate their whole life to train their prana. Prana does not purify by means of giving it food and water in hunger and thrust. Till we do not purify the prana with hard practice, we can not think of building character. The slogan of character building is a great mistake before we enlighting the prana. It is hypocracy too. Basically, the other form of character is prana.

For the purification of prana, the first rule is 'karuna'. Mercy begets the spring of nector in mind of individual. There are numbers of sweetness of life but non are parallel to 'karuna'. The man who is full of 'karuna' only rests divine. Soul is not the name (duplicate) of the heart but this is feeling where all rich of 'karuna' is the purity of soul.

The veda has acknowledged different names of prana such as agni, kala and brahma.

When there is force of vitality, there is vitality in motion (time). That is to say, where there is vitality in agni, there is vitality in the action of agni.

Agni, kala, brahma are the three fundamental truth of our civilization. The veda exists on this very truth and they are the basic and scientific explanation of the veda.



Yoga

—Established Wisdom

According to Yoga Philosophy, it is through ignorance that the soul has been joined with nature. The aim is to get rid of nature's control over us. That is the goal of all religions. Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one or more or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. The Yogi tries to reach this goal through Psychic control. Until we can free ourselves from nature, we slaves; as she dictates so we must go. The Yogi claims that he who controls mind controls matter also. The internal nature is much higher than the external and much more difficult to grapple with than the external. Therefore he who has conquered the internal nature controls the whole universe; it becomes his servant. Raja-Yoga propounds the methods of gaining this control. Forces higher than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things; they are just as the oyster and its shell. They are but two aspects of one thing; the internal substance of the oyster takes up matter from outside, and manufactures the shell. In the same way the internal fine forces which are called mind take up gross matter from outside, and from that manufacture this external shell, the body. If, then, we have control of the internal, it is very easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical, and some mental; the physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine world. Just like the matter conversion into the energy and vice versa ($E=mc^2$).



End of Life

Death is the third art of life. Many people call this world the world of death. But enlightened men do not think that way. Conscientious, great men, who are spiritually liberated, regard this world as the world of ambrosia, because of person born in this world of death can achieve immortality through practice and can be immortal forever. If a person becomes a victim of disease, depression, affliction, ignorance or ill company, he dies morally and characterwise. Religious scriptures call it death. This is the real death. This is the truth. Just to forsake the body is not call death. Death is to forget yourself and take a slumber of ignorance. That is actual death.

To awaken yourself with knowledge is immortality. Even if the body of such a person dies, this is not death. Therefore, death is a process of changing states. A person who takes birth repeatedly, will face death repeatedly too. For he, who is attentive to attaining God, there is no birth, life and death. Therefore, it is said that a person without practice is a living corpse. All the activities of such a person are like walking with his own corpse on his back. Therefore, the tradition of good deeds is important. Good deeds creates in a person the attitude of good works and make him unattach. This is good for prosperous path, otherwise he will fall into the path of pleasure and path is im to immortality (*Mrityorma amritam gamaya*).

WHO IS "I"

*I am neither the mind, nor the intellect, nor the ego, nor the mind stuff
I am neither the body, nor the changes of the body;
I am neither the senses of hearing, taste, smell, or sight,
Nor am I ether, the earth, the fire, the air;
I am Existence Absolute, Knowledge Absolute, and Bliss Absolute
I am He, I am He. (Shivoham, Shivoham)*



म विशुद्ध ब्रम्हाण्डीय नागरिक

— "ब्रम्हश्री मित्र" —

मलाई अलिकति पनि संकोच लागेन,
सीमातीत हुन,
किनकि

म आकास, चाँद, तारा, पृथ्वी, वायु, पानी,
जन्म, जीवन, मृत्युको साक्षी ।

जब म आत्मआलोकित अवस्थामा स्थित भएँ
मैले पाएँ म विशुद्ध ब्रम्हाण्डीय नागरिक
अनि अजायास आफूलाई सोधेँ-
हे ब्रम्हाण्डीय मानव ! तलाई थाहा छ-
तेरो कर्तव्य के हो ?

अनि नेपथ्यबाट आएको उत्तर सुनेँ-
तेरो कर्तव्य सबै मानव ब्रम्हाण्डीय नागरिक
ब्रम्हाण्डमय हुन् भनेर घोषणा गर्नु हो
म एकाएक गहन मौनतामा डुबुल्किन पुगेँ
अनि महसुस गरेँ-

यो त परमात्माको आवाज पो रहेछ ।
आत्माले भन्यो-

आत्मा जान्दैन धर्म, राष्ट्र, राजनीति,
भाषा, भेदनीति अनि सीमा ।

आत्मा जान्दैन कालो गोरो, धनि-गरिव,
सफलता, असफलता, उच-निच ।

आत्मा जान्दैन जातपात छुवाछुत
वाद अनि वाद-विवाद ,

आत्माको सत्य स्वभाव हो-वसुधैव कुटुम्बकम्
यसैले यो सीमा विहीन आत्मिक भावनाको
साक्षी,

म ब्रम्हाण्डीय नागरिक

हूँ साक्षी समग्र अस्तित्वको ।

म विशुद्ध ब्रम्हाण्डीय नागरिक दैखिरहेछु,
विश्व विनाश

धर्म राष्ट्र राजनीति एवम् जाती रक्षाको लागी
विष्व विनाशकारी एटम बम, हाइड्रोजन बम,
न्युटन बम एवं रासायनिक हतियार, जैविक
हतियार

छुद्र मानवलाई चाहिएको छ ।

मानिस वेहोसी पनमा चुर छ
त्यसैले ऊ देख्न सकिरहेको छैन-
जनसंख्याको मारले रोइरहेको पृथ्वीलाई
ब्रम्हाण्डीय उक्षणताकोकारणले पग्लिरहेको
हिउँका ढिकाहरुलाई
बढ्दै गइरहेको समुद्र सतहलाई
अनि ओजोन तहमा परेका प्वाल हरुलाई
पर्यावरणीय प्रदुशण लाई उजाडीदैगइरहेको
हरियालीलाई
म विशुद्ध ब्रम्हाण्डीय नागरिक मलाई यस्तो
लाग्छ-

मानौ मानिस धर्तिलाई सदाको लागि समाप्त
गर्न तत्पर छ

साढे छ अर्ब मानव भोक रोग र
अशिक्षाले तड्पिएको देखादेख्दै पनि
छुद्र मानिस बजेटको नाउँमा ८० प्रतिशत
रकम

गोला बारुद बम र सैनिकमा खर्च गर्छ ।

यस्तो लाग्छ-

यो पृथ्वी पागलै पागलले भरिएकोछ
त्यसैले यि पागलहरुको माभमा पक्कै
यो विशुद्ध ब्रम्हाण्डीय नागरिक महापागल
हुनुपर्छ

अन्यथा सीमातीत गीत गाउन
एक जाती मनुष्य, एक धर्म मनुष्यता, एक
राष्ट्र पृथ्वीआत्मबोध गर्न जरुरी छ
चरित्र निर्माण गर्न जरुरी छ ।

चरित्र निर्माणको लागि
विशुद्ध योग, तन्त्र र ध्यानको उपयोग हुनुपर्छ ।

अनि अधिकार त्यसको सुगन्ध बन्छ,
मानवाधिकार प्रजातन्त्र र स्वतन्त्रतालाई बुभेरे
ज्युन सक्छ,
सबत्र शान्ति, आनन्द, प्रेम र विकाश ल्याउन
सक्छ ।

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अदुवा

—साम्ब

हाम्रो खाद्य पदार्थमा अदुवालाई अति नै
महत्वपूर्ण मसला मानिन्छ । त्यसैगरी हाम्रो
धार्मिक कार्यमा पनि यसको प्रयोग भएको
पाइन्छ । दशैंको फूलपाती, नवमी, कोजाग्रत
पूर्णमा आदी पर्व पुजामा अदुवा चढाइन्छ ।
शक्तिका उपासकहरुले देवीको पूजामा अदुवा
चढाउने चलन पनि छ । समयवावजी, तेलमा
भुटेको अदुवाको टुक्रा मिसाएर बनाइन्छ ।
त्यसैगरी पितृकार्य, श्राद्धमा पनि अदुवाको
टुक्राको अचार बनाइ चढाउने चलन छ ।
अशौच वार्दा तथा क्रिया बस्दा नून मसला
नभएको चोखो घ्युमा अदुवाको टुक्रा तारेर
खाने हाम्रो धार्मिक संस्कार छदैछ । यसरी
अदुवाको धर्म संस्कार सहित औषधिहरुमा
पनि निकै महत्व रहेको पाइन्छ ।

दाँत दुखेमा : चिसोले दाँत दुखेमा अदुवाको
टुक्रा आगोमा तताएर दाँतभित्र च्यापी
राख्नाले दाँत दुख्न ठीक हुन्छ ।

खोकी र दम लागेमा : आधा चम्चा मनतातो
अदुवाको रस र आधा चम्चा मह मिसाएर
विहान बेलुका खाने गरेमा दम खोकी रुघा
आदी ठीक हुन्छ ।

हैजा लागेमा : एक चम्चा अदुवा रस र एक
चम्चा आँकको जरा राम्रो संग पिनेर सानो
केराउ जत्रो गोली बनाउने, एक दुई गोली
मनतातो पानीसंग खान दिएमा अति छिटो
हैजा ठीक हुन्छ ।

कडा खोकी लागेमा : अदुवाको रस,
तुलसीको रस र मयुरको प्वाखको खरानी
सबै बराबर गरी मह संग खान दिएमा जस्तो
खोकी पनि दुई तीनमा मात्रामा ठिक हुन्छ ।
बान्ता भएमा : अदुवा र प्याजको रस मिसाएर
महसंग बच्चा लाई आधा चम्चा र जवानलाई
एक चम्चा दिएम ठिक हुन्छ ।

कान दुखेमा : अदुवाको रसमा सिधेनुन एक
चम्चा हालेर तताउने र मनतातो पारी दुई
तिन थोपा कानमा हाल्ने गरेमा ठिक हुन्छ ।

शरीर सुन्नीएमा : एक चम्चा अदुवाको
रसलाई एक चम्चा सखरमा मिसाएर तातो
पानीसंग खाने गरेमा पाँच ५छ मात्रामा नै
चिसोलो शरीर सुन्नीएको ठीक हुन्छ ।

जन्डीस भएमा : अदुवाको रस त्रिफला चुर्ण
र शखर बराबर मिसाएर विहान बेलुका
दिउसो एक एक चम्चा मनतातो पानीसंग
दिनाले जन्डीस रोग दुई तिन दिनमा ठिक
हुन्छ ।

भोक जगाउन : विहान खाली पेटमा एक
चम्चा अदुवाको रसमा एक चिम्टी सिधे नून
राखेर खाने भोक राम्ररी लाग्न थाल्दछ ।

जुका परेमा : आधा चम्चा अदुवाको रस
मनतातो पारी बेलुका सुत्नेबेलामा दिने गरेमा
दुई तीन मात्राले नै जुका सबै जान्छ ।

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‘म’ एक तत्व

- रामशील

‘म’ को हूँ ? यो प्रश्न एउटा यस्तो उलझन स्वरूप छ जसको उत्तर ज्ञानाति अवस्था सँग परिचित व्यक्तिबाट मात्र प्राप्त गर्न सकिने छ । ‘म’ को विवेचना गर्दा सर्वप्रथम ध्यानमा जायित हुने भावना शरिरसँग संबन्धित हुने गर्छन् । शरीरको कुनै अंग यदि ‘म’ तत्व भए शायद जटिलताको आभासै हुने थिएन । तर यो ‘म’ तत्व शरीरको कुनै अंग त के स्वयं शरीर पनि हुने होइन कारण शरीर यदि ‘म’ तत्व भए शरीर नष्ट हुने थिएन । हामी स्वयं ‘म’ बाट दर्शाउँछौं तथा स्वयं मृत्युको कल्पना मात्र गर्न सक्छौं, शरीरको नष्ट अस्तीत्व आफू सामुने राख्न सक्छौं तर म तत्व नष्ट भएको देखिदैन । शरीर जो साकार स्वरूप (Physiology) अन्तरगत आउँछ, ‘म’ तत्व होइन । हाम्रो विज्ञान म तत्व लाई शरीर मानी शरीरको विश्लेषणमा मात्र लाग्न सकेको छ अर्थात आधुनिक विज्ञान अन्तरगत बाह्य दृष्टिगत भूत (Matter) मात्र आउने गर्छ । साधारणतया मनुष्य सम्पूर्ण संसार म अन्तरगत मान्ने गर्छन् जस्तै मेरो पेन, मेरो घडि, मेरो घर, मेरो गाउँ, मेरो देश, मेरो संसार, मेरो शरीर आदि आदि । अर्थात बाह्य दृष्टिगत

सम्पूर्ण दृष्य मेरो हो अर्थात ‘म’ तत्व लाई दर्शाइकन हामी स्वीकार गर्ने गर्छौं । अन्तः दृष्टिगत आउने इन्द्रिय भूतगण एवं कर्मेन्द्रिय भूतगणका स्नायु केन्द्र (Center of Organs), मन (Mind), बुद्धि (Discrimination Power), अहंकार (Egoness), एवं चित्त (Consciousness) पनि मेरो शब्दले दर्शाइन्छ, जस्तै मेरो स्नायुकेन्द्र, मेरो मन, मेरो बुद्धि, मेरो अहंकार र मेरो चित्त । यहाँ सबैभन्दा सुक्ष्मतत्व चित्त आउने गर्छ जसलाई विश्लेषण पश्चात ब्रम्ह शब्दबाट परिभाषित गरिन्छ । अर्थात ब्रम्ह पनि मेरो नै हुन गयो । तत्पश्चात ‘म’ फेरी को भएँ त ? उत्तर एउटा क्लिष्ट भावबाट निर्मित हुन्छ । ‘म’, जसअन्तरगत ब्रम्हतत्व पनि आउने गर्छन्, जन्महीन, मृत्युहीन, परमआनन्दित, सर्वज्ञानी, सर्वशक्तिशाली निःचेष्ट (Neutral) तथेष्ट (ASIT IS) निराकार स्वरूप हुँ । ‘म’ कार्यकारणबाट मुक्त शुन्य, इकाई र अनन्तमा निहित छ ।

यहाँ निःचेष्ट र तथेष्ट बाट निर्मित ध्यान आत्मभावको सुजना गर्दछ जसलाई आत्मा भनिन्छ । अर्थात समत्व भाव स्वरूप बन्नु नै आफूलाई आत्मा स्वरूप बनाउनु हो । आत्माको निर्माण सुक्ष्म शरीरका तत्वहरूलाई एकत्रित (लयबद्ध ARRANGE, CHANELISE) गर्नापश्चात मात्र हुन सक्छ । अर्थात एकत्रित (लयबद्ध) तत्वहरू बाट उत्पन्न भएको भाव

नै आत्माको सम्पूर्ण स्वरूप हो । यो भाव पूर्ण रूपेण परिपक्व भए पछि लयबद्ध तत्वहरूका तरङ्ग निरन्तर शान्त हुँदै जान्छ । शान्त हुँदै गएका तत्वहरू स्थिरावस्थामा पुग्ने गर्छन् । अब स्थिर यि तत्वहरू नै परमात्मस्वरूप (Superconscious State) बन्न जान्छन् । जसलाई परमात्मा भनिन्छ । परमात्मा भनेको परम आत्मा, महान् आत्मा या महा आत्मा हो । जुन व्यक्ति मध्य अन्तःकरण पूर्णरूपेण एकत्रित भएर शान्त छ, ऊ परमात्मस्वरूप भएर सदैवको लागि मुक्त भएर जान्छ अर्थात आसक्त अनासक्तको भावना उसमा बराबर रहीरहन्छ ।

Salvation => Power of attachment must be equal to power of detachment => आशक्त भावना = अनाशक्त भावना

यस्तो स्थिती प्राप्त भए पछि ‘म’ तत्व हं तत्वमा परिणत भएर द्रष्टा र दृष्यको भेदलाई हटाउँदछ । द्रष्टा दृष्यलाई स्वयंमा देख्दछ र दृष्यमा स्वयंको आभास गर्छ । यस्तो स्थिति प्राप्त व्यक्ति स्वयं परमात्मा, परम आत्मा, महान आत्मा वा महात्मा बन्न जान्छ किनकी ऊ ज्ञानदेखि अतित् (ज्ञानाति) मा पुगेको हुन्छ ।

— क्रमशः आगामी बुलेटीनमा...

An Introduction...

2-To promote or impart such philosophy, science and art that can be conducive for life of holy thought, right conduct, pure diet, pure company and daily activity, truthful speech, becoming relationship and aim-directed mode of life.

3-To generate in individuals a consciousness for noble conduct through spiritual awakening, intellectual growth, peaceful social participation, physical, environmental health, mental freedom etc., and usher in them to an eternal new life.

4-To help build ideal citizens and ideal reconstruction of Nepal/World through correct training and education of law, positive ideology, Ashan, Pranayama, Samadhi etc, based on 3B+MS yoga principle as explained in the holy book ‘Character Science’.

5-To initiate a social awakening campaign based on education of discipline with a view to exterminating

the rampage of malpractices, negative thinking, wrong tradition, superstition, misdemeanor and sinful motive prevalent in the present society. For which the substance of Holy Scriptures will be made the basic formulae.

6-To lay the foundation of a healthy, prosperous and conscious society sans poverty and ignorance, by welding the practical knowledge of spiritualism and materialism.

7-To absorb in the main motto of ‘Understanding in Head, Responsibility on Shoulders and Honesty in the heart’, and implement this very power to initiate the nation wide campaign for building up good conduct in the mass society. People all over the world have turned to Nepal for the leadership of radical reawakening of human world. In this context, the glorious ideal of human religion will be taken far and wide according to the one soul, singularity of formulae for universal peace, universal fraternity and universal humanity. This will thereby enhance the

glory and esteem of Nepal/World.

8-To educate the society in a way as to promote a sense of dignity and honor towards women, and translate the lip-service of women’s praise into practice. A positive and progressive attitude to women will be generated.

9-To motivate the little growing children towards the good culture and civilization so as to avert the future menaces of deviation like drug abuse, malpractice and corruption, and to direct their parents accordingly.

10-To launch various constructive schemes for the relief of the handicapped, dejected, humiliated and sidelined class of people.

Swamiji’s contribution to the transformation of Nepalese society, humanity as a whole, is paramount. He has been honored by a number of institutions. He passed away on 26/4/2001 assigning many responsibilities to our shoulders forming a mission to the world.

