

SPIRITUAL WISDOM

Guaranteed Prescription of Success & Happiness

Dr. Ramesh Singh Pal



INDIA • SINGAPORE • MALAYSIA

Spiritual Wisdom Starts With Golden Words

“Live quietly in the moment and see the beauty of all before you. The future will take care of itself.”

— Paramahansa Yogananda

“A man with outward courage dares to die; a man with inner courage dares to live.”

— Lao Tzu

“True intelligence operates silently. Stillness is where creativity and solutions to problems are found.”

— Eckhart Tolle

“I thought people who were spiritual, are the one who has given up on this materialistic world (how childish I was?).”

“Attachment is an illusion and conditional love is the result of this illusion.”

“Those who want to prove something to somebody; they are miserable.”

“Nobody is ever happy; somebody is never happy.”

“Those who tried hard to save this world; they were saved off.”

— Ramesh Singh Pal

Table of Contents

<i>Preface</i>	7
Chapter 1 Introduction	11
Chapter 2 Fundamental of Life	19
Chapter 3 Self Discipline	33
Chapter 4 Positive Thinking.....	40
Chapter 5 High Moral Character	48
Chapter 6 High Levels of Integrity, Commitments and Loyalty.....	59
Chapter 7 Feeling of Respect for Elderly People and Parents	70
Chapter 8 Desires to Excel Others	78
Chapter 9 Humility, Love and Devotion	86
Chapter 10 Indomitable Spirit to Fail Failures.....	99
Chapter 11 Responsibility for Society	115
Chapter 12 Passion to Work in Auto Mode.....	122
Chapter 13 Purity in Actions.....	129
Chapter 14 Higher Human Potential and Capabilities	137
Chapter 15 Fearlessness	145

Chapter 16 Science of Unconditional Bliss 150

Chapter 17 Karma Philosophy 163

Chapter 18 Balancing the Emotional Energy 170

Chapter 19 Overcoming Ignorance 185

Chapter 20 Steady Wisdom (Decision Making) 194

Chapter 21 Virtual Reality and Absolute Reality 205

Chapter 22 Inner – Peace..... 217

Chapter 23 Great Vision for Ultimate Goal of Life 222

Chapter 24 Conclusion..... 231

Preface

We all have come into the world for a purpose – to reclaim Knowledge, to express Knowledge, and to establish genuine relationships with this world. At a certain stage in our development, a higher calling in life will emerge. Before this emergence, we may have built great ideas about who you are in the world, what the world must be, what you must be, what you will do, what you will have and what others should do, and so forth. Ideas like this at the outset can be helpful because they can keep your desire for the truth alive. However, eventually, these ideas must give way to reality. We all must have a purpose in life because the purpose is life. If we are committed to our ideas, that will be our purpose. If we are committed to your personal fulfillment, that will be our purpose. If we are committed to conflict, that will be our purpose. If we are committed to avoiding painful experiences, that will be our purpose. We cannot be without purpose because we cannot be without meaning. All activity in the world is a search for meaning, which is a search for purpose and ultimately for eternal peace and happiness.

As your desire and capacity for experiencing knowledge grow and expand beyond the physical world, your calling in life will emerge. Here you will see that there is something specific for you to do. These specific activities cover different areas of human need and social welfare such as education, health, rural development, self-employment, women's welfare, inter-faith understanding, moral life, spiritual guidance, and relief to victims of calamities. All these activities are conducted as service, service to God in man. This leads to self-acceptance, for here

you realize that you were specifically made for a task that you had not recognized before. This will end self-condemnation.

Therefore, be happy that you have a higher purpose in life, for this means that your life is meaningful and not chaotic. It means that you have an origin and a destiny beyond this world. It means that life is eternal even as it passes through this temporary phase of worldly existence. Be grateful, then, that the relationships you reclaim unto yourself you will be able to keep, for once you have recognized another, you cannot forget that person. The advancement you make here is permanent. It is only your assessment of yourself that can deteriorate. It is only your ability to meet your destiny in the world that can be offset or denied, thus wasting your valuable time.

Your higher purpose carries this responsibility. This is what makes it powerful. This is what makes it necessary. At any given moment, you may feel unworthy of your own effort. But those whom you love are worthy. It takes a relationship to provide the context and the motivation for you to give. It takes a relationship to provide the inspiration for you to give. It takes a relationship to enable you to see that you have a gift.

However, it is equally important to recognize the spiritual aspects of human life. Broadly speaking, the discussion around personality, soul, and psyche are all aspects of the spiritual self. Yet, when is the last time that you went to a Spiritual Director for soul care? Is it any less important? Consider the individual who is a superb physical specimen – in perfect health, but has lost hope altogether. Clearly, there are countless many that are physically healthy, but spiritually shipwrecked. Tragically, many who find themselves in this condition are unable to face another day and choose to escape the incessant pain with a preemptive shot to the head. Others lack the courage and seek to self-medicate through illegal drugs, excessive quantities of alcohol, or some other ‘aid’ to escape the encompassing darkness and painful reality of life. Interestingly enough, there is increased interest in the realm of the

spiritual in our culture today. What we desperately need are physicians of the soul.

As spiritual beings, it is critical to recognize that spiritual formation, or the work of God, is taking place in each of us. He is the master sculptor at work. To submit to Him is to be open to what He is doing, even if the process brings discomfort. It is not uncommon for a family physician to prescribe treatment that is uncomfortable, painful, or inconvenient. Again, should any less be granted to our Heavenly Father for His purposes? As a loving Father, He can be trusted. The ability to listen to God is critical in making sense of our spiritual lives and His perfect will for us. A willingness to respond in obedience is another dimension altogether in living the spiritual life successfully.

A handwritten signature in cursive script that reads "Ramesh Pal". The signature is written in dark ink on a light-colored background.

(Ramesh Singh Pal)

Chapter 1

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Introduction

India is truly a phenomenon country. It is not just a piece of land, it is a living, thriving entity tempered by the wisdom of great sages. The Indians have developed various thoughts of philosophy and spiritualism, such as Nyaya, Vaisheshika, Yoga, and Vedanta. The Vedas provide spiritual orientation to the Indians giving them the basics of spiritual and moral life. Hence, the Vedic rishis should be acclaimed as the earliest spiritual masters on earth as their mantras resound with the kernel of spiritualism, and the Indian nation as the cradle of spiritualism. In India, spiritualism is not an obsession of the human mind, rather, it is a heritage as well as a continuous tradition (Sanatan).

SANATAN means TIMELESS. It further means BEYOND THE TIME DIMENSION. To be clear, I'll say what it is not. If something ever started at some point in time (past), it is not Sanatan, If someone started it, it is not Sanatan. Something can not be called Sanatan just because people do not know who created it or how it came into existence. Then that would fall into the 'author-unknown' category or 'origin-untraceable' category, not Sanatan because there is still a possibility that there could be an origin, though in doubt. To be Sanatan, it must be something that is impossible to have a beginning. Something can not be called Sanatan if there are periods of its existence and non-existence

So, to truly understand what Sanatan means, It was before, It is present now and It will be in the future. So long as you have the conception of time in your mind (in other words, so long as you are under the fold of

time), you can not have the conception (or understand) of Sanatan. It can only be theoretically understood until then.

As to the question of what is spiritualism, the answer would be it is the inner quest; a pathway for reaching the higher truth in life. In India, spiritualism is composite thinking for enlightening the realities of life, for considering challenges of life, human values, and their evaluation. Basically, spiritualism differs from religion. As the religion affirms a faith or belief about God's supremacy over the beings and the matter and also enjoins man's faith in the rituals and cultic practices. Whereas spiritualism exhorts his faith in the collective reality of the world and imparts knowledge of the oneness of God with the whole world. Hence, spiritualism should be treated as a theoretical approach to truth; and religion as the practical approach to the same goal. True spirituality can not be understood through the knowledge of the physical world or by the five common senses provided in the body because the Veda tells that-

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ्पश्यति नान्तरात्मन्।

कश्चिद्दीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्॥ कठ उपनिषद्, 2.1.1॥

Paranci, outgoing; by the word khani (kha meaning an orifice, cavity) are referred to the senses such as ear, etc. [Actually meaning the senses-of hearing, sight, etc.], which are suggestively indicated by it. They surely proceed outward for revealing their objects, sound, etc. Since they are of such a nature.

To know things by sense organs is called ajna or ignorance. To acquire the knowledge by name and form is called sajna. To acquire special knowledge through analysis or contemplation is called vijnan. The knowledge which come through the analysis and contemplation and that naver get corrupted is called the "PRAGYA". The highest Authority of the knowledge is "Vedas". Veda is the sanatan and the knowledge in the Vedas are ultimate knowledge but the only problem is that we can not understand the Vedas by our intelligence. Until we are not graced by the supreme reality (God), we can not find a state of uncorrupted,

eternal everlasting wisdom (Pragya). So to get the grace of the god we have to clear our doubts about Dharma, Adharam, Good, Bad, Real Self, Duty of human beings and other fundamentals of the human life and for this scriptures are the only way.

Let me accept the fact that I have no original thinking of my own. Basically, it is borrowed from scriptures. I hardly have full confidence on my own thinking, therefore I borrow my thinking from authentic sources that are never wrong. The originality lies in scriptures like Upanishads, Vedas, Purana, Mahabharata and the Ramayana.

The Hindu scriptures called Upanishads to describe two types of knowledge – the “lower” knowledge, which is the understanding of the phenomenal world, and the “higher” or spiritual knowledge, which is knowledge of the “Supreme Self” (Atman) beyond duality.

The Upanishads encourage us to acquire both types of knowledge. The lower knowledge includes the sciences, mathematics, and even an understanding of philosophy. It also includes knowledge of righteous actions (“Dharma”) and unrighteous actions (“Adharma”). The “lower knowledge”, or its acquisition is not to be disregarded. Indeed, the process of acquiring it not only helps us to develop an understanding of Nature in which we are immersed but also helps us to acquire the discipline, necessary to acquire the “higher knowledge”, as illustrated by the chant in the Upanishads.

What are the contributing factors to wisdom? The Upanishads describe many of these factors, and Hindu mythologies illustrate them through stories.

Some of these factors are: controlling the senses, the refinement of speech, the discipline of the mind, channeling of the will, the exercising of consideration, engaging in meditation and reflection, developing and constantly refining the understanding, keeping hope and faith, being steadfast and inculcating many other such attributes enables us to move towards wisdom and mental as well as spiritual maturity.

Wisdom diverts us away from a singular focus on “me, myself and I”, to understanding our transience through this life, to understanding true bliss and differentiating it from temporary happiness, to not be discouraged by short-term problems, difficult circumstances, or even devastating experiences.

The Vedas prescribe rituals and meditations for attaining harmony in life. The rituals are intended to keep our daily actions in harmony with the Divine Will, and meditations are prescribed for realizing our real self. The ritualistic parts of the Vedas are called the Karma Khanda and the meditation portion of the Vedas is called the Gyan Khanda. Similarly, the epics, the Mahabharata and Ramayana, and the section of the Mahabharata that has become the Bhagavad Gita, are still widely read and known today. The Gita presents a religious, philosophic and ethical system of unparalleled depth. Like the sun, it carries a message of new life, infusing and stimulating the body, mind and soul with its transformative verses.

Vedas consists of 100,000 verses or hymns, out of which 80,000 are devoted to karma-kanda, 16,000 to the devotion of various deities or Puja-kanda and remaining just 4,000 are devoted to Gyan or wisdom. The last 4,000 verses are called Upanishads. Therefore Upanishads are part of Vedas that are pure wisdom of the highest order. Upanishads are the pinnacle of Indian philosophical thought and logic. The Upanishads were composed between 800 and 450 BC. They are the fruition of many discussions and debates between the sages of the past and their students. In fact, the word “Upanishad” literally means “to sit down near” and indicates that these were texts created as a result of students listening to and imbibing knowledge from their Gurus or masters. The Upanishads are called the “listened to” texts or shrutis. They represent the spiritual quest that was the hallmark of this age, when the primary goal of an individual was mukti or liberation from the bondage of life.

The question arises how wisdom is to be implemented and practiced in most unforeseen, unpredictable situations of daily living?. Practical

daily living offers most adverse and typical situations that do not provide a conducive atmosphere to the practice of values and wisdom taught in Upanishads.

Upanishads say speak truth but how? The how part is not answered in Upanishads. To answer the how and why part, Puranas have been composed that 18 in number consisting of 400,000 verses. The Mahabharata and the Ramayana were created from the stories of Puranas. Puranas, the Mahabharata and the Ramayana source their wisdom from Upanishads and therefore reflect and echo the wisdom of Upanishads contains dialogues of great wisdom of sages, saints and Yogis who were perfect masters in the wisdom of all Vedas, Upanishads and 6 Vedanga and 6 Darshans, etc.

Therefore one who has read the Mahabharata or Puranas need not study Upanishads separately.

There is only one book that contains everything worth knowing – it is Mahabharata. The Mahabharata is an Upanishad, a great Purana, fifth veda, dharma shastra, artha shastra, kamshastra and mokshastra.

Whether it's described as the law of cause and effect, the law of action and reaction or the law of karma, it is certain that this all important foundational Hindu principle transcends far beyond India's borders. In fact, because the overarching idea of karma is widely considered as true, great Greek philosophers such as Aristotle, eminent scientists such as Isaac Newton, and iconic spiritual figures from nearly every religion, including Jesus and the Buddha, have uniquely taught about this abstract truth. In the simplest of terms, the concept of karma, which translates to mean 'action', 'activity' or 'work' in Sanskrit, suggests that every mental and physical action a person undertakes comes with a closely related reaction that's determined by the action itself. Just as positive thoughts and behaviors typically result in desirable outcomes, unwholesome ways of thinking and living generally come with undesirable consequences.

So which actions one should undertake? To find this answer, we have to understand the equally important principle of dharma or righteous duty. In Hinduism, the term dharma derives from the Sanskrit word 'dhri', meaning 'maintain', 'sustain' or 'preserve in work', and is considered to be an abstract truth which has significance at both the universal and individual levels. While dharma is thought to be the cosmic law that maintains harmony and governs creation at the level of the universe, it represents a unique life purpose or a code of living for individuals.

We all uphold certain moral values in life, don't we? Although we belong to different countries, states and regions, represent diverse cultures and religions, fundamentally we believe in many principles of life that are very similar in nature; like, brotherhood, kindness, sincerity, honesty, and integrity etc. And if we look back, these values, deeply rooted within us, were sowed when we were children. And the values we cherish the most were taught through stories. Yes, although it sounds impossible, it is true that values embedded concretely within us are strongly connected to some of our favorite characters who had upheld similar ideals through the toughest of times in their lives. Without even realizing how much those characters had impacted our thoughts, we carried them ahead in life. And at some point of time, when certain situations similar to the ones in the stories, appeared in our lives, we unconsciously sought strength from those characters. Vedic Sanatan Dharma has Vedas, Purans, Upanishads and a whole world of Epics like the Ramayana and the Mahabharata. And I think, they are worth studying, reading and sharing simply because they are a magnificent window to the views, philosophies and beliefs of the past, of past cultures, traditions and our strong value system. The Ramayana and Mahabharata are not just epics or tales, but also an educational medium to demonstrate the importance of values such as loving and respecting our family, keeping our promises, protecting the weak and so on. By using the Magnum Opus of Hindu mythology, the Ramayana and Mahabharata as a medium, we can teach our children many life-skills and ethics. Important values and ethics can be taught to children

by way of storytelling. The Ramayana and Mahabharata especially, preach a lot of values that we would want our children to imbibe. Not for nothing, are they the most commonly taught epics since ancient times.

Basically, there are two kinds of people in this world – those who live for others welfare and happiness and those who live for their personal selfish interests and enjoyments. The former ones survive onslaught of time, time cannot kill the glory of a noble soul. The glory of a selfless person shines eternally. How many people were born and died but mankind never forgot those who served mankind throughout their lives. On the contrary selfish people are forgotten few years after their death. Veda Vyasa was such a selfless soul of former category who devoted his whole life for the composition of spiritual studies and books. Vedas are said to be most ancient wisdom. Initially, Veda was one only, it was too exhaustive, therefore Veda Vyasa divided Veda into four parts – The Riga Veda, The Sama Veda, the yajura Veda and the Atharva Veda. These Vedas were further divided into 6 main divisions called Vedanga and further 6 divisions took place that were called Upanga. Veda Vyasa further composed the Mahabharata from the combined stories of 18 Purana. Therefore the Mahabharata is an essence of 18 Purana. The Bhagvada Gita is a minuscule part of the Mahabharata that consists of just 700 verses. The Mahabharata contains over 100,000 verses.

ITIHAAS or story of creation and its beings in creation, how Gods and Goddesses and humans and other animals were created, how the concept of the kingdom came into existence, names and life stories of most ancient kings has been discussed in 18 Purana. These ancient kings would lead a life of uncompromising virtue and dharma. If virtue was violated even by the closest family person like wife, son, brother, mother and father, it was never tolerated and befitting punishment would be given. In fact these great social values sustained society. Lord Rama and Lord Krishna's life story emanated from the story of Purana.

Veda Vyasa felt his unity with all beings in creation just as a father feels his unity with his children. He felt love and concerned for all. He did not live his life for his personal benefits and enjoyments. He lived for others, therefore he is ever alive in our hearts. God is kind beyond words. Unlike governments that frame policies only for the benefit of the rich so that the poor and the farmers always remain poor. God has never ever discriminated against the poor and rich. The things vital for stupendous success are still absolutely free of cost in terms of money. My personal experience confirms beyond doubt that following things vital and indispensable for success are absolutely free of cost. This book is a summary of the teaching of Puranas and Itihass. We can learn as much as we want from the scriptures, It solely depends on our leaning capabilities and desires for the blissful life. These scriptures are a scientific path to get success in the physical world and also in the spiritual world to get the ultimate goal of human life.

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Chapter 2

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Fundamental of Life

Generally, I quote a sentence in my all public lectures “If the fundamentals of life become clear then life is fun but if the fundamentals are not clear it is mental”

The scriptures make it clear that whoever indulges in wrong actions has to suffer from the consequences of such actions. A person who willfully chooses to follow the wrong way of life has to suffer from the consequences of his actions. Your duty comes with your position, status, knowledge, fate, and relationships. You have to perform those duties that are obligatory to your position and status in life with sincerity and selflessness. You can only avoid it at a great spiritual cost to you. This is the message which you will find in every scripture, including the Bhagavad Gita. Therefore, each individual has to honor certain duties and obligations towards himself, his family, his ancestors, gods, other humans and living beings. He has a primary duty to serve god. The god exists not only outside in the macrocosm but also in the microcosm of each being as their internal organs and power centers. In their subtle states, they are the spiritual energies that reside in him and help him to progress towards, the Light, and attain the state of permanent divine bliss.

The scriptures also suggest that every human being must live selflessly. He will be responsible for his actions if he lives selfishly but becomes free if he lives selflessly and without egoism. It means one should cease to exist as an individual to satisfy one's own desires, and learn to see himself or the omnipresence of God in everything and everywhere.

He must also believe in his oneness with God and surrender to that idea. As the Upanishads declare, he who sees Him in all and all in Him would lead a deeply religious and spiritual life, because having realized the presence of God in all, he develops compassion and the right attitude towards the creation of God.

Therefore, a person expected to live his life strictly according to the laws as laid down in the scriptures. He must diligently perform his daily sacrifices, obligatory duties, and various samskaras (sacraments), according to his position and status in society, and live through the four stages of his life (ashramas) as prescribed in the scriptures.

The final Goal of life is “Moksha”, there are three other (intermediary) goals of life. These together are called four objectives or pursuits of life, which are as follows:-

1. DHARMA – Righteousness
2. ARTHA – Acquisition of wealth by proper means and its right use
3. KAMA – Fulfillment of noble desires
4. MOKSHA – Liberation or the final Goal

It is essential to have a proper understanding of these objectives as also because these terms are highly used in our daily language to mean different things.

What is important is the attitude and feeling behind the act of worship, not the ritual of worship itself. The Upanishads caution us against insincere and empty ritualism and emphasize the need to live in the contemplation of Bhagwan (Brahman) rather than the ritual worship of gods for material benefits.

Ignoring the supreme reality and living life only for materialistic pleasure them would amount to leading a way of life like a blind man groping in the darkness and accepting it as the universal reality. The desire that we have for happiness is actually for infinite bliss or happiness. We are not satisfied with being happy some of the time or