

Shri Gurudeo

**The  
Essence  
of  
Gramgeeta**



**Subodhdada**

## Dedication of Gramgeeta to the Lord of the Village (villagers)



You, the Lord of the village (laborer) for making all the villagers happy with clothes and utensils etc.

You bring happiness to others, yet you yourself suffer ! Glory to you !

You work hard to build palaces for others, but even your own hut is not tidy !

You work hard for the freedom of the country and others enjoy its fruits and pleasures !

I sincerely wish from the bottom of my heart that such an innocent person may attain human perfection.

This Gramgeeta has been created to awaken the village deities, so that you may have a connection with everyone, like the connection between the river and the sea !

May your work be honoured. May everyone's attention be drawn to you and may the light of humanity spread across the universe throughout this.

Because you are the foundation of the universe, I dedicate this Gramgeeta book to you so that you may be exalted before all others in the universe !

May it be everywhere in the world so that my mind finds satisfaction . May friendship increase among all the three worlds. That is my ultimate goal ! (Rashtrasant Tukadoji Maharaj says)



ing villagers) are always glorified, and providing them with food,

you yourself suffer ! Glory to you !

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**by Rashtrasant Tukadoji Maharaj)**

## Author of Gramgeeta



## Venerable Rashtrasant Shri Tukadoji Maharaj

### **Birth**

Vaishakh Shudhha Navmi of the  
Shaka era 1831  
(Early Pre-dawn Period)  
Friday, April 30th, 1909

### **The Supreme Liberation (Brahmanirvan)**

Ashwin Vadya Panchami of the  
Shaka era 1890  
(In the afternoon at 4.58 p.m.)  
Friday, October 11th 1968

# The Founder of Village Self-Rule



## Liberated, A Practitioner of Karma Yoga, Revered Tukaramdada Gitacharya

### Birth

Gitajayanti  
December 9th, 1914

### The Final Resting Place (Mahasamadhi)

Bhoo-Vaikunth  
Aatmanusandhan  
Adyal Tekdi,  
Ta. Bramhpuri, Dist. Chandrapur

### Final Liberation

Jyeshtha Shukla Dwadashi  
of the shaka era 1928  
Thursday, June 8th 2006

Shri Gurudeo

**The  
Essence  
of  
Gramgeeta**

**Editor and writer**

**Subodhdada**

# **The Essence of Gramgeeta**

**Subodhdada**

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**Shri Subodhdada**

Atmanusandhan Bhu Vaikunth Adyal Tekdi  
Ta. Bramhpuri , Dist. Chandrapur (Maharashtra)  
India

Publishar

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Publication date

**11.10.2025 Gurukunj Mojhari**

Printer

**Saurbha Printing Press**

Navi Shukrawari, Mahal, Nagpur-12

ISBN NO : 978-93-92693-99-1

Book Charity Cost : 100

1 St Edition : 1000 copies

## Editorial

It is a pleasure to present the book "The Essence of Gramgeeta" in the hands of dear readers, the devotees of Gurudev. Everything has a reason and the purpose behind its creation is its fulfillment. "Guruvarya Karmyogi Saint Venerable Tukaram dada was working as an invited member, an executive committee member of Jayprakash Narayana's trust "AVARD" (Association of Voluntary Agencies for Rural development). Immediately after two years of Tukaramdada's demise (Nirvana), between the years of 2008 and 2009, the then President of the trust Shri. Pyaremohan Tripathi and the secretary Shri. Agrawalji appointed me in the same committee in place of Tukaramdada. I continued to participate in their meetings, general body meetings etc. for almost five to seven years. I used to tell the people of various organisations across the country about self-sufficiency of Gramgeeta, self-governance and Gramasabha experiments and people liked it very much! Every time I used to take some Gramgeetas in Hindi & English for them. One day, after the general body meeting in Delhi, the then President Shri. Pyaremohanji Tripathi told me, "Subodhji, this huge English Gramgeeta that you have given us is fine. But, in today's fast-paced world, it is very heavy to carry and not everyone has enough time to read such a huge book. It is better that you collect it's summary and give it such a form that the forty one chapters in it can fit in 41 pages, then it will be easy to carry out and the possibility of reading will also be good." At that time, I agreed to do so, but after that the need to start working on it was not motivated. But after the passage of time, while now working at different levels, states and in many languages, it has become an absolute necessity! Then, remembering Pyaremohan Tripathi's request and asking Gurudev for wisdom and blessings, I picked up the pen for this sacred work and slowly started to work as time allowed during the journey.

Gramgeeta is a very deep book and covers all topics from pregnancy rituals to funeral rites. In that case, summarising it is not a conscious effort but a felt need. In today's fast-paced life, many books are available in audio format, keynote format and handy format. We see many types of readers in the society such as those who read the book in detail at home, those who read superficially, those who read briefly while walking due to time constraints, those

who read according to specific topics, those who study specific issues to make a speech or a statement. It is equally important for them to have these materials available in different formats and languages. What exactly does Venerable Rashtrasant Tukadoji Maharaj want to say or expect through this Gramgeeta in which chapter or what are his views, messages and teachings on the relevant subject. So, much of it has been elaborated here only! There is nothing else than this. After reading this in a good manner in a minimum time, the reader will develop eagerness, curiosity and motivation to read the entire original Gramgeeta book. I think that will be the greatest achievement of this book! Later, that person can also read Maharaj's entire literature if possible. Soon, this work also be available in Hindi and English so that it will be very valuable to our new dynamic generation and school students. The last wish of venerable Rashtrasant, "Let this literature reach millions of mouths and ears." To fulfill it, work will have to be done in many ways, in many forms and at many levels. There is no problem in saying that this is also a small effort among them. I shall always be thankful to Mr. Pyaremohan Tripathiji, the President of "AVARD" organisation for encouraging me to do this work. I shall also be thankful to all the great people who gave their good wishes to complete this book.

For the English translation of this book, a renowned English author Shri. Rajesh Balkrushnaji Domale who hails from Asgaon Chauras, Dist. Bhandara and is presently working as an assistant teacher in Gurukul Ashramshala Udasa has devoted his selfless service without taking any kind of remuneration! I shall always be grateful to him for his support, untiring efforts and unselfish devotion towards the pious work of converting "The Essence of Gramgeeta" into English and creating a new consciousness among the people and readers by delivering the thoughts and principles of Rashtrasant Tukadoji Maharaj to millions of mouths and ears across the universe! Jai Guru!

Thanks a lot! Jai Guru!

**Subodh Dada**

## Preface



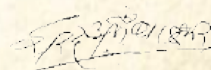
### **Dr. Sharadji Nimbalkar**

Senior Agricultural Scientist,  
Scholar of Sainly Literature,

“Former Chancellor of

Dr. Punjabrao Deshmukh Agricultural University.

Dr. Sharadji Nimbalkar Senior Agricultural Scientist, Scholar of Sainly Literature, ormer Chancellor of Dr. Punjabrao Deshmukh Agricultural University. The Gramgeeta is the divine invention of the venerable Rashtrasant Tukadoji Maharaj in Pandharpur. The true "Roadmap" for village development, people's development as well as global development. This book is complete with universal feeling through letter words. The Gramgeeta is a unique text of realizing the concept of universal welfare, leading to the true God through the chaos of various religions along with human welfare. "God created the world, therefore He is the world for us. Village is the basic element of the world, so the Gramgeeta is for that." - Gramgeeta. This book has the ability to create a journey from individual to collective. The Gramgeeta is a philosophy that restores global peace, kindness, forgiveness, non-violence, equanimity of all religions, justice, tolerance and the welfare of all by eliminating inhuman tendencies such as strife, hegemony, religious oppression and war! A person is the foundation of family, a family is the foundation of village, a village is the foundation of country and a country is the foundation of the world, so this book contains simple and easy ways to make a person the best example of a human being! The prominent role of the Rashtrasant that the best ideal of man is God, can be seen in this book.



**Dr. Sharadji Nimbalkar**



## Congratulations!

**Dr. Subhash R. Chaudhari**

Vice- Chancellor,  
Rashtrasant Tukadoji Maharaj  
Nagpur University

Venerable Rashtrasant Tukadoji Maharaj gave to the world such a great book that enlightens the world and can change the era! By tying the philosophical bond of Gramgeeta to the hands of Karmyogi Saint Tukaramdada Gitacharya, Rashtrasant created a new platform in the form of Bhoo-Vaikunth Adyal Tekdi! The same work of Tukaramdada is now being done by his successor Shri. Subodhdada. It is evident from his efforts in publishing "The Essence of Gramgeeta". In order to reach the thoughts of Venerable Rashtrasant Tukadoji Maharaj to every level of society, it is necessary to move with new tools in such a research way at least for the newly educated youths, apart from bhajan and kirtan. And that work is being done by the writer here! Due to this, in a very short time and in a few words, the educated and curious people will be able to get the information about the basic theory and topics of Gramgeeta. The readers will get inspiration from this small book to read and study the entire original Gramgeeta of Rashtrasant in depth! Moreover, this book helps beginners in a concise manner. I request all the libraries to keep a copy of "The Essence of Gramgeeta" as it will be very handy to present the thoughts of Rashtrasant! Also, I hope that this "The Essence of Gramgeeta" will soon be translated into Hindi and English and it will reach far and wide and create new consciousness among the people. On behalf of the University family, I extend my best wishes and congratulations for the innovative publication of this "The Essence of Gramgeeta" book!

Jai Gurudev.

**Dr. Subhash R. Chaudhari**



**Congratulations!**

**Dr. Prashant Bokare**

Vice- Chancellor,  
Gondvana University, Gadchiroli.

The "Gramgeeta" Granth written by venerable Rashtrasant Shri Tukadoji Maharaj, is a priceless gift he gave to the whole world! India is a country of villages and nation can develop only if the villages are developed. After this in-depth study, Rashtrasant Shri. Tukadoji Maharaj has elaborated on "Gram Nirmankala" (Village Construction Art) in this book. He has dedicated the Gramgeeta to the bread giving farmer who is the backbone of the nation! "Knowledge makes polite! Knowledge makes independent and fearless! Knowledge increases determination to win in the life! - Gramgeeta!" Karmyogi Brahmalin Gitacharya Tukaramdada erected a demonstration of village construction art in the form of Bhoo-Vaikunth Adyal Tekdi. Through the life education, the formation of youths for the welfare of nation started in this holy land. A loyal young man like Subodhdada has set a role model for the youths by keeping his efforts alive! Understanding the contemporary situations, the author took up the task of creating a book. The publication of a research book "The Essence of Gramgeeta" is commendable so that useful knowledge in Gramgeeta can easily reach the masses in a concise form! I heartily congratulate the author for this. I am happy to say that we, in our Gondvana University are implementing this innovative initiative "UNIVERSITY IN OUR VILLAGE" which puts the philosophy of Gramgeeta into the practice! It is decided to bring the schools of higher knowledge to the village itself! The tacts which decorate the village-life will teach the people Gramgeeta! Today, the whole world is attracted to easy and concise information that is easily available. After being inspired by reading this book, readers can turn to Tukdoji Maharaj's whole literature. I hope that this book will be a guide for students in the stream of higher education and will be useful for all the readers! On behalf of the Gondvana University, I wholeheartedly extend my best wishes for the publication of this "The Essence of Gramgeeta"!

**Dr. Prashant Bokare**

## Congratulations!

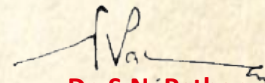


**Dr. S.N. Pathan**

M.Sc., Ph.D., F.I.C.C.E.

Strategic Advisor and National Co-ordinator  
"World Peace Centre (Alandi)", MIT Pune,  
**Former Vice-president**  
Indian Council for Cultural Relations  
"ICCR" New Delhi 110002  
(Ministry of External Affairs, Govt of India)  
**Former Vice-Chancellor**  
Rashtrasant Tukadoji Maharaj  
Nagpur University, Nagpur  
**Former Director of Higher Education**  
Govt of Maharashtra.

Dear Subodhdada, Kind regards and congratulations on editing and writing the "The Essence of Gramgeeta" Book. In the thoughts of Venerable Rashtrasant Tukadoji Maharaj, the trinity of spirituality, science and philosophy is confluenced. Rashtrasant spent his whole life to make the life of whole mankind happy and make this country a "paradise" by making all people happy, especially those who are oppressed, labourers and minorities! He gave the message of humanity to the entire world and built humanity temples in many places. Rashtrasant Tukadoji Maharaj wrote "Gramgeeta" for hardworking farmers. But, it seems that the ideas and philosophy expressed by this great national Saint have unfortunately not yet been realized or they have not been fully accepted by the government. Due to the changing climate and seasonality, the life of farmers has become very miserable and the 'suicides' of farmers do not seem to be stopping! I am worried that the problems of farmers will increase in the future. At such a time, I think your book "The Essence of Gramgeeta" will be a lifesaver for the farmers! Just as Saint Dnyaneshwar Maharaj translated "Shrimad Bhagavad Gita" into Marathi and made available the treasure of spirituality, science, coordination of all religions, devotion and karma yoga to the common people so that the common human being could understand it, as per that, Subodhdada, you too are opening the book "The Essence of Gramgeeta" a true essence of Rashtrasant Tukadoji Maharaj's Gramgeeta in a very simple language as a panacea of development for the farmers. This is my humble feeling and wish you all the best for it!



**Dr. S.N. Pathan**



**Congratulations!**

**Dr.Rajan Velukar**

Vice-Chancellor, Atlas Skiltek University,  
Former Vice-Chancellor, Mumbai  
University, Yashwantrao Chavhan  
Maharashtra Mukta Vidyapeeth, Raisen  
University, Auro University.

At the heart of India's spiritual heritage is the timeless wisdom of Rashtrasant Tukadoji Maharaj, whose teachings travel through the corridors of time! His life was a testimony of unwavering devotion, simplicity and deep love for humanity! With unassuming simplicity, Sant Tukadoji Maharaj crossed the barriers of caste, creed and religion and touched the lives of countless souls! His teachings were a beckon of hope, emphasizing the universal values of compassion, selfless service and spiritual enlightenment. In a world of constant flux, the essence of his teachings remains as relevant as ever, urging us to embrace compassion, foster unity and walk the path of righteousness. His teachings encourage to spread the light of love in every corner of it! Let us carry forward his legacy of kindness, humility and inclusiveness by offering teachings to this venerable Saint. Let his teachings guide our actions and inspire us to create a world where kindness and understanding reign supreme! As we commemorate the life and teachings of Rashtrasant Tukadoji Maharaj, let us take solace in his timeless words and strive to emulate his unwavering commitment to the upliftment of humanity!

  
**Dr.Rajan Velukar**



**Congratulations!**

**Shri. Ravikiran Charjan**

The Secretary of Gurukul Ashramshala Udas,  
Teh- Umred, Dist -Nagpur (Maharashtra)

Rashtrasant Tukadoji Maharaj's "Gramgeeta" is such a great literature that teaches the principles of selfless action, detachment from outcomes, duty, pursuit of inner peace, mental control and spiritual knowledge! This great book has the power to illuminate the entire world and change the era. With the help of this holy scripture, Rashtrasant Tukadoji Maharaj has given the world a great path of village improvement, enlightenment of rural society and devotion to God ! Its spiritual teachings and practical philosophy have inspired the people in India and the whole world as well! Rashtrasant Tukadoji Maharaj's Gramgeeta is truly a wonderful book of holistic life education. Its vast philosophy has the power to establish unity and peace from the village to the world and create harmony among the people of all religions and sects. The thoughts and principles of this great book can make every person and village self-reliant, self-governing and self-sufficient. There is no doubt that this Gramgeeta has now become the Bhagvadgeeta of common people! Due to its great teaching, it has done a tremendous job of social and national awareness not only in Vidarbha but also all over India! "The Essence of Gramgeeta" is a concise form of Rashtrasant Tukadoji Maharaj's thoughts and principles. It will be very easy for the beginners to realize the teachings of Gramgeeta in a concise manner through this book. Respected Subodhdada's efforts to make it accessible to everyone are praiseworthy! His efforts to create curiosity and enthusiasm among the readers to read the entire Gramgeeta in a concise form are commendable! The writing is very simple, straightforward and understandable by everyone. The people from every walk of life, especially the youths of young generation will be enlightened by this book. I believe that "The Essence of Gramgeeta" will help the students, researchers and readers explore the thoughts and teachings of Rashtrasant Tukadoji Maharaj in a very short time and in a few words! on the behalf of our gurukul Ashram shala Udas & Deolapar I wholeheartedly extent my best wishes & hearty congratulation to dear Subodhdada and the team of this book for publishing "The Essence of Gramgeeta" for the purification and welfare of mankind. I specially thanks Mr. Rajesh Balkrushna Domale, An author and Assistant Teacher of Gurukul Ashramshala Udas for converting this book into English. From the bottom of my heart, I congratulate him for his efforts to make this great teaching reach millions of mouths and ears through an honest translation of this book in English.

Jai Guru!! Jai Shri Ram !!

**Ravikiran Charjan**

## From the inner voice of Translator



**“O spirit of life, help us to become one with thine. Our ultimate aim is to reach and become one with thou! To achieve this aim, we shall strive to follow thine ways of life. We shall always obey you. Thou shall be the part of our heart!”**

Translating the thoughts and principles of Rashtrasant Tukadoji Maharaj into English is my greatest fortune! It is with great joy and a deep sense of responsibility that I place this English translation of "Gramgeeta Saar" in the hands of readers in the form of "The Essence Of Gramgeeta"! The Gramgeeta, composed by venerable Rashtrasant Tukadoji Maharaj, stands as one of the most significant works in modern Indian thought. It is not merely a literary creation and a poetry of verses, but a spiritual and social manifesto which envisions the ideal village, the foundation of a self-reliant and harmonious nation! The original Marathi text of "Gramgeeta Saar", composed and compiled by Respected Subodhdada from "Aatmanusandhan Kendra, Bhoo-Vaikunth, Adyal Tekdi" carries the fragrance of the soil, the rhythm of folk wisdom and the depth of spiritual insight. Rashtrasant Tukadoji Maharaj, through his simple yet profound verses, offers a practical philosophy of life that connects spirituality with social responsibility, devotion with duty and individual character with collective welfare! His vision was that true progress of the nation is possible only when its villages, the heart of India, are strengthened, purified and enlightened!

"The Essence Of Gramgeeta", an English version of Subodhdada's "Gramgeeta Saar" is a humble effort of the author to deliver Rashtrasant Tukadoji Maharaj's thoughts and principles to millions of mouths and ears across the universe! Subodhdada, a man of vision and a true follower of Rashtrasant Tukadoji Maharaj and pujyaniya Tukaramdada has taken a lot of efforts to spread the teachings of Tukadoji Maharaj and an essence of Gramgeeta beyond all boundaries in the form of this book. While translating this book into English, my primary concern was to preserve the soul and essence of the original work in a manner that is faithful, readable and relevant for today's readers. Translation is always a delicate task! It is not a mere substitution of words, but an act of conveying culture, spirit and intent. Many expressions in Marathi have a unique sweetness, rhythm and cultural resonance which are difficult to fully capture in English! Yet, I have made an earnest attempt to remain as close as possible to the original thought and style while ensuring clarity for readers unfamiliar with the cultural background.

During the translation of this book, I have made a sincere effort to preserve the simplicity, spirit and rhythm of the original Marathi text so that the readers of English literature too may experience its depth and inspiration! At the same time, I have attempted to render the ideas in a language that is clear and accessible to modern readers! The English

version of this book "The Essence Of Gramgeeta" is not only intended for scholars and admirers of Tukadoji Maharaj but also for all those who wish to understand the path of rural reconstruction, ethical living and spiritual awakening. In today's world, when humanity is faced with crises of morality, community life and environmental balance, the message of Gramgeeta becomes all the more relevant! Its call for self-reliance, cooperation, simplicity and service is timeless and universal! It is truly a matter of immense joy and privilege for me to present the English translation of Gramgeeta, the immortal work of Rashtrasant Tukadoji Maharaj in the form of "The Essence Of Gramgeeta" in a concise manner.

This book is not just a holy scripture but a guiding light for rural upliftment, moral values and national reconstruction. "The Essence of Gramgeeta" will definitely inspire everyone in the world to read Tukadoji Maharaj's whole Gramgeeta in its original form and create curiosity to know the thoughts of this great saint and his immortal work! I hope that this English translation will help to spread the noble message of Gramgeeta to a wider audience and inspire individuals and communities to work towards building self-reliant, harmonious and progressive villages, the true foundation of a strong nation! I still remember the day of Mahashivratri when Subodhdada and his close associate, Gurudev- devotee Mr. Vishal Manohar Borkar Sir from Paoni (Asgaon) came to my home and talked about the need of English translation of "Gramgeeta Saar" for the complete upliftment and welfare of global family. I gladly accepted the proposal and started my translation work! Translating Rashtrasant Tukadoji Maharaj's thoughts and teachings into English was truly a matter of extreme joy, pride and glory for me! It was a very wonderful experience in life. This is my best luck that I was entrusted with such a great task of converting "Gramgeeta Saar" into English. I was greatly possessed!

I used to meditate upon each and every word and put up its meaning into English! A constant easy flow of words began to appear on the sheets of paper. I went on working for hours everyday. I went on writing and writing, forgetting my duties towards my family, my other activities and my physical labour. I didn't stop until this holy work was finished! I humbly admit that this translation work is not mine. It is that great holy spirit which has used me as a medium and I could finish this great work in time! I am deeply humbled to present this work to the global audience! If this translation helps even a few readers to absorb the noble message of Rashtrasant Tukadoji Maharaj and inspires them to put it into practice in their personal and social lives, I shall feel my effort has been more than rewarded! At the same time, I must acknowledge my limitations. If there are any shortcomings or imperfections in this translation, they are mine alone and I seek the generous understanding of the readers! Translating this book into English is like receiving a big honour and award for me! It is a great joy and fortune of my life. I am exceedingly delighted to be a part of this holy mission! I truly do not have words to express my pleasure and gratitude towards Subodhdada and Gurudev

Seva Mandal Adyal Tekdi for choosing me to do this pious work and giving me the golden opportunity to translate this book into English! I shall always remain in Subodhdada's debt, for this divine opportunity came to me only because of him.

From the bottom of my heart, I am indebted to everyone who encouraged and inspired me to work hard for this divine task! I owe my deepest thanks to them, with all my heart and soul. I shall always be grateful to my Respected Brother -In-law Shri Ramesh Wamanrao Bhaje Sir, Respected Anilbhou Mendhe, Respected Sunilbhou Mendhe (Ex. Member of Parliament), Respected Dr. Anilbhou Dhakate, Respected Vijay Patil Sir, Respected Adv Amit Rewatkar Sir, Respected Dr. Anilji Misar Sir, Respected Hitesh Moreshwar Kurve Sir (Chhatrapati Shahu Maharaj Vidyalaya Vaygaon, Tah-Brahmapuri, Dist-Chandrapur), Respected Sanjubhou Acharya, Respected Amitbhou Borkar, Respected Gajananji Funde sir (Deputy Director and Member secretary, Caste Scrutiny Committee, Maharashtra), Respected Mahesh Jatal, Respected Amit Bhagvanji Tighare and Respected Vishal Manoharji Borkar Sir for their valuable guidance, inspiration and encouragement to finish this task. I shall always be indebted to my beloved mother Vimalbai, my Respected father-in-law Late Shri Shrikrushnaji Bulbule, my Respected mother in law Shrimati Suman Shrikrushnaji Bulbule, my dear wife Varsha, my beloved daughters Akshara and Aaradhya, beloved sisters Pushpatai, Rekhat, beloved brothers Gajanan and Vijay, and all other lovely family members for this divine cause because without their love, support and blessings, the work of translating this book into English would never have been completed!

I shall always be sincerely grateful to Respected Ravikiranji Charjan Sir, the secretary of Gurukul Ashramshala Udas and Respected Vijayraoji Shende Kaka who always extended their cheerful encouragement and most valuable cooperation in completing this great task! Their love, support & blessings always motivate me to work for a good cause. I give my special sincere thanks to the Head masters of my Gurukul Ashramshala Udas Respected Shri Vinayak Vasantaoji Pande Sir, Shri Vilas Rambhauji Wasankar Sir, all teacher staff and my entire Gurukul family for their brotherly love, valuable support and motivation for this divine work! I am indebted to everyone who gave me a hand to be here today! With reverence to Rashtrasant Tukadoji Maharaj and with gratitude to all those who encouraged and supported me in this work, I dedicate this translation to the readers! At the conclusion, I very humbly offer my honest and heartiest prayers to the Great Rashtrasant Tukadoji Maharaj and Lord Rama and expect their divine blessings throughout the remaining years of my life!

Jai Guru !! Jai Shriram !!

*Rajesh Balkrushna  
Domale*

**Rajesh Balkrushnaji Domale**

English Translator of the book

Gurukul Ashramshala Udaasa The. Umred Dist. Nagpur

## Short Introduction of **Rashtrasant Tukadoji Maharaj**

Venerable Rashtrasant Tukadoji Maharaj was born on 30/04/1909 Friday on "Vaishakha Sudhha Navami" at Yawli, a small village in Amravati District in the state of Maharashtra. This child was born in a small hut and in a huge storm. Brahmanishth Haribuva of village Akot and Saint Shri. Gulabrao Maharaj of Madhan completed his naming ceremony. At that time he was named as "Manikdev", but later he became popular everywhere with the name of "Tukdya". Shri (Bandoji) Namdev Ganeshpant Ingale Thakur Brahmhatt was his father and Manjuladevi was his mother. Mother Manjula was the daughter of Tukarambuva Wankhede of village Warkhed. A Self-respecting father used to sew and mother used to do the household works for a living. Manikdev had become contemplative after suffering many hardships due to the poor condition of the house. Instead of going to school, he would roam around in the forest and to the river. But he passed the exam. Meditation in solitude and poetry, story, kirtan in public at the other times was his hobby! As a child he fearlessly learned many arts like swimming, horse-riding, wrestling, exercise and later singing, khanjari, yogas and ektari (one stringed instrument). It was the time for Manik to leave home with his mother in his childhood and he spent his days in the company of Nathpanthi Videhi Sant Shri Samarth Aadakoji Maharaj of Warkhed. He considered sant Aadkoji Maharaj as his guru and on his orders, he himself started to compose poetries, bhajans and also started the singing. As decided in the year 1921, after completing hundred years of his age, sant Aadakoji Maharaj passed away on his birthday.

Manik could not tolerate the loss of Guru, but for his mother's wish he completed his primary education in school and then reached Pandharpur with disturbed mind for further search. He cherished the ideal of service to the parents of devotee "Pundlik" and came back to his hometown Yawli. And helped his mother by doing the work of sewing. But finally, due to his devotion to God in 1925, he sold his sewing machine and donated the money to charity and left for the forest of Ramtek .While meditating there, he met an unknown Mahayogi. He taught "Hatyog" (A system of spiritual Sadhana of hard physical exercise and breathing control) to

Manik there. Later, he became "Vishwayogi" (Universal Yogi) after doing rigorous sadhana in the company of animals in the dense forest of Gondoda, Tadoba, Ramdighi etc. in Chimur area. In the tribal community, everyone called him "Devbaba". Some of the selfish people gave him poison, but he digested it with the power of Yoga! After digesting the poison himself, he gave the nectar of bliss (Aanandamrut Granth) to the world. Later, Manikdev became popular everywhere as Sant Tukadoji Maharaj and in 1929, Maharaj's first Hindi "Bhajnavali" (A collection of devotional songs) was published. Visiting many pilgrimages like Kashi, Prayagraj, Haridwar and meeting many saints like Dadaji Dhuniwale, Tukadoji Maharaj observed the society in all directions and at the beginning, he started teaching the society through Bhajans, Bhagvat saptah, Knowledge and discussion! Maharaj put the concept of global leader "Shri Gurudev" as a public foundation for everyone to interlace devotee, educated, uneducated, family men, ascetics as well as all the religions, creeds, parties and sects of the country on same string. Young in age, simple in appearance, intense spirituality, skilled in riding a horse, a cart, bicycle as well as in driving a motor and fond of playing a drum, conch (shankh), khanjiri, Ektari (a stringed instrument), Sant Tukadoji Maharaj created an extraordinary wave of consciousness in the masses by composing and singing wonderful hymns (Bhajans). In 1933, the first chaturmas of Chimur witnessed an extraordinary management of Tukadoji Maharaj. In 1935, he performed the great "Mahayadnya" of Salbardi. It was a unique Mahayadnya, "Neither was, nor will be". (Such a great Mahayadnya was performed neither in a past nor will be performed in future). It was from there that a real majesty of Maharaj was experienced by India. Along with tea and smoking, khadidhari Maharaj gave sacrifice of irregularities and rejuvenated himself (Body transformation). In the same year, he started a disciplined organization by setting up "Shri Gurudev Aarti Mandal" in Gurukunj, Mojhari to motivate the society.

Some hateful devotees poisoned Gandhiji's ears about Tukadoji Maharaj. They told him unkind and mean things about him. In 1936, Mahatma Gandhi called Maharaj to visit him. But because of being attracted by the personality of Maharaj, he kept Maharaj at Sevagram for a month. Mesmerized by Maharaj's bhajan "Kismat se

Ram mila jinko", Mahatmaji's never-ending silence broke out! For the training of the youth, Maharaj took Chaturmas (holy period of four months in Hindu religion) classes in many places. He went to many NGOs and challenged the youths by singing the bhajan "Jag utho Balveero, ab tumhari baari hai". In 1941, he took a separate "Rashtradharm Education Class" to encourage the youths. In this way, Tukadoji Maharaj who initiated nationalism to thousands of people through his effective bhajans, speeches, added a unique colour to the freedom struggle of 1942! The Bhajan "Zaadzadule shashtra banenge, bhakt banegi sena, patthhar sare bam banenge, naav lagegi kinare" was demonstrated in the Chimur-Aashthi revolution which became the first revolution in Indian freedom struggle! Due to this revolution, British kept Maharaj in the prisons of Nagpur and Raipur for the period of four months and later, also banned him from entering Chandrapur and Wardha districts.

As soon as Maharaj came out of the prison, he created a new life among the people by starting nation-wide "Vishwashanti Naamsaptah" (seven-day spiritual event for global peace). In the same year, in 1943, Maharaj started the magazine "Shri Gurudev" to impart the teachings of "Sarvdharm Sambhav" (All religions are equal). By organizing the community prayers and other rules in Akola-chaturmas, he created hundreds of preachers and revived all aartimandal branches under the name of "Shri Gurudev Seva Mandal". Along with propaganda training, Maharaj carried out the industry classes, exercise classes, Ayurvedic classes, women empowerment classes, Ramdhun, community prayers, panchmahotsava (a celebration of five great festivals), yatrashudhhi (travel cleanse) ban on sacrifices, eradication of addictions, cow protection, marriage reformations, communal food, wrestling competitions, bhajan competitions etc. in every village very effectively. By opening village -level-center, taluka-district-province offices, a competent network of preachers was created!

In the year of 1945, Maharaj organized the "All Maharashtra Physical Education Council" in Nagpur and did very hard work for the organization! In 1946, he raised the wave of temple entry from the temple of Warkhed. It allowed many Mahars, Dalits, Harijans to enter the temples. In order to transform the independence gained in 1947 to self-government, Maharaj carried out a large number of

programs such as sewasaptah (service week), cleanliness week, self-reliance week, Navnirman Saptah (Village reconstruction week), National Integration week, Labour donation Yadya, public awareness samaydan Yadya, National religion awareness, prachar yatra (awareness campaign tour), Gram Nirman parva (village development festival) etc. After Mahatma Gandhi's death, the attention of all the national leaders turned towards Maharaj particularly.

This "Rashtrasant" was called by the leaders of Delhi in the gathering of domestic and foreign peace envoys in Sevagram in 1948 and from there his sphere(area) of activities expanded all over India. Hundreds of meetings like Maharashtrian vyapari sammelan, All India Rashtrabhasha Prachar Sammelan, social service gathering, Vidarbha Sahitya sammelan, All India Nashabandi sammelan, Harijan sammelan, Bharat Sevak Samaj Sammelan were popularized by Maharaj at that time with his effective guidance! The Vedant Parishad in Punjab, Maharashtra Mudran Parishad in Nagpur, Mahagai Parishad in Amravati and in fact, the Tamasha Parishad in Gondia also shone with his Tribal training, village assistant training, leprosy prevention, midwifery, all India Ayurved Mahasammelan, Sikh Sammelan, Veershaiva Sammelan & festivals of Parsi. Hundreds of social, literary, educational, religious meetings of various levels etc. were successfully conducted by Maharaj with his influence and characteristic guidance! On the occasion of Gandhi Memorial Day, a huge legislative festival created an unprecedented wave of innovation in the society which stunned even the Union Ministers of India! On the border of the Nizam State, the classes were conducted and armed revolution was carried out in villages to resist the Razakaras. In 1948, Maharaj gave relief to the Delhi Refugee Camp. In Pandharpur, Maharaj organized the "Sant sammelan" which was indeed a very difficult job and showed the hard work of building "Bharat Sadhu Samaj" (All India Sadhu Society) at all India level. Maharaj remained the president of Mahamandaleshwar for three consecutive years. The Maharaj who held the Sarvdharm Parishad in Gujarat and Mumbai received an invitation from America for the "World Religion Conference" in 1952. But in 1955, accepting Japan's invitation, he stunned the World Religion and World Peace Conferences there. Maharaj was

appointed as an advisor to the committee of eighteen countries. After that, invitations from the countries like Vietnam were constantly coming to Maharaj, but Maharaj had a lot of work to do in India!

Maharaj ran for help in every crisis like Pune deluge, Vidarbha flood, Nagpur's Hindu-Muslim riots, Koyna earthquake etc. He inspired the soldiers during "1962 China-Indian war" on India's northern border through his Bhajan "Aao Chiniyo maidan me, dekho hind ka haath".

For this purpose, maharaj cooperated with the government by collecting defence fund in the form of money, gold, silver etc. from the villages and encouraged the military school. By giving a turning point to the peace-meeting of Sewagram, Maharaj infused heroism (The glory of valor) in Assam and everywhere in the country. During the 1965's Pakistani invasion on India, he toured the Lahore border and emboldened the army. He poured life into the schemes of government such as social education, family planning, de-addiction etc. Maharaj gave his strength to all the good work of Sane Guruji's temple entry fight, Vinobaji's Bhoodan Yadnya (Land gift Movement), Nandaji's Bharat Sewak Samaj and Pandit Jawaharlal Nehruji's "National Integration Committee". During this Bhoodan movement due to the cooperation of Tukadoji Maharaj Vinobaji got eleven thousand acres of land in eleven days!

The temples in ten villages every day were opened for Harijans due to the efforts of Maharaj. Even in the time of 103 degree fever, he completed his tour of 1500 miles distance with singing the bhajans for people on the way. He idealized 100 villages in the memory of Gandhiji and inspired thousands of villagers to perform sacrifice in Samaydan Yadnya (time donation sacrifice) held on the occasion of Buddha Jayanti and dedicated crores of hours to Lord Buddha. Instead of celebrating his own birthday, he performed "Sutrayadnya" (thread spinning project) of five hundred spinning wheels (Charkhas) in front of the President of India as "Gram Jayanti Din" (Village foundation day). Being constantly busy with work, Maharaj wrote and published about 50 Hindi-Marathi prose books and poetries during the travelling.

By playing the khanjiri from the street to the national capital Delhi, from the broken hut to the President's home (Rashtrapati Bhavan), Maharaj shouted in front of the national leaders and gave

indirect instructions to the government by singing "Bigad gayi shasan ki riti". In Vishwa Hindu Parishad's huge gathering in Nashik and Prayagraj, Maharaj won the hearts of all Mahamandaleshwars, Shankaracharyas and Mahants. After seeing the great works of Tukadoji Maharaj, the then President of India Dr. Rajendra Prasad conferred the title of "Rashtrasant" on him!

Thousands of veterans from various fields like Mahatma Gandhiji, Sant Gadgebaba, Jayprakash Narayana, Yogiraj Sitaramdas Swami, Mahamana Malviya, Lal Bahadur Shastri, Pandit Jawaharlal Nehru, President Dr. Rajendra Prasadji, Dr. Sarwapalli Radhakrishnan, Dr. C. D. Deshmukh, Shikshan Maharshi Dr. Panjabrao Deshmukh, Dr. Hedgewarji, Acharya Kriplani, Acharya Dr. Aaryanaykam, Bhai Dange, S.V. Kirloskar, Pandit Satvalekar, Padmashri Khandekar, Acharya Atre, Shahu Modak, Mahamandaleshwar Jayendrapuruji have freely sung the glory of Maharaj! The comprehensive and coordinated work which Rashtrasant set up by combining spirituality and nationalism in a short period of time is incomparable!

In 1968, Maharaj continuously toured for "Rashtradharm Janjagriti" (National duty awareness) despite his body not supporting him and suffering from extreme pain! At Ujjayini, he held a worker's meeting, held a marathon camp of representatives of 16 states at Gurukunj and completed the "Gandhi Geetanjali" Bhajanawali. On the Aashadhi of that year, he performed his last bhajan in front of Pandharpur's Lord Vitthhal (Indian deity, a form of Lord Krishna) and placed the khanjira at Vitthhala's feet for good! After that, Maharaj's health deteriorated more and more. Even from his sickbed, Maharaj wrote an article giving a special message to the nation and broadcast "Aart Sandesh" (devotional message from inner Soul) on air for Gurudev devotees!

Lakhs of pilgrims from various walks of life gathered at the "Gurukunj" for the last darshan of Maharaj. Millions of people were fervently praying for him! Maharaj motivated the activists to build hospitals in intermediate places like Nagpur so that the cancer patients could get services. Maharaj took his final rest with a final press conference and interfaith prayers. It was Ashwin Vadya Panchami, Friday, date 11/10/1968 at 4:58 p.m. when Maharaj's body rested forever!

## Introduction

### **Karmayogi Saint Supreme Reverend (Parampujya) Tukaramdada Gitacharya**

Pujya Shri Gitacharya Tukaramdada was born on Gita Jayanti, on 9 December 1914 at Kurha (De), Chandur Bazaar Amravati. His mother's name was sau.Yamunabai and Father's name was Gangaramji Bhuskade. Right from the childhood, he was fond of reading the saint literature. During his student life, he got the first rank in foot race, Lathi-Kathi ,Gadgafari game! He passed the higher matriculation examination with proficiency in Sanskrit and English subjects. Dada received a gold medal for reciting all the eighteen chapters of Bhagavad Gita without a mistake! At the age of 21, he studied meditation and yogas for seven years in the basement of his house.

In the Chaturmas of 1938, Tukadoji Maharaj appointed Tukaramdada as "Geeta Master". Dada did many works for the salvation of Dalits, mahars and to eradicate caste discrimination. Risking his own life, he banned the evil practices of sacrifice in many places! He was arrested and sent to Amravati prison for resisting the unjust beating of Gangaram Mahar in the village. There, Dada happily did many tasks like grinding the mill, pulling telghaani, feeding the violent and intoxicated bull, working in jail garden, carrying the hanged corpse on shoulders to the cremation ground! Later, in the same prison, Loksabha Speaker Shri M. Bhaktvatslam and former President of India Shri V. V. Giri were taught pranayama and Geetapath by venerable Tukaramdada.

Dada created 40,000 branches of sevamandal by taking various camps, conferences and classes and walking 28-30 miles everyday only on jaggery and groundnuts! That is why Maharaj appointed Dada as a minister of publicity. In 1951, Dada was elected as "Sarvadhikari" ( Sovereign authority) of Gurukunj! For the publicity of Sevamandal, along with Maharaj, Dada was present in Bihar, Gujarat as well as in Bhoodan Movement of India. On the suggestion of the then President of India Dr. Rajendra Prasad, dada participated in 5 th "Global Peace Conferences" held in Simizyu in Japan as a bilingual (Translator) of Maharaj and worked as an executive there!

That's why, Maharaj gave Tukaramdada the task of contacting Gurudev Sevamandal and other non-governmental organisations all over India for five years from 1960 to 1965 as a national and international party official. Dada was the executive member of Jayprakashji Narayana's trust "AVARD". He had a close relationship

with Guljarilalji Nanda. Dada got the opportunity to meet the chief ministers of all the states due to the first class pass of Indian Railway. Venerable Tukaramdada translated the books of Maharaj (Suvichar Smarani, Gitaprasad, Yugprabhat etc.) in English and then printed. Under the Aadarsh Gram Nirman Yojna (Ideal village scheme), Dada gave education to many villages on the subjects of Panchayati Raj, Cooperative Societies, Five year plan, Philosophy of Sevamandal, Ideal village structure, cooperation, Khadi village industries, small village enterprises, village health, spirituality etc. Dada used to eat in an earthen pot and used to take simple and spice-free food. In 1965, venerable Maharaj freed himself and Dada from the work of organisation! A board of directors was appointed there. Venerable Rashtrasant chose Adyal Tekdi in Brahmapuri Taluka of Chandrapur District for the meditation and yoga of Tukaramdada. On 16 February 1967, after Maharaj inaugurated "Dhyan Yoga Mandir" (Meditation & yoga temple), thousands of workers from the neighbouring villages joined hands in donating cement, iron, sand, bullock carts, ballasts, bricks, cooperation in construction, masons, construction plan of temple etc. were all done through the labour donation.

In the evening of 30 th July 1967, on Gurupurnima, Maharaj seated Venerable Dada in Dhyan Yoga Temple for twelve years of noble silence. On Monday, Dada would give satsang on Gramgeeta and discuss the work plan. Here, on a sheet, on 11 December 1967, Venerable Rashtrasant Tukadoji Maharaj, in his own handwriting wrote down, "I have released Tukaramdada from the Election board as I have given him an independent work."

Dada donated his own farm land to the central office of Gurudev Sevamandal and donated the land of his own house in the village to build a community prayer temple. Tukaramdada didn't keep any estate or property in his name. "Tan Diya, Man diya aur jo bach gaya Dhan diya...." Was his real life work! For the construction of Satsang Bhavan, thousands of people worked through labour donation without money or wages and completed 4800 feet slab in just four hours. People were working voluntarily as mason, carpenter, blacksmith, stone-breakers etc. only with the inspiration of Satsang without any government grant, receipt book, subscription, President and secretary. In his last illness in Bombay Hospital on August 8, 1968, on the day of Rakshabandhan, Rashtrasant Tukadoji Maharaj tied rakhi on the wrist of Dada saying, "Dada, you have spent life cultivating the philosophy of Gurudev Seva Mandal. I am tying this rakhi to you to protect the philosophy of Sevamandal."

In 1973, when the forest minister Madhukarrao Chaudhari came to visit pujanya Dada, he asked him about the livelihood of all. Seeing that the people here live on fruits and tubers, he immediately gave 40 acres of land to 40 people. Later on, Dada gradually started experiments on Adyal Tekdi like cow-protection, spiritual Gurukul, thread spinning, weaving, yoga and naturopathy treatment centre, hand-made paper production, Mahilashram (Women's ashram), Panch mahotsav etc. in order to establish "Village Self-reliance".

After the age of 50, Shri. Lakshmandada Narkhede devoted his life to Dada for the work and service of Sevamandal. In 1979, he bought 3-acres of farm and brought the concept of "Gramgeeta Vishwavidyapith" (Gramgeeta University) into the truth in order to bring forth his works and thoughts independently in Gurukunj on the death anniversary of Maharaj. Like Adyal Tekdi, all the works were completed through people's help and labour donation! The inauguration of this University took place at the auspicious hands of the then Chief Minister of Madhya Pradesh Shri. Digvijay Singh, in Dada's presence along with thousands of activists of Sevamandal! At that time, Padmashree Anna Hajare, Former Minister of Maharashtra Shivajirao Moghe, Anil Deshmukh were also present.

Pujanya Dada printed Sarth Aanandamrut, Gramgeeta, Saarth Gramgeeta from Adyal Tekdi, translated them into English, Urdu, Sanskrit, Hindi and published them on neither profit nor loss basis. Dada adopted drugless treatment as a natural therapy and worked for the publicity of native naturopathy therapy. Dada attended many camps and national conferences. He propagated toilets and urinaries in order to produce natural fertilizers.

At the age of 75, on December 9 th 1989, Dada publicly handed over the responsibility of the philosophy of Gurudev Seva Mandal to his successor Shri. Lakshmanbhau Narkhede in front of the then President Shri. Madhukarrao Chaudhary at the Amrit Mahotsav and announced the name of Dr. Navlaji Mule as the president of Bhoo-Vaikunth Adyal Tekdi. According to the article 40 of Indian Constitution, Venerable Dada started many experiments like organized Panchayat, Gramsabha (Village assembly), ban on alcohol in every village from 1993's Gram Swarajya (Village Self-Rule) Training classes. Axe ban, grazing ban, sterilization, ban on drugs, ban on alcohol, labour donation and soil conservation watershed programs were implemented in many villages. Gitacharya Tukaramdada was a member of an Ideal village resolution committee (Aadarsh Gaon Sankalp Samiti) of the government of Maharashtra from the very beginning. When Anna Hazare was on hunger strike in Mumbai, Dada

broke Anna's hunger strike by giving him the lemon water!

Tukaramdada inaugurated village Republic inscriptions in many villages at the hands of Dr. B. D. Sharmaji, Commissioner of Government of India. In 1991, after holding the Gramasabha in village Chorti and establishing rights over water, forest and land in the village, the police action was taken by the forest department. Resolution for ban on grazing, family planning, ban on hand furnace, roads in village, percolation ponds, village protection forces and justice committees were passed in the village assembly (Gram Sabha). After this, many experiments like Gurukul, Sport board, cultural board, cattle improvement, grain fund, village fund were established in the village through Gramsabha (Village Assembly). After learning all this from Tukaramdada, the then Village Development Minister of Maharashtra Respected R. R. Patil established "Mahatma Gandhi Tantamukti Samiti" in the state of Maharashtra. To destroy this movement of gramsabha, the government officials sent forty-one people into the prison. Due to Dada's efforts, all 41 people were proved innocent and released from the jail. In Lakhapur village, charges were filed against the President and other eleven people in gramsabha- related case, but eventually, the villagers won and all eleven people were acquitted by the court!

In 1998, on the suggestion of Dr. Brahmadev Sharmaji, the then Chief Minister of Madhya Pradesh Shri. Digvijay Singh personally came by helicopter to see the experiments undertaken by Adyal Tekdi. After inspecting all the sections of the hill, village Chorti and Lakhapur, he discussed with Dada on many public-related issues. After going back to his state, he printed 55 thousands Hindi Gramgeeta and gave them to 55 thousands Gram Panchayats in Madhya Pradesh! A task force committee was formed under the guidance of Dada with a view to giving full authority to the Gramsabha. Here, in Maharashtra, Deputy Chief Minister R. R. Patil has also established a task force committee for Maharashtra for this work and Venerable Tukaramdada and Dr. Brahmadev Sharma were appointed to the committee! In Maharashtra too, the highest authority was conferred on the Gramsabha as per the constitution.

The President of Shri Sant Gajanan Maharaj Sansthan, Shegaon, Bhausaheb Shri. Shivshankarbhau Patil along with Shri. Raosaheb Shinde, Chairman of Rayat Shikshan Sanstha visited the village Chorti and Lakhapur to see the experiments of Dada! With the financial support of Shri Gajanan Maharaj Sansthan, Shegaon and the labour donation of the villagers, a grand community prayer temple (Gram Sabha Bhavan) (Village assembly hall) was built in the village. On

April 23, 1999 Village Republic was announced in the presence of Pujyaniy Dada and Dr. Brahmadev Sharma. In many different villages such as Madnapur, Gondoda, Sonegaon, Vihirgaon, Keslabodi, Dasoda, Mhasli, village assembly and village protection forces were formed and village republics were established by burying the inscriptions.

In the year of 2000, two acres of land was purchased in Pandharpur and a grand Gramgeeta Sakriy Darshan Mandir (Gramgeeta temple for active divine darshan) was built there. In the auspicious presence of Madhya Pradesh Chief Minister Digvijayji Singh and Maharashtra Chief Minister Vilasraoji Deshmukh, stone laying foundation ceremony was carried out under the guidance of Pujyaniy Tukaramdada.

In 2001, in the village Gavrala in district Bhandara, the criminal cases were filed against some major activists regarding the village republic matter. All the three activists were jailed for three days. But finally, the Gramsabha (Village Assembly) won in the court. In 2002, the factory of alcohol which was 10-12 kilometres away from Mozari, came under the limits of Kekatpur village and was constructed by spending rupees 97 crores was closed down by collecting gramsabha resolutions of many villages and by making applications to the Collector and warning him.

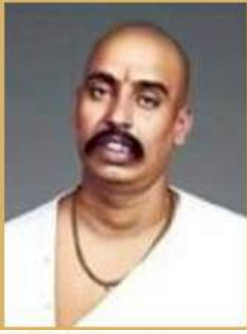
In 2004, in the village Lonara in Wardha district, the Forest Department cut teak wood without taking permission of Gramsabha. The angry villagers collected the woods and kept them in depot prepared out of the village. As a result, the government did not get the woods. In 2005, when Gramsabha confiscated the trees felled by the forest department in village Bellarpar and prepared a depot in the village, ten people were imprisoned in Central Jail of Nagpur. After five years, the Bellarpar Gramsabha finally won!

In 2005, due to pujyaniy Dada's efforts, the movement was successful and University of Nagpur got the name "Rashtrasant Tukadoji Maharaj Nagpur University". To give faith to the innocent tribals who were the victims of Naxalist violence, Pujyaniy Gitacharya Shri.Tukaramdada was made the chief guide of Professor Suresh Dwadshiwar's 2006's "Lok Yatra" (Public March).

On 27 May of 2006, Pujyaniy Tukaramdada was taken to Pune (Saswad) for rest while the summer exercise and rites camp was going on in Adyal Tekdi. Later, as per his the then driver, on 8 June 2006 around 9 pm , Pujyaniy Dada merged into infinity. (Passed away). On 10 June 2006, at 4:50 pm on Saturday, Karmashri Shri. Shivshankarbhau Patil performed his funeral ceremony at Bhoo-Vaikunth Adyal Tekdi in the presence of lakhs of Gurudev devotees.

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## CHAPTER 1

# Realization of God (Dev Darshan)

**Expanse of God** - I bow down to "Brahmand-nayaka", the universal leader who is one but appears many, circulating in all molecules. The temple, the idol, the priest, the flowers, the gods and goddesses, the devotee, the guru and disciple are all you! One who will go to his

own self, will experience this imperishable essence! His bliss and woes, birth and death will be destroyed forever and due to this state of conformity his every action will result into the worship of God! Your 'darshan' (sacred viewing) will open the door to vast knowledge and therefore the feeling of alienation will be destroyed and cosmic feeling will take birth.

**The Glory of God's knowledge** - Ignorance, Selfishness, hatred, greed and pride have left us ignorant. Just as foxes flee from tigers and darkness from sunshine, our all faults and impurities will also disappear by your knowledge and darshan. And just as the mind is calmed by the cool rays of the moon, all the curses will also disappear. Ignorance is the root of all impurities, disharmony and non-attainment of god! Like a mirage despite being close to you, we were distant from you only due to the obsession with mortal impermanence! Satisfy us with your knowledge as the rain satisfies the thirsty animals.

**Seeker's curiosity** - As the thirsty animals are quenched by river and the sprout by cool rain, a calf by cow and a baby by mother, so take us closer and satisfy us with your resourceful grace. In this way, the creature realizes the knowledge of god by finding the path! It is not possible to have a devotion to you unless your omnipresence, knowledge and selflessness come into us. Grant us great vision and centuries of life for the universal service on this earth.

**Inspiration of Gramgeeta** - While sitting on the bank of Chandrabhaga, at the holy place Pandharpur, I was inspired to write Gramgeeta instead of worrying about the world. From individual to family, society, village, country, world to universe. This is the

sequence of human development in the world. Its first element is individual and for his upliftment, all-round ideal village is needed!

**Village is the foundation of nation** - A village is the map of the world and the country is tested by its village! Being the basic unit of the world, the destruction of village lies in destruction of the future of the country. Therefore, our village is a temple, villagers are deities and service to villagers is a true worship and that is why the "Gramgeeta" is created. After meditation and worship of Pandhariraja and contemplation of sadhus and saints, Tukadoji Maharaj started writing the scripture for village development. This literature is created to destroy the narrow-mindedness of village people and caste, religion, creed, party based disparity and divisiveness. Similarly, without improving our village through village service, forest pilgrimage and theology have no meaning!

**Definition of God** - There is an actual history that god is simple, non-believer in caste and art and hungry for love! Many delusional ideas that the people have about god are only for their selfishness. So will the work not be possible without taking the name of god? This makes people lazy and submissive. God is the best ideal of man being dutiful, founder of justice, pioneer of revolution and superhuman. To achieve his spontaneity, the qualities of all the gods are enumerated here.

**Atheist and Non-atheist** - To fulfill the karmas by listening to the words of great men and deities means to seek their blessings. Only such a dutiless, superstitious and blindly devout person who speaks in vain about the saints is not a believer! Even an atheist who does not believe in God but strives for everyone's happiness is acceptable to us. An atheist who believes that his property, children and power of duty are not only for personal selfish pleasure and believes that his body, speech, intellect and life are the wealth of village community, is very dear to us!

**The means to achieve the ultimate goal** - The mediation of God has been taken here only to create the community spirit! All the means to attain the ultimate goal of eternal peace and self-realization are mentioned here. Let us elevate our village by remembering the great work of ideal, service figure, sages, saints and gentlemen who believe that people are God.



## CHAPTER 2

### Study of religion (Dharmadhyayan)

**Cause of creation of religion** - God has created the Universe and designed the religion for the welfare of entire mankind! Religion is a practice of equanimity of the universal family where all are well-off and contented. Religion is an act of duty that gives happiness and justice to all others by attaining worldly advancement. Religion is to achieve one's worldly development and self-satisfaction without betraying and suffering anyone.

**Who is Religious?** - One who gets along with all without power and wealth, One who stays healthy without a physician, a lawyer who deals with justice without a judge and one whose mistake is resolved without a sword is a true religious! Apart from this, outward show of extravagant clothes etc. is not religion. Religion is the structure created for the progress from the individual to the universe. On the contrary, treason means lawlessness. Sacrifice, non-violence, truth, celibacy, hard work, mutual love, conformity, renunciation and vision of all happiness are the main characteristics of religion. In this sense, religion is the tool for the development of everyone's senses, intellect and soul!

**Beginning of celibacy (Bramhacharya)** - In order to attain universal knowledge and sanctify the human being who came from animal birth traditions and to make him a god, the ancestors imagined the human life for a hundred years and created a good and ideal ashram system for that. Brahmacharyashram, being the root of all ashrams starts from the conception before birth. At the time of pregnancy, the parents should be virtuous for proper sanskar as well as giving up vices, obscene language and sights, make-up and dances, addictions, unwholesome food and dirty thoughts as well. Contemplation and reading of good thoughts and reading of holy books, good and righteous diet and righteous life is the beginning of celibacy "Brahmacharya" (celibasy).

**Education of Brahmacharyashrama** - After birth, the child should be kept away from all unrighteous things and habits and should be taught good rituals, studies, virtuous deeds, evening bath and meditation. When the child is about age of 8, he should be taken

away from the parents for his education and sent to a vanprasthi (person in the stage of renunciation) Guru in Gurukula. Instead of salty, sour, pungent, spicy, piquant, fried food, he should be given pure, fresh, natural, virtuous food. Ideal routine, three time's meditation, prayer, contemplation of great men, Surya Namaskar, mountain climbing should be practiced on him.

**Virtuous conduct** - The habits of being fond, hair-oil, combing, looking always in the mirror, addiction of drug consumption, wearing fancy dress, habits of drinking tea and chewing pan-tobacco, habit of smoking, watching drama and cinema, make-up poetries, marriage and obscenity, all these things should be given up! With growing age of children, they should be educated for giving up an association of woman and following self-duty, charity, brotherly love, ideal routine, good character, exercise and discipline.

**Celibacy means** - All kinds of glow, conduct like Brahma and protection of semen mean Brahmacharya. All Riddhi-Siddhi (divine achievements & prosperity), success-glow, glow-brilliance is gained only by Brahmacharya! Without it, man will be sick, weak and poor. After one month of daily food, with great efforts, juice, blood, flesh, fat, bone and marrow are formed and finally one and half tens grams of semen are produced in a person. The fall of Brahmacharya results into the loss of one month's earning in a moment. Such a great loss takes place when our Brahmacharya falls.

**A prosperous nation due to Brahmacharya** - The nation will be bright with the teaching of a self-experienced guru. Due to the happy and healthy household life of a celibate person, the village and the nation will be ideal, prosperous and strong. Except for the age of difference, the same applies to girls. Many such celibate women and their independent ashrams are already famous in India. As long as this ashram system and education-system were functioning in the society, the country was stronger. Later, addictions and love-affairs increased and all the society collapsed. Need of centres for education and good moral values - But later society collapsed due to arbitrariness, addiction, lust and obscenity. Therefore, establish an ashram in your village that provides such rituals and teaches good moral values to your future generation. Although this thing is very difficult in today's world of sensual pleasure, people of good heart must make the necessary efforts for their village and nation.



## CHAPTER 3

### Ashram Religion (Ashram Dharma)

#### **From the celibacy to the stage of family life -**

Till twenty four years of age, keep celibacy, follow the moral behaviour and run the family by carrying out good household duties as required. Indulging in lust and sensual pleasures at a young age means that his future, family life, family, children all will be distorted. That is why Brahmacharya is necessary. It is necessary to practice celibacy even in the state of family life for self-salvation, world of happiness and wealth of celibacy. Celibacy without marriage is very difficult, terrible and a real battle with nature. But one who has self-restraint and is devoted to the service of human being is not bound by marriage.

**Definition of family life** - Youth should be taught the religion of family life and rules at an appropriate age and his marriage ceremony should be planned naturally. After an education, now the responsibilities and duties towards the village and nation, maintenance and protection of society, village and nation is "Grihasthashram" family life. One should lead an ideal world by following monogamy, not allowing the attitude of other women to rise. The family men who indulge in sensual pleasures only for the purpose of procreation & observe celibacy at other times are great ascetics! Marriage is not meant to become a slave of sensual pleasure but its purpose is to get a suitable partner for life.

**Purpose of Household life** - An accompaniment of wife to have sensual pleasure and earning wealth to win attachment is the purpose of family life. You will be free from all the debts to your parents, gods and sages by creating ideal children who remember the universal deities, serve the poor and practice. "Three Time meditation". In any ashram dharma, the growing development of patience and renunciation is the main thing. Doing everything for one's son, enjoying happiness and not allowing injustice to servants and others is the true definition of family life. Saints and sadhus have glorified such 'Grihasthashram' household life. As soon as two or three sons are born, the sexual life of parents should come to end, otherwise there will be trouble ahead.

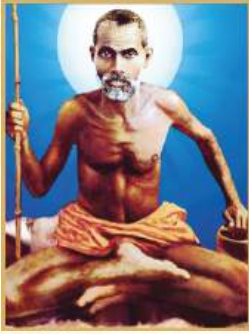
**Importance of Vanprasthaashrama (the spiritual stage of renunciation)** -

“As soon as the son grows up, becomes educated and responsible, the father's household duties should come to the end and he should be fully devoted to the society and the nation. Otherwise, he will have to suffer many hardships in life and his life will be considered as an animal like a donkey and horse. The best solution for salvation is to give up the idea of polygamy for getting a son and accepting other children in the society as your son. At one time, as most of the ascetics were celibate, salvation through "Putra Yoga" (having the son) was envisioned for the safety of "Samsara Path" (family tradition). But today, the time changed! This understanding is completely insane and there is no connection between the begetting of a son and one's salvation. Everyone is elevated or suffered by their sins and merits, not by their relationship.

**Salvation through the global family** - We have the history of many celibates, sadhus and saints that there is self-salvation even if there is no son! If one does not have a son, but if he considers all other sons in the society as his own and spends his money and life for them, he will be redeemed and get salvation. The family life is for accepting the whole universe as “one’s family”, apart from the personal home, is the true path of salvation. Therefore, one should entrust the responsibilities of family to the son or offer his wealth to the village if there is no son and should free himself for the service of nation and religion. Take your life-partner with you in this mission. And if you can't do this, then keep her with your son and leave.

**Duty of Vanprasthashrama** - One should enthruse his heart in good deeds to make the mind unattached by travelling all over the country. One should study spirituality and run various activities, ashrams and institutions for the helpless, blind, crippled, sick, orphans and old people. By breaking the bonds of family one should educate the children in village, open the Gurukul for the children to create their ideal character and nurture them! In this way, this Vanprasthashram system has been planned to mitigate the renunciation of worldly pleasure and desires.

**Meaning of life through steady wisdom** - By this, attitude will be permanently fixed in the soul ahead. "Sanyasi Ashram" is the practice of renunciation of life and body without attachment. In this way, acquiring the self-enjoyment with complete non-attachment, one will attain unceasing knowledge. The entire life of such a emancipated person will be completely worthwhile and he will be a guide and inspiration to give the same vision of life to others.



## CHAPTER 4

### Family and Altruism (Sansar Parmartha)

**Purpose of asceticism and salvation** - All these four ashrams were planned in the society for the purpose of "Sanyas" (Renunciation) and "Moksha" (Salvation), for the worldly transcendental upliftment of individuals and for meditation. One should study Brahmacharya in childhood, earn money in household life, achieve liberation from desire and lust in Vanprasthashrama and attain salvation at last. As soon as the son starts working, he should give up the family life for the means of service. Desire, lust, libido and attachment are the real causes of family bond and their transcendence means Sanyas and moksha (Renunciation and salvation).

**Conduct is better than external initiation** - But, since it all depends on attitude, one should immediately try to practice the principles of all the four ashrams in order to improve attitude without considering external initiation only as a helper. Do not try to become a burden on other by succumbing to momentary renunciation. Without duty, service, diligence and conduct, the pretense of external initiation is of no use. Rather, one should follow the essence of all the four ashrams and lead a happy life. Otherwise, if the conduct is not changed, the bond of family will fall again!

**Asceticism through Household life** (the stage in age between 25 to 50) - A family man also can achieve a great asceticism (vairagya) with self-sacrificing attitude. A true ascetic and sanyasi should be considered as a person who sacrifices himself for the service of all, abandoning the attitude of collection, greed and consumption. Rather than creating a nuisance in the village and society by taking "sanyas" at small age, everyone should take such asceticism in order and then make the society happier.

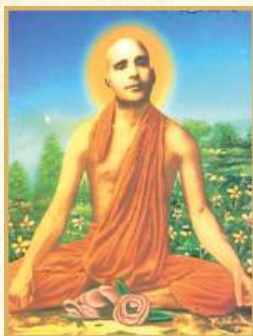
**Disgrace of village by fake monks** - As all these systems were disrupted, number of fake monks were created arbitrarily in the society to destroy the village. If one is naturally cultured and experience holder, he does not need the bondage of family. But this thing does not apply to all. Sadhus and saints have told the way of being immortal by doing good deeds with wife in one's family through proper production and earning money. There is no salvation (Moksha) without non-attachment.

**Coordination between family man and ascetic** - A family man who is attached only to the family and the ascetic wandering in the wilderness, both are of no use to the society and the nation. All the work of the society has been disrupted and the burden on the family man has increased due to the arbitrariness of household chores without proper knowledge. The Geeta gave the true knowledge of the welfare of all living beings but without understanding it, people went with the flow of tradition. This sadhu advises the family man to leave the world even if he breaks his bones while doing physical labour himself, joining sadhu-saints, rich-poor, feeding the hungry and helping them all.

**Gratitude for family men** - Public works, all kinds of taxes, fines, household duties, children, babies, everything from the ants to the universe, is based on family man. In this way, Grihasthashrama is the best and the welfare of all ashrams depends on it. He becomes the parents and nurtures the world. Instead of begging him for alms, one can get rid of his debt by imparting knowledge, education and culture to his children in their ashrams like Vishwamitra, Sandipani, Dronacharya. Abomination without reforming the village life and only asking for alms will lead to hell.

**Superiority of Grihasthashram** (stage of household life) - As far as the needs of the body and the body are concerned, at least until then, the Grihasthashram cannot be called a lie! Everyone has a job in this society, a householder for duty and a hermit for guidance in the direction of knowledge. Like this, no one's favour is due to anyone else, but all are superior in their own place. We have to decorate this world by sharing all the works equally by all, by educating the children through the ashram and by providing the financial support through the family men. Describing others as inferior is an insult to the Lord (God) and therefore, one should love everyone.

**Grihasthashrama** : A great pilgrimage - Rather than an arrogant ascetic, a woman of modest virtues is the best ever. Everyone should give respect to others with humility and hard-earned money should be spent judiciously without letting it go in vain! For this education, Katha-Kirtan and sermons should be arranged in villages. No doubt that "Grihasthashrama" (household life) is the best authority and is a vast repository of cooperation and is actually a great pilgrimage.



## CHAPTER 5

### System of Varnas (Varna Vyavastha)

**Purpose of four class system** - Grihasthashrama is the main ashram among all other ashramas and it is found in many variations according to the characteristics of each one. Some are calm, while some fierce, restless, concentrated. Each has a difficult attitude, nature, association and it is found that they collide with each other due to ignorance. All these are their natures according to their qualities and learned religious scholars have mainly divided them into four "Varnas" namely Rajas (active), Tamas (lethargic), Satvik (pure) and Mishra (mixed). By classifying them according to their merits, all were made complementary to each other for the social order.

**Four class system** - Based on it Kshatriyas provide protection, Vaishyas trade supplement, Brahmins impart knowledge and justice and Shudras serve all of them. The four class system was created like this. Together these four envisioned a great society. Although this system is based on natural merit difference over time, its principle of Karma got destroyed and various castes were created due to birth, due to class and due to occupation. By virtue of what one has, the caste system was to sustain the life, the society and the nation as well.

**Four class system corrupt** - Some wise people arranged for inborn ritual initiation and education and made it a tradition. But later, due to the power, greed and selfishness, the society was divided into pieces and the whole system got corrupted. The merchant defrauded the vaishyas by taking arbitrary interest profits. The protector of society Kshatriyas became addicted to honour, prestige and wealth and the Brahmin too who gave justice, became partner in charity, honour and prestige. Moving on, stick bearers were considered as Kshatriyas, thief traders as Vaishyas and the weakest of them became Shudras. And finally the troubles and strifes in Shudra's life resulted in pain and end of ideal life system.

Action (Karma) corrupt but superior by birth - Despite belonging to his own caste, he performs other extra duties and pretends to belong the same caste even if we are depraved. However the custom of being superior to others (because one's caste is superior

by birth) began. The height of arrogance and untouchability led to the downfall of the village and varnashrama (Class System). Highness is determined by Virtue and vice. So, it is not determined by caste, class and religion. The village will never be rebuilt by increasing the symptoms of slavery in such a negative way. But due to ignorance, the cleaner became low and the ruler became great. This is not justice but a sign of slavery. This thing will never lead to village development.

**Varna (Class) based on Merits** - Although all have all kinds of merits, the merit dominant in particular class, being a part of particular Karma whose heart is dedicated to that merit should determine its class and caste. Why should one not be a servant in a shoe shop instead of worshipping anyone's feet as a Brahmin?

Characters and duties of Brahmins - Brahmin should teach that we all compliment each other, no one is high and no one is low but everyone is equal. It is the primary duty of a Brahmin to suppress the evil that rises in the merits, create unity among all, teach the wisdom of equanimity, strive with body, mind and wealth for the sake of all with foresight. Being pure in heart, destroyer of sinful and wicked, non-violent, devoutly emancipated and loving are the signs of a Brahmin. To reconcile everyone, fulfilling the needs of the villagers, teaching them good moral values and ruling with justice are the duties of a Brahmin.

**Who is the Brahmin** - When the Brahmin fails to perform his duty, the whole village will become a spectacle of arbitrariness. A real Brahmin is one who improves the social system by performing the rules of yoga, renunciation, penance, chanting, religious austerity, spirituality and control on the senses as well. Brahmin is not a caste but a degree of greatness which anyone can attain by study and one's duty.

**Need of Preachers for Brahmin Principles** - The Brahmin is one who sees God everywhere all the time, who does not keep bad things in the village even if he dies. A real Brahmin is one who serves Kshatriyas, Vaishyas, Shudras and untouchables equally. Create such Brahminist preachers in every village. Only then, there will be peace and happiness everywhere in the village and society. Only those who practice the ashram principles of public education, justice protection, nurturing and labour donation will truly achieve this class system Varnashrama. Only this thought can beautify the village and elevate everyone in the village.



## CHAPTER 6

### Effect of Interrelationship (Sansarg Prabhav)

**The world, the cause of creation of Religion and the human perception** - It is for the fulfillment of the basic concept of unity from one to many and unity among many that God has given the man wisdom and for this purpose, He has created this world. It is the

natural perception of human being to carry on their traditions in the world by achieving self- development through the inspiration of various desires by sons, daughters, the disciples and the scriptures. After the study of interrelationship between the atoms in the cosmos, the neglect or isolation of the world by the human being would not be right. In this sense, religion is created for the upliftment of the society along with the individual. But the question is what to do for the improvement of the village so that the people will listen and turn to the right path. What should be done to achieve this, is a question today.

**Effect of Conduct** - Since man is an imitative creature, the worker should first attain service, character, attraction and purification in himself and then should achieve the work of "Gram Shuddhi" purification of village and "Samaj Shuddhi" (purification of society). A garden decorated with various fruits, flowers, waterfalls, butterflies and birds attracts and inspires a person. Like wise , your beautiful work resonates with others. Therefore, according to the behaviour of the head of family, the behaviour of other family members is determined.

**Effect of company**- A head of villagers started poultry and introduced the bloody games of chicken (The Hawk-Dove game) in his village and chicken markets started in all the villages. One person inspired the youth for physical fitness by opening the gym and school of exercise. Therefore, all the children in the village forgot about addictions, chicken markets and enjoyed fun of manly exercises like wrestling, drills, mallakhamb, sticks, spears, swords. In this way, another person fed the pair of bullocks in his house and gave the people an idea to compete with another pair of bullock. Thus, the new business of "Shankarapata" (Race of bullocks) started in the village by feeding them with fodder, bleeding them by piercing trumpets.

**Birth of a Tamasha in the village** - In this way, one person started a tamasha (Public sensual show) in the village. All the boys, girls and the old people in the village started to follow vulgar, obscene songs, vulgar gestures, speech, costumes and dance everywhere. Going forward, they spread it to other villages as well. The stories, kirtan and sermons of saints and sages disappeared in the village. The molestation of girls and their elopement with their partners slowly slowly took place instead of this. Thus, the beautiful games and physical exercises stopped and the whole village was spoiled (became a tamasha). Later on, due to the addiction of alcohol and increasing numbers of drunkards along with cursing, abuses, debauchery, adultery, larceny, being carnivores and disease reached the climax of the spectacle.

**A worker is the real life of village** - All the hard-earned money was lost in the children's habits of chewing tobacco and smoking cigarettes, their bad-temperedness, fights, court and trials and as a result, the children started to suffer starvation. The rich started rolling in sewer, beating each other and the entire village became a mess. Other imitated the spoiled main people in the village and the whole village got worse. Therefore, it is up to us creating an ideal in the village. The goodness of village depends on the behaviour of main people in the village. The main people will behave well or become selfish, so will be the village! As the village is a pure mirror, what you show will be seen and what you will do will be done! So, the behaviour of the entire village depends on the workers and the worker is the real life of the village. That's why we can create the effect of the ideal that we want. When bone-cage saint Vinoba Bhave raised the voice of Bhudan Yajna (Land gift movement), many people forgot their happiness and happily donated lands.

**Foresight of the worker is required** - If any new custom is not observed with foresight before it is introduced in the village, instead of being famous, the villagers will be ruined on the contrary. The heads of the village should be careful enough to reduce any addiction and nuisance wherever they enter. The heads of the village should accept the work that is good for village and destroy the work related to the irony of the village and they should not allow such bad people to enter the village. For this, the heads of the village should give understanding to the villagers and facilitate the best new work hobbies for the village. The entire village will automatically improve by following the examples of selfless workers who consider their village as their salvation!



## CHAPTER 7

### **Predominance of conduct** (Achar Prabalya)

**The corruption of village leaders** - The leaders reform the village. But what should be done when the leaders become corrupt and create confusion, the deity of justice does injustice, scholar makes strifes, the wise becomes fool, the family man becomes dishonest, teacher

abuses, a doctor gives poison, the leader takes help of the goons, mocks the people and troubles them, the arbitrary taunts and ridicules them. What to do in such circumstances? A gentleman asked this question.

**Village reforms through self-conduct** - For that, like the miscreants who spoil the people without leaving the village, we workers should also attract the people with some special behaviour like meditation, perception and ideal routine. To teach people, one should start from self-conduct. People also wait for them who come forward for this. Gravitation (Energy Force) comes to the truthful person and the power of his pure life moves with mere words.

**An ideal qualities of an activist** - For that the activist should have the culmination of all ideal qualities like complete control on the organs of senses, abstinence from accumulation, limited diet, sound sleep, glow on face, peace, cheerfulness, yogas, brain powers, cleverness, hard-working, self-reliance attitude and life full of justice. He should possess the ideal qualities like mercy, forgiveness, peace, humility, simplicity, uprightness, honesty, love and kindness. He should have an ideal attitude of dispassion, community spirit, impartiality, selflessness, life full of responsibility and a life free from rude behaviour, condemnation and admiration!

**Glory of kindness** - For that, you should keep the value of words and time and consider the happiness and sorrows of others as your own. Thus, the glorification of the works will increase and because of your righteous behaviour, people will treat you like a god and will do as you say. After thinking about this and taking initiatives, one should not retreat. By taking a testimony of soul for a public service, one should give up the shame and shyness for a true work. One should be satisfied with the task by starting the work with sweet voice and love!

**Speech Awareness**-Turning away from the works that bring happiness to all, is one of the misfortune in life. Instead of the rude and harsh speech, even the bitter words and angry tendencies of opponents should be answered with love, peace, smile and humility. Tolerating the increasing crowd of peoples' questions and doubts will increase public cooperation. The reformation of village should be started by handing over the responsibility of the next work to the close associate among them.

**The village reforms through self-improvements** - Since this path is very difficult and long-term, another easy, simple, straightforward and money-achievable way was asked by the listener. Maharaj says that leaving the village and thinking about improvement is a sign of madness and there is no other way except self-purification if one wants to improve his village. With power and law, people will only avoid. With just dry speech, people will be scattered all over the place after learning the art of speech. And with the lure of money, people will deceive you on the contrary. Therefore, the best solution is to improve the village along with self-education by doing village service.

**Destruction of the village by an educational fool** - The gentleman said, "What will my family benefit from such a difficult task? Why should only we die for this? Let it continues as it is. I came here to take your darshan and satisfy a little scientific interest. But you forced me to do the work straight." Maharaj says, "It is the selfish idiot reformers like you who have destroyed the entire village and you are the first to be beaten for this! Fools are better than you who listen and promise to try."

**Symbol of knowledge and a true scholar** - Everyone should save their village from such sly academics who turn devotees among the sadhus, religious among fools, learned among addicts and accumulate wealth without hard work. For this, first of all, everyone should make a search of such unmannerly talkative people and teach them a good lesson! As per Bhagvadgita, modesty, mercy and fearlessness are the true signs of knowledge and a creative worker who is good and useful to all beings is a true scholar. Realizing that one capable, responsible person is better than a million talkers, one should start the village work straight away with baskets of clay on his hands and head. Only with such good deeds, the village will become ideal.



## CHAPTER 8

### Preaching glory (Prachar Mahima)

**Influence of Wicked people** - In spite of our beautiful behaviour, the wicked influenced the people through temptations. No one listens because of easy tendencies of evils. Therefore, we requested the government to save the people through the penal law. Maharaj says that if one gives up worshipping the god and considers

the government as a god, he will have to worship the shoes of the officers! Although the words of saints are full of love and the words of government are harsh, the aim of both is the same.

**Propaganda is effective rather than the Law** - Because of the fear of fines or punishment, people behave well in the beginning, but later they commit a lot of wrong deeds and sinful acts as they wish. But with the inner transformation of saintly thoughts, they behave righteously till death. Through the ideal and lovely preaching of saints and sadhus, ideal routine, standard of living, sinlessness increased among the people. Some people are idealistic, some are intelligent, some are studious, some are curious whereas some people are selfish. There are some people in the society who do not reform without the fear of punishment and oppression. Therefore, the court, penal law, king and rules came into effect for them.

**Propaganda is better than the law** - Propaganda is very necessary to win the confidence of people. The experience of acting with self-confidence without penalty suppression is always greater! Power is limited to the body. The culture of propaganda rules the minds of people and makes village a pilgrimage itself. The rebels took the benefits of the law and the simple villagers remained the same! Many rulers like this have perished with their rule of time, but the reign of saintliness remains intact! Therefore, the propaganda is the best!

**Turning the village into heaven through propaganda** - If the penalty and punishment reformed the people, a number of prisons and criminals would not have increased. Propaganda will awaken the spirit of human and will make the world ideal. If a loving, humble, upright preacher builds a mass organisation without power, he will set his sight even on the heaven. Its best example is Lord Buddha who ruled the world non-violently without any weapon of destruction! Effective propaganda is the base of village reformations. Village improvement is impossible without such preachers and there is no other option. With the works of the preachers, the misery of the village will be destroyed and it will become a heaven.

**The Main characteristics of a preacher** - An artistic skill, conscience, job for filling stomach, defamation, selfishness, conspiracy, misbehaviour etc. are all propagandas and through them both failures and improvements are possible. Therefore, only a good preacher whose heart is pure and filled with good and true thoughts is necessary here. The main characteristics of a preacher are strength, modesty, truth, character, humility, uprightness, purity, non-violence, clear, fearless, hardworking and unattached to money. His conduct should have an ideal routine, dispassion, renunciation, awareness of situation, brightness of eyes, eloquence in speech and smile and happiness on the face forever. He should not be under influence of honour, pleasure, sorrows, inducement, indifference, land, wealth and power. If our preaching the truth becomes faster and more effective than the poisonous propoganda of opponents, the transformation will be easier!

**Sadhus and saints are the original preachers** - The culmination of a preacher is a real sadhu and who consider the whole universe as their home, who live for truth, who are absolute and indifferent to honour, wealth and position. Sadhus and saints (sages) are the real preachers of truth and falsehood. And their self-realization comes from "satsang". (Good accompaniment) Such preachers run in a direction faster than a vehicle.

**A Pracharak (Preacher) is a creator of innovation** - By swiftly speaking with serious patience, a good preacher transforms society into an ideal place! A good preacher has an effective influence on poor-rich, learned-illiterate, all sects, hymn-prayers, katha -kirtans, drama-ballads, entertainment-tamasha, art-industry, exercise, travel, festival, marriage -death, meeting, seminars, get-together, birth-anniversary, death-anniversary, hotel-market, shops-chowks. He has a good impact on the people in all these places like mothers and children, old and young. He exercises influence on all with various plans. A charismatic preacher who holds such a mass of people, is a true creator of innovation.

**A preacher is the main foundation of village development** - The village will be self-sufficient through such a preacher who is omniscient, always working, determined, strong-willed, powerful and always positive. The village of such a great preacher who fulfills all the shortcomings and fills the consciousness of gratification in the living world, will be a real "Pandhari" (abode of God)! Start campaigning to become a celebrity through such service bodies and village creation. Preacher is the main foundation of such village creation. And through that I (Maharaj) have become a servant of people and for this purpose, I have created the "Gramgeeta".



## CHAPTER 9

### Power of Service (Seva Samarthy)

**Importance of service** - One gentleman asked to suggest one another way for the development of village since it is very difficult to get an ideal preacher and carry out propaganda. Maharaj says that the service which can increase an intimacy by winning the hearts of people without the words can do a good work. There is no alternative to service even to maintain the determination of good moral values in individual by preaching of ideal teachings. A practical servant has more power and more influence than the dry preacher, orator, scholar and he is more effective to the people! Such selfless people strive for the village reformations and work hard to glorify the name of their nation without having any greed of name and fame. Such kind of service is as important in nation-building as an invisible stone in the foundation of building!

**Glory and limitation of service** - Enthralling by the power of service, people will offer everything and according to his words, all the works will be done easily and all his wishes and resolutions will be fulfilled. But the servant who does not consider this attainment as pleasure, will enjoy its glory till the end. Otherwise, all will be condemned! A servant who considers service as wealth with pure spirit, will become a real god and people will worship him. For people, the servant is better than rich and powerful!

**Service for attaining fame and merit** - Like saint Damaji, God also is always ready to help him. Fasting, pilgrimage, forest travel, charity, food donation, oblation (Immolation) etc. will not get fame without the spirit of service. Those who spend money in unnecessary places and consider the villagers as sinners will never get the virtue of service! The service that makes the village happy through physical efforts is the best service. Service that increases world pride is real wealth that does not end from birth to birth and will elevate life and village as well.

**This is not service** - Driving the fasted bullocks and men for self-interest, enjoying the feast at rich people's home who exploit poor, keeping women at home day and night, taking honour and pride by exploiting the villagers all day long, collecting money by plundering the village and becoming superior by building the temples, deceiving simple people to gain honour and prestige, fighting for this, enjoying

themselves by collecting money in the name of Dharmshala (Charitable Institutions), accumulating wealth by telling the stories, enjoying feast by organising Yajnas (sacred rituals) in the name of global peace, enjoying pleasure in the name of religion and charity, engaging in false business by selling corrupt things, organising spectacles (cheap public entertainments) by inviting prostitutes, extorting money by gathering beggars, travelling arbitrarily in the name of service, forcing others to get their service and exercising power by squeezing people. There are many types of service like them, but this cannot be called a 'service' (seva).

**"Seva" means selfless work** - Service (seva) is a selfless work that gives satisfaction to both giver and taker and makes each other happy! Superficial, hypocritical, artificial, selfish, prestigious acts that have bad effects on society are not service. Only the people who forget their own home and consider the whole village as their home will make a true village service and no one will listen to selfish and self-centered people. Like a tree, those who gave up their wealth, kingdom and life to serve, their "Shashtra Puranas" (scriptures) still exist in the form of fame for the people. A true servant of the society is that who does everything selflessly.

**Self enlightenment service is the best service** - The service of enlightenment (self-knowledge) and satsang (divine company) is better than the service of food-money, labour work, knowledge, medicine-life. This service is to lift up the poor and consume the rest with joy, living like the earth with a non-aggressive inner chanting of "We should give, We should give!". The fulfillment of service does not lie in the service of glory and prestige. But it lies in self-satisfaction, self-gratification and distribution of success. The work done by greed and jealousy, anger and hatred is nothing but the irony of service!

**Creation of village is impossible without a fair and conscientious (Dutiful) servant** - The servant who bears their burden seeing himself among all, people rejoice like Dussehra and Diwali on his arrival and become sad when he leaves them, who solves their problems by always being righteous, who makes various efforts to remove their vices, who does not think about his own benefits, selfishness and pleasure, who serves and loves everyone, will spread the message far and wide! The village family will not be nice and happy without a servant who unites all sects, parties, castes and opinions of village in one formula of service. Even if we do not have artistic skills, we should also take this path of service with the same passion for work in our hearts.



## CHAPTER 10

# Power of Organization (Sangathan Shakti)

### **Trouble of selfish people in the way of service -**

Service elevates the village by subjugating the people. But the selfish people seduce the scholars, courtiers, leaders, gangsters, hold them in their hands and hate the real workers.

Like an arrow shot from a quiver, these brave people divide the workers by creating backbitings, mental delusion, arguments and confusion. Arbitrariness grew everywhere with the rise of individualism! They contest the elections by deceiving people by showing excessive humility, by giving false promises, by wiping the shoes of their superiors, by communalism, by giving the feast and alcohol to drink. How can a leader who is elected in an impure way of squeezing people, do this good and pure work?

**Determined efforts is a solution for opponents** - All the noble servants were disappointed by the people who are hungry for power, commit arbitrary sins and trample on the innocent people. But with such despair, the power of bad guys will increase and the entire village will be destroyed! Therefore, one should not sit at home in despair, but rather try and work with determination. Understanding village service as a service to God, people should be made aware through impartial intellectual propaganda. In this way, the people will get wisdom and the evil won't succeed in their nuisance, misconduct and the poverty of village will be removed. In order to increase your working power and create fear in the minds of enemy, you should take some of bold people with you. Even if there is no power, the full cooperation of gentle people should be attained.

**Organization of service- minded servants is the only solution** - For this, the justice-loving, village-serving gentlemen should be organized and the administration of the village should be run under the leadership of good and veteran people! But then the question "Who should be chosen as a leader" caused confusion everywhere. Everyone claimed to be the wisest of all and the confusion spread everywhere. Therefore, only the service- minded people should be organized for this and others should be excluded. The honour of such honest and diligent servants will come before everyone and there will be no room for opposition! It will take no longer for the village to

become happy and beautiful because of such honest servants and heads of organizations.

**Test of Leader's leadership** - The selfish people discriminate and oppose during the village elections. But this method of election is fundamentally wrong. For village development, the service works should be tested straight rather than the leadership of leaders. One who organises for the village, gets up early in the morning, cleans the village, works for poor, acts with impartial justice, holds good and pure conduct, looks after everyone, participates in other's joy and sorrows, should be chosen directly in the election by the people! Or test who is sly and who is servant by giving a lot of works to serve. Thus, even the blind will choose him because everyone in the village knows who is good and who is bad!

**Dutiless leaders are enemies of village** - Everyone should express their opinion clearly and fearlessly without feeling any shame. In this way, a village-loving, virtuous servant who is ideal in work and knowledge should be selected as a head of the village and the administration of the village should be entrusted to him. If the people fail to do this, the gentlemen will be sidelined and arbitrariness of selfish people will be increased. Dutiless leader is not our friend but the enemy! Only those who have done an ideal work for village, community and group will have an authority to deliver the speech here! Never choose a man as a head of village who offers only money but does not hold any virtues.

**Importance of voting** - Dramatic people with inconsistency in speech and conduct will be harmful to the village work! Everyone should understand the importance of valuable voting on which the future of village and nation rests. Therefore, we should not vote for corrupt, robbers, money-givers on the basis of party, religion, creed, kinship, caste, rich and poor but for the honest servant who takes care of the village all the time. Be careful that your opinion is a double-edged sword and a misuse of it will backfire on you!

**Voting is the key to rural development** - If we don't vote for a good and worthy person, the evil people will be powerful and they will ruin the village. Voting is not a market entertainment, but the key to our future! Therefore, those whose work is more valuable should be elected. Once such a true leader organizes the village, the village reformations will start again. New schemes of village development will be developed there and the dream of "Village Kingdom" (Village Self-Rule) will come true! If someone blows the smoke of perversity, it will go into his own eyes and the whole village will rejoice.



## CHAPTER 11

# Rural Conservation (Gram Rakshan)

**The wrath of evildoers and basic mantra of village reformation** - Although village service is God's service, some demons are there to break the 'Yadnya'. The organisation choose the gentlemen, but no matter how much knowledge, service, propaganda and ideal life is

shown to the bad guys, they conspire with rich, village gangsters and the rulers of village, they frustrate the workers, bring various problems to them and pollute the environment. Maharaj says, as the truth weakens, untruth becomes stronger. So, at first, the truth must become strong. In this era of democracy, all the power lies in people and even the empire can be bent down by their determination. Therefore, for that, there should be a forced organisation of truth-loving, service-loving people and the people who yearn from the bottom of heart to be better. This is the basic mantra of creating village state and village reformations.

**The Organisational power of village servants** - Although the king, rich people and government official do not take the responsibility, the village can complete the task. For that, there should be a strong organisation of servants who are committed for justice and village protection. As soon as they are called for any help, all should assemble at the moment. If the self-sacrificing, fearless, characterful and pious servants of the village act as soldiers on the occasion, no disturbance will survive in the village. If the criminal in the village does not listen to wise people, he should be freed from the village by non-cooperation and boycott. Evil should be constantly condemned by the collection of good things. If the endurance to die (Patience) is maintained even in the time of adversity, the fortune of such a village will open up and it will become a heaven!

**Harmony (Co-ordination) between Mercy, service and Peace** - The evils should not be given extra chance or value in the name of service and peace. One should always have mercy, forgiveness, benevolence, faith in one's heart for human service. But one should be tougher and ruthless than stone to protect the truth. It should be understood that giving charity to a hypocrite monk who is a thief in the garb of a saint, a drunken beggar, an immoral person, a collection lover, lazy, an addict, a hypocrite monk who keeps girls with him and defames the name of

saints, will lead to all sins! If you don't have this vision, you will be lost. Mercy is the main sign of religion. And the protection of gentlemen and destruction of evildoers are the righteous signs of incarnated people! Therefore, the unjust that hurts the poor should be resisted through an organisation. There should be both systems of mercy and understanding on one hand and judicial punishment on the other hand for the unjust people of honour, wealth, addiction and injustice.

**Who is the peaceful gentleman?** - The gentleman who does not protect his own ethics, plundered by thieves, cheated by gangsters, seduced by women, afraid by police, unknown of his own rights, drinks alcohol in company as a naive, has no knowledge of good behaviour, a weak, coward, ignorant, undeveloped, unintelligent and manless human being is not a peaceful gentleman. A gentleman who cannot be deceived by anyone, does not raise slander, speaks straight forward, does not like dirtiness, achieves good company (Satsang), skillfully collects people, does not suffer arrogance in happiness and does not fear in sorrows, acts with brotherhood and justice, pure and fearless from within, is a true peaceful gentleman! Such a gentleman will benefit the village, otherwise the village will go into the ruin.

**Greatness of strict truth practice** - The strict truth practice done with the spirit of "Sarvanbhuti Parmeshwar" (Omniscient Lord) without personal hatred will not be a hindrance to him but will be beneficial upliftment to increase the dignity by maintaining love towards all and make the village beautiful by removing the nuisance by organization, that is his true worship. Saint Tukaram Maharaj who saw God in the world, had taught good lessons to the village goons through such means. By striking injustice through his devotees, he created them like Chhatrapati Shivaji Maharaj.

**Role and Importance of Village Army** - Village army (Gramsena) should be formed in the village to eliminate alcohol, heroin, opium, drugs, gambling, prostitution, addiction, undesirable practices, practices of exploiting bulls until they bleed, the practices of sacrifice in the name of gods and goddesses and fraudulent divination. If there is any problem with villagers like the marriages or others, everyone should help them physically and financially. In this way, all the calamities and deficiencies will be destroyed and the village will be fully uplifted. A separate section of servants should be formed to run for the service of people in emergency situation like fire, falling into a well, cholera, epilepsy etc. The Village where such a Village army is awake, will enjoy the glory and there will be a paradise of village kingdom (Gramrajya).



## CHAPTER 12

### Purification of Village (Gramshudhhi)

**The cause of decline of the village** - In the village, there is nothing except the dirt pools on the streets, the houses are pigsheads and nothing but the centres of dirty folk dances & cheap public entertainment. A gentleman asked then what is kept there in the village. Maharaj says that the consumption by the workers and

their laziness lead not only the village but also the nation to the downfall. Since the village heads and village official failed, then the houses of the rich came to the streets, the streets were filled with dirt, sewage, the mosquitos, germs and so the diseases increased. The cattles created problems for wayfarers. All the garbage, stones, thorns, glass, rotten vegetables were thrown on the streets and the entire village turned into a place of open defecation.

**The plight of village and its cause** - The holes of scorpions and snakes have grown, the wells are in disrepair, all the woods, bricks, stones, mud, sewage piled up on the roads and entire village has become a spectacle. The leaders of the village slept, everyone closed their eyes and village became the hills. But since, the ideal village is the foundation of the nation, wise people will have to go to the village to improve this strange village situation. As all the powerful and intelligent people of the village have gone to the city, the village has to suffer this plight. The sweepers (Bhangimahars) who used to keep the village clean were now confined to the Patils (The Landlords of the village), the holy path of god turned into muck heap! The custom of Nagarpradikshna (Circumambulation of village) disappeared and dirty things remained. The dirty dances and obscene songs entered the village festivals and the village Bhajan (Hymn, Psalm), Kirtan, Meetings, prayers all were destroyed.

**Scheme of Ramdhun**-Being undisciplined due to the lack of walking education, many people in the village were injured during circumambulation of the village. This is a distortion of a circle. What is the use of a circle which does not even clean the dirt of the village road? Therefore, for the reconstruction of the village, Gurudev Seva Mandal started the work through Ramdhun. This Ramdhun means the circle of previous action plan. We should consider the village as our body, should clean it and make it beautiful like our own body. Being polluted in the body and mind by the dirty environment in the village will not bring any prosperity.

**Cesspool and structure of nature** - All the roads, drains and squares in the village should be made clean and beautiful before dawn. All that dirt and animal excrement should be taken away outside the village and composted. Human excreta should be fertilised. Toilets should be built everywhere so that they will prevent village women from going outside or along the river to defecate. The people who litter their excrement everywhere are pure monkey breed. Manure to food and food to manure is the design of nature that should be understood by all. In this way, the dirt and disease will be destroyed and fertility of land and the production of grains will also increase.

**Preparation of Ramdhun** - A committee should be appointed to take abundant yield through abundant fertilizing, sowing and labour donation. This is the true service of village that the god loves. After cleaning the village, Ramdhun should be carried out to fill the atmosphere with purity. For this, before the sunrise, the complete cleaning of village should be done and the images of great saints and sadhus should be decorated with beautiful rangolis. Self-made items should be displayed in the doorway and mango-arch should be constructed. Then, there should be a separate queue of children, youth, old people and singers etc. The uniformed servants should take care of the plan, discipline and functioning of Ramdhun. One should hold a bell in hand and give instructions from time to time.

**The Procedure of Ramdhun** - First of all, as soon as the two bells are rung, the village-nation-devotional song should be sung. Joyful awareness should be given at the crossroads by chanting of the country and saints. At the end, all should gather in a large field and sit in a line in a disciplined manner and go to their respective homes after concluding Ramdhun with prayers, speeches, respectful salutation (obeisance) and finally shouts. Then, there should be a speech on the topics of tidy living, mutual love, cooperation, village governance, discipline, peace and village development. People should be guided that their development will stop due to the pollution of the village.

**Result of Ramdhun** - Thus, all the villagers like, poor, rich, illiterate will learn to walk, talk, get up, play and will also learn the discipline and this will help to increase the organisation of servants. A literal heaven will descend on the village. This will improve the village beauty by repairing the houses. The sense of co-operation will be increased by destroying the tendency of others to be dirty. Ramdhun is a moral house of practical co-operation which increases the sense of unity and eliminates laziness, giving scope for performance of all the skills and talents of all. Thus, all the villagers will be happy by taking up the plan for the rehabilitation of the village.



## CHAPTER 13

### The Art of village planning (Gramnirman Kala)

**The cause of village plight** - People forgot to make their village heaven through the formula "Karagre Vasati Lakshami" (prosperity lies within the fingers of hand) and as a result, all the laziness, misery and poverty arose in the village. As all the talented people from the village and all the powers, intelligence and prosperity went to the mechanical city, the highly educated people started wandering for jobs. But small industry and agriculture will support everyone. The situation of poverty was created in the village because the raw material was sold at the land price without being paved in the village and the paved material was bought at four time rates.

**Self-reliance is the solution** - This problem can be solved by helping others by self-reliance through all arts, skills, wisdom and strength. With the tools of industry in one hand and the contemplation of Ramnama in mouth is the great religion of villagers and such hardworking, philanthropic people are like gods themselves. Art is person's identity and adornment. So, everyone whether rich or poor should acquire art. But if there is no happiness in the heart of man, his art, birth and death will have no value! So, there should be at least one art in life. Neatness, manual labour, beautiful reading and writing, straightforwardness, integrity, pure hearts are all the arts of human being. By keeping these arts in front of people, the village should be an ideal paradise.

**The Plan of village art** - Making the hut an ideal paradise, building the house with cheap mud bricks, carpentry, blacksmithing, stonework, cotton-cloth production, household goods production, agriculture, row plantation, waste water garden construction, chimney system for smoke, cow urine system, the beautiful maintenance of household goods is the best art of village formation of self-reliance, self-efforts and nation-loving life without the help of foreign countries. If there is planning in artist, his arts adorn the house, the village and sometimes even the province. Leaving the village and beautifying only one's own home life, such beauty will not last! Lakshmi comes running after the servant if he performs such adept service.

**Planning of village formation** - For this purpose, groups of servants should be created in the village and labour donation for village

development should be conducted as a weekened programme. Among them, the works such as road repairs, waste water system through drainage, drain repair and cleaning, removal of encroachment, widening of roads, public toilet urinal system, river ghat tank system, well house cleaning, dustbins, animal huts, plantation of trees on the both sides of roads etc. should be undertaken. Dilapidated houses, unneeded dark houses, empty gutters, corners, ruins, compost tanks, etc. should be repaired without leaving them untidy.

**All round village structure** - A proper place should be selected in the village for fodder, potter's bowl, firepit, dead animals etc. Guidance board should be put up everywhere in the village, streets and squares should be named after the great heroes and great saints. All the roads should be provided with lights and an arrangement should be made for market, school and a cattle fold. Discipline rules should be introduced in market and the person who does not follow the rules should be given understanding by the committee and the government. Various necessary committees like village market committee, village (monkey defending) security committee for the protection of crops should be formed to keep the weight, measure, place, method and queue of shops straight and disciplined for the sale of goods in the village. A comprehensive village structure should be developed including entertainment so that the villagers will not even remember the city.

**A micro-planning of village development** - For the purpose of a micro planning of village development, there should be various entertainments in the village. Necessary arrangements should be made like lectures, cultural groups, kirtan, ballads, dramas, a garden of trees for mental health, playground for children and youth, social dinner to alleviate casteism, rest houses for guests. Well for water, slogans on the walls, gym for youth exercise, library for study, newspaper for information, calligraphy, painting, magazine, information board in square, adult education scheme, house number board, health centre, herbalist, obstetrician midwife, yoga-naturopathy, maternity ward, post-office and many other facilities should be created in the village. All this can be possible if all the wasted time, money, labour and brainpower of many villagers are utilised through self-reliance and self-effort to help others. If this is done, the village will become an ideal paradise even more than the city and the beautiful life there will attract everyone!



## CHAPTER 14

### Village Health (Gram Arogya)

**Cause of Diseases** - No matter how cleaned the village is, the anger of deities will cause the diseases spread in the village and no one will improve! Therefore, the listener asked the Maharaj if the gods should be worshipped to please THEM. Maharaj says that Gods and

Goddesses are therotically angry for salvation of wicked. It is not possible in other places. All around, the filth, its germs, impure behaviour, eating and drinking, irregular sleeping and waking up, not following the rules of eating and spitting lead to all these diseases which have killed thousands of people.

**Removal of superstition** - Without taking the patient to the doctor, some people run after mantrika (conjurer), ghost, devi, karni (practices of black majic) and offer goats and hens to the deities and the patient dies. It is not god's desire to kill god's creation, but all this is the work of selfish pimp. Village life will not be happy unless this ignorance goes away. To make the village healthy and beautiful, every house and person in the village has to be idealized. The village will become beautiful and ideal only by the determination of righteous routine, spiritual rules and all the gods will be pleased.

**Consequences of Laziness** - If rising late is a sign of good fortune then illness will be very lucky. People who oversleep waste hard-earned wealth, burden others and destroy their own enthusiasm. Because of them, the laziness of all servants, the crying of children, the sleepiness of mothers increase, the disease of constipation arises everywhere and the sufferings of doctors start! By this, regularity is disturbed and all misfortunes enter the house. The morning air which develops all the trees, flowers, animals and birds, increases the redness of blood and the essence of milk is humanizing and pleasing to man. Therefore, in order to make progress in wee hours through good intentions, remember to do a morning chanting prayer when you just wake up.

**Karma Yog of Brahmamuhurt** - Then brushing teeth for the relief of vayu Dosh, drinking warer early in the morning for the tranquility of internal organs, as well as for the happiness of mind, the enhancement of the intellect and the strength of the skin, take cold

water bath and then meditate. Samadhi Yoga of righteous people, sanmarg yoga for seekers and karma yoga for worldly people are performed at this time. Later, if you take a trip to purify the body, exercise Surya Namaskar, song-bhajan, reading-contemplation, life will be beautiful. If you clean the house and terrace in the morning, engage yourself in household duties, decorate the front yard with rangoli, then goddess Lakshami will be pleased, the kingdom of health will come, the need for medicine will disappear and life will increase.

**Rituals through food Yadnya** - Strong sanskaras are created in mind while sleeping, waking up, eating and at dusk, therefore three time's meditation was planned earlier. Food is a pind Sanskar yadnya, the thoughts and qualities of that time come to the human being from that food. So, purify your life with cleanliness, incense, rangoli and shlok enchantment while eating food. As an offering to the Mother Earth for the hard work of the farmers, food should be consumed without keeping left over for service work. There are various types of foods such as fresh, pure, diseased, indulgent, bad cultured and they form the human behaviour as well. Eating alcohol and meat will increase disordered intelligence and cause infectious diseases. Juice, blood, meat, fat, semen are formed from food and through this, one is created as a warrior, a brave man, a gangster, an intellectual etc. Although sanskaras are formed through genetic semen, food & drink, association, land & study, the main sanskar is formed from food because through it one becomes a human being! Eating junk food will increase sensual desires & cruel people will suffer the consequences of eating such food.

**Result of satvik (virtuous) food** - As a result of real food, man gets fit in the farm. One should eat simple, easy, fresh, satvik, healthy, well-cultured fruits, vegetables, bread and rice that are grown in the farm by sun's rays with efforts and suit to the man. Indigestion is caused by fried, sour, salty, pungent, sweet food and it leads to the disorder of the body. Without food, the root of the disease will not be destroyed. Eating too much food, spoiling the food and then taking medicines for that is a mere foolishness. Therefore the amount of food should be determined and those who insist on eating should be considered dangerous. Food containing cow's milk, curd, buttermilk, ghee is the real nectar that increases human strength, tact, intelligence, agility, life and rejuvenation. Such food consumption will lead to a healthy life and short-term diseases will not have a foothold in the village.



## CHAPTER 15

### Cattle improvement (Govansh Sudhar)

**Need of Cattle** - One person questioned that due to lying milk sellers, killing of cows by butchers, expensive fodder, disorganization and poverty of human being, cows have been destroyed and there has been famine of buttermilk, ghee and butter in the village. Maharaj says that cow is essential for

agricultural India and food rich in satvansh. It will destroy the poverty and diseases of the country and increase the quality of land, grain production, milking, employment, strong and healthy generation. But due to milch buffalo, tea, coffee, addiction, politics, selfishness, we have neglected the cow and we have completely missed the dairy cow, cattle and cow-dung. This is why the cow is called "Godhan" (cow wealth), by which the whole India was happy. Lord Shrikrushna, Lord Shivshankar, Lord Dattadigambar, Rushi Vashishtha, Chhatrapati Shivaji Maharaj etc. performed "Go-seva" (cow-service) on the principle of self-preservation through cow protection. That's why many gods and goddesses are imagined in cow's body and she is also called "The Adhistan" (The establishment) of the country.

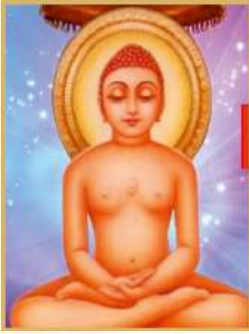
**The Success of farming with cow-dung** - The farming, the health and wealth and attainment of Laxmi through cow dung, the sharp intellect through the satvansh of buttermilk, the destruction of stomach diseases, the cure of eye diseases with ghee, the production of grain by the labour of a bull make the country happy and blessed. Therefore, cow is called "Dhanvantari" which means living abode of health and foundation of the country! All the cows going to the slaughter-house should be brought back, the seller should be given understanding and cows should be fattened like elephants by giving them good diet and feeding them with healthy food. A farmer must keep a cow and arrange a strong and good bull in the village for an ox. The true pure beauty of the village is humming the cowherds by children and drinking curd, milk, buttermilk, ghee and playing vigorously and gardening by them. Do not increase your stomach by eating laddus and milk cakes. You should drink cow milk instead of them.

**Importance of Cow-Protection** - Artificial curd and milk will increase various diseases and mechanical farming will not be successful. A village with cows and milch cattle are really lucky and by that wealth,

the economy of the village will be strengthened! There should be cow-protection for those who do not have the system. Cow-husbandry does not mean a cattle fold. It should be endowed with a large cow shed, pasture land, river bed, well pad and abundant fodder. After studying cow-protection (Gorkshan), various researches, experiments, information about other countries should be done. There should be a veterinary clinic and a temple in the village. Young and old should get used to liking milk because without it, it is difficult to get good wisdom and good sense! The village of good curd, milk, agriculture and workers has gained glory. Besides, the power and wealth of lazy people are wasted in all sorts of ways and ultimately lead to misery in life.

**Importance of exercise** - Virtuous food without exercise will also cause many diseases in the body. Exercise is a friend, laziness is an enemy and the pathogens in the body will be destroyed through sweat. Exercise increases gastric fire, digestion, removal of lethargy, feeling of self-reliance, immune system, body shape, better blood system, work spontaneity, muscle strength and as a result, the life increases and becomes beautiful. The exercise should not be for good food and drink, reward, show-off or beating others but for service, physical labour, dedication of life, protection of the truth of village, and cooperation with the poor and needy. A wrestler who eats a lot of foods and is useless on the occasion is ineffective. Productive exercise is always better than the exercise in the gym!

**Village development through productive exercise** - Water hauling, grinding, pounding, land digging, farming from excreta is the best exercise and through this exercise, a lot of wealth in the country will be saved and village will get a lot of happiness due to the increase in labour force, wealth, health, strength, performance, public service, abundant income. If you take virtues from wherever you can and practice it, both the upliftment of human being and improvement of village will be achieved. In this way, the association of plants, satvansh in sunrays, clean healthy air circulation will be beneficial to man like nectar. In this way, by removing addiction, laziness, misbehaviour and bad conduct, all the people in the village and city will be disease-free! For this, good virtuous thoughts should be increased in all places such as food, sleep, meeting, industry. If the villagers follow these special and ideal routines, rules of eating and drinking, then the lives of all will be elevated, virtuous beauty will spread everywhere and thereby the sweetness of heavenly happiness will be created in the village!



## CHAPTER 16

### Disguise Splendor (Vesh Vaibhav)

**True Life Beauty** - The true beauty of life is in the practice of godly and saintly gratitude. Practicing virtuous food and recreation, sangati darshan by nature is not a superstition, but it provides human happiness, peace and health. Arbitrariness, inferiority complex, greedy diet destroy the mind, body and

wealth and ruin the life of village! A flamboyant, grotesque-looking ridiculous outfit and a dull, worn-out, itchy, wart-ridden body is not beauty. Simple living, quality beauty, beautiful clothes of khadi made in village industry that breathe air to the body, neat behaviour, all-round ideal life and a healthy body of pure blood, celibacy, strong muscles is true beauty. Today, due to the increasing competition in dress, unnecessary needs, worries, diseases have increased in life.

**Money is not the best** - The audience asked how the ancient formula of sages "Simple living and high thinking" can be effective in today's flamboyant life. Today, money gives honour, greatness, fame, justice, power, everything. Maharaj says that with this formula, people are falling and all are becoming more and more unhappy. Today, this artificiality like white clothes made of cotton, yellow jewellerys made of gold for everyday life has become superior to cleanliness, purity and naturalness! Such fashion flamboyance leads to increase in unnecessary needs and lack of wealth. For that, the common people then resort to corruption, theft, injustice, oppression and create all the unrest. If one tries to walk upright, they too are swept away in the flow!

**Side effects of Money** - Those who starve the children and indulge in pompous behaviour, think that only money will get them salvation, fame, kingdom, saint, god. But, it is not like that. It is money that leads people astray and go to hell! Money earned according to the law and spent in the way of compatibility of values gives happiness to life, otherwise it becomes poison which makes human beings like an animal through hard work, worries, fear, greed and unsteady mind. Money which is spent on movies, dramas, alcohol, drugs, addiction, adultery, gambling, quarrel, lawyer, doctor and debt, takes away the

sleep of human being! Because of that, a man brings disgrace to his family due to the theft and adultery. Some people enslave others with money and thereby commit sins.

**Wealth of good thoughts is necessary before the wealth of money**

- Some people arbitrarily spend money on wedding, prostitution, adoption, quarrel, son-birth celebration, father's birth and death anniversaries, festivals, elections, construction of mansion, trade, collecting goods, miracles of ancestors and pilgrimage. Along with money, the desires of the mind also increase and without good thinking evil habits increases and money is not spent for any noble cause. Therefore, the wealth of good thoughts is more necessary than any other wealth for the family. Financial planning is very necessary for family. If humanity is forgotten by wealth, people will start hating each other. The pure act of mutual benefits of man creates respect in the heart.

**Financial planning** - For a financial planning, one should deal with the situation in a sustainable manner without becoming a beggar through extreme miserliness, bitterness and extravagance. Do not indulge in emotions and do not do the strange things. One should not ruin the family by taking loans without worrying about the consequences! One should earn wealth with justice and lead a happy life, spend money for the guest and also participate in the happiness of others. Be cooperative and remaining money should be spent for the good works in the village. With the policy of frugality rather than earning, one's prosperity and the wealth of the village will be carried and the mind will also be at peace.

**Creating of village paradise through saving and non-attachment -**

Oil from sesame seeds, life from moment to moment and seeds of grains come together to create wealth and it is useful for occasion. If you don't eat more, the need for fasting will not remain, the human will develop, the needs will decrease and non-attachment will increase. In this way, the village will become paradise after saving the immense wealth of village. The heaven of 'The age of Truth' (Satya Yuga) should be created in the village by reducing the indulgence of our senses. Then, one should enjoy the immortality in the form of eternal bliss, remaining in blissful happiness. By this way, sages and saints like Lord Mahavir were born who were an ideal of correct moral thinking and patience. In this way, happiness will spread everywhere in the village.



## CHAPTER 17

### Poverty and Richness (Garibi - Shrimanti)

**The cause of inequality is ignorance** - Due to the dispute between the rich and poor, there was a lack of mutual trust and therefore, the arbitrariness increased, and despite the wealth of the village, the work development stopped and all village happiness was destroyed! The

listener asked what plan should be made then. By nature, there are no rich and no poor in the god's home, but all the animals are equal sharers of the wealth. Due to ignorance, arbitrariness and temptation, wrong humanistic social structure is the cause of this inequality.

**A view of unequal social system** - One took another's deposit as one's own, the priest looted the temple, and filled his house with money and gold, children started trading in the temple, usurped the charity land, Diwanji, the protector of money became the owner of money himself, the squeezing of labourers was justified as an appropriate. Without listening to the sermons, the lives of thousands were squeezed and it caused disease among the people and then started the pretense of running the charity hospital for them. The labourer who toils during the day does not get enough bread, but his owner enjoys the luxury of city life and his children spend money on car driving, movies, adultery, prostitution, addiction, hobbies of thefts and rob the villagers. Despite having big mansions, they do not allow others to stay at their home!

**If not reformations, then blood revolution** - It will be dangerous from now on to force the labourers to work hard. Their exploitation and intimidating them for working will cause dangers! Apart from the laws and teaching religion, blood revolution is the third way. Thus, all fear will be created through theft, robbery, cutting of children etc. A balance of labour and money should be maintained against such risks. In the real village, the man does the work of mason, potter, blacksmith, labourer, cobbler, weaver, tailor and farmer. Without their labour, money is nothing but a coning shell and it also takes labour to collect it. Understanding that the wealth of rich is the blood of poor and wealth of village is the labour of poor, one should cooperate with the neighbour and follow the village religion.

**The Need of education and culture of equality** - The rich people who don't like social services should be considered as thieves. From the children to the villagers, this class distinction and the work of equality should be done by the saints through the preaching and the government through the education. This class distinction should be eradicated by disposing of the law and by making equality in money, respect, education, not by just words. Those who don't listen and those who divide the people should be thrown out of the village and the structure should be formed on the basis of equality. But when the government and the monks are tempted, then there is chaos everywhere in the society! How can an innovation take place without labour even if everyone is killed or locked up? In order to prevent this disparity (Inequality) from culminating, mutual cooperation, comprehensiveness, sympathy and equality should be taught in the society. Only then the village will have an unbreakable destiny!

**Development of the country through the labour of all** - If this controversy is not resolved by the transformation of such virtuous intellectuals, time will quickly pounce and destroy the world! For this, one will have to alleviate their sufferings through the community work, financial assistance and real hard work with the labourers. Those who do not do this will lose their wealth and land in future and will face disgrace everywhere. Immense labour for one and immense comfort for other is the treason and everyone should accept the rule that it is the world of hard workers and labourers. With the labour of scholars, educated, saints, monks, rich people, the shame of labouring will be destroyed and the country will also develop agriculturally and industrially. Supporting an indolence(Laziness), cooperating traitors and lazy people, is a great sin!

**Village upliftment through an equality of work** - The ideal of all work being equal according to the study of everyone, was propounded by Lord Vithhala by pulling the cattle and Lord Krishna by removing the dustbin. According to this rule, the farmer, mason, carpenter, blacksmith, sweeper, tailor, washerman, potter, cobbler, priest, pandit, scholar, brahmin, mahar, dalit all are equal in terms of work. As soon as one link of the chain breaks, all the burden falls. The importance of all in life is complementary to all hence the life of the world is incomplete! Therefore, if everyone cooperates in the work of the village with their own strength with skills, arts, wisdom, they will get self-satisfaction. Therefore, all the rich, officials, educated, scholars, saints should make the village aware of this revolution and light the lamp of rural development by eradicating discrimination.



## CHAPTER 18

### Labour Wealth (Shram Sampatti)

#### **The purpose and type of special action (Karma)**

- The whole world as per the Geeta and the all beings as per the body religion are in action and so, we don't need any special action! Otherwise, the reality will only strengthen the ego. When this was asked by an audience, Maharaj said that no one is without action in the world. Karma has also different types like prohibited, mixed, sacred, selfless, selfish, service for one's own body mind, family, village & society. Karma for one's own family and its livelihood is not humanity. But the service done for the world with god-sacrificing intellect by abandoning ego is called 'Religion' (Dharma).

**Action worship through Geeta loving producer** - Only the action that serves the public with abundant production is beloved by Geeta. According to this rule, picking up thorns from the road and giving water to the afflicted is better than going on pilgrimage. Digging a handful of earth with labour is more effective worship than hundreds of lectures. The cessation of sleeping, money-lending, quarrels, fights & nuisance karma will not cause any special harm. All the rich and poor should strive to increase the wealth of village keeping in mind the ideal of treading the soil of God with Saint Gora Kumbhara!

**Downfall of village by lazy people** - When the great and noble people want to be born again and again for the vast service of poor, miserable, half-naked, half-bellied, hungry people in the country, then where is an unemployment? Those who cast a patronizing image on people and relax without any effort are the real unemployed! With this policy of the educated rich; the labourers and the poor also worked for hunger and at other times suffered from laziness. If the trade & industry does not grow on the basis of full-time work and full remuneration, production and village wealth will decrease. The apathy of the laborers, the aversion to production by the poor and the urbanism of rich, educated slowed down the pace of production and increased the spirit of consumption.

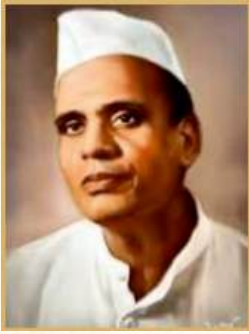
**The solution of labour and village industry** - This reduced the standard of living of village as well as the country. For this, everyone should do what he can and should increase the production which is the glory of village. All in the village should promote labour loyalty by clearly opposing the indolent people. For this, other complementary

businesses should be provided to the people during their leisure. New researches and experiments should be done by using the raw materials of the village. Like other countries, the youth of the village should be encouraged for this work and production. Without begging from foreign countries, we should create all the industries and machines from spinning wheel, bobbin of cotton (takli), food grains, bags, khadi, leather work, mats, seats, chairs, buckets, soaps, pots and pans, clay tiles and bricks.

**Rural upliftment through village industry** - No one in the village should be unemployed and everyone in the village should be industrious! This is the true art of beauty and all others are plight. Education should revive all industries that are not in the village and are backward. By using the village-made goods, the wealth of the village will remain in the village which increases the wealth power of village. The one who kills the village industry and buys outside shoes, clothes and is extravagant should be considered as a traitor to the village. The wealth of the country cannot be measured by one 'Tajmahal' or the power of village cannot be judged by 'a wrestler'. Also, if there are few great men in the society, but if the mental and intellectual level of others is not raised, how will the society be improved?

**Planning a self-sufficient village** - For that, every person should be educated as healthy, industrious and aware. Therefore, by promoting the rural goods, the goods of the village should be sold at right price by putting up an exhibition. In order to provide the industry to the unemployed people in the village through the development of village industry and strengthen the rural economy, an industrial committee should be formed. A village Wealth Fund (Village money bank) with participation of all should be created for the vacation of businessmen and money-lenders. A granary should be created in the village with the cooperation of all to provide grain to the needy by determining the appropriate tax on occasion!

**Villages are better than cities** - By taking the financial support of rich and landlords or if it is not available, a store and a shop should be created in the village from the savings of poor laborers. This store and shop should belong to all! Oil refinery should be created to produce pure oil. In this way, the hunger of all will be satisfied, the migration of people from the village to the city will be stopped and a prosperous village kingdom will be created! The village is the father and producer of the city and the city is a mere consumer. So, the people should turn to the village instead of a city. Saint Tukadoji Maharaj says that this kind of village service is liked by all gods and goddesses and the villagers should be undoubting about it.



## CHAPTER 19

# Life Education

(Jeevan Shikshan)

**It is not an education** - The listener questioned that although the village is greater than city life, the city has the facility of higher education, but in the village, the child becomes rustic. Maharaj says that education means ostentatious clothes, pomp, job, bossiness, less work more money, position & prestige is basically a wrong

idea. Today, apart from mere higher education, there is a need of education that imparts knowledge of all the virtues of livelihood and enhances village beauty through hardworking and strong students!

**What is education and knowledge for** - Swimming, running, cooking, serving food in community feast, watering should be a useful education in the times of disaster or shortage. Education that does not deal with resistance in the times of conflict is useless! Education is to make life beautiful and successful by making a person independent and fearless with firm determination and humility. In the era of saints & sages, there was a system of Gurukul Ashrama that taught the fourteen techniques of knowledge and sixty four arts for the purpose of education that produced hardworking, strong and intelligent students who resisted injustice.

**The spirit of cooperation is the highest education** - The educated people in today's glorious city know nothing about the village agriculture, village life, living conditions and their improvement. Rather, schools of higher education should be brought to the village itself and through them, higher education which will beautify, maintain and model the village should be given to the children. There is a terrible sadness in self-conceit and the main aim of education is to foster a sense of reciprocity and cooperation, without which education has no meaning! As age affects the senses, the child should be educated at an early age. One should secure a wealth of character of a son who will increase the glory of village. If it is not done, the direction of his development will be disturbed and his whole life will be ruined!

**Need of life education school in village** - It is a duty and responsibility of a father to educate the children from the time they are born. The children should not be pampered for a long time but should be given a good education by their teachers. Without doing this, they will have to commit the sin of spoiling the wealth of nation with attachment

and pampering. The centre of knowledge (Vidyabhuvan), kindergarden, baby care, boarding school (Vidhyashrama) should be established in the village for an ideal education of such people. This will prevent the neglect of children due to the busy work of parents. In terms of village responsibility, if the teacher is an ideal, selfless and works intimately, there will be no need for anyone else to make the village heaven! Schools should be formed in the village that provide beautiful speech, singing, behaviour, industrial activities etc. along with academic studies like reading, mathematics which provide education of village structure and life development.

**Village formation through the conscientious (dutiful) students** - Conscientious entrepreneurs who are perfect (accomplished) in various aspects and who are not ashamed of any work including agriculture will pay the debt of thousands of generations in the village and will create a perfect example of village that combines life and education! One is born by God on behalf of one's parents and one becomes the destiny of the village by taking education through the teachers of knowledge (Vidya Gurus).

**Creating self-sufficient village through education** - By this, through the children of village, various artists, industrialists, traders, mechanics, historians, poets, judges, advisers, agriculturists, diplomats and on occasion, hundreds of social workers, saints, preachers, philosophers, great men like saint Dnyaneshwar, Ravindra, Chhatrapati Shivaji will also emerge. Through this, the village society will become self-sufficient and will rule the village itself and no one else's shrewdness will work there. Great intellectuals like saint Dnyaneshwar, Lord Krishna, Mahatma Gandhi handled all their works from the village itself.

**Attainment of merit through education and sustainable transformation of village life** - Upliftment of life is easy if pious, nutritious food is consumed and if one lives in the company of intellectuals. But if we encourage and support the upliftment of hardworking and poor children with body, mind and money, a new society of intellectuals will be created! For this, there is no alternative but education. Only because of education, it is possible to end the special infamy of clan and elevate the clan. If you donate with body, mind and wealth in the name of ancestors to educate all the poor and beggar children, you will attain the great merit of village! In this way, the students will become role-model, the rurality of the village will be destroyed, the quality of village life will change and there will be a sustainable transformation.



## CHAPTER 20

### The Elevation of women (Mahilonnati)

**An ideal mother is better than a teacher -**

Today's child is the foundation of tomorrow's nation and an education is the foundation of rural development, so there is a need of ideal teachers for nation-building! In this regard, the ideal mother who imparts good moral values and virtues on children from the womb is even

superior to the teachers! Due to her nature of making children ideal, virtuous and cultured, managing her household duties with patience and morale and treating everyone with love, even the Vedas and Upanishadas have glorified her as 'Mother is God' (Matrudevo Bhava). A man's greatness is contained in the radiance of a woman. That is why Kayadhu, Jijabai, Kaushalya, Devki etc. have been worshipped in the book!

**The need of education for women development -** Although women are neglected in some texts for the sake of patience of senses, it is not a personal insult. A woman's qualities such as hard work, hospitality, kindness, integrity, love, determination, vigilance etc. are easily proven and she needs a good education to develop to the fullest. Since, her nature is accepted as human religion in the world, even saints had to take the form of a mother woman to attain divinity. As soon as the nature of a strong, excellent man and alert, kind woman come together, their household life will reach heaven and there will be an actual paradise!

**Qualities and limitations of women -** Women are far superior to men in case of adaptability, thoughtfulness, ingenuity, presence of mind, foresight, devotion, knowledge, wisdom and patience. As my family is universe, though I am not experienced in it, I am explaining it here from a practical point of view. So it is necessary to recognise where a man should treat a woman as a friend, where to salute and where to treat her as an enemy. If this is not understood, then it is not possible for men to get rid of them, even if they go to the wilderness because there is an illusion and magic of women everywhere around men and it is not possible for them to easily come out of it.

**Misfortune of society due to women's indifference -** The saints and sages who condemned women for sadhana (a spiritual practice), later saluted her as a "Mother"! But the men did not understand

this and treated the woman as animal-like commodity, weak, slave and considered her as an obstacle in the way of his life and ruined her and social life with her indifference. Many women became the goddesses, the wives of sages, Sadhvi (a saintly woman) authors of Vedas, expounder of Vedas, scholars, warriors and on occasion, they sacrificed their lives for the sake of their ethics & character and for the protection of the country. A woman is endowed with all the qualities of charm, solitude, delicacy, softness and goddess of war and out of these which qualities we want to instill in her, that type of education should be provided to her.

**Women's education and equality** - For this, she should be taught manners, agility, caution, preparedness, self-defence and self-power right from childhood. Many men make her life very rough by forcing her to stay at home only with hearth and birth. According to god's law, the bridegrooms have equal rights and women are more qualified to behave, speak, give speeches and teach wisdom better than men! A widow should be given a chance to live with honour in the society by removing her humiliation, disfigurement and indecency. Both men and women should have equal rules, respect and dealings without encouraging one and oppressing the other.

**Transformation of village and the world through women's quality development** - Imparting the education of internal quality development to the women and girls like men, will transform the village into the village kingdom as well as the world! Therefore, the fans of social reforms and social development must give the girls at least the education of peace, kindness, literacy, being neat and orderly, politeness, speech, behaviour and singing. In order to avoid difficult situations in the company of boys and girls, education and industry should be kept separate for women and they should be provided with higher knowledge. In order to destroy the distorted feelings of men and women towards each other, they should be taught about their moral, leadership, ethics and brotherhood. If it is done, their education can be united to avoid disaster!

**The need of women's organisation** - The girls should be empowered by body, mind and wisdom to protect their own ethics. Like men, there should be an organisation of women to protect a downfallen man as well as to reveal her feelings during the meetings and gatherings. Like men, women should also have facilities like development centre, auditorium and library etc. for various meetings, gatherings, festivals, celebrations and activities. Saint Tukadoji Maharaj says that such ideal parents will make this India (heaven on the earth) "Bhoo-Vaikunth" by producing ideal children.



## CHAPTER 21

### Marriage life (Vaivahik Jeevan)

**Purpose of marriage and consequences of customs** - Marriages are planned for the flow of the world and the fulfillment of the male and female nature that drive the cycle of creation. A village world would have been ideal if the elements of society were mutually supportive

there. But due to the customs of family, money, prestige, caste, religion, dowry etc. various miseries arose from marriages! They ruin the lives of the bride and groom by planning marriages without asking each other, ignoring the characteristics. Therefore, parents should give the freedom of marriage to their children but fathers should also take care so that there will be no time of regret by blindly marrying without thinking.

**Wealth of noble son to the nation through the marriage** - Beautiful behaviour of the like-minded couples, the work of service will be done like a deity through business and administration. Marrying with sensory desires only for physical pleasure means living like an animal! The wealth of noble son which is the best of all riches means that it increases the wealth of the nation and for that the bride and groom should think responsibly and get married. A powerful child like Balbhima will shine the name of family, clan and even the country.

**Inter-caste and mixed marriages** - But all this is not based on caste-clan-gotra, in the absence of this, the consent for marriage to two like-minded beings of different castes must be given. Even earlier, we hear of various mixed marriages like Shri Krishna, Arjuna based on merit, bravery test, eradicating national difference, philosophical, Devil marriage (Rakshasa vivah). At least, the practice of child marriage should be stopped to avoid mutual antagonism, caste-discrimination, court-office, child-widows etc. Such bad and evil customs should be abolished and new social rules should be formed again.

**The mutual love and importance of merit of the bride and groom** - If the widow wishes, she should be given the opportunity to marry again and if she doesn't want, she should be protected as a sati (virtuous woman). Some family members don't think whether the couple suits to each other. They arrange their marriage in the greed of money and ruin their lives. The society should condemn the people

who do not believe that mutual love of bride and groom is the best wealth, so that these vices will be eradicated from the society.

**Prohibition of dowry system** - Due to this dowry system, many children commit suicide or run away with their partners. In marriage, after doing the transaction of bread and butter, they quarrel. If the villagers do not correct all this, they will become the partner in this sin. Due to the Burkha custom, marriage falls due to the non-appearance of girl child, miscreants in the crowd trick the girls and run away. But, the eyes of the society are still not open.

**The blame system of the parents** - Some parents take side of their sons, blame the daughters and beat them while some parents take side of their daughters and blame the sons. Injustice, beating and violence are taken place! Splitting the union of husband and wife, not sending the daughter to her husband's home, being unhappy for the gifts in the marriage, lying for marriage, seeking for jewelleries, arranging marriages based on education, job, beauty, neglecting the merits and qualities, brokering the marriage for it, using astrologer for this, all these things ruin the life of the couple.

**Marriage without an extravagance of money** - The best quality of bride and groom is their wealth and without it, a lavish marriage is a meaningless affair! Extravagance of money, confusion of people, awkward cords, running around should be considered as unnecessary and unpleasant work. Marriage should be arranged without loan and interest! Save time, money and labour by taking pleasant air, water, season, beautiful day, nature scenery into the consideration and get married without insisting on the date. In the hall, the bride and groom should be seated in front and be given the instructions, introduction and mangalashtakas (a set of eight auspicious verses) should be chanted. There should not be drama, pagentry, obscenity, show off, addiction etc. anywhere in it.

**Marriage Sanskar Method** - With the religious sanskar method and witness of fire, the blessing of elders should be taken. The bride and groom should marry on rural khadi or whatever clothes are available. Some plan should be designed to destroy the tradition of giving ceremonial gifts (Aher Pratha) and replace it with the works of village in public interest. Such a marriage ceremony which enriches the country, increases the flame of the village and is the foundation of the country temple should be beautified according to the circumstances from time to time. Rashtrasant Tukadoji Maharaj says that in this way, heavenly happiness will reside in such a village.



## CHAPTER 22

### Funeral rites (Antya Sanskar)

**Death is a friend** - For the marriage, death, house-warming ceremony, naming ceremony, birthday etc. there is no need of extravagance in work. Just as a river does its work and finally joins the sea, similarly the threads of attachment are broken and the soul finally goes to its abode! In this sense, death is an important friend. The body is destroyed in the process but due to the invention of the desire & lust in man, the life is reborn and dies. But in this very birth, those whose greedy vices are destroyed, will be freed from the bondage (cycle) of birth and death!

**Cause of Death** - The enlarged body born of various selfish sense attachments finally waits for its original home due to dilapidation. The human being is tortured as the greed tries to hold him captive. Efforts should be done to keep him alive. If the body finally dies after the end of the duty, instead of feeling sad, one should be satisfied thinking that the soul has gone to God's home and should pray for its peace and happiness! Same for all, as it is the final abode, one should give up the ignorance of crying there. We should perform his remaining duties for the glory of the dead soul and glorify his name.

**Funeral rites and purification** - Regardless of caste, religion, party and creed the ritual, tributes and speeches should be carried out seriously by all. For this, there should be a beautiful auditorium pavilion etc. in the cemetery. The body should be cremated by taking a bath and performing puja on the clothes that have not been borrowed. If you come back home and take a bath, it should be considered that the death rites are over. Sprinkling of cow urine, consumption of lemons, fire rituals, observance of sutak (untouchability) were all health plans to protect from the infection of the patient! For that, the unnecessary practice of observing "sutak" for fifteen days should be stopped.

**Way of Salvation for the deceased** - Balance thoughts by reading the scriptures, performing group bhajans (group hymns), praying on 'Teravi' (thirteenth-day ritual) through the stories and if possible, do some charity in the name of the deceased. But don't deceive the living people by spending unnecessarily on charity, customs, dinner party and on the hypocrite priests! Some rich people adopt the sons

for charity and then all the fights turn out to be a spectacle. The virtue of human being is not based on the deeds of his sons and daughters but on his duty and Karmas. If there is money for that, then it should be spent on the village well, school, dormitory, hostel, road for the purpose of getting fame & heaven. Fame gained through the good deeds is a true heaven and the bad deeds are a hell!

**Elimination of evil customs** - The illusory stereotypes that the soul goes to heaven by carrying the body of a crow, should not be supported. The best heaven is attained only by the best karmas of the human being! It has nothing to do with offering prayers and charity to the departed ancestors. All these practices are created only for psychological satisfaction of the relatives of the children. Completing the rest of the dreams of deceased means literally carrying his body. By this, his fame will increase and he will get the heaven. Offering prayers and doing charity to the departed soul and offering money to local rural musicians will not be of any benefit when the person dies without care and attention. A departed soul is reborn according to its sins and merits, it does not stay for a year for food! Then also, don't spend unnecessary money on expenses for ceremonial offering to ancestors (Shradh). In order to get rid of the sin of death and get a proper birth and good company again to the departed soul, the service of village should be carried out in his name. Saint Kabir of Kashi chose the infamous Maghar Land for his samadhi which later became the land of salvation for all. If you decide not to go into the Ganga while committing sins, how can you be righteous by putting bones in it? How will the stones in the river Ganga (Ignorant people) know the importance of Saint Kabir, who sees Gods directly in man? It is the business of greedy, cunning and selfish priests to spread illusion, fear and superstition among the people by asking for charity to send their ancestors to heaven? On the other hand, if the priests make him resolve to become selfless, give up abuse and fraud, do the service work, they will also be fed and the people will also be well-being!

**Salvation of dead through the village development** - Without succumbing to blind fanaticism, one should consider the village itself as "Gangatirth" (Holy place of Ganga) and offer service to it. Without making crowd in the village by occupying a place for samadhi, panch tatva (five fundamental elements of nature & life) should be obtained by performing the funeral rites. The village should be decorated by making a centre of public education in the memory of departed Soul. The glory of the village should be increased by saving money through the birthday celebrations and memorial days!



## CHAPTER 23

# Festival and celebration (Sanotsav)

**Precaution of Festivals** - Festivals can harm human beings even though there is joy and fun! If all birthday celebrations, anniversaries and death events are held throughout the year, all the work of human being will come to the end and his life will be disturbed. Running for special festivals, celebrations and spending money is a

human nature. But, instead of celebrating festivals just for eating and drinking, one should understand its purpose and reason and should celebrate the selected festivals only!

**Cautions during festivals** - We should celebrate festivals properly without wasting unnecessary things which will make us bankrupt! Instead, we should spend money in public interest. There are many festivals and expenses ahead, so be careful not to spend all your energy on just one! In order to reduce the vices of life and increase the knowledge of life, some selected festivals should be celebrated in a public manner with sharing food and “Mahaprasad”. It will increase love, affection and brotherhood. Do not spend time in just eating and drinking but in beautiful stories, kirtan, bhajan, games and sermons.

**Festivals of Pola and Dussehra** - Thoughtful daily action and duty is a true religion and personal festivals are also equally important. Public festivals where various women and children participate should be celebrated with joy. On the occasion of the festival, one should forget all the castes, religion, creed, party all other differences and greet each other with “Haldikunku”, Tilgul (a sweet made of sesame seeds & jaggery) and should involve into the social activities like village purification, Ramdhun, speech and discourse. During the festival of Pola a good, ideal and hardworking farmer holding the display of farming equipments and bullocks should be honoured and awarded. But, the evil practices like gambling, addiction should be strictly condemned and prohibited. On Dussehra, the mutual differences and quarrels should be forgotten and the leaves of apta (plant name) which are often referred as ‘sona’ or gold should be given to each other on this day to grow friendship and a new resolution also should be taken for the next mission!

**Philosophy of Diwali** - During the festival of Diwali, the activities like collective Lakshami Pujan, group dessert, food, fruits, cow-exhibition should be carried out to destroy inequality. The importance of cow,

cow-urine, cow-dung, curd, milk, butter, buttermilk for human and the earth should be explained and the best milch cow or the best stout bull should be selected and honoured! The importance should be given to cleanliness and personal hygiene not only in Diwali but also in daily life. Waking up early in the morning, bathing, reading, meditation, cleanliness, physical labour, taking the righteous food after hard work is the real Diwali. Otherwise, the life of human being is useless and meaningless!

**Significance of Holi** - The festival of Holi is important for the purpose of mass village cleanliness, destroying the guilt and vices through garbage burning, resolution of good work, singing and playing for happiness, happiness of mind, joy of village service and an elimination of untouchability! The festival of Holi is important as "Gram Shuddhhi Din" (Village Purification Day). On this occasion, the guilt and vices are burnt with the fire of Holi, but it took a distorted form of cursing, stealing wood, burning important things, hurting each-other. On such a day, the villagers should be gathered and organized for exercise - drills, cultural dramas of village reformation etc.

**Village integration is the goal of these festivals** - Behind all big and small festivals, there is a principled and progressive purpose and festivals should be celebrated only to increase community spirit, national spirit and mutual cooperation! We should change the planning of festivals and celebrations to develop the humanity. Festivals are planned in all religions to make the village one by increasing communality. Therefore, the festivals and celebration should be experienced in village happiness and the village happiness should be experienced in village integration. The day on which this happens, can truly be called a "Supernatural Festival" of the village!

**Festivals mean self-salvation through service religion** - On the day when providing the needful things to weak, improving the spoiled one, picking up the fallen as one's own and seeing one's happiness in the village happiness will take place, then every day in the village will be full of festivals! Earlier in the village society blacksmith, cobbler, potter, tailors, sweepers, weavers etc. were all dependent on each other in a system of 12 trades (Barabalutedar) way but now that is not the case. Festivals mean no one's livelihood related to the business. In present time, festivals are a service religion to awaken the spirit!

**Work enthusiasm is a real festival** - The village should give the beggars and monks the suitable jobs if they are saving labour on the occasion of festivals. They should be well organized and active by avoiding both unemployment and extravagance in the village. Achieving enthusiasm for work which will create a flow of happiness and peace in the village, is a real celebrations!



## CHAPTER 24

# Pilgrimage and fairs (Yatra-Mele)

**Question** - In the village, there are many different sects of people, deities, prayers, worship, festivals, guru-saints, opinions-thoughts, so there is an increase in superstition and even if the village is deserted, no one cares about it! The listener said that unless all these are united, the failure of the organisation will

not be avoided and he asked for the solution.

**Generality is the solution** - As long as there are festivals in the village which encourage such superstitions and undesirable practices of money-grubbing as well as the selfish priests and greedy people, there will be illusion & no improvement in the village. To remedy this, we should fearlessly participate in their celebrations by considering everyone as our own. If there is any programme of religion, sect, party, saint's death anniversary program, it should be celebrated in a public place in a communal way. All celebrations should be done in a public manner as much as possible, without celebrating single-mindedly! There should be an effective program like Bhajans, speeches, kirtans, sermons, virtues, behaviour of the saints without mentioning miracles anywhere in it!

**Union of all sects** - Even though the bodies and means of all the saints are different, their goals, policies, doctrines are the same! As soon as this is explained by study, all sects will unite and the hypocrisy of the hypocrites will be refuted. It is necessary to bring everyone on the same ground to stop the unrestraint merrymaking celebrations of village development due to the superstitions. If any saint or gentleman comes to the village, he should preach sermons in public. That is, he will do the philosophical things of knowledge without telling evil practices and myths.

**The purpose of religious gathering and pilgrimage** - In this way Yatras and pilgrimage will help to achieve the unity of all saints, sects, religions and village by becoming the mouth piece of true knowledge. With such guidance, the village will become a pilgrimage! Apart from that, there will be no benefit by performing other pilgrimages. All these Yatras, melas and pilgrimages are there to make your village "a pilgrimage" through service, thought, passion & guidance; otherwise there is no need of them!

**The way of village pilgrimage** - But the people follow the stupid customs like the sheep and fall into the trap of selfish priests. Savata Mali, who lived about thirty kilometres away from Pandharpur, attained God in the village without ever visiting "Vithhal temple". If you do the public service with sincerity, you will get the merits of gods on the spot and where there are such servants constantly, that village shrine is "Bhoo-Vaikuntha"(Heaven on the earth). For this, consider the public place of the village as a shrine and spend your body, mind and money there. If you improve the village without spending on the pilgrimages, you will automatically receive all the merits of the pilgrimage!

**The path of village reformation through festivals** - The village should celebrate birth anniversary, death anniversary, festivals, celebrations according to the condition of the village and the country and all the remaining funds collected from this program should be used for village reformation. For this purpose, the "Yatra-committee" of the village should be appointed and through it, village upliftment and nation building activities should be organised! Exhibition meetings, yatra, fairs should be held to promote self-reliance such as beautiful roads, healthy natural water, latrines, urinals in the village and dramas, tamashas and addiction should be strictly avoided. Instead, the knowledge lessons of industry, business, walking and talking, good conduct etc. should be taught. With the destruction of such differences, hypocrisy will be eradicated and everyone will understand the truth.

**Planning of ideal yatra** - Following the example of Swami Dayanand Saraswati and Gadge Baba, the undesirable practices in yatra should be stopped and banned. If there are various exhibitions, public education, programs, sant sammelan, birth and death anniversary (Saint jayanti & Smriti Din), sermons of saints and kirtans in the yatra, the original knowledge message of saints will reach every house and like Guru Govind Singh, Mahipati, Saint Dnyaneshwar, village will be turned out in "Pandharpur" with consensus! Even if, thousands of people come for the yatra, good arrangements should be made so that their health will not be disturbed.

**The way of turning village into the heaven (Bhoo-Vaikunth)** - As all the rivers merge into the sea and become a great pilgrimage, the unity of all religions, sects and parties will also make the village a great pilgrimage! Without describing the miracles of saints and mahatmas, if we talk about their life and duty, then all the sufferings will disappear, all the people will be happy and the whole village will become "Bhoo-Vaikunth Pandharpur". Without doing this, no matter how many pilgrimages one visits and performs, the soul will not be able to attain liberation. (Salvation).



## CHAPTER 25

### God-Temples (Dev-Devale)

**Question of different worship** - Even though there is no distinction in the teaching of saints and sadhus, everyone in the village has their own religion, action and worship. So what is the solution to achieve the unification of the feelings and rituals of all this. People come together in festival & gatherings but the distance between them increases due to everyday's different worship system!

**Downfall of society through the worship** - Maharaj says that people considered Rama, Krishna, gold, silver, stone etc. as their Gods and Goddesses as per their convenience and started the emotional work of talking, walking, sleeping, making up, dressing up etc. Then, without looking at the merits and demerits, the human being started doing his favourite deeds, praising, slandering others, backbiting, hating, envying and so the quarrels grew. People fell pray to the superstitions and the hypocrisy grew in the name of worship and devotion. Taking the advantages of the basis of scriptures, the selfish priests created prejudices, superstitions and quarrels in the name of God for their own selfishness! So, eventually many people became non-atheist and the society deteriorated. "As is one's devotion, so is one's deity", emotion is paramount.

**The greatness of God** - God is equally present everywhere, but in the company of good people, he seems to be dear, friend and close! But in the company of selfish, greedy and lying people. He seems to be alien and distant. This increased the practice of spending money for the attainment of godliness by giving importance to rich shrines. But the God was never magnified with grand shrine, decoration, ornaments, bells, lamps, beauty of nature, grand pilgrimage, riches but He grows up with the highest human spirit and worship in the heart!

**The main work of gods and goddesses**-Although the worship methods and forms of the gods are different, their vitality, goal and principles are the same. Those who sacrificed their lives to destroy the hunger and miseries of poor gentlemen, became gods and goddesses in this mortal world! Protection of truth, justice, virtues, gentlemen and destruction of evils are the main duties of gods and

goddesses. If this philosophy of worshipping all gods is told everyone, there will be no longer difference among them. The listener asked that if this is true, then what is the need of temples which create discrimination and so why they should not be demolished.

**Purpose of temple plan and its distortion** - Maharaj says that the saints and sages have created the plan of the temple to get inspiration, awaken good will, increase character among the people, give the happiness and thoughtful peace of mind to the troubled people, get solitude for study and reflect on the teaching of great saints and sages. Temple is the centre of love, ethics and village culture! Being the centre of community work celebration and school of public education, it is essential to spend money for it. But today, that feeling has disappeared and temples have become a business of filling stomach and achieving selfishness!

**The planning of temple wealth** - The solution is to replace such selfish and lying priests through proper organisation, start serious public education there again and spend all the wealth of the temple for the welfare of village! Instead of spending money on a new temple, we should repair and improve the old temple and implement many experiments like library, dispensary, yoga classes etc in it. God never discriminates in caste as high-low, pure-impure, rich-poor, etc. Therefore, all the temples should be kept open for all.

**Temple program planning** - Temples should not only be the entertainment, but the prayers, celebrations, speeches, sermons of nationalism, kirtans all should be done together and the miscreants should be removed from there. Villagers should now activate the worship in the village temple which is the centre of human development, the storehouse of righteous wealth and the foundation of village culture. Saints and sages have created the temple plan so that human beings can get close to each other and we should not discriminate in them at all!

**Village development through the temple** - There must not be any oppose to either gods or an ordinary beings. Because there is only one God in every living being. The service principles, importance and divinity of all gods is the same. Therefore, the wealth of temple should be planned for the village development, happiness and prosperity of the village! Unity should be enhanced so that obstacles of various monasteries, temples, religions, sects should not exist.



## CHAPTER 26

### Idol worship (Murti Upasana)

**Why idol worship** - The omnipotent God is not divided into religions, creeds and wants nothing but pure love, so why idol-worship? The audience questioned. Maharaj says that idol worship is only a means to increase mental power, meditation to support the mind in the times of crisis and become universal through

the love of a physical idol. Later on, people started worshipping the image of a person of conscientious idealism as a God. But the people forgot all other duties by giving importance only to the idol worship!

**Perversion of Idol worship** - On one hand, people observe extreme idol worship and on the other hand, they indulge in untruthful business, cursing, humiliation of beggars, not feeding the starving, adultery, exploitation, cheating and looting people and misgovernance! Spending gold for idol worship and not helping a dying labour is a clear disgrace of idol worship. Instead of doing this, we should do the social work. This is the true meaning of idol worship. By taking inspiration from the idol worship, we should also try to become great by increasing the same practice, behaviour, qualities and duty. To remind the seekers of this, idols were installed in the temples.

**Purpose of idol installation** - The purpose of idol installation is to gain pious attitude, mental satisfaction, cheerfulness, prosperity, merit and power of thought on every step. This idol worship is only for realising this basic principle of self-embodiment. Chanting the name of God is the physical embodiment of God and is greater than "Yadnya". But it is also very essential to know the meaning of "Nama" and the purpose of chanting it. Without this, chanting is meaningless. People chant with their mouth and perform all false, unjust, sinful, adulterous, treacherous works. Such degenerate chanting is not of any use! One who acquires the character by chanting with the mouth, doing service with hands and without doing evil things by body, mouth and mind, is a true devotee!

**Rules of chanting** - Chanting the name of God gives strength to the human beings in danger but it also has to be attached with valour. The main foundation of chanting "Naam" is duty. If we chant such names while walking, talking, getting up, sitting, in temple, in farms or anywhere else, it becomes "Yadnya" itself. Without knowing this, we live weak, manless, lazy, dependent life in the name of god which is a

pure stupidity. The one who conducts nicely, does not hurt anyone, accumulates wealth by good ways and good means, remains cheerful with love, helps needy, never speaks ill of anyone and knows the happiness of all, is the best human being anytime!

**Greatness of chanting** - First chanting, secondly its contemplation, thirdly the resolution and determination towards it and the fourth is the achievement of direct good deeds and social service for the society! There is no self-development without this order. One whose attitude becomes universal and the people become gods, only he achieves power. The root of all sufferings is ignorance and this chanting is to destroy the ignorance & illusion. Sant Tukaram Maharaj has also proved this "Devotion" (Bhakti) through the public service without giving importance to intellect, supreme knowledge and greatness. Swami Ramkrishna Paramhansa proved that the essence of all the paths, sects is the same!

**Experience of God** - Idol worship is the means to experience of divine powers. But after that, it has no other purpose. Then, to act like that in life, live and become actual God in person, that much remains! When one forgets individuality and becomes philanthropic in the form of action, divinity begins to enter him and a person who used to decorate idols, now starts serving human beings. As soon as the divinity is realized the self-pride is destroyed, the living being with a studious attitude experiences the ultimate reality and seeing the same transmission everywhere including atomic molecules, it becomes universal!

**The essence of worship** - First in the form of idol, then in the life, and then everywhere in the flesh, one can experience the extent of one's own form everywhere. For this, various types of worship methods have been explained in the scriptures. If you don't know this, idol worship will only increase illusion, doubt and ego. Instead of holding on to the mere image, we should act thinking that our village is a temple, all the people in the village are gods and service to them is worship! The work of honesty is the name of God and the love of unity with all is the great religion. Knowing that there is no greater charity than this, all should worship the village temple.

**Village development through the temple** - There must not be any oppose to either gods or an ordinary beings. Because there is only one God in every living being. The service principles, importance and divinity of all gods is the same. Therefore, the wealth of temple should be planned for the village development, happiness and prosperity of the village! Unity should be enhanced so that obstacles of various monasteries, temples, religions, sects should not exist.



## CHAPTER 27

### Community Prayer (Samudayik Prarthana)

**Purpose of community prayer** - Although the philosophy of idol worship and chanting is very poignant, the flood of stones, pebbles, idols, worship, scriptures, unruly behaviour, flowers, wedding rice (akshada), drums and clapping in the name of gods and goddesses has come everywhere destroying all discipline, peace, seriousness, integrity and principles of worship. For this, this community prayer is planned. How will all the village life remain one after removing the difference between the different creeds and religions, how community prayers should be done, which God should be considered universally accepted and which prayer should be sung? Such were the questions of the listener.

**Why and who is Gurudev?** - The question of how to forget the separation of all sects, religions, temples, deities was always before the saints since the ancient times. For that, saints did various experiments like Vitthal Murti, Chaitanya Mahaprabhu's Krishna Katha, Tulsidas's Rama Katha etc. In the present time, I finally chose Gurudev as a centre of organization for this work based on my experience. Gurudev is the president of all gods and a good teacher of all beings who is omnipresent in all sects, parties and countries! Here, a person of "Panchmahbhoot" (Five big fundamental elements), a person of flesh and blood, a preacher or a creed sect is not a Guru, but a worldly great man endowed with the knowledge of cosmic feeling is called a Guru!

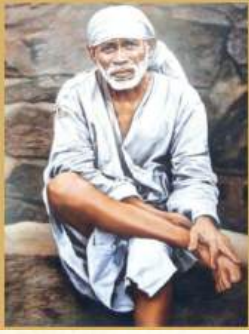
**Structure of community prayer** - The worship of such supporter of all and sustainer of all afflicted people, universal infinite guru cannot be done only with brimstone. If all the omnipresent essence of guru of which the universe is the domain, the earth is the seat and the moon is the eye is realized, then all hatred & impurities will be destroyed and everyone will enjoy happiness and peace! For this universal knowledge, this communal prayer is designed. Here, everyone should imagine the community God, then experience Him through work and then see the universal form of that Gurudev. For that, the place in a big temple or the square of the village should be cleaned and all the men, women and children in the village should be invited for the community prayer on every Thursday. During the prayer, the

people should stop talking, stop the conversation and sit quietly in their seat. There should be a beautiful throne of Khadi (Khadi Adhishthan) with a round pillow on it in the front and the instructor, the singer, the speaker, the priest etc. should be seated nearby.

**The mode of community prayer** - There should be a watchman (guide) standing nearby to maintain an order, peace and help latecomers sit in the line. After the bells of temple are struck twice, the prayer will be sung. Ashtakas, bhajans, namdhoon followed by a short speech by the guide. In his speech, he should say that we all are one and the part of this universal family, same power exist in all of us, all saints and gods are one, so we should cooperate with everyone and make our world as beautiful as heaven. Saying that this is the true godly service and altruism, we should finish the prayer recitation with chants of peace and Jayghosh (Acclamation). We should never leave communal prayer of Gurudev which is the true wealth of the village that brings welfare to the village, grants salvation to all and resides within everyone. Our God resides in the society, in the hearts of living beings, does everything for the people, is all-pervading and ultimately resides on the throne of prayers, which is easily accessible to us through the public services!

**The Essence of community prayer** - Even if we imagine Gurudev on the throne in the form of universal knowledge but if we want an idol there, we can imagine an idol of any saint and God according to our wishes and beliefs and can pray there. If all the gods are united in Gurudev and devotees in prayer, it will take no longer to open the temple of humanity! The community prayer is created to respect all religions and creeds, unity of worshippers, prayer of Vedas and Upanishadas, peace deity of Jesus Christ, organization of prophet Muhammad, sanctity of Zarathushtra, patience of Mahavira, non-violence of Buddha and chanting the names of saints.

**The greatness of community prayer** - Bhaktiyoga, Bhajan(Hymns), Kirtan, Yadnya (Yajna), Naamjapa (chanting), Idol worship, various worship methods in the Kalyuga (Age of strife, moral decline & spiritual challenges), all these means of devotion are included in this community prayer! This community prayer that teaches discipline, peace, education from standing up to sitting down and keeps the village culture alive, is a true school of education of humanity. Community prayer that fosters such brotherhood, spirituality, heavenliness, unity, culture & community can establish peace not only in the village but also in the world for good!



## CHAPTER 28

### Prayer and universal religion (Prarthana va vishvadharm)

**The universal purpose of all the saints** - This community prayer which coordinates between universal religion and interfaith is the school of public reformations. But, how all this would be possible since everyone's practices, religions, deities are different, the listener asked. Maharaj says that for this, they have to be explained the philosophy that all great saints and sages like Muhammad, Jesus Christ, Buddha, Mahavira, Shri Krishna, Zarathushtra etc. have sacrificed their lives for the peace and well-being of the whole world, not for a particular caste, religion, creed & sect! That is, all have the same purpose and goal and they did not accept the idea of corrupting the religion.

**One system for all** - There are not hundreds of gods who rule the world but one, whatever you call Him. This question of difference may arise for people of limited intellect, but in reality, land, air, water, birth, death, service, religion, eye-light, internal energy are the same for all. Muslims, Christians or other tribes did not fall from the sky. But even before that, the world was endowed with humanity!

**The formation of religious groups from external appearance** - People considered the names as Hindus, Muslims, Christian, Parsi, Sikh, Jain and their external features like country, disguise, customs, prayers, worship as a religion and forgot the true religion, the philosophy of truth and humanity as well! No matter what caste or religion a person belongs to, his importance is the same in terms of social structure. According to the country, time and situation, many tools were created for the convenience of human beings, but with time, various groups such as Hindus, Muslims, Sikhs, Christians, Jains, Mahanubhava were formed considering them as the tree of religion (Dharma vruksh).

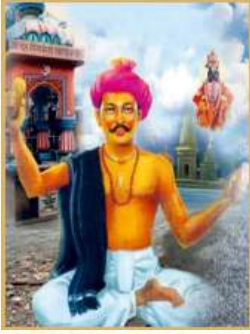
**Politics in Religion** - Everyone considered their own religion, practice & the way of life as the great truth and created politics of taxes, fines, penalties and discrimination to rule others! Due to the politicisation of religion, justice among them was broken and all selfishness, egoism, attachment and consumption increased. Then, forgetting the service of religion, exploitation of human beings for the benefit of the

state, injustice, violence increased and religion started to be established on the basis of power, force and strength of numbers!

**Humanity is the only solution** - Then, the people forgot the truth, sacrifice and service. And as a result, the extermination started even in the name of religion and finally, even the divine powers (Gods and goddesses) had to take up arms to quell it. Killing or oppressing innocent people is against the science of war. The wars, quarrels and conflicts in villages, families and the countries will not end unless people understand the religious justice of humanity! Ego and attachment of religion, sect, party & country make people religiously mad and do not allow them to pursue truth & justice!

**Why the community prayer** - Every person has been expanding his religion and exterminating others during his reign. This killing of innocent human beings is not acceptable to religion because in the religion, there is order, peace, wisdom, love for justice, non-violence, understanding and by following this through all beneficial thoughts, the gods and great men of all religions, sects have been created. They created all these religions, sects, scriptures, literature for the happiness and peace of the world, but the people who did not understand that philosophy and its depth, opposed it. We have started this community prayer again with the same efforts to bring good sense to the world!

**Prayer is the solution** - There is nothing new in this, but this is a communal prayer that contains all the previous religions, sects, the thoughts of saints, sages and elders, everyone's opinion, principles and satisfaction. There is no better tool than the prayer to bring the hearts and minds of all closer and create love and trust in each-other and achieve happiness & peace. A narrow-minded ignorant human being who thinks "He is superior and others are inferior" has not even understood the meaning and thought of his own religion also. Therefore, to destroy this selfish ignorance, it is necessary to explain to him at least the philosophy of his own religion & the philosophy of great men. Such continuous efforts will create the attitude of "As we are, so are others" and bring the universal peace and happiness. Sectarian hatred will not be eradicated unless this philosophy is inculcated in the people. This task will be made easier through community prayer and by promoting respect for all religions and interfaith equally in the village, there will also be universal happiness!



## CHAPTER 29

### Dalit Services (Dalit Seva)

**Self religion & other religion** - You teach the same philosophy of all religions, but in the Geeta, it is said that it is better to die in Self-religion (Swadharm), but other religion (Pardharma) is a terrible hell, the listener questioned. Maharaj says that self-religion is not a specific caste, religion like Hindus, Muslims etc. But here a person's quality, religion, nature, behaviour, duty, strength, wisdom, service, knowledge, love are the true religion and opposite to this, injustice, oppression, misconduct, untruth, ignorance, discrimination, enmity, impurities mean the other religion (Pardharma).

**Merits are better than caste and religion** - It is not good to hold even the sinner of same caste religion close to our chest and turn others away! Salutations are not to caste but to the qualities of the individual. Whoever is truthful, worldly wise & loving from any caste and religion should be considered as our own. Humanity is the true religion that survives on justice and justice is equal to all! But due to the selfishness, our alienation increased, the true religion, basis principles, intimacy were destroyed and communalism, quackery, religious differences increased.

**Equality is worship** - We all are the human beings and religion, justice, ethics, character, and love are our religion of humanity. This is the opinion of all books, scriptures, religion and even Lord Krishna's Geeta. As preached by Lord Krishna, all-round equanimity is the divine religion and a true scholar is one who acts like that. All work done with such a spirit of equality (samatva) is the worship of the Lord and that is a true Self-religion (Swadharma).

**The equality of all religions and conversion** - A listener asked that by taking advantage of interfaith coordination, some crooked heretics force power politics by converting others through war, fear, temptation, service and thus, it will cause a great loss to the nation. Maharaj says that there is a difference between equality of all religions and conversion. One who knows the path of rightness and equality, will not have any importance for this religion called

external appearance, will remain in his original religion and will never convert himself by succumbing to the fear, temptation and pressure of others!

**Conversion is an evil politics** - Taking an advantage of weakness, poverty and ignorance of others and converting them through war, fear, infatuation, temptation etc. in the name of preaching religion is clearly an evil politics! You should mix with all but should not get converted for selfishness or filling the stomach. We also are guilty for this. We boast in the name of religion but treat the people as low, untouchable, sinner and treat them worse than a stray dog and cat! It is difficult for human beings to gain knowledge and improve the world because due to the selfishness of filling the stomach, there is no preacher who understands and preaches this philosophy. For this, we should mix with all and impart on them the pure philosophy of their own religion.

**Importance of serving the downtrodden** - We should go among the wild, ignorant, fearful tribals, provide them with education, health, cleanliness, neatness, tidiness, festival celebrations, personal hygiene, de-addiction etc. and remove their sorrows and miseries. The true devotion to God is only in the service of sick, lepers, orphans, cripples, destitute people and without it, there is no salvation! Great people, saints & sages also did the same job, but due to our laziness & hatred, the heretic people take advantage of this and convert others by doing the same work.

**The means of public education** - We should serve for the upliftment of others without disturbing, hurting or alienating anyone so that the discrimination among them will be destroyed, their trust will be gained and people will do what you say. For this purpose, we should create the moral virtues of philosophy and service in them through cultural groups, speeches, hymns, kirtans, sermons, plays, ancient books, scriptures etc. and teach them what we understand as humanity. If the religious knowledge of universal charity is spread through such means of public education, then people will understand the true religion, they will see the unity in many and selfish, crooked, political, heretical people will fail to gain benefits! Therefore, through such various means, we should try to make everyone wise, smart, intelligent and understanding by removing them from illusory customs, ideas and superstitions.



## CHAPTER 30

### An Impact of Hymns (Bhajan Prabhav)

**The purpose of hymns-** The listener questioned, “Bhajan is a means of devotion to God, so how will it remain pure if it is made a means of propaganda?” Maharaj says that, the purpose of Bhajan is not only for liberation from devotion, but through the Bhajan, the whole life can be

improved. All the Vedas, Shashtras, Smritis, Puranas were created in this view. After the sanskrit, puranas, ancient times, now the saints created different types of bhajans such as devotion, dispassion, humour, metaphors to be understood by all the people. By awakening and attracting the society, destroying their bad feelings and instilling a sense of public awareness, well-being and dutifulness in them, the saints performed unbroken bhajans (Abhangas) through singing, playing musical instruments and dancing!

**Philosophy of Bhajans** - But the people, should sing the Bhajans according to the occasion and as per the time, situation and circumstances and simple people should be made wise by preaching the true principles. One should not sing Bhajans for filling one's stomach, selfishness, personal benefit, for addictions like chewing tobacco, smoking ganja etc., for propagating particular caste, sect, for obtaining gifts & prizes. Bhajans should be sung, for an eradication of superstitions and evil customs, for the social work, for establishing coordination between caste and religion, for destroying ignorance and illusions of people! Quarrels and fights should not take place in the name of Bhajans for prestige, singing and playing the insrtuments. The Bhajans whose meaning is not understood, should not be sung.

**Methodology of Bhajans** - Village awareness, heart awareness, work awareness should be done through Bhajans to set the people on the right path. Devotion to god and the state of salvation are obtained by thinking, then whatever you want to do should be done with thoughts, understanding and wisdom so that your efforts should not go in vain! Self-improvement should be done by using your intellect, taking the advice of experienced and abstaining from excesses. One should perform Bhajans in various ways & styles, obeserving the likes, choices & differences of people but the basic theory, principle and essence of it should not be changed.

**Need of a preacher** - Due to not only the devotion to God but also comprehensive knowledge of life and vision in bhajans, the saints like Mirabai, Surdas, Kabir, Chaitanya Mahaprabhu, Swami Vivekanand, Ramtirtha etc. have influenced the world by spreading bhajans abroad for social awareness! In spite of all this, still the work has not been spread even within our own country and is missing everywhere, this is the reality. Therefore, the human remained backward and to compensate for this, proper preachers who act according to the principles of saints and preach to the people according to the time, period and occasion are needed.

**The greatness of Bhajans** - For this, we need a preacher who is having serious and simple living, pure attire, humble gestures, pure & loving speech and sings straight forward, pure, powerful, energetic, rhythmic and meaningful Bhajans. As our country has great love and faith in Bhajans, the saints tried hard to propagate social awareness through them. The speeches cannot have good effects on people as they are filled with politics, social issues, religion, science & public issues. But, it is only the greatness of Bhajans which can calm even a poisonous cobra and make even a demon like Hiranyakashyapu to feel love to chant Narada's name!

**Village reformations through Bhajans** - People are enthralled and awakened through the power of Bhajans and therefore, the youths, boys and girls, all can apply to the work of village improvement. The saints and sages have performed the Bhajans so that all the small and big businessmen, workers will sing the songs and bhajans of village reformations at home, at the shops, everywhere and will get satisfaction with that culture and by doing the service of people at the same time! But, today the service turned into the job and Bhajans, kirtans all have become the means of filling the stomach. Because of this, the sacrifice, penance, purpose and feelings of the saints behind creating Bhajans have been destroyed!

**Bhajans means A public University** - This poor condition will have to be renovated and a servant who shows the way to the thousands of people, repays the debt of humanity, will have to be created again. Brotherhood, love, service and character will be developed in the society only through such Bhajans and kirtans. Apart from this, there is no other simple solution of public education. Such a Bhajan of devotion to God that inspires good deeds, makes people independent & de-addicted, preserves village culture and raises public awareness, is the real "Public University".



## CHAPTER 31

### Miracles of Saints (Saint Chamatkar)

**The question that there is no cure without a miracle** - Preaching the Bhajans of God will elevate us, but it is not possible to get an immense power in our Bhajans like a saint to elevate the world. The grace of the saints is immense and only by this mantra, they elevate the sinful people and make them like themselves. Many saints who made stones float in water, drove a wall, made mountains of gold, turned poison into nectar, recited Vedas from a bull's mouth, will elevate people by their miracles. How will our Bhajans work? A listener raised a question.

**Obedience to the saints is the only solution** - Maharaj says that if the salvation had been occurred due to the miracles of the saints, then no one in the world would have remained stupid and ignorant! Because saints feel that everyone belongs to them. Saints do not elevate anyone but they only tell the people the way of salvation. No one gets liberated by the miracles of the mantras of the saints, but only by performing one's duties as told by them. That is, how the seeker should make his progress. The association of saints and doing the duty like them, can only lead to our elevation! Since, it is the nature of saints to be merciful, only those who will reduce their vices by following the holy vows will receive the mercy of saints.

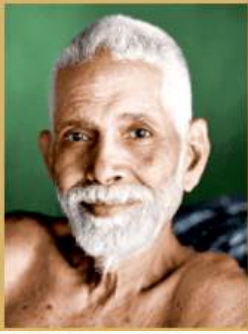
**Elevation is possible only through the good deeds and dispassion** - People can easily be attracted to the saints and try to behave in the same way they do because of the loving and good-natured behaviour of them! But it is difficult for a person with a very bad external attitude. One who engages in good deeds out of detachment through the sad experience or wise understanding and attains "Gurubodh" (Teachings of Guru), his elevation is certain! The full devotion is obtained only after the complete purification of mind followed by the grace of Saint. Without doing this, nothing is gained by falling at the feet of saints for no reason. People's belief that just by laying down without doing any work will provide all sustenance and will get salvation, is a pure superstition.

**Downfall of village life due to the miracles** - There are such saints who live in the family world, perform all the deeds and without pretending to be a sadhu, hold the authority of Sadhguru on the basis of knowledge. The lives of many people have ruined in the name of miracles, which is not the work of saints! Therefore, from now on, we all should close the topic of saint's miracles. All the miracles such as winding up clocks, walking on water, bringing objects invisibly etc. are the games played by a mean person. Thus, these hypocritical people destroy village life by cheating and robbing the innocent people.

**Victims of miracles due to the selfishness** - Many people are fooled by these hypocritical miracle saints due to their selfish and greedy attitude of getting more benefits with little efforts. The innocent people give them wealth, farms and finally regret. Some people go to the miraculous saints for instant salvation, for wealth, for job, for the marriage plan of daughter, for recovering from sickness, for gambling, for fortune, for kingdom, but which saint has made everyone so happy and prosperous? If it were like this, there would be no barren women, beggars, death of saints, sufferings, poverty and destiny in the world!

**The true miracle of the saints** - Saints speak from their tireless efforts, pure hearts & experience and give happiness to others. Therefore, the miraculous work is done effortlessly by them! But if we consider it a miracle and forget our duty, it will be of no use. Therefore, without falling into the trap of miracles, one should take advantage of knowledge, guidance and good deeds of the saints. The greatest miracle of the saints is to make ignorant soul "universal" and bring him to the realization of the omnipresent God. Prosperity and spiritual power (Riddhi-Siddhi) and small and big miracles have no special importance here!

**The universal vastness is the true miracle** - The lifelong service, humility, love, straight forwardness everywhere, seeing oneself in all, considering the whole universe as one's home and working day and night for it, is the greatest miracle of the saints! Saints maintain the balance of the sins and virtues of the universe by fulfilling the shortcomings that are seen, but do not allow even the slightest credit of doing this to themselves, these are the miraculous saints. Therefore, instead of chasing after the miracles of saints, we should achieve the welfare of the village through the cooperation of saints & gods, knowledge of religion and scriptures along with eradicating weakness through self-responsibility.



## CHAPTER 32

### True form of a Saint (Saint Swarup)

**Sati (virtuous woman) and Sadhu are the wealth** - If miracles are not the sign of saints, then how can we identify the true sadhu among the many sadhus seen everywhere? The listener asked. Maharaj says that sadhus are everywhere even in the audience sitting here. Without them, the whole world will be perish. So, he first bowed

to the audience. Sati and Sadhu endowed with qualities such as forgiveness, mercy, peace, conscience, tolerance, benevolence etc. are the great wealth of the village and without them, the life of the world will not be able to survive.

**Identification of Sadhus** - Sadhu should be identified not by his external appearance but by his attitude and virtues. One should not judge a sadhu based on various external qualities such as his sect, different colours, clothes, hair, tresses, tilak, langot, garland, rags on body, ashes, panchagni karma, way of drinking water with hands, standing continuously in one position, moving secretly, play of burying himself in the ground etc. For this, if one associates with them directly and recognises their good deeds, virtues, knowledge & keeps faith in them, then you will be saved from downfall!

**Qualities and magnificence of saints** - One should be humble towards the saints who are the treasure of greatness, virtues, unbiased attitude, great knowledge, awareness of situation, conscience, contentment, great heart, ideal behaviour etc. You will never be disappointed if you join hands before them and also observe them. One who becomes the best disciple of a saint without an attachment & greed, having wish for liberation, is get never deceived and only such a being gets an excellent guru (teacher)!

**The work characteristics of a saint** - One who is constantly efficient, serving, lines up the shoes, fulfills the deficiency, makes the village heaven, collects people through love, selflessly works for people's welfare, is unattached to the body and humbly serves round the clock, is the best saint! The work of saint is to consider the people as God and make foolish people wise without discrimination, teach ignorant and serve them by preaching. With their loving and radiant voice, their commitment to duty, great preaching, people humbly listen to their words and destroy the evil attitude with repentance.

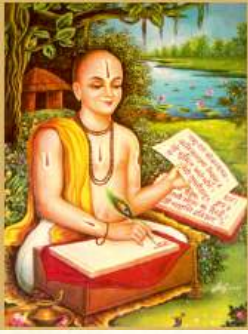
**The universal role of a saint** - The saints in the society who are having glory but live like an ascetic, having no power but live like a monarch,

having kingdom but live like a beggar, being family men even though not having the personal family, universal, cold, pure, like actual moon and Sun, are the true saints who give salvation to others. The one who is kind-hearted, fearless in difficult situations, righteous, pure, fearless in attitude and has universal thoughts without caste discrimination, is a true saint. There are the saints in the society who get satisfied in the happiness of the world, saddened by the sufferings of people, always perform good deeds, rise the feeling of love in all, enhance noble cause in the society, wear out their body & intellect like sandalwood for the welfare of people. Such great saints even sacrifice their own lives to establish the humanity by eradicating superstitions and evil customs!

**Types of saints** - With an association of saints, misery is destroyed and the fruits of life's duties are manifested and understood, and attachment gets transformed into salvation! The lives of saints are filled with devotion, knowledge, conscience, dispassion, love, action, mental strength and spiritual power. So, that's why, what they decide, it happens! The saints who consider all human beings as one and serve them day and night, treat people as gods and goddesses and serve them with devotion, are free from duality and discrimination, saints of the afterlife who experience the same divine power of Brahma everywhere, the saints of supreme category who have gone beyond the world of senses, pleasure, sorrows and beyond this world and got united with Supreme Being (Par-brahma), are such many types of saints there in the society!

**The greatness of the saints** - Since the saints are affectionate, gracious, kind by nature and destroy the illusion of human beings by explaining the essence of scriptures; the salvation of human life is certain, if one listens to their words and acts upon them. A saint who forgets his own greatness and gets along with people, carries out the work of all incarnations of gods and goddesses directly in fact and creates good customs according to the time and condition, is an actual God himself. These saints are the people who achieve their spiritual goals by speaking, walking & living in their own way among the people & encourage suitable institutions, parties & sects.

**The influence of the saints** - Without showing their influence of knowledge, saints uplift and satisfy everyone by being the eyes of the blind. Considering all human beings as themselves regardless of whether they are big or small, preaching the nectar of knowledge to all, they eliminate the metaphysical, supernatural and spiritual, all these three types of woes (Trividh Tap). The more sainthood we know, the more saintliness (godliness) will come in us and in the company of saints, we will also become the saints! The village where such great saints are inhabited, virtues will rise there and the sins, sufferings will come to end and the entire village will have emancipation.



## CHAPTER 33

### Work of Incarnation (Avatar kary)

**Every human being is an incarnation** - When every saint is an incarnation of God, then it is hard to believe that we villagers can also become the saints, asked the listener. Maharaj says that since the whole world is created from God, every human being is an incarnation! Some live for themselves, for the family, for the

village, for the society, for the community, for the state while others treat the nation and the world as their family and while doing the noble work, they bear the hardships to alleviate the sufferings and pain!

**Types of incarnations** - One who destroys the concerns and worries of noble men, destroys the wicked people and inspires the world to follow the path of truth, is the incarnation! One who always work in the society by changing the feelings of heart through the faith and devotion, way of service and righteous conduct are an incarnation of saint! And on special occasions, one who destroy the evildoers through armed revolution along with the friendship, reward, punishment & discrimination are an incarnation of gods! According to their rights, some people try to uplift human beings by instilling religious righteousness, national religion and self-religion in them through the devotion, chants and knowledge.

**Incarnation of Saint and incarnation of God** - A human of transcendental vision whose ardent resolution turns directly into action and experience, is called an incarnation of saint. The evil demon incarnations who have crossed all the limits of such wickedness which are causing nuisance, treason to the village and society and are not corrected by the love and preaching of the saints are being sent to the hell by the incarnation of god in physical form by giving punishment according to the rules! The listener questioned how these demons could have received the blessings of gods and the boon of power.

**Demons were once devotees** - Maharaj says that these demons were also very big ascetics & devotees in the past. But, as soon as they got merit, strength and power, they forgot the God, gave up the morals and by misusing the power, began to trouble innocent people with arrogance! Due to their disobedience to the teaching of the saints, incarnations of god took up the arms, overthrew them and freed people from the sorrows and sufferings. Those who performed these deeds, later reached the position of Avatar (Incarnation) and became

immortal in the books, scriptures and Puranas! Later on, such special people who did such deeds were called the incarnation of those avatars.

**God is just a soul-power** - Different people worship different incarnations of God, but basically the God is self-power and knowing it is the true essence of human life! Only the great men with such a true experience are called incarnation of Gods! Some people consider the incarnate human as miraculous and divine abnormal manifestation. The reason for this is that they easily perceive pleasure and pain, birth and death, heaven and hell as the same. Like their instinctive power, they have authority and position. Incarnation is done through the rites of many births and explains the way of salvation to the sentient beings. Yet, their physical birth, death and the functions are the same as those of other human beings!

**The universal role of Avatars and greatness of service** - One who unites everyone, resolves the differences of the world, brings the human race to the right path and is having global concept and pervasiveness of work to unite the entire universe in one formula, he is called as an incarnated super-human! One who unites all and acts in all, only such a person will attain the perfection of the universal soul. Such an incarnation requires a strong fortitude, a lot of strength and the emergence of divine powers in life. Service is more important than knowledge, meditation, dispassion, chanting & penance. Without it, one cannot attain perfection! When Lord Rama killed Ravana and Lord Krishna killed Kansa and satisfied people by doing the service, they were glorified as "Avatars". One who took delight in inner-soul happiness and attained spiritual wisdom through the service work, became the saint incarnation!

**The cause of the decline of the society** - Why should we people not improve, even if the nation becomes famous with the service of such saintly incarnations? Because, the people celebrate, glorify, worship, salute the saints but after listening to their sermons, they don't do such works of service at all and instead, they wait for "Dev Avatar" (Incarnation of God) to do this! Leaving this thought of weakness, one should fearlessly do the service of improving humanity as advised by the saints & become famous. Everyone should serve human beings shedding their reptism, ignorance and selfishness. One gradually attains the position of incarnation when he enhances his wisdom, understanding, sets aside selfishness & works for global interest. Through this deed, he attains devotion to the nation and salvation ultimately. Therefore, all the villagers should give up the fear and doubt that the work of being an incarnation is very difficult and impossible.



## CHAPTER 34

### Fatalism

#### (Prarabhda Vaad)

**Luck and efforts** - Since there is an element of God in every life, if a human being gives up weak pessimism and strives for the service, he can reach the position of incarnation in this very life! But our destiny is inferior. It does not happen as desired. So, there is no meaning of efforts. It is found in the society that the lazy (narcissists)

people get rich and the skilled artists starve, the listener questioned. Maharaj says that it is “fatalism” which opposes human development that has disrupted the village life.

**Who is Lucky ?** - Even for the luck, the rites of previous births, the efforts of this birth, association, resolution, willpower are needed. On this basis, Gulabrao Maharaj who was a birth-blind, has recited all the Vedas. On the basis of wealth and glory, people judge the next as lucky, but there is no fortune in wealth, glory and show-off, but in happiness, contentment and satisfaction. Those who surrender to God with a unique speed, do good deeds, give up selfishness, bad conduct and indulge in benevolence, are the real lucky ones! Thieves, gamblers get rich quickly and become poor again. Such a sin is not a luck! To gain fame throughout, the great and good conduct is a real luck.

**Fortune arises from efforts** - As luck comes from efforts, let go of laziness and weakness in favour of the unlucky and become lucky through good resolutions, firm determination, efforts, high thinking and high action. One gets luck, happiness and everything only through the efforts. All the saints, sages, poets, incarnations, scriptures also testify to this. God doesn't treat anyone with duality (partiality) but one whose good, accumulated efforts bear fruits, then suddenly the destiny opens up. If the time is unfavorable, the progress will be slow. But the good deeds will never go in vain! Therefore, one should always strive for good deeds.

**The desires and efforts are useless before the God** - It is clearly found that many people die despite their desire and efforts to live, notwithstanding the efforts of doctors. And those who wish to die, do not die! Therefore, God is the master of everything and the rope of all destiny lies with Him! So, we all are the puppets in the hands of God and before His power, all our desires and efforts are of no importance,

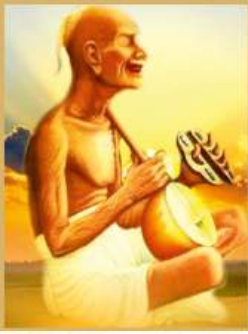
the listener questioned. Maharaj says that this is pure ignorance of people. They strive for selfishness of happiness and as soon as its sad fruits come, they blame God. The divine power is everywhere, it does not run anything. The holy and unholy karmas (actions) come automatically to fruition!

**The desires and efforts behind every fruit of karma** - The desire to live and the desire even to die is subject to oneself and that too is done by will. Some people steal money, cause pain to others, get attached, loot innocent people, perform deadly works and when suffer due to its consequences in adverse circumstances, they blame the God. In their trouble they remember Him, cry for His help, but this new desire has no meaning because it takes time, efforts and study to make a wish comes true. Human being is independent while doing action and is completely dependent while enjoying its fruits. Everyone wishes never to die and becomes powerful (king), but due to the non-existence of action, one has to suffer the fruits of his old karmas first!

**Types of Desire** - One desire is ever-changing, fickle and other is fixed and fruitful! There is no benefit in making a new wish at the same time after doing the action as desired. Those whose self-state has been attained and the attachment to the body has been destroyed, they tell the time even of their death and predict the results of karmas of others also! Wise and thoughtful people are always alert to reap the fruits of their deeds without letting their attitude go astray.

**Unknown desires and the fruit of action**-Unthoughtful people become depraved through attachment, distortion and fruits of action become unbearable and finally, they run to end their life with the desire to die because of confusing mind and body! Death changes the body so much but human beings do not get rid of sin and merits. Sometimes the desire of inner Soul is not understood and sometimes it is understood, but it doesn't bear the fruits quickly. In such cases, even the great thinkers also get confused. The wish and action rites formed first will bear the fruits first and after that the other wishes will bear their fruits.

**Destiny** - Out of the desires, action, sanskaras, accumulation of previous birth, how much comes to enjoy or suffer in this birth, is called destiny (prarbdha). If this destiny gets the support of ongoing action and efforts, then this current karma will also bear fruits. Such is the cycle of life of birth and death. Happiness and sorrows and all are the result of efforts and desires. Therefore, as per the teaching of the saints and sages, be determined and diligent, improve your current action and attain godhood through self-duties.



## CHAPTER 35

### The effect of efforts (Prayatn Prabhav)

**We are the cause of our birth and death** - If the loss and profit, birth and death, happiness and sorrows all take place through our own will and efforts, then why do many people suddenly **die of diseases, by the thieves, stumbling & falling into the wells?** They didn't want this, did they? Maharaj says that even though all

this seems to be happening suddenly, it is also because of our previous desires, actions and efforts! Accumulation of money, not walking properly, indulgent eating and working in unconsciousness are all the causes of such trauma and death of a human being. The reason for all these is our birth and the fruit of action is also our desire and lust!

**Law of karma** - We err in karma by desire and blame it on the God. This is not a right thing because it is not the work of God to hurt the humans. People perform "Grah Shanti" (peace planet), read pothis and perform Parayan (recite scriptures) etc. to get rid of the grief, but do not remove the bad evils from the mind. There is no benefit in blaming the planet without improving our karmas because God Himself does not do anything. The human being gets the fruit of his own action as an excuse according to the time and event! The God is omnipresent and in the course of time, everyone's action comes to fruition automatically according to the laws of creation.

**Human being is the creator of his destiny** - Human being is the creator of his own destiny because he has the power and freedom to do action! The science of planets and constellations, worship for morale, divinity all were created by human beings. If man is thoroughly dependent on fatalism, then the scriptures, science, deeds, sermons, religion and true conduct have no purpose. Since man has got the freedom of action, we can have emancipation by efforts and we become the friends and enemies of ourselves. In the society, good people are sad and the sinners are happy! Then, what is the importance of efforts?

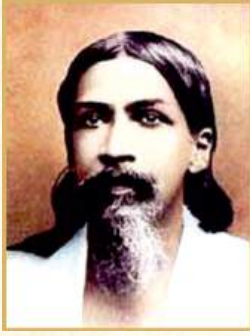
**The fruits and efforts of previous birth** - Maharaj says that those who made work efforts in the previous births, now have become fruits. Accordingly, one develops many arts including divine knowledge, self-knowledge, devotion and spirituality at an early age. Desires in mind, resolution, firm determination, finally action

and some pre-birth parental sacraments together bring good and bad “karmik results”. If the one who enjoyed the previous virtues, now commits the sin in contrast, then he will go to the hell and future salvation of virtuous person who is suffering today due to past karma is certain! Waking up in the morning, studying, good living, purity of mind, charity, knowledge cultivation have independent karmic fruits.

**Best efforts** - People are confused because they don't understand the secret of “karmik fruits” (fruits of action) in the form of sins and merits. Some efforts lead to fame and good births while some efforts lead to death and sufferings! Effort is also responsible for birth and death, happiness and sorrows, planning, fame, accumulation, destiny, realization and liberation. Efforts that attain divinity through auspicious creation realization and destroy the consumption tendencies are the best efforts! Therefore, without boasting the greatness of theism and fatalism, one should strive to shine by becoming dutiful. Let's make our history glorious with determination like Walya Koli, prostitute Surdas without degrading the fruits of others.

**Efforts are greater than luck**- Agriculture, sowing, industry, cooking, business, food are done by efforts, not by destiny. Great inventions such as airplane, telephone etc. were not made by destiny, but by human efforts and the creator of all destinies is also an effort. If you give up trying and rely only on the luck, both the efforts and destiny will be destroyed! The efforts to flourish the plant that is attacked by pests by fertilizing, watering and protecting is always better than to leave it in dying state in the name of destiny! Since the man is a part of God and is greater than creation, he can also create counter-creation through precise efforts and divine weapons.

**Limitation of efforts** - The nations which maximized their efforts by increasing the power of thoughts have improved the standard of living and became glorious. Only by the efforts the human could fly to the Mars! Journey to the Himalayas, atom-bomb, hydrogen bomb, telephone, internet all these inventions could have been possible only due to the efforts and still there are opportunities for those who strive. With efforts, a devotee became God, Yogi became free from life, village became ideal! One day the nation will also be happy and the dream of global peace will also come true. Therefore, we should also try and let God intercede so that we don't become egoistic for our efforts. Only through the efforts, the man will be elevated and it will move not only the village but also the world, and will make state happy and prosperous.



## CHAPTER 36

### The art of life (Jeevan Kala)

**The human being (self-power) and nature** - The listener questioned that although all the living beings are a part of God, there is no meaning in trying since the nature of all is different. Maharaj says that although the nature is different, it is not independent and is subordinate to omnipresent God and since the

man is a part of God, his self-power is also infinite and so, the nature is under him! The life is born by the actions full of sins and virtues through faith, resolution, efforts and study of a person.

**Talents through actions and efforts** - Although the life of an infinite being is the same in the universe created by God, there is a difference in composition, speech according to the study of previous birth and the karmic efforts of this birth. Every living being enjoys the sensual pleasure in the creation with various arts, colours, nature, industries, clothes, consumption & innovation based on its arts, merits and demerits. On account of a person and object, the living being gets united with it by its own attachment and consequently experiences anger and hatred. The soul builds a new creation of its mind, intellect and resolution in the universe created by God and enjoys its pleasure and miseries accordingly, and is born again and again with that art and culture!

**Art and deterioration** - The living beings attract each other through the divine resolution to multiply. Every living being influences each other through the power of art like singing, playing, painting, speaking, dancing, make up, temperament etc. Through the art like Shri Krishna, a person gets completeness, self-realization and divinity while through the art like Kansa, a person gets notoriety and demonhood! Hence, Ravana acquired the art of devotion and finally perished due to the lust while King Vishwamitra became "Brahmarishi" (Brahmin sage) through his art. Kumbhakaran was destroyed by the art of eating and cruelty while Bibhishan was immortalized by the art of chanting "Rama Nama".

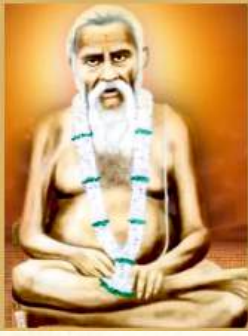
**Kinds of arts and human talent** - Although the rajas (passion), tamas (ignorance, laziness) and sattva (goodness) are the arts of life, the art which loves everyone and shows the way of immortality is the best art of all! If the human beings acquire the art of animals and birds to

destroy weak through the strong, there will be only destruction everywhere. To live, to let others live and empower the weak is a true art of human life! The human weaves like a spider, accumulates like a bee, sings like a cuckoo, swims like a fish, flies like a bird, builds a house like an ant, changes colour like a fence lizard, dances like a peacock and flutters like a butterfly. But his own art of neatness, modesty, caring for all, uplifting the weak, altruism, toiling for global happiness is the best art in the universe!

**Market of art** - Without this art of life, the human being is mere an animal. The downfall of society was due to the crafts of talking sweetly outwardly and keeping crookedness inwardly, acting, learning various arts for greed and selfishness! When the people forsake the virtues of art for the sake of vices due to the temptation of selfishness, then the market of art takes place resulting in harms to the society! The careful and pure artist who strives for the betterment of all by erasing this pride is respected by people with great faith and his doses of poison also give nectar.

**Art of life** - And such a person acquires the art of life to correct the spoiled, settle the quarrels, make a schematic (planned) guidance. One who possesses the best art of living to live with minimum requirements, indulge in more and more philanthropic works and get along with the society, will get the title of godliness. Elsewhere the self-made artists will perish without support and die in vain in pride! Therefore, one who will be in harmony with the universe by attaining the art of self-realization and will live happily in harmony with everyone by thinking about own as well as other's happiness, will pass the test of obtaining perfection!

**A manifestation of self-power through the art of living** - A great artist who is aware of the world that remains without joys and sorrows and has attained perfection, has the responsibility to alleviate the pains and sufferings of the world through his art. With all such cooperative life skills of human being, the village will become healthy, knowledgeable, fortunate, a beautiful heaven and no one will lack anything. In this way, if the mutual cooperation flourishes & the self-power in human will be manifested, then the entire creation will serve all living beings! So, leave the boasting of theism, learn the art of life and achieve self-development. If self-improvement is achieved in this way, even the village of humans who are the part of God will not be monsters, will bring happiness and satisfaction to all and will achieve what it wishes.



## CHAPTER 37

# Self-realization (Atmanubhav)

### **Ignorance and means of self-improvement -**

The listener questioned Maharaj about his path of self-realization, symptoms, efforts and how his life was spent. Maharaj says that since every living being is a part of God, if he makes a conscious effort with good manners, determination of mind and strength of mind, then he will become God in the end with the cooperation of destiny, circumstances, nature, sinking world, crisis and every attitude of mind. Like a diamond in mine, like a musk from an antelope and like a lotus in the mud that is offered to God, he will attain divine significance! The means of self-improvement is an effort which is made to remove the veil of ignorance in human beings. However, the form of experience through the holy attitude is only one and I also experienced the same effort.

**An inspiration of penance -** I was born in a small house and a small village full of hunger, fasting, poverty and hardships on one hand but endowed with good manners, good culture and devotion to the god on the other hand. Out of curiosity, I listened to kirtans, satsang, Katha puran, did self-reflection and in the eagerness to do penance like Dhruva and for the satisfaction of the attitude of mind, started “yoga mudra” and worshipped all day and night in the forest, under the tree, in the temple etc. But due to the dissatisfaction of the fickle mind and temptation towards the sensual attitude issues, sometimes the side effects of the body would also take place! Finally, disguised as a stupid, I left my home, went to the forest and lived among the wild and rich for experience.

**Extrinsic observation and introversion -** With a friendly and helpful attitude of mind, various experiments were done by me like yoga, spirituality, reading the scriptures, world observation, bhajans, Kirtans, saptah, sacrificial rituals (Yajna Yaag), fasting & festivals. Saw a lot of tourism, forest tours, pilgrimages, temples, shrines, institutions, ashrams, libraries, mountains and caves. Saw the elders, noble people, customs, tastes of food and drink, sadhus, gosavis, ascetics, wrestling schools of hermits. Travelled by bullock carts, horses, tangas (cart), bicycles, motors and aeroplanes. I saw huge sea, Satpura Mountain, Vindhya, the Himalayas, all man-made comforts and means of knowledge, but the mind was not calm and satisfied. In the end, I was not satisfied with the external view, so I had

to turn the attitude inward and experienced it within myself to know who I am and what the universe is!

**Experience of non-duality** - All duality was destroyed by the realization that I am the cause of all and all this universe is rooted in my one conscious self. With the feeling that what will be seen is our own, the heart's desire to see outwards was extinguished and the soul calmed down in the joy of the greatness of mind! From the smaller atom, molecule to the largest mountain, all began to appear as an expansion of my soul. First the village, temple, shrine and finally nature itself was seen. Happiness and sorrow, birth and death, poverty and wealth, caste and religion, ours and others, all this narrowness was destroyed all the desires, attachments were eradicated and all natural desires and deeds became acceptable!

**Practice of observation** - In order to destroy the duality, I gave freedom to the intellect by practicing observation and observed what was seen and connected it to its working relationship, then the self-realisation emerged in the body itself. With the knowledge that "As we are, so are others." the complete satisfaction was obtained and I accepted Aadakoji as a "sadguru" (the self realized spiritual teacher) to avoid ego. The state where there is no scope for creation and destruction but only the smooth motion and unceasing state of the soul, is called "Swaroop" (our true nature).

**A realization of true nature** - Indestructible, inexhaustible, integral, undisturbed, unceasing love, knowledge, joy are the signs of our true form. This realization took hold of the conscious power, the king became servant, the world became friend, selfishness disappeared and the feelings of public interest - increased. The feeling of alienation disappeared, worship temples surrendered, living bodies appeared and the mind began to run where it was lacking. When the self-realization took place, like Arjuna's divine vision, he saw joy, belly, hands, the entire universe in all directions within himself. The sufferings, poverty, destiny became just a game for him. Selfless deeds became motto and he remained only for global-interest!

**The effect of the state of the self-realization** - His deeds are the worship of God, words are Vedas, power through the non-violence, service effect without revolution and people donate wealth on his call. Influenced by his knowledge, the ignorant people teach wisdom to the wise and even the women & children struggle against strife. Such an ungreedy servant who is not confused by hatred and attachment is the foundation of world! Only with such a spiritual study and village service efforts, the realization of Shri Hari (God) will take place in this human body, man will become God, the village will become heaven, a new world and the glory of saints will be created and the village will reach the peak of glory!



## CHAPTER 38

### Village Family (Gram kutumb)

**Importance of village service**-The listener questioned what is the importance of village service as one obtains "Ultimate joy" by having self-realization through the Santvaani (The saying of saints). Maharaj says that the purpose of all the saints who have realised the basic principle by their own experience was that the people should lead a happy life, the outlook of wicked people should improve, the friendship should be promoted everywhere, the differences of the world should be destroyed and the evils like hatred, enmity, sorrows, pride, jealousy, injustice, oppression, deficiency should not persist anywhere in the world. He fulfilled various means for creating social equality, such as bhajans of God for purification of mind, dispassion for renunciation, selfless deeds for good fortune, charity for public service, pilgrimage for community and self-realization to achieve ONENESS.

**Perversion of Santvaani** - The purpose of Vedas, Bhagvadgita and the religion was that all the living beings should live happy life on this earth. But the people considered the words of higher knowledge as an entertainment, discussion, debate and destroyed their original purpose. As a result, the human being remained ignorant and backward! The discussion of philosophy and the life of luxury without knowing sainthood destroyed the purpose of saints and sages. The people were under the illusion that the day-night hardship of Dadhichi, Damaji, Namdev, Savtoba, Chokhoba, Kabir for public interest was only for saints and the family men get salvation only by listening to their stories.

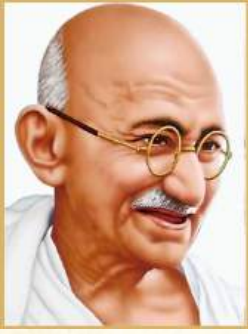
**The path of village family** - So the mutual love complementarily was destroyed and due to the selfishness, one in the palace, as intoxicated, extravagant and lazy while other in a hut as hungry, poor & labour. Due to this increasing disparity among the people, villages were destroyed by hatred, jealousy and competitions. Many saints tried to make their resolution come true, but because of their teaching did not reach people's lives, the sufferings of the world did not end! In the continuous research of its solution, the way of the "Village Family Planning" was found to fundamentally change the social structure and restructure it on the basis of theology and on the morals of saints. This is a demonstration of Sant Dnyaneshwar's "ONE EARTH ONE FAMILY" (vishvkutumb) philosophy through which the country and the world should be uplifted gradually from the village.

**Communal life** - One who emancipates the society without duality is true selfishness and without it there is no peace even in the family self-world. The person who knows this language of development is a true scholar. This study is not verbal, intellectual, philosophical but for this, we have to make our life communal. Because today those who have power, intelligence and wealth, loot other village communities to fulfill their desires and selfishness. A picture should be seen there that all the villagers work together, eat together and all the power, wisdom and wealth belong to the village and they are the ones who enjoy it.

**Solution for Village Heaven** - Due to the communal efforts and the strength of wisdom, the barren land also will become fertile and a dry river will also flow. God doesn't wish that all the powers of river should be wasted merging into the sea or all the powers of human beings should be wasted in selfishness and they should die. Therefore, considering village as our home, everyone should offer their intellect, body, art, skill, time, money, land for the development of village and all the artisans of the village like cobblers, potters etc. should provide their strength and talent for this. All should make the village a beautiful paradise!

**Planning of village work** - The repair of houses, construction of village roads, cleanliness and decoration of village should be done by communal labour donation. And the activities of beggars, unemployed and narcissists should be stopped. No priest, pandit, sage, devotee or scholar should eat food without toil. All should live with a name of God in mouth and a work in hand, love for all, honest dealing and offering knowledge and labour donation continuously like the saints as Gora Kumbhar, Janabai, Chokhoba, Eknath, Savta Mali etc. Various industries and experiments should be created in the village by fixing the time of work, play, study and prayer. To labour for the village with the spirit of service and live a communal life is a real prayer! One should inquire about what is lacking and should manage so that there should be no time to beg for the necessities of life.

**Village Fund Planning** - Various goods and grains manufactured in the village should be collected in village godown. All the villagers should use the same and the remaining should be sold to another villages. There should be a village shop for display and sale, and the wealth, industry and profit should also belong to the entire village. Everyone should ask for when there is a shortage and should deposit more in a village treasury when there is an excess so that everything will be available in the village without special need for money. In this way, we all together will make the village a heaven of wealth, happiness and peace and if even it falls short, we will take help of the government! By fulfilling the needs of the village, we will allow the rest of the goods in other villages and through this humanity, we will expand from the village to the world. This is the exact broad path of true knowledge, religion and satisfaction of all.



## CHAPTER 39

# Heaven on the earth (Bhoo-Vaikunth)

**Bhoo-Vaikunth Heaven** - The village where there is no hatred, jealousy, poverty, richness, diseases, high-low, sectarianism, caste-discrimination, antagonism, feeling of alienation and where all the people live as one family in harmony and happiness, that is the true great heaven! It is the main duty of all to create the love of heaven and equality of true age (satya yuga) by removing the

hardships, injustice, oppression of all without waiting for the incarnation of God. Like the God, we also should involve in the happiness and sorrows of all the beings with justice and equality. All should have equal rights in terms of wealth, caste, religion and living even if the qualities are less.

**Village Planning** - Financial plan should be prepared for everyone's annual belongings, food, clothing, business, ornaments, house hold requirements make up, respect, food festivals, celebrations, feasts and no one should keep their independent attitude for food, profit, wealth & rights. The routine, dress, education, school, health system should be same for everyone in the village. The time and limits of visitors in the village should be fixed collectively and at other times, work should be done by correspondence! All marriages in the village should be performed communally in a sacred, spacious and beautiful place without falling into the trap of religious unit of time (Muhurt). The pleasant air, water, time and place should be considered as a "Muhurt" and the marriages should be performed according to them.

**Village Management** - Everyone should give everything to the village without remaining independent. Village progeny should be planned according to the rules. As soon as a son is a little older, he should be taken away from his mother and the arrangements of his caring should be done by loving senior ladies. As wealth and progeny both are the wealth of the village, the village should be developed through it. By observing who is causing nuisance, harrasment, addiction, gambling, abducting girls in the village, the problem should be removed. The vulgar dramas and dirty shows, vulgar dances, dirty songs, dirty music which are being run in the name of entertainment should be stopped. Public interest programs like Ramdhun, Bhajan, kalapathak (Art Team), exercise, games, entertainment should be organised in the village. There should be a temple for all-religion prayer (Community prayer Temple) in the village for village upliftment, enlightenment speech and also for collective celebrations of birth anniversary, death anniversary etc. Otherwise, the communalism, casteism, personal loyalty will

spread in the village and it will take no longer for the village to get divided into the pieces.

**Resolution of differences** - If there are no quarrels and conflicts and if the differences are solved without a court and trial, the village will become beautiful. If the rigging in elections is avoided, if the gentlemen love each other and if the backward is taken care of by the next, the village will become prosperous in all respects! The troublesome person in the village should first be advised, preached and if he does not listen, he should be sent to the another village as a punishment. Without such a strict decision, such evil and useless business will not stop and the village won't get stability! For the village administration, a village committee of honest people who are dedicated to the village with body, mind and money should be appointed and out of them a "Panchayat" of five honest and fair people should be assigned for this. Everyone's wealth should be unified to make everyone's life equal.

**Democracy** - The heads of the village (panch) should provide job to all, look after the income management and financial transactions, monitor goods and people and work on new plans for the village. "Panch" is a direct messenger of God who takes care of people and keeps them happy. Our village is our family, Panch is its main pillar, public is servant of the village and pressure of justice and religion on all is the highest development. "Panchayat Raj" (Indian system of rural local self-government) is a system of people acting in justice without government and pressure. It is a real democracy. The real democracy is where people are efficient, charitable, energetic, just and people's opinions, interests and works are fulfilled by the people on their own! A ruling officer in a democracy is not an owner but a servant of public service. A panch or a leader of the village should be hard-working, ethical, honest, loyal, virtuous, brave, selfless and should consider the village as God.

**Village self-governance (Gram Swarajya)**- The one who sacrifices everything for the village regardless of caste, religion, creed, party, group and personal differences, is our village father! The head of the village should be aware of avoiding factionalism, benefitting all, treating the village as a family, keeping people away from injustice and trouble, not using public goods at home, not excusing the relatives and friends for their wrong-doings and being always ready for public service. Self-reliant and self-sufficient village life is a beautiful development of the ideal village state and Mahatma Gandhi's Ram Rajya. If the Panchmandal (Group of Panch) is loyal, the entire village will become a holy "Bhoo-Vaikunth" and will become the best factor of happiness and peace of the province, the country and the world respectively. Therefore, to create a heaven in the world, we should surrender (Devote) our body, mind, wealth and entire family in the ideal community scheme. By this, the knowledge, devotion will be worthwhile, the desire of the saints will be fulfilled and their inner-longing will be quenched!



## CHAPTER 40

### Study of Scriptures (Granthadyayan)

**Gramgeeta is the essence of all scriptures** - You have told the principle of ideal life, but in other books there are stories and self-knowledge, so which book should be read to make village a heaven, the listener questioned. Maharaj says that the essence of all "Upanishadas" is in Geeta and the essence of all scriptures is contained in

Gramgeeta. Vishwarupa Darshan of Geeta (Supreme form of Lord Vishnu in Geeta), Virat Purush Darshan of Vedas and knowledge of cosmic God of saints are also in this book. This Gramgeeta is meant to awaken those who abuse others for their perverse selfishness and uplift them by teaching them humanity.

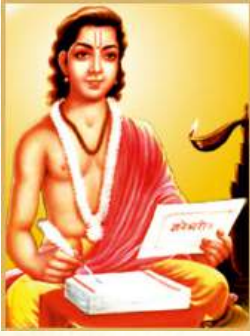
**Purpose of scriptures** - The purpose of bhajan, kirtan, scriptures is to make human healthy, righteous, non-addict and not allow his conduct troublesome to anyone in the village. To understand this philosophy, all kinds of books like prose, poetry, abhangas, scriptures, historical books, philosophical books, biographies etc. should be available in the village. There should be no superstitious books based on mere miracles, for worship, for offering, allegorical, spoiling the mind, maddening the mind, enhancing adultery and the books mortgaging the intellect. The society has become weak and crippled by saying that one gets salvation in a moment after reading and listening to such books. Knowing this, the saints and sages created a wise and prudent book to give a right direction and knowledge to the people. Saint like Dnyaneshwar, Mukundaraj, etc. made available a collection of books from ancient Sanskrit texts in simple natural language that could be understood by the common people.

**Eligibility differences in recitation of books** - Some saints wrote the books in different languages, so choose the books according to your eligibility (merit) and take knowledge from them according to the need with discretion. Reading scriptures only for verbal knowledge will ultimately lead us to suicide without attaining happiness and peace! To read the deep texts of spirituality, one needs immense strength and duty valour like Arjuna. There is no use if one doesn't understand the meaning after reading thousands of books. One who behaves in accordance with what is spoken, is called a human being. Otherwise he is a mad man. A devotee questioned that despite reading all the books of Vedas, Upanishadas and Brahmasutras, he did not get divine knowledge ( Brahmadnyan). I asked him to make the mixture of all the scriptures into the stone mortar and take along with milk. That blind devotee did the same as I told and came again the next day.

**The knowledge to distinguish in recitation of books** - Even after reading so many books, he did not understand the simple knowledge to distinguish during reciting the books. Therefore, one should read the character-worthy books such as chastity, introversion, routine, industry preachers etc. before taking the divine knowledge. If you gain experience while performing your duties, along with reciting the scriptures, you will experience the knowledge of scriptures, knowledge of Guru and self-knowledge. As for the various scriptures, there is a need of an authorised person so, there are different qualification categories in the scripture, such as stupid, uneducated, wise, pure, dull, seeker and yogi. We should make sure of what defect we have and treat it. But since we didn't understand it, we have to take help of the saints, noble men and scriptures. The essence of the book which is a storehouse of knowledge that guides the people, is the voice of a Saint!

**Scripture is the divine knowledge of saints** - The mine of the divine knowledge of saints is a scripture. But, due to the lack of adaption according to the country, time and circumstances, common people are confused in understanding the meaning of the book. As the saints are an ocean of experience, they understand this meaning and so, they tell the path, the means, the routine etc. for the salvation of the soul! Such books should be read which teach that only the one who serves others along with his performing work, attains fame and enlightenment. One who understands this behaviour practice should understand Brahma, soul, panchikaran (quintuplication) and then should experience the sign of "Brahmjyoti realization" through deep hearing, profound meditation and strong determination. One whose vision is elevated and passes through the matter (subject) in the state beyond the mind & brain, he will attain solid and deep samadhi (a state of deep and intense concentration) and will experience the cosmic experience of uniformity of God with His devotee!

**State of self-realization through reciting the scriptures** - When the knowledge of Self is acquired, then there is no need of reading a scripture and human being does not have the joy of birth along with the sorrows of death! In this ultimate happiness, there is a fulfillment of life and for that purpose, this book should be recited. Divine vision (Divya drishti) which experiences many beings consisting of individual, communities and supreme God, is called self-realization. If one becomes useful to the world by experiencing that the basic nature of god, saints, human, sinner, virtuous people etc. is our own inner Soul, he will get the benefit of realization of the universal form. One who is not qualified should not make haste to read scriptures unnecessarily. Rather than this, everyone in the village should read the books which will bring love, knowledge, truth, advancement of life, advancement of science and the village will be purified. We are natives of the elements of divine consciousness and this cosmological play is also ours. Whoever acts knowing this, will win in this game and this is what the Gramgeeta is written for!



## CHAPTER 41

### The glory of scripture (Granth-mahima)

**Divine Kingdom through Gramgeeta** - The universe is occupied by God and so, the God is our deity and the basic element of the universe, the foundation of the universe, a mother's home of all the pilgrimages are "The Village" (*Gram*) and that is why this Gramgeeta is for. Destroying all sorrows and making even death laughs, this Gramgeeta will create a divine kingdom in the village through

strong rituals! A meaningful ritual of Gramgeeta for forty days by a practical, straight-forward and virtuous speaker will transform the hearts of the listeners. It is heard that recitation of scriptures, chanting of mantras, rituals and keeping of scriptures at home lead to getting strong offsprings, wealth & opening the destiny of salvation. It was only a temptation in the sense that the scripture would be propagated and it would someday be of pure use.

**The fruits of recitation of purposeful books** - Reading some unnecessary books doesn't give benefits, instead it leads to trouble. Simple people fall prey to bullies who show fear, temptation to read scriptures in the hope of selfish pleasure. They read the books of gods and goddesses for auspiciousness without acting healthily and without giving up the practice of stealing (theft). They squander money on priests and pandits (spiritual scholar) and end up ruining themselves. Thus, both the teller and the doer are destroyed. Rather, it is better to speak rationally and act truthfully. As the Gramgeeta is a strong word arrow (word weapon) that pierces the hearts of readers, it is not meant for parayana (Simply reading of a religious book), to offer flowers, but if you do so with its meaning in mind, life transforms! He gives patience to the helpless and shows the way to the unjust people.

**Result of Gramgeeta** - If a person acts as per Gramgeeta, he becomes righteous and cultured, short-mindedness is destroyed, love becomes widespread, ignorance of hatred goes away, inspiration of good deeds comes, self-knowledge comes from within and we become unborn enemies! Through this, the communal attitude of person increases, marriages are performed happily, wealth is abundant in the house, diseases are eradicated, life becomes ideal and the village also gets salvation. As soon as the rituals, worship, village protection, village structure are understood in the Gramgeeta, various ideal arts including agriculture and labour donation are promoted in the village. Community prayer and meditation, festivals, celebrations, Ramdhun will bring peace to all and if cow-rearing is done in this way, there will be no shortage of curd and milk in the village. Due to the conduct as per the Gramgeeta, the

unemployment, beggary, the constraint of power, quarrels, injustice, addictions, feelings of hatred will be destroyed and the village will become wise, healthy and truly a heaven as well!

**The active form of Geeta is Gramgeeta** - Thus, the organisation of the village will grow and the concept of global family like heaven will come true. I am not a priest or scholar, but on the bank of river Chandrabhaga I was inspired by God to write down Gramgeeta for the welfare of mankind. The Gramgeeta is appeared in then active form of the Bhagvat Gita so that the great glory of Arjuna could be achieved by the hands of the villagers (Gramnath). As the Geeta is for Arjuna, the Gramgeeta is for the village. It was through the grace of Saint Dnyaneshwar Maharaj's guru-tradition that this Gramgeeta came to fruition. Although the wording is village -like, the virtues are those of all the saints and the faults are mine! If difficult words are used, common people would not understand the meaning and there are no scholars at every home to interpret the meaning of difficult words. There are some intelligent people in the village but they are busy with their respective businesses and they will consider this book as non-vedic, non-religious due to other stereotypes.

**Preaching Gramgeeta**-Only virtuous, saintly servants should be considered as scholars and similarly, those virtuous, loving persons should be invited to read Gramgeeta but no speaker should be invited by money. Those who read scriptures, hold a plough, do the village service and want village welfare, should be called as readers. Pandits, scholars, teachers all should read the Gramgeeta, then educate and uplift the men and women, illiterate, small and big in the village. Those who do not read this book intentionally and see the harm of village, will surely suffer their downfall. Mischief, wrong doing and exploiting the poor are sins. My friends and dearest one should provide books for reading the Gramgeeta from house to house and no one should take money for interpreting this holy book. The words that suddenly appear on opening Gramgeeta mean that one should understand the teachings of the book and should try to act accordingly.

**Gramgeeta - A grace of God Vithhal** - First reading, then resolution, then strong determination and finally work should apply. It will improve village life and destroy the social discrimination and heresy. The evil and animal nature of human beings will end and the pure principles will come in the life. According to the laws of nature, trees and vines will blossom and rivers and lakes will also be filled with water in limit. Poverty, ignorance, lowliness, curses and worries, all will be destroyed. Due to the self-sufficient society based on equality, exploitation and government restrictions will be destroyed and external enemies will not attack. Since this is the desire of saints and sages, they will give the glory of liberation through the state of their self-realization to all the villagers of such village without going into wilderness. Throughout their deeds, the religion, ethics, service, devotion, peace and power will always work in the village. Gramgeeta is a direct divine speech and an universal grace of all-

**An Introduction  
of  
English Translator**



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**English Translator of**  
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(2) Bhannat  
(3) India Needs Kalam Not Kasab
- Forthcoming Books** : (1) Success is not the child's play !  
(2) Man behind the shadows
- Awards and  
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"Asia Achievement Award 2022"  
"Asia's Best author award for  
INDIA NEEDS KALAM NOT KASAB  
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Late. Sumantaji Nilkanthrao Ranadive, Brahmपुरi, Chandrapur  
Shri Trimbakrao Bansod Sir, Brahmपुरi, Chandrapur  
Shri Falgunbhai Raut, Brahmपुरi, Chandrapur  
Shri Madhukar Urkande Guruji, Tadgavhan, Chandrapur  
Mr. Daulatrao Bande, Brahmपुरi, Chandrapur  
Ms. Rishiji Raut, Brahmपुरi, Chandrapur  
Ms. Ushatai Anilji Bhure, Brahmपुरi, Chandrapur  
Ms. Nainatai Kale, Brahmपुरi, Chandrapur  
Ms. Aniruddha Gurunule Guruji, Brahmपुरi, Chandrapur  
Shri Gokulbhai Panse, Lakhapur, Brahmपुरi, Chandrapur  
Mrs. Mangalatai Gokulbhai Panse, Brahmपुरi, Chandrapur  
Sr. Eng. Juhí Dange, Nandgaon, Brahmपुरi, Chandrapur  
Shri Nitin Subhashji Borkar, Kojbi, Chandrapur  
Shri Shambhai Panse, Navegaon Pandav, Chandrapur  
Shri Santoshbhai Radke, Navegaon Pandav, Chandrapur  
Shri Krishnabhai Sahare, Nandgaon, Brahmपुरi, Chandrapur  
Shri Arunbhai Krishnaji Chandekar, Indira Nagar, Chandrapur  
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Shri Ramdas Balaji Mogre, Dadmahal Ward, Chandrapur  
Mrs. Mangala Sanjay Mogre, Dadmahal Ward, Chandrapur  
Ms. Sanjay Mogre, Dadmahal Ward, Chandrapur  
Ms. Shubhangi Sanjay Mogre, Dadmahal Ward, Chandrapur  
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Shri Madhukar Urkande Guruji, Tadgavhan, Chandrapur  
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# Salutation to the Nation

## *“The Essence of Rashtravandana”*

Let our beloved India always remain blessed in body, mind and wealth !

Let the followers of all religions, castes, sects, and parties remain dear to the heart. Let our beloved India be victorious, victorious, victorious !

Let the mother of this country be fearless in spreading the nation's glory across the universe and may she give birth to the brave heroes with true , virtuous and pure hearts!

Let the people of this country be righteous and pure to let the bliss of life shine, so as to bring happiness to all- whether a king, a servant, a priest or a beggar .

Let our beloved India be victorious, victorious, victorious ! ||1||

Let untouchability be removed from this land for good ,so as to wipe away the disgrace of the nation !

Let every heart be filled with a sense of duty and integrity to promote the growth of wealth and industry !

Let everyone have faith in the Almighty in order to strengthen their inner selves !

Let celibacy, spirituality and virtue shine in every home. ||2||

Let the whole of my India be filled with brave soldiers, who strike terror into the hearts of our enemies !

Rashtrasant Tukadoji Maharaj prays to God, seeking inspiration to fill every heart with unwavering devotion .

Let our beloved India be victorious, victorious , victorious !



Published by  
**Bhoo- Vaikunth Adyal Tekdi**  
Ta- Bramhapuri,  
Dist-Chandrapur (Maharashtra)

Rs.100/-