

Gems of Thoughts

From the Book

A Saint of Modern India
(Biography of Sadhu T.L. Vaswani)

Dr. Inderjit Kaur



All India Pingalwara Charitable Society (Regd.),
Amritsar

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Abridged by

Dr. Inderjit Kaur

President,

All India Pingalwara Charitable Society (Regd.),

Amritsar

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Dr. Inderjit Kaur

President

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Ph. no. 91-183-2584586, 2584713

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Introduction

India is lucky to have been blessed with numerous spiritual souls who believed in and practiced self-control, self-discipline, self-denial, etc. Guru Nanak and his nine successors illuminated the minds of the people belonging to different sects. Guru Nanak taught us to earn livelihood by the sweat of one's brow and share earnings with the needy. He preached love and brotherhood among the people. He gave practical effect to the doctrine *‘that the lowest is equal with the highest, in race as in creed, in political rights as in religious hopes’, etc. In his crusade, he had to fight with two forces-religious bigotry of the Muslims and deep-rooted superstition of the Hindus. Many other rishis and saints such as Swami Ram Krishan, Swami Vivekananda, Sant Tuka Ram and Sadhu T.L. Vaswani were the believers of the philosophy of the East which can be described as under:

1. Simplicity
2. Remembrance
3. Humility
4. Feeling of unity with the poor and the broken ones
5. Resignation to Divine Will.

* History of the Sikhs: J.D. Cunningham

And one who perceives Him in Atma, becomes the seer of the secret. He rises above the dualities of life. He sees the one life pulsating in all. In the sinner too he sees the **sinless one**. The only way to receive spiritual light in this world is to free oneself from desires (trishna).

According to eastern philosophy

Five friends of a man (Enemies)

1. Lust
2. Anger
3. Avarice
4. Attachment
5. Egoism

Sadhu T.L.Vaswani a modern saint of India believed in **Integration**. He said: “Disintegration has been our sin for a long time. A new integration and reintegration is urgent need of today.” He advised the people not to cling old customs and conventions and advised the people to follow true devotees of God who have always risen above the dogmas and creeds, which only imprison men.

Sadhu T.L.Vaswani’s message to Europe:- “scramble not for power and tradition, nor seek greatness, all material power corrupts, all greatness ends in downfall and destruction. When a country, a nation, a community, and an individual worships power and when ambition kneels before the majesty of money, you may be sure that decay will set in.”

There is similarity of thoughts between Baba Farid and Sadhu T.L.Vaswani.

Baba Farid says:

ਫਰੀਦਾ ਥੀਉ ਪਵਾਹੀ ਦਭੁ ॥
ਜੇ ਸਾਈ ਲੋੜਹਿ ਸਭੁ ॥
ਇਕੁ ਛਿਜਹਿ ਬਿਆ ਲਤਾੜੀਅਹਿ ॥
ਤਾਂ ਸਾਈ ਦੈ ਦਰਿ ਵਾੜੀਅਹਿ ॥

*Fareed, become the grass on the path,
If you long for the Lord of all.
One will cut you down, and
other will trample you underfoot;
Then, you shall enter the court of Lord.*

Sadhu T.L.Vaswani said, “Be ye little, be ye humble as a blade of grass that neither grumbles nor groans when it is trampled upon. Be ye humble as dust.”

Vaswaniji has read Guru Granth Sahib, Gita, Upanishads and philosophers from the various parts of world as written by Hari P.Vaswani in his book “The modern saint of India.” She has mentioned about all those.

According to Sadhu T.L.Vaswani, our education system is lacking in spiritual knowledge and is egocentric. He felt sad to see that in elaborately structured machinery of education, the soul was neglected. Students moved about with false pride based on shallow understanding of science and civics that they acquired in schools.

He emphasized again and again that God resides in the heart of pure and lowly. As Guru Nanak says,

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸੁ ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸੁ ॥

*Nanak seeks the company of the
lowest of the low class,
the very lowest of the low.
Why should he try to compete with the great?
In the places where the lowly and
discarded are cared for—there resides
the Blessings of Your Glance of Grace.*

My soul has gained much from this book. “A saint of modern India” and I wanted to spread the message of great saints to the people so that they may strive for peace in the world and give healing touch to the broken bleeding world.

—Dr. Inderjit Kaur

A Saint of modern India

(Biography of Sadhu T.L. Vaswani)

1. Prayer is the voice of faith. By building your lives on the rock of prayer will your lives be enriched in faith. True prayer is an attempt to commune with the Beloved. It is the cry of longing and the voice of faith. How strange that people grow tired of praying when prayer fills the troubled heart with peace!
2. Shrama means “to discipline oneself.” It is the ashramas that the individual disciplines himself and gradually evolves to the higher life by exercising self-control, self-discipline and self—denial.
3. Prof Vaswani wrote about his Gurudev of Naluda like this: **“To know him was to love him.** His presence was like a surging star! His life,—gentle, true, moving amongst men yet communing with God,—was like the lamp glowing with light. Broken is the lamp, the light shines on.”

Silence

Entering into silence is even as entering a vast and dense forest. The forest within abounds in riches of the Spirit. Rightly writes Vaswani: “Settle yourself in silence and you will greet the God within you. Be still in the soul within you and you will know.”

Man is indeed foolish, he thought to argue, quarrel

and fight in the name of religion. The story of religion appeared to him in its true colours. He realized how tragic it was. No wonder, true devotees of God have always risen above dogmas and creeds, which only serve to imprison men. True devotees have worshipped the One God who has been called by diverse names. Ishwar, Allah, Jehovah, Ahura, Mazda and Abba are but different names of the same Radiant One.

Take no luggage with thee, O traveller, to the temple of the Beloved! Tread thou the path, empty-handed! And when thou wilt reach the temple, thou wilt know that the empty alone are filled. Chant the name of God. Meditate upon the glories of God. Worship God in the heart within and you will gravitate towards God. Alas! We worship God in temples and mosques, in shrines and synagogues, in churches and pagodas. But we seek Him not in the heart within where He dwells.

“Build ye your lives on the rock of prayer,”
“Let your thoughts turn to Him first even as you wake up at morn and as you retire to bed, let your thoughts be of Him. Perform your actions in the spirit of worship as an offering to God. Do little acts of service every day. Seek not to harm others, nor even to hurt the feelings of others.”

Little Prayer

My boat is so small,
Thy sea is so vast;
Be thou the Captain of my boat,
And lead Thou me on!

If you will grow, be humble as grass and patient as the tree and prayerful as the daisy that turns its face to the sun.

When two great and gifted souls meet, it is a sight for the gods to see. “Character is not taught. Character is caught.” Says German rishi Goethe.

Prayer is the eye with which one beholds God.

He, no doubt, wanted them too to make each word a prayer and each deed as a sacrifice. He also wanted them to pray for those about them and around them and for those beneath them as well. (T.L.Vaswani)

St. Anne has said. “Starve that others may eat. Wake that others may sleep.”

According Upanishad:-

Mokshdwar — means Self-realization.

Dwarpals — means Gate-keepers.

There are four *DWARPALS* who lead you to the Kingdom of Heaven.

They are as follows:-

1. **Shrama:-** Self-Discipline. It is an instrument to build a strong, healthy mind generating pure thoughts. It is in the nature of bar-bells used by athletes to build strong, healthy bodies. The “seeker” must cultivate this Path.
2. **Meditation:-** Power of Concentration. Persist in purifying the senses.
3. **Serenity :-** To retain a rational balance during the trials and tribulations of life. One must not allow oneself to be swept off one’s feet by “the slings

and arrows of the outrageous fortune.” This would mean considering every sorrow as a message from God, every pain as a process of self-purification and every ache as an invitation to help the inner eye to behold the beauty of the soul.

4. **Saddha sangham:-** Fellowship with noble souls. The soul that would progress along the Path must keep contact with saints and also with the True and the Good.

Massages of the Rishis of India according to Vaswani:

Be brotherly! Build your lives in the power of humility, sympathy and love.

Self-Respect

Adhiyatam Vidya :- “Science of the self.”

Realize the self, therefore, let not man become a slave to others in order to earn worldly wealth and honors, fame and name; let not even the poorest forget that he has the rich heritage of the soul and let him stand up in courage and self respect to declare the divinity in him.

According to the German poet and philosopher Goethe, reverence is of three kinds:-

1. Reverence for one’s self. i.e reverence for atman.
2. Reverence for what is around us.
3. Reverence for what is beneath us, below us, for the humblest and poorest of all living things, for the birds and beasts; for they are in no way inferior to us.

Message of Vaswani to Europeans.

Humanity is one and that spiritual ideas are not illusion but the secret of the renewal and advance of civilization. You are in pursuit of power and greatness. Scramble not for power and tradition, nor seek greatness. All material power corrupts. All greatness ends in downfall and destruction. When a country, a nation, a community, and an individual worships power and when ambition kneels before the majesty of money, you may be sure that decay will set in.

“Europe needs must obey the law of simple life. Europe’s social and political programmes should be based upon love of simplicity or vitality. Be simple in your daily life, in your dress and food. In simplicity is the seed of national strength.”

In Theosophical Society, Sadhu Vaswani answered certain questions:-

1. What to do, to receive spiritual light in this world?

Ans:- one must free one-self from desires (Trishna).

He who succumbs to desire invites pain. One who keeps one’s heart pure and is free from desires, blooms in beauty like lotus. Sorrow, like drops of water, disappears.

2. What path would you tread?

Ans: The true path is not of “Greatness”. Be ye little, be ye humble as a blade of grass that neither grumbles nor groans when it is trampled upon. Be ye humble as dust.

3. “Why is the ocean the king of all rivers and streams?” a disciple of Lao Tze, the Chinese sage, asked the master.

Ans: “Because it is lower than all of them,” the Master replied; and Prof Vaswani sought to be the lowliest of the low.

The ancient prayer the Rishi of the Upanishad uttered:

“Asato ma sad gamaya!
Tamaso ma jyotir gamaya!
Mrityor ma amritam gamaya!”
Lead me from the unreal to the Real!
Lead me through darkness into Light!
Through death lead me into Immortality!

“Life is meant to radiate light. The piteous need of humanity is 'light', more light”! Let the light of love fill your heart. Love for all races, all nations, all men, all creature, all forms of cosmic life. And filled with light your heart will be a love-hymn of thanks-giving to the All-love. Your life will be a singing altar.

“The *sukha* is in communion with the *parama purusha*.”

Message of Guru Nanak according to Sadhu T.L.Vaswani.

“Revere all Saints and Prophets”, he says. You and I need this teaching today.

Have reverence for all saints and prophets. This is the great teaching of the Guru. He also teaches this:- Love God and Love the poor. Love, says the great Guru, is “God Himself.”

Guru Nanak was the very picture of humility.

A saint is not measured by ordinary tapes nor weighed in ordinary scales. A saintly soul cannot be measured by common standards meant for common people.

Sadhu T.L. Vaswani used to say, “Paradise lies at the feet of mother.”

Sadhu T.L. Vaswani became a faqir after the death of his mother. He would move about length and breadth of India, clad in white home-spun khaddar garments. He would neither comb nor brush his curly hair. Hence forth, he would travel as a common man in the crowded and uncomfortable third class railway compartments. Henceforth, he would go about stirring the hearts of youths and inspiring in them love for simplicity, service and sacrifice. Henceforth, he would seek to fill the hearts of men and women, special by of the youths, with love and devotion for the motherland and become the mouth piece of God.

“Sacrificial men make History!”

The Path

If thou tread the Path
Surrender worship of thyself,
And give thou up distraction pride,
And weakness, passion, pride;
Thou art of God!
Then search the Self,
And be detached in love;

Look thou within,
And worship silently
The sacrificial Flame. (From "Quest")

A Man of Destiny

Leaders who combine character with clearness of vision, intellect with courage, force with frankness are very few.

“To dare and to suffer is to conquer.”

He impresses with the strength of his practical idealism. He astonishes by the depth of his simplicity.

With *shakti*, may we co-operate with it in humility and love and so help in the building again of an India worthy of ancient heritage! (from “Gandhi: The man of Ages”)

Vaswaniji taught:

“Service of the poor is the noblest worship of God.”

Religion to Gandhi was not a creed but right life, – a life of sympathy and love, of fellowship with the poor.

Vaswani’s lofty conception of a holy man is given in these words:

“From him come rays of purity, vibrations of *tapasya*, magnetic current of love. They kill the evil germs around us and purify our moral atmosphere.”

“In temples and in mosques I see Thee not, O Lord! Nor in those who travel far and wide and bathe in sacred rivers pools. Thou art in the Temple of Heart.”

Vaswaniji soon realized that neither the holy mantle nor the rosary, neither visits to temples nor to *melas* would unite him to God. It were better by far, he thought, to move about as a common man with his heart, wedded to God, than to put on the ochre garb and be away from God. It were better by far to greet God on the dusty soil than be filled with the spirit of pride and arrogance and remain a recluse on Himalayan heights.

“Religion is life, is fellowship, is mingling of the individual with the Great Life. And this is not shut up in the temple. This is moving in the market-place. The Great God is not somewhere in isolation. You will not find Him in temples of marble and stone. You will meet Him in the sweat and struggle of life, in the tears and tragedies of the poor. Not in decorated temples, but in the broken cottages, the Great God, –wiping the tears of the poor and singing His new Gita for the new age!”

Vaswaniji always believed in being in the world and not out of the world. He spread the message of love. In a speech, his words: There is a fulfilment of your life in love. Religion is love, therefore, love one another, love the bird and the beast and every living creature. Give sympathy to all and help one and all.

“Let us bear witness in our lives to Truth. Let us keep the Torch of Truth burning. Then alone may the Kingdom of God be glorified.”

Vaswani realized the life of absolute dependence upon God and so there was no cause for regret.

Concerning the Pilgrim of Peace, Vaswaniji, writes:

“A mark of him on whom descends the grace of God is an inner calm, – a holy peace which no danger, no difficulty, no disappointment can destroy.”

Is he criticized? Is he slandered? The calm in his heart is undisturbed; the mirror of his mind ever shines!

Such a man seeketh to serve the world with nothing but pure love!

The purpose of life for which Vaswaniji lived was four-fold: worship, work, compassionate service and fellowship with nature. He felt that the human being was created in order to worship and adore the Divine.

Love for God

He, who worship and adores the Divine, must have love for the Divine and he, who has love for God, cannot live a life of complete seclusion and solitude. For love of God and love for neighbour go hand-in-hand. Such a one mixes and mingles with people and attends to their needs and wants.

Practice

Surrender to the Lord in little things, the insignificant things of everyday life. In the practice of small things, the practice of the Divine in the midst of daily duties, is the secret of him who would truly know.

Big things the Lord asketh not of you. Bring to him little things. “A leaf, a flower, a fruit, a little water,” —offered in love are by him accepted in joy. Bring to him a little flower. Offer him little acts of service and love!

Forgiveness

“Forgive the faults and failings of your servants not once, not twice, but several times.”

Blessed are the Humble.

Saints have always offered to God acts of love and self-denial and thus sought Heavenly Grace.

Five marks of Spirituality (Five Ratnas)

1. Simplicity;
2. Remembrance;
3. Humility;
4. Feeling of unity with the poor and broken ones.
5. Resignation to the Will Divine.

Be like salt, be like a house and be like the light!

Explanation:-

Salt: The heat here is so oppressive. Food prepared without salt would lose its savour in the grim torture of the tropical heat. Therefore, be ye like salt.”

House: It shelters us at night and protects us from the elements. Therefore, be ye like a house.

Light: Light is a symbol of true wisdom. Light illumines the way and guides wayfarers a right.

Even so does wisdom. Therefore, be ye like light.

“Lead others from darkness into light and be ye shields unto the feeble and the weak and guard them. Therefore, strive to live a pure life and

accept the will of God. Grow in purity and in the spirit of acceptance.”

Great Kingdoms

Crumble to their fall; and God grows weary of thrones and dynasties.

But God is radiant in the roses and the rosy faces of little children. (From “The Rishi”)

Grief-stricken souls are always more receptive and ready to be led to the Lotus feet of the Lord.

Blessed are the Humble!

“He who loves God is a friend of God. Such a one is resigned to God’s will. He remains cheerful in trials and tribulations. He remains absorbed in the Love Divine, be he in physical pain or in financial stress. Such a one knows not what displeasure is. He accepts whatever comes to him. Sufferings and pains are to him gifts from the Beloved.”

Four words of Sadhu T.L. Vaswani to the students:

First word: Speak the truth. Keep not yourself away from the truth. As the body is purified by water, so is the mind purified by “truthfulness.”

Second word: To build up a healthy body and a strong physique, play games. Games are a Sadhana. They discipline the body. They develop team-spirit.

Third word: Translate your education into ser-

vice. Education should unite the village and the city. Do something for the village-folk during vacations. Open vacation classes in villages. Organize physical culture centre. Raise funds so that poor students are not deprived of the Light of Knowledge simply because of their poverty.

Fourth word: Remember God and Forget not! Forget not! Forget not Him, who never forgets you.

Thoughts of Pahlajrai

“India needs not talkers but quiet, humble men simple men with a longing in their hearts for service of the poor and lowly.”

Inspiring speeches of Vaswani in Sakhi Satsang

“Within your heart is the Temple of God. Keep your hearts clean. Let your thoughts be pure. Where the heart is pure, there lies the Temple of God.”

“Why do flowers grow in beauty? Flowers gaze at the sun and drink in its rays. Therefore do they blossom in beauty. God is the Sun of suns. Human life blossoms in beauty in the Presence Divine.”

Saint Boheme who worshipped the Hidden One in hidden way, when asked what prayer he offered every day, he replied, "Thus do I pray each day: “O Lord! Bless this town and bless the poor, the distressed and the needy.”

Vaswaniji passed on this teaching to the workers: “Honesty is its own reward. Be honest in your dealings

and you will find your hearts filled with peace untold.”

The devotees of Sakhi Satsang glorified God by rendered loving service to the poor and needy and also showed compassion for birds and beasts, while the departments of the satsang became centres of the much-needed light of service and sacrifices, vehicles of actions and deeds, through which the devotees could fulfil themselves.

Vaswaniji was a firm believer in the abilities of women and did everything to awaken the ability.

Contents of Sadhu T.L. Vaswani's article entitled—‘Woman and the New World’

“Saints are shining lights,” says a mystic.

“A new world is in the making. The man-made world has proved to be a broken, bleeding world. Man has blundered badly, for man has believed in force. Even marriage, at one time, was marriage by capture. Man has had its chance. Masculine mentality has blundered. Now women gets her chance. She is called upon to bowled a New World.

Deti-leti

Vaswaniji sought to inculcate in the lives of these around him, love for simplicity and service, purity and prayer.

Vaswaniji was conscious of the social problems so he raised his voice against evil and cruel custom of *deti-leti* (dowry system) by declaring: “Grooms are being sold in the marital market like wares and vegetables.They accept brides who give the highest

bid. The evil custom is slur on the community and should be wiped out. In Hyderabad, he presided a meeting and addressed in presidential note:

“The dowry evil is eating into the very vitals of Hyderabad. Education among girls is spreading. May they grow in knowledge and there is no true knowledge without humility; for who can comprehend the All? Humility and simplicity go together. Today, so many girls and women succumb to foreign fashions. Today, so many are happy with glittering clothes. *Deti-leti* is on the increase, and girls are being sold in the market. The evil will continue until the girls develop a new sense of self-respect. There is need of Self-Respect Movements among women.

The task of crushing the evil of *Deti-leti* has been undertaken again and again by men. They have failed. Let women take up the task and the burden; and only such will succeed as will grow in the true spirit of simplicity, self-respect and prays the evil may not be overcome without spiritual *Bhakti*: Ravana may not be killed without Sri Rama. May Rama Shakti grow!" The cruel dowry system," is an insult to the womanhood. The time has been come when educated girls must refuse to submit in silence. Resist the Ravana of the Dowry with the last breath in your lives. The solution of the dowry problem lives in the hands of the awakened women. Will she take up the Task and the Burden and so save Hindu society in Hyderabad? Or will she go the unthinking, – submissive way and let society perish in the flame of its sins against woman?"

A Child of Tears

Socrates, the sage of Greece, while addressing a gathering in Athens, once said in his flute-like voice: “Ye are busy gathering gold and amassive wealth, while ye neglect the richest treasure of the nation. I fain would say unto you: Guard well that treasure! Take proper care of your children for they are the real wealth of the nation.”

Take care of the little ones and the nation will take care of itself. Build the lives of your children and you build the nation, for the future belongs to them. Flowers that enhance the beauty and charm of the garden at first appear in the forms of buds. The roseate light of the rising sun kisses these buds and lo! They bloom into the beauteous, fragrant flowers. Children, like buds, lead the golden light of love and sympathy in order that their life-force may be drawn out. Rightly said Henry Fabre, the eminent scientist of France: “Observe and love the little ones.”

To Vaswaniji task of educating children was very dear to his heart. For him education was “education of the spirit.” He felt sad to see that in the elaborately structured machinery of education, the soul was neglected. Students moved about with false pride based on the shallow understanding of science and civics that they acquired in schools.

The strong and the steady alone can prop the wavering and the weak. Those that have faced storms can alone shelter the tempest-tossed. The luminous alone can guide those that falter and stumble in the dark.

On the opening day of the Mira's school Vaswaniji read out the following salok from the Iso Upanishad.

Awake! Arise!
Strive for the best
And attain
To the light!

I have faith in the teachings of the rishis and saints of the East. But alas! these teachings are being trampled upon and so our homes are breaking while men are becoming miserable. Modern education is largely ego-centric, therefore, spiritually and socially impotent.

Love for simplicity is on the wane while the evil custom of *Deti-leti* is receiving greater recognition. The purpose of true education is to lead out of darkness into light. I believe the words: "Light! More Light! enshrine the very heart of the wisdom of education."

Vaswaniji gave to the Mira school the four-fold motto: "Simplicity and Service, Purity and Prayer" in order that the teachers and the taught may strive for the best and attain to the Light. The Divine Destiny of a human being is fulfilled when the veils of ignorance are withdrawn, for then alone does one behold the Light. To behold the Light, to attain the Light is what we must hunger for and strive for, sooner or later.

But what was money when compared to the wealth of sincere souls that he had got?

Awakener of Youth

A message of T.L. Vaswani to Youths.

“Youths will rebuild India but only when they develop constructive qualities of character. A new conception of history is needed in terms, not of bloodshed and violence, but of constructive and humanizing achievements. A new faith in the wisdom of the Rishis is needed. I would have every student be a *Sipahi* of India guarding her great ideals, and filled with faith in her future and her world mission.”

“Guard the ideals of India. Keep away from conflicts and controversies. Mingle with the poor and those of low caste and give love to them. He is true Hindu, who moves forward and clings not to old customs and conventions.”

“Education is a thing of the spirit. Culture should unite.” Stand boldly forward for the religion of service and sacrifices.

“Get together. Disintegration has been our sin for a long time. A new integration and re-integration, is an urgent need of today.”

Explaining his view to Indian problem, Sadhu T.L. Vaswani said that the question of India will not be solved by paper resolution of Parliament, nor by assemblies and conferences but our own life.

He urged must give answer to Indian problem. Our life must be revitalized and therefore purified and transformed. Politics, economics, industry, education

were different spheres of service, *Sipahis* of seva were needed, —disciplined, unselfish men seeking the welfare of the nation and state, not seeking their own private personal ends.

His advice to the youth of Kabiri Dal.

“Do not imitate. Be creative. Therefore, understand at once the goal of India and the new world-forces. Be simple and strong and believe in yourself. Believe and achieve.”

Vaswaniji summed up the teachings of Socrates in these words:

“Be true to yourselves and do not be swayed to this path or that by considerations of popularity, — Truth above everything, — above even the greatest man in our midst! Truth must we worship. Truth, not opinion. Worship of truth is the highest worship of the motherland.”

A Great message of Socrates

“Know thyself! Young men! Great are the powers hid within you! Spend them in the service of truth and love!”

Nuri Nimani

After the death of Hukumat Singh, Vaswaniji consoled the bereaved family by saying: “In the darkness of death appears the Light of God. Therefore love the Name Divine and sing the Name Divine.”



The Torch-Bearer

At Singh Sabha in Bombay, on Guru Nanak's Birthday, Vaswani ji said in his address:-

“The remedy of unhappy world lies in the teachings of the Rishis and Saints, Gurbani and Sant bani are potent factor to build up new life. I regret that modern educational system miss this point. Sant bani should be the basis of educational system.”

“A mighty treasure untold and immortal do you possess. The treasure of the *Gurbani* is the need of the world. Go ye to the Gurus and spread the message of a new civilization and a new Divine Humanity.”

“Be true once again to the teaching of Gurus and remake history.”

“Creeds are broken reeds. The secret of all religion is Love and I feel profoundly that in the message of Guru Nanak is the hope of a new Indian Nation, the hope of new civilization.”

“India will re-arise when she will enter into fellowship with the poor.”

Tolstoy saying

The end of knowledge is service. He pointed out that upon the educated girls is a great responsibility. If they strove after noble ideas, they would rebuild society and the nation.

Vaswaniji spoke to girls about the famous women of the world and inspired young blood with love for purity and prayer, service and simplicity.

“God speaks through inspired men,” Says Vaswaniji.

“Is there not a Brotherhood broader than the East, broader than the West?”

“Is there not a Brotherhood broader than that of Humanity?”

“There is the Brotherhood of life; to it belong birds and beasts, animals and insects.”

(The call of Compassion)

In the Nam Nagar

A skilled cabinet maker discovered two discarded desk tops in a warehouse. His searching eyes saw beauty beneath the rough surface of the wood. He worked hard with his tools and converted the two desk tops into a church altar, an object of beauty, an object of worship.

In the vast warehouse that this world is, several souls lie neglected and ignored, forsaken and forlorn. And at times, there comes a holy one, a Saint, whose searching gaze pierces through the surface and penetrates into the innermost depths. The Saint realizes the worth of these souls. He works hard and labours along with them. Pouring upon them the tender love and compassion of his heart, he makes them aware of their rich heritage. He urges them to fulfil the purpose of life. He cuts and carves, he drills and bores and thus leads the aspirants closer to the Lotus feet of the Lord.

To the Land of St. Mira

Vaswaniji always travelled in third class. The

uncomfortable third class compartment was transformed into a temple in his presence. It is amazing how Saints avail themselves of every opportunity for preaching the Word of God. All through the journey, Vaswaniji, spoke on spiritual matters.

Vaswaniji usually talked about three great ideals of education. First *Sangha* “the fellowship (1) With some great living soul.”(2) With great heroes of the history, and (3) With nature. The secret of right education was ‘*Sangha*’ fellowship, or what Socrates said ‘Friendship’.

The second great ideal of education was *Sadhna* or training. The child must be trained to do manual work.

The third great ideal of education was service or seva. To serve, was to heal broken, bleeding hearts; to serve was to bless and beautify; to serve was to grow in the spirit of love.

“Many are called, few are chosen,” said Jesus Christ. For the sake of these fortunate few, saints take interest in several seekers after Truths, but only a few chosen ones will rise to the pinnacle of glory. For the sake of those few selected ones, saints draw innumerable souls in the hope that the former will fling as under their worldly fetters and devote themselves solely to the God.

Broken Instruments

Guru Nanak was the very picture of humility. Vaswaniji bore witness to his teachings by literally walking in his footsteps. “God grows weary of great kingdoms, but never of little flowers,” says Tagore. Does not God grow weary of great men of position,

power and prominence, but never of those who strive to be little and walk the way of humility?

The Greek Yogi, Socrates says rightly that children are the richest treasure of the nation. Vaswaniji said, "I plead for new habits, new ideals, new character and new knowledge, which should inspire the young. I wish to see the light of the Rishis enkindled in the light of the little ones."

"Education is an atmosphere. I regret that many girls are slave of foreign fashions! They have forgotten God, they have forgotten the Rishis and the Saints. They have receded far from the great ideals of simplicity and service, purity and prayer; hence the unhappiness in our homes."

Vaswaniji addressed the girls thus:

Daughters of St.Mira!

Be not dressed dolls! Be not butterflies, but be stars, living stars radiant in the light of simplicity and purity!"

"I say to you, be not a broken instruments. God fain would draw out strains of purity and prayer, of simplicity and service of sympathy and sacrifice."

Light of Love

Love is the light of Life, my child!

O brightly let it burn each day!

To bird and beast be ever mild:

To love them is to truly pray.

In them too, is His image fair :

Behold it in the light of love!

His mercy shines in the masks they wear,
His beauty smiles in deer and dove!

To mother Earth and father Sky
Bow every day and so be blessed!
All creatures love to beautify
The world: harm none, but love's light shed!

True education has these fundamental notes.

They are:

Sympathy:- True knowledge is sympathy. The word brother means "burden-bearer." To be educated is to be a brother to the weak, a burden-bearer.

Simplicity:- Love of manual labour is declining. We are entangled in fashion. Love of luxury is undermining the health and strength of students. How many are prepared to wash their own kitchen vessels as did the student in the ashrams of old? Washing the plate is not less honourable than playing tennis or playing on the harmonium.

Sacrifice:- To give is better than to get. Many of the educated person have no other thought than gaining wealth. To be a money-making machine is the ambition of many. Very very few know the joy of giving, the joy of sacrifice.

Spiritual Aspiration:- Many of the college students today speak of 'atheism' in the name of 'Science.' Not so speak highly educated devotees of 'Science. To Einstein and Eddington, Sir James Jean and Sir Oliver Lodge, Science is not anti-religious. Science, deeply studied, is seen to be

a revelation of the spirit and Nature is a witness to the presence of a 'Mathematical Thinker' of the Universe. There is a spirit in and beyond the stars. A school without a spiritual aspiration is an absurdity. He unfolded the purpose of education as under:

“The purpose of education is not information, but merely training of the mind. Education is illumination. Much of the current education produces intoxication. Many of the girls after studying feel so proud. A little knowledge is always a dangerous thing. A truly educated person must shake off the intoxication of pride. Illumination of life is the purpose of education. And life is illumined by little acts of loving service.

Little acts of kindness glow,
And our little acts of love
Make our daily life below,
Radiant as the Heaven above.”

In the Sanga Dwipa

Modern consciousness was making rapid movements in different departments of thought and life. He thought the three important movements of modern consciousness were those from the sentimental to the mental, from the theological to the scientific and from the speculative to the practical. Can religion meet the challenge of modern world? His answer to the question was “an humble and emphatic yes.”

The Supreme Science:- Surveying the situation in the world, he said that an increasing number of

young men were beginning to question the reality of religion and God. Religion and science, he said, can co-exist, and cited instances of leading scientists and thinkers who lived religious lives.

He declared that there should not be a conflict between religion and science because religion itself was a science of life. It created the laws of life.

Cling to Truth:- The first law of religion was the law of veracity. There was a craze for freedom in the modern world, but many forgot that there was no freedom without truth. The politics of today was dominated by diplomacies. And in their dealings with one another, the nations of the world took recourse to subterfuges. He thought if man could only cling to truth, our sinking civilization would be saved.

The Law of Love:- The test of love for God, he concluded, was love for man. Love for God manifested itself in love for one's neighbors, one's country, one's society, one's nation, for humanity, and for bird and beast. In the measure in which a person loved them and was prepared to sacrifice oneself for them, in that measure, he truly loved God. God was love and religion was the study of the law of love.

“I too bring with myself the message: Give love to one another; regard not other religion as inferior to yours. The Light of the Lord doth shine in all races and religions.”

Once during his walk, a European Woman saw

Vaswaniji and stopped him. “Your eyes are radiant with the light of Love.” “Evidently you are a man of God.” She remarked.

“I am a labourer of the Lord,” Vaswaniji answered. “I came from Sindhu Desa to spread the message of my Master.”

In the name of Christ, this Christian woman attacked Lord Buddha and spoke ill of him. Vaswaniji politely answered: “Jesus said: ‘God is Love!’” Vaswaniji words worked like a talisman. The woman was impressed, she bowed her head, and continued on the way.

“Truth, Contact with the universe, and sacrifice.”

Preacher of the Heroic Spirit

Vaswaniji’s wonderful message:

“Man’s birthright is freedom: but men, as we see them, are in bondage: men are enthralled by appetites, desires, passions, ignorance and men are victim to vanity. ‘They seek ‘greatness’ and glamour. And I recall the words of an ancient sage of Iran:- ‘Pearls are of little use to those who die of thirst in the desert.’

In Vaswaniji’s map of life, work had an important place. So he said: “Do nothing” means “Do the one thing needful.”

“In Vaswaniji’s view, life has to be a blend of contemplation and action. He himself worked till the last day of his earth-life, even though his was a life of contemplation and prayer.

The words of the Gita: ‘He who cooks food for himself alone is no better than a thief.’

“In such a world of ‘thieves’, Krishna’s true disciple moves with the longing in his heart to serve the Lord. Krishna’s disciple wonders, not to talk of creeds and philosophies; he moves among men to hear witness to Krishna’s religion of compassion, fellowship and Love.”

The admiration and applause of the high class of people would not make him forget the suffering of the distressed and the downtrodden.

“They that would behold the light of God and drink in his beauty must become naught, must reduce themselves to Zero.”

Wanderer of the Lord

“Live a life of purity and prayer. Envy none and harm no creature. Keep away from the lust. Worship Truth and be content with what God hath chosen to give you. Also continue to repeat the Name Divine.”

Service and sacrifice, according to Vaswaniji, must be the inspiration of the New Education; otherwise, education would have little meaning. “Filled with a spirit of service and sacrifice”, he concluded, “go forth as stainless soldiers of the Motherland and whose fights and whose falls in the service of lowly and the lost, he is blessed; for truth and justice triumph in him for evermore!”

“That they would behold the light of God and Drink in his beauty must become naught, must reduce themselves to zero. “Three group of servers.”

Volunteer: Who is Volunteer? A volunteer is one

who pays homage to nation, who thinks of India first. India first: this is the watchword and this is the *mantra* of everyone who would be a volunteer of the nation.

The second group I call 'wanderers'. They go from place to place, taking with them the message of India and of India's great ones. They go to the village; they go to meet the poor ones, they go to meet those who are in need and in suffering. They speak to the village-folk of India and Indian ideals.

A third group is also needed. May I speak of it as the group of 'worshippers'?. Young men! I ask you not to be staggered at the mention of word 'worshiper'. Worship literally means 'worth ship': Worthship is appreciation of worth. Worthship or worship, therefore, is reverence of the noble. When I offer reverence of my heart to a man, I worship him. Worship is, "Homage." The aim of human existence was the realization of God. Nor argumentation or intellectual achievements but the realization of the Self was the real purpose of human life. Had not Socrates, the sage of Greece too, declared: "Know thyself"?

To know oneself is to dive deep within and to discover the inner Self, the hidden Self. To know the inner Self is to know the Divine.

Vaswaniji once said: "The consciousness is heightened and the Self is same as the King of all, the empirical, the material, the objective vanishes, and you pass into the peace of liberation."

Vaswaniji once said to an egoist pandit, "We shall

know and we shall behold the Light when these eyes of ours are touched with the dust of humility.”

Vaswaniji, a staunch Devotee of truth once said, “yes— Truth though the way be covered with flaming fires! Truth, though its service be agony, persecution, prison or the scaffold.

“Truth,— or death! But where are they who would tread the way of Truth?”

Labourer in the Lord’s Vineyard and Kabir working at Loom

Your heart was like a large banyan tree,
On whose branches sat innumerable singing birds;
And they flew to the East and they flew to the West,
Singing of the unstruck music of the depth,
Which our deaf ears do not hear,
And of the light which our dim eyes do not see,
For they are veiled with the veils of passion and pride.
Your songs were sung to the Man in every man
Who dwells in the land where life is forever young
And the season is always spring!
Your songs, O Master Singer! will live for ever
In the sleepless memory of mankind.

In answer to a question, Vaswaniji said: “The centre point of knowledge is not mind but the heart. The mind moves in delusions. The heart has a vision of the One!”

In answer to another question, he said: “The mind separates, the mind divides. For the mind proceeds by the method of compassion and contrast. Walk the way of unity, seeing all things in the One!”

In the course of his talk, Vaswaniji said: “The world has wandered from violence to violence. The nations stand arrayed in opposing camps. Out of competition cometh hate, and out of hate is born war. Civilization lies broken and bleeding. Its hope is in the mighty message of the love that conquers hate.”

During the course of his speech, Vaswaniji said to the students: “The end of knowledge is service of the poor. Do not imitate the wealth-weary West, but be true to your spiritual light and you will build a new, vital nation.”

Wherever Vaswaniji went, he said: “Build ye your lives on the rock of recollection and compassion and this fulfill the mission of life.” He further said: “I am a labourer in the vineyard of Lord, a labourer that needs must toil day and night.” On the opening ceremony of Gita Mandir. Vaswaniji proceeded to indicate that the mission of the Gita Mandir would not be fulfilled until out of its soil grew two flowers of courage and service.

Message of Gita

Vaswaniji said, “The Gita is a call, a heroic call to action. For there is evil in the world; there are dark stains to be washed out; there are dark forces to be overcome. The Gita calls us to stand bravely on the battle-field of life and fight those who make life harsh and cruel for their fellows. They also serve who, with hand and heart and body and blood, resist wrong and the wrong doer.”

Vaswaniji closed his speech on this note: “The Gita urges upon us all to bear witness to the great ideal

of service and sacrifice. The proposed Gita Mandir must become a centre of the poor, the lowly and the lost.”

At the Shrine of Shah Latif

According to Vaswaniji the three things essential to create conditions for an enduring world-peace were:-

1. Fellowship
2. Spirit of service
3. New vision of life as a movement upward.

Toward the close of his speech he said: “Worship God with life. This is religion. This too, is culture. As our Sindhi poet, Shah Latif, the uncrowned king of Sind, says in one of his stirring poems:-

“A wayfarer is everyone:

There is not one, who may say,
The earth belongs to me!”

“In pursuit of material welfare let not the nations deprive themselves of the spiritual wealth of life. So may the nations come together to build a peace, a brotherhood, a fellowship for which humanity has cried for centuries. So may the nations build together and together march on to reach the Divine Goal of life.”

During the day of partition of India, he wrote later: “I saw the infuriated mob. I saw the illiterate crowd and I said: “If knowledge is power, is not ignorance, too, a power — a destructive power like that of an *Asura*, a giant who pulls down and tears to piece, and burns to ashes the work of centuries of civilization?”

Vaswaniji was asked to give a message on 15th August, 1947, He said: “May we bear witness to true freedom through our lives. May the nations be united and happy. Many, alas, cry that they are unhappy. My humble request to each government is even this: Forget not the minorities, but spend your lives in their service. The widows and the orphans, uprooted from their native soil, wander about as refugees. Sadness dwells within my heart. Celebrate ye the Independence Day with enthusiasm. But permit me to remain in my room and offer this prayer: O master of mercy! Be kind to the Hindus and Muslims alike and let them be happy!”

Vaswaniji said that he saw One Light in the Gita and the Qur’an, even as he behold the Light Divine in every human being. The teaching of Islam may well be summed up in these words: Live in peace, give love to one another, and serve the needy and the distressed.

Vaswaniji had always declared them in all religions shone the One Light. He bowed to this One Light even as he mixed with people of different religions and races.

At the death of Gandhiji, Vaswaniji said: “There is no death to him who dedicates his life to the Life Divine!”

When there was a danger to Vaswaniji’s life, he said, “Death is a guest. I should honour him wheresoever he comes and whenever he may take me, in silent ecstasy to the peace, may be, of the eternal stars.”

When Vaswaniji reached India, he said to himself: “Was it all a dream? I find myself in Hindustan, here,

too, an exile. No, a pilgrim: my home is neither in Hindustan nor Pakistan. I am a pilgrim: my home is at the feet of fakirs and sages, of seers and saints; and of the poor, homeless ones of this earth.

Comrade of the Eternal

Vaswaniji said: “My body belongs to greater India, my mind belongs to no one country and my heart belongs to the Universal Spirit. My heart is of Him whom you and I alike adore as the One Eternal Spirit.”

His mission to India was to spread the sun-shine of love, devotion and cheer and thus, scatter the gloom of despair from the minds of the suffering and sorrowful. Also, with his arrival in India, many torches would be kindled from the fire of his self-denial, self-sacrifice, and self-control.

Vaswaniji would urge his disciples and devotees to spend their time in serving the needy and the distressed.

“There is a holier music in the silent service of the poor and the lowly than all the gorgeous chanting of temple priests.” He further added, “Stormbeaten and hungry for bread, alas, are so many! They seek Shelter, they need light in darkness; let me see my Master in them. He cometh with soiled hands and tattered garments: in serving them, I serve Him!”

Vaswaniji had his own way of appealing to the hearts of the young.

“If there is one religion which India and the nations need today”, he declared, “it is reverence for the poor. Young men! There is a great work for you.

It will sanctify your lives. In the cottages of the poor dwells the God, your hearts are seeking. In their tears and groans, in their prayers and aspirations, is His call to you, young men!”

His advice to the people in exiles, and depressed was: “Be not daunted by dangers and difficulties. Chant the Name of God and all difficulties will disappear. In times of trials and tribulations, I read from the Gita and the Sukhmani and my heart is filled with peace untold. When the day is about to slip, I feel so weak that life seems to ebb out of me. I then settle myself in silence and humble myself before God. And He gives me new strength.”

To all people in agony, Vaswaniji would say: “Brothers, I too am an ordinary being like you and am assailed by storms. At such moments, I do two things. I strive to sow two seeds:

“One of these is gratitude. I offer gratitude to God alike, in sunshine and rain. The other seed is service. I seek to serve the poor and the broken ones and my heart is filled with peace.

“In your moments of trial and tribulation, I fain would ask of you to think of the innumerable blessings that still are yours. We all have the sun and moon, clouds and stars, rivers and mountains, and fields and flowers to enjoy. Should you not feel grateful to God for all these gifts?”

“If you think of those that are less favored by fortune than you and try to serve them, you will acquire peace of mind, you so badly need.”

One of Vaswaniji's prayer:
May I be for all beings
A healer of pain!
May I be to all who ail
A doctor and a nurse.
May I give food and drink to all,
Who suffer from pangs of hunger and thirst!
May I be to the poor a treasure untold.
May I be a defender of those,
Who forsaken lie on the road-side.
May I be to those who long for be other shore,
A boat and a bridge.
May I be a lamp that holds the light,
To those who lose the way.

In the Temple of Trees

Bhagatji's fragrance lay just in this that he identified himself with the broken ones, with the indentured labourers, with the outcasts, — The 'untouchables' — with the poorest, the lowliest and the lost, with all those on whom the world, intoxicated with, — power, tramples upon every day. Bhagat Puran Singh ji was also a champion of the lowliest and the lost.

Gandhiji was a champion of the poor against oppression, injustice and insolence of the might and power. This Prophet of Peace had to spend many years within the area of challenge and storm. But his life never failed to bear witness to that 'new freedom' which is fellowship with the poor and the oppressed.

Father Damien has described by Vaswaniji: He dedicated his life to the service of lepers and he

became a leper. Brother Gandhi dedicated his life to the service of the poor in India and he became a *fakir*: he became a poor man.

“Father Damien on one occasion said: ‘In the Kingdom of God there are no aliens!’ May I not say that in the Kingdom of Free India there should be no aliens? And yet, — the thought has come to me painfully again and again, — in this Free India, I feel that I am an alien! Let us shake hands of fellowship and brotherhood, one with the other. Let us strive to understand the life and teaching of Brother Gandhi. He was a true brother: therefore, he became one of the shining light of humanity. And the light of his life, the light of love, shall grow from more to more in the coming days.”

Vaswaniji when reached Puna, he remembered all the Saints of Maharashtra. He said, Saints like Ramdas, Eknath, Tukaram, and Dyanshwar. They realised the purpose of life and they imparted teachings, which the world has yet to understand. They possess the threefold treasure:-

1. Light
2. Love
3. Serenity

Vaswaniji defined culture like this: ‘Culture is service, culture is fellowship, and culture is love’. He closed his speech on the note that schools, colleges and universities should be centres of light. It is sons and daughters of light, he urged, that would lead this broken, bleeding world into light.

A few of these inspiring thoughts are given here:-

And bless me that I may hear in my heart, each day, a new song of Thy Mercy and Thy Love!

Make me Thy singer, O Lord! That in some temple-houses I may, everyday, sing Thy song of Silence!

Love thou everyone in God and love thou God in everyone!

Kindle the Light! And the Light is within you!

God wants of you no big, showy things. Offer Him your little gifts of love, and He will accept them as His Holy Food, His Sacrament.

O my Heart! Listen to His flute in the gleaming waters, in the rustling leaves, in the language of the flowers, in the words of holy men, — the saints of God!

To Thee I bring my prayers and tears.

I offer myself to thee!

And each day He writes His message for thee in thy hearts:- “*Tat Tvam Asi!* That Thou Art!”

In thy Sacred Heart, O Krishna, I see a star:

It shines each day, It shines on me wherever I go near or far.

In all books, behold that Beauty of the one letter OM!

Many are the Temples they have built in many lands! When will some, with love and humility in the heart, build the Temple of Man?

Be humble and speak always what is true?

He came: He smiled: He summoned me to th'
inner shrine:

He said:- “All things are his who knows all things
are Mine!”

Be thou a shining Ray of His white light, each day!

Krishna! Krishna! Come! Come!

And make my heart a Temple of Thy Love!

The way of Love

Vaswaniji said: “One way of spending time
profitably is to sit behind the closed doors and
transcribe Guru Granth Sahib or utterances of saints.

Lao Tze says: “In my humble view the Truth of
truths is Love. I may say from personal experience
that peace of mind lies in love. The way of life is the
Way of Love.

“What most of us call love, is not love; it is
passion. True love springs from calmness. The centre
of life is calmness. From this centre, have sprung up
all that you behold, — these trees and gardens, this
whole universe. Our love is the expression of passion,
of appetites and desires. But true love springs from
the centre of calmness.

“The question arises: How may this love be
realized? Two thoughts come to me in this connection.
One thought is, the primal movement within us is
towards God is the first essential note of true love.
It is called pure act,— not action but act, — bereft
of all change, bereft of all restlessness, bereft of all
rajasic and tamasic qualities.

Second thought of true love is activity. Love should be expressed through activity, through service. A *sanyasin* is not slothful, but his activity is the manifestation of silence. Such a one goes out to teach. But he remains calm and unperturbed. He serves the poor and remains calm. “Such a one beholds the One in all. Not for him exist distinctions of classes and creed.” “Such a one wanderer not, nor goes to places of pilgrimage. He is a man of serenity.”

Sadhu Vaswaniji gave a significant thought:

“What seekest thou?” they asked me.

I answered: “I seek the Holy City of Love, the City of the Saints, the City of Krishna and Jesus and Nanak.”

“Where is it, they asked.

I said: “In the heart of the pure and lowly!”

Vaswaniji gave the assurance to people (refugees from Pakistan and Sind) they were secure in God’s hand. “I let me plan nothing. Is not my life in His hands? And He hath planned what is best for me. So I am no anxious for tomorrow. Each tomorrow is in His hand. And He knows best.” he gave the example of birds they do not earn or hoard anything. Yet they are cared each day.

Rightly he remarked once: “In the chaos and disorder of these day, in a world marred and mangled, a broken and blood-stained world, I say to all whom my voice may reach, “Go to God: And He is not afar: He is within you.”

A Dutch novelist wrote many years ago:- ‘you are proud of your aeroplanes. But when will your soul have wings?’

The wings of the soul are two, — wisdom and sympathy. In my heart awakes a lovely cry, as of the moaning of the sea, when I survey the situation of the world. I see its hardheartedness: I see its lack of sympathy: I see how nations are wandering from violence to violence: I see how the slaughter-houses are multiplying: I see how my brothers and sisters, — the animals, — are being slaughtered everyday!

During the course of his address Vaswaniji gave valuable suggestion when he said: “We speak of the rights of man; do we speak of the duties of man to the bird and the beast?”

The Mira Union

Vaswaniji said: “True renunciation lies in living a life of poverty. St. Francis, who became a fakir, teaches us that the life of poverty is indeed the life beautiful. And it is the life beautiful that possesses the strength to draw souls.”

While addressing a party of social workers, educationist and ministers Vaswaniji said: “The Indian masses must have bread and homes to live before true India can give her message of world peace, of compassion to all creatures, of the harmony of East and West and the fellowship of all races and prophets and saints in the one divine mother, humanity.”

In Mira School at annual function Vaswaniji closed

his speech with this note: “Character is the one urgent need of India today. And so, again and again, I pray in my heart the prayer of the Poet:- ‘God give us men!’ God, give us men, whom the lust of office will not betray; men whom the gains of office will not lead astray; men who will serve using their powers in a spirit of humility, in the best interests of the poor. God, give us men, — strong men, sun-crowded men, not men who mingle in selfish strife, while freedom sleeps.”

A Generous Gift

Vaswaniji named the group of enthusiastic workers wishing to do selfless service. The Mohan Mandali, placed before them two-fold ideas:-

1. Love of God
2. Service of the poor.

He said: “Service of the guru in the spirit of humility, leads the seeker along the path of spiritual life.”

He further said: “Be humble and strive to serve in the spirit of humility.”

A great writer has written:- “Let me make the songs of a people and I care not who makes their laws.”

Ekamevadityam!

After illness when Vaswani ji was recovery phase, came in verandah, he cast, in his child-like manner, a loving look at the trees and flowers and remarked, “Nature too, hath a healing touch.” Later he wrote this thought:

Behold! The world is a Garden of God. Listen!
Every leaf and flower, every plant and tree doth sing

the Bhagavad Gita, The song of the Lord.

On lohri day, he gave a message to his devotees, he said, “Meet and greet one another in the spirit of compassion and love. Unhappy is the world. Kindle ye the light of compassion and love!”

Three Great Souls Meet

At the death of Mangharam (brother of Vaswani), Vaswaniji spoke few moving words to his devotees. He reminded them to Guru Nanak’s teachings.

“Wayfarers are we in this desolate world,
Where none may for ever abide.

“The world is desolate, but for one thing. In this *samsara* (World), there be a flower to the Lands Beyond. It is the flower of the Name, the Name Divine! May you and I take this flower with ourselves, for one day you and I will pass on. He further said: “Grieve ye not. Be not sad. But bow at the Lotus-feet of the Lord. Be resigned to His will ! And fulfil the purpose of your life in serving Him and in serving the poor and the needy.”

Vaswaniji addressed brother Joshan as a “child of my tears and prayers. He wrote: “Child of my tears and prayers; Child of my destiny!

“This day I give thanks to him, the Builder of Destiny, that I have seen your face again and touched your feet and been blessed once more.”

“India, alas! is broken and the world is sad and lonely. A prayer rises in my heart, today, that you may still trust the Rishis, — the Seers of the Secret of

Life, — that you may have always a heart of sympathy and love, that you may always seek your joy in communion with the common life and in the songs of children and that in the tumult and noise of modern life, you may still bear witness to the City of Saints and Sages.

“Rich is your spiritual inheritance from your revered father. Compassion is the crowning aspiration of your life. Is not the compassion the Ganga which flows on, gently pouring in the heart the water of healing the sad world needs? Is not compassion the key to that freedom which we find in the hearts of the noblest and the purest among mankind?

“Far from my home am I today. Blessed be the name of the Lord that, in my exile here, I have been blessed by you and taught by you the great lessons of Compassion and Sympathy. To Him I bow down with a prayerful heart. May He grant you strength and illumination to fulfil your mission in life!”

About Dr. Radha Krishnan, Sadhu T.L. Vaswani asked himself and said: “Many of you think him as a great man. My friends! I think of him as a great servant of humanity. I think of him as an awakener of East and West.”

A sufi thinker of Iran, speaks of ‘seven valleys’ which one must cross to attain to the wisdom of the Perfect Life. Of these ‘seven valleys’ the last valley is ‘the valley of knowledge.’ He points out, ‘you hear a song; and the song says: ‘Blessed are you to come here to join the company of the servants of God.’ This, verily,

is true knowledge, — the service of humanity: this is true knowledge, — the service of the eternal values of the life. Of this great truth, Dr. Radha Krishnan, has spoken to us, again and again. He emphasised this thought, this great truth, that true knowledge is the service of eternal values, the service of God, the service of humanity, the service of the poor and lowly.

According to Dr. Radha Krishnan, Ratheneau addresses to the Germans in his book, *The Way of Economics*. “Young men of Germany! If you will truly build a great German nation, cultivate the soul!”

When asked: ‘Sir! what do you mean by cultivating the soul?’

He says: ‘Cultivate the character.’

Dr. Radha Krishnan further said: “Education, consists mainly in the vision of greatness. We have great ideals portrayed in our scriptures, in our epics, but here we see the incarnation of these great ideals on the platform with us. As I sat here I looked at that notice-board which says: “True education is not a withered parchment but the living water of the spirit.’ Tradition, by which this country lives, is not a memory of words. It is an abiding inspiration. It is an illumination of the soul.

Dr. Radha Krishnan said: “There are three words for ideals which continue our great tradition, these are:-

1. *Abhaya* – Fearlessness;
2. *Ahimsa* – Non-Violence;
3. *Asanga* – Non-Attachment.

Abhaya:- It is one of the things on which all our

prophet, laid the stress. Not merely our prophets, other prophets also. 'Be not afraid' said Jesus.

Ahimsa:- Follows naturally. If you feel that the whole world is enlivened by the Supreme Reality, that there is not one individual in this world who has not got his roots in reality, whether he is conscious of it or not, if you are above to realize that, you will feel it is not your right to impose any kind of suffering on anybody.

“The work which Maharishi Karve has been doing all his life was to lift the weight from the backs of people who have been suppressed, — the submerged people of this country. If we are true advocate of *Ahimsa*, it is essential to understand that in our daily life, we have to be considerate, kind and compassionate to other people. Understanding is the only thing left to us, — sympathetic understanding, some kind of fellow-feeling. The recognition of the divine in every human feeling is there. That is what we are called upon to accept.

Asangha:- We are here as tenants in the world. Nothing is immortal. All things are subject to the law of time immortal . So we are to work in the spirit of utter detachment. We should work here with considering the cost and consequences. Make life better, make it nobler and make it richer; doesn't matter if in the process we have to lay down our life.

Dr.Radha Krishnan said: The other day, I was talking to the President of Germany. He said: 'We are

prosperous, but we are unhappy! We have all the things we want. We can assist you: but deep down in our hearts there is some emptiness, some vacancy, some sorrow and that gives us unhappiness.’

So man is not to be satisfied by wealth. You may have all the refrigerators in the world, all the cars in the world, the highest position you can occupy, you can have everything in the world, but unless the spiritual dimension in you is satisfied, unless you are able to develop it, it will not be possible for you to find peace in this world. You will be a restless soul. You will be hankering after more and more. ‘You will never have the spirit of contentment which is essential for attainment. If a human being is to find first.

Dr. Radha Krishnan wrote to T.L. Vaswaniji, “Citizens are we all of that Spiritual City which the Rishis named the Atman, — the Atman from which floweth the Joy of Life and the Peace which holds in its holy hands both East and West and will not let them part as under: for the twain are needed to make the world one in Love Eternal!”

Kindle the Light

Kindle the light was motto for Mira collage in Puna given by Vaswaniji:

In the college function, once Vaswaniji in his brief but thought — provoking speech, laid stress on “knowing through doing”. He held high the honour of womanhood, when he said: “India and the world need the help and inspiration of woman-soul. It is all more necessary to educate girls in the right atmo-

sphere. The woman-soul shall lead us on and the pattern of education for India's woman should blend knowledge, character, social service and awakening of heroic qualities."

A new education, aiming at awakening of the heart, is our urgent need. When the heart is awakened, it will influence the head in its direction. A new light will radiate from the heart to the head. A new vision will illuminate knowledge and India will be a herald of a new World-Renaissance, — a Renaissance of the Spirit.

"The Rishi was a Seer of the Secret, a Seer of the Truth of life. Of him it is written:— Wanting Heaven, he gave away all his property!' For to him came the realization that he must renounce the world to have his joy in the Eternal. Such a man, we are told, kindles the 'Triple fire of:

1. Knowledge
2. Meditation
3. Practice

And he has triple duty:-

1. Study
2. Concentration
3. Renunciation

A Messenger of the Spirit

Vaswaniji was a born saint. He was born with a mission in life; he was born to serve. Once he expressed the purpose of his life in the following words:—

In the anguish of the heart, I cried: "Let me go to the mountain heights, for there is peace: but here is strife and suffering." The Master said: "Never

forget, my child! that you are borne to serve! So stay here and work in the broken village and in the mammon-dominated city!”

And I said: “Master! the peace of the mountain is not here: all around is noise and din!”

And I saw the Master weeping, and he said: “My child! here is suffering and my sons and daughters wander in darkness. Go forth, my child! And serve them and lead them out of darkness into light!”

As an untiring ploughman, Sri T.L. Vaswani labours in the vast field of Literature and Religion. He kindles the hearts and leads the youths to the lofty summits of Truth.

To meet a soul like Vaswaniji is worth making a journey across the seas.

In a letter to Vaswaniji, Gurdial Malik, once a close associate of Rabindranath Tagore, wrote:

You are a rare flower on the tree of life. Not only an individual flower on one of its many branches, nor a part of a bouquet.

You are complete and compact in your true Self. For the little self in you was swept away long ago.

You are, therefore, a flower fragrant with fellowship with God on the one hand, with Nature on the other, and with Man in the middle. You are, indeed, a ray of Man, the evolver in the Eternal.

My salutations to you, O Watcher of the Eternal, on the watch-tower of life.

Lady W.Thackersay Vice-Chancellor of S.N.D.T.

Women's University, Bombay, wrote: Today, when the world is torn as under by the evil forces of greed, power and hatred, we want people like Sadhuji, Vaswaniji to soothe our hearts with the message of love and kindness.

Woodland Kahler Marquis de Innocent, President International Vegetarian Union, England, wrote: Simply by remembering dear Dadaji (Vaswaniji) we at once, reach a higher level of the inner spirit where true solutions to life's problem really exist. Dadaji's (Vaswaniji) life was illuminated by a remarkable continuity of loving service to man, bird and beast; and his image still shines as a living source of spiritual Light in the hearts of those who knew and loved him.

Prof. Aurello E. Peterlin of Academic Universalis, Italy wrote: In this world full of hatred, our purpose is to illuminate the minds and the hearts of mankind to love and to help reciprocally. The great mystic, humanitarian and educationist, Sri T.L.Vaswani has written wonderful words: "The world is on flames. And what power can quench them, if not the Power of Love?"

Alvin H.Goeser, American thinker and author wrote: Vaswaniji must be one of the great spiritual individuals in the world today. **"A living model has great power to influence and direct the lives of people than do a thousand principles or doctrine preached by words of mouth or written in books."**

The Life Beautiful

Seva is service of the neglected, the needy and the distressed; but service becomes *seva* when it is performed in the spirit of sacrifice, without any motive

of worldly reward. Did not Mahatma Gandhi, the Father of Nation said, **“the reward of service could only be greater service?”**

“Vaswaniji urged over and over again that while one should keep one’s hands engaged in work, in one’s heart there should be constant remembrance of God. For thereby work becomes an act of worship to the Divine.

True *seva* harbours no such motive. The aspiration of a true *seva* is to labour in the vineyard of the Lord and place his labour as a love — offering before God.

Seva helps us in realizing the truth that we are all one, that through us all flows the same life—stream, the same life-current, and there is no separation between one entity and another. By doing *seva*, our whole outlook on human relationship undergoes a change. In serving others, I become a part of others and others become a part of me. For all of us are a parts of Greater Life we call God.

Simran and *seva* are the two angles of the mystical triangle. The third angle is silence.

By building one’s life on *simran*, one’s inner vibrations become finer and purer. *Seva* helps to realize that we all spring from the same source of life. And in moments of silence, with these realizations one is able to pass the vibrations enveloping the Self, and penetrating deeper and deeper at same stage, one gets a glimpse of the Self. One gets just a glimpse in the first instance, but the joy of that momentary glimpse is so intense that one gives up everything to lead a life of prayer and remembrance, to get in constant

touch with the Self. One thereby passes from the darkness of **Maya** into the Light of the **Atman**.

One perceives. One realizes. One becomes the Seer of the Secret. But one sees what no words may tell. For words are a poor medium to express the truths of higher life. They are too feeble a medium to portray the truths and the experiences of the spiritual planes of existence.

The very life of Self-realized one however becomes altered. The experience and the knowledge of that supracstate entirely transform that person. His life becomes one integrated whole, where the ideal of unity of life is expressed. To him all become his brothers. To him none remains an alien. He sees the One Life pulsating in all. So he loves everyone. In the sinner too, he sees the Sinless One. He rises above the *dwandas*,—the dualities of life,—the idea of I and you, for I and you he now sees as the same. To him all life become sacred,—human as well as sub-human,—may, he looks even at inanimate objects with reverence. Such a one walks softly, talks softly. His very touch becomes soft too. For he realizes that all around him, above him and below him there is nothing but God. He feels strange power in him and sees himself as a master of all that surrounds him. But simultaneously comes to him a realization that this power, this shakti, is not to be used in overlording others, but has to be spent in their service. A Master, he becomes a servant of all. The life of such a one verily becomes beautiful, reflecting all that is noble and pure and holy for he has reached the zenith of

good thoughts, good words and good deeds.

Five friends of a man (enemies)

1. Lust
2. Anger
3. Avarice
4. Attachment
5. Egoism

“We seek with selfish hearts to build houses of power: and they become prison-houses. They enchain the soul. We purchase power, position and the yellow dust we call gold. We purchase it all at a heavy price; We purchase the world and pay for it by surrendering freedom and we find, at last, that to be ‘big’ is to be in ‘bondage.’”

Vaswaniji would often pray: “God! Give me the strength, each day, to sing Thy Name, to serve the poor, and to worship the defeated in the race of life!”

Vaswaniji once wrote: “I am a hermit. And I live in the house by the side of a road. And I had seen men move on, some good and some bad, as I am good and bad. But here, by the roadside, I stay with a longing in my heart that I may become a servant of all, a helper of man.”

Vaswaniji once said: “If I meet a hungry man, let me not ask why he is hungry, when so many others feast at their banquet tables. Let me give him food to eat.

“If I meet a naked man, let me not ask why he shiver in the cold of wintry nights, when so many have their wardrobes filled to overflowing. Let me give him garments to wear.

“And if I meet a man lost in sin, let me not ask why he is lost, but with a look of compassion, with a song or a syllable of love, let me draw the sinner to the Spirit.

“Let me draw by awakening the longing that lies latent in all.

“Let me lead some, out of darkness into light!”

Vaswaniji often offered this prayer:

“O Lord! Have mercy on them whom men have made criminals by denying them work and bread and then, in their hunger and humiliation, has chained them in jails!

“O Lord! dry the tears of them whom humanity hath not heeded and hath made harlots or too weaks to resist the temper and the tyrants!”

Messages of Sadhu T.L.Vaswaniji to the aspirants who would benefit striving to make their life beautiful.

May Krishna,—the guardian of your life,—be ever near to you in thought and love!

May He be your strength and solace as are His angels above!

The whole world is a vesture, a cloth of beauty with which Krishna hath clothed Himself. The trees, the stars, the moon, the hills and rocks, the green grass which covers the earth are God’s vestures of beauty.

Bow down to the Lord of Beauty and regard the whole earth as holy, holy, holy, — The holy habitation of Krishna, the Master of beauty and grace. And as you walk the Earth, feel that you walk with the Lord and be purified!

There is a city beyond Bombay and Bangalore
A city of the pure and fair!
It sings the one Name Divine!
Sing Ye the Name!
And rise above the thoughts of money and fame!
My master! I walk in darkness!
Yet I know Thou art the comrade of my soul!
Hold me Firm and lead me in the night.
Lead Thou me on
To where, beyond the night,
Is the Light, fair beyond compare,
The Light of Thy face!
The Light that knows no night!

Learn to trust Life as the earth trusts the heavens
above: Each day the earth revolves safe in the faith that
the Heavens will not fall, safe in the faith that He, who
is her Master, blesseth all, the great and the small!

What is life ?

Not pursuit of earthly honours, not enjoyment, not
position, not power, but a *Yajna*—an offering unto
Thee, O Lord of Life and Love!

So bless, Lord! that this humble life, its every
breath, may be an offering of service to The children,
—a dedication to the Will Divine!

And Thy children are not only human beings, but
also birds, beasts and the streams that flow and trees
that grow, the flowers and fruits, and the stars that
shines and the poor and the needy ones.

Thy suffering children, who live each day in want
and pain! May my life be daily spent in their service,
my Master!

Once the chains of bondages were on me!
And I struggled to be free:
How I yearned for freedom!
Then I became a child—a little one:
And I renounced the honour and
attractions of the great:
Then I grew wings and began to soar in space :
I became free!
The secret of this freedom
Is fellowship with the little ones
and the broken ones.
Of a broken, bruised Humanity.
My joy, today, is in the little things the child loves,
And the freedom of the free!

How may I name Thee,
O Nameless one?
I feel Thee in the Heart
And, gazing at the great stars
As they look down immortal eyes
And mingle with the eternal secret
Of the silence which shines within,

I cry: "Thou art!"
Who can name Thy Name?
Are not names strife and stroke?
Purer and fairer than are names
Is the lotus face of which I behold
Reflections in the seers and singers of Thy Light!
And in others, too,—Music-makers,

Divine singers of the Ancient Song,
Each one of them,
Shining with the Light and Love of Puran Dev,
—Puran Indra, Perfect Master!
Behold the Eyes! These say:-
“Fear not! For all around
He walks the way!”
I wandered far and wide: but one question
They asked: “What is life?”
I answered: “Life is a gift of love!
So bless thou all!
And keep clear of hate and strife!”

Live each day in the thought that you are a ‘drop’
and will one day vanish in the “sea”. And thinking
thus, give each day your heart’s sympathy to the poor
and suffering one, -to the lowly and broken ones!

In this world, suffering and pain have their sting
on everyone, from one end to the other!

In the world of suffering and pain, be thou a light
of sympathy to all. To the poor and weary, to the
heavy-laden and broken ones, give a ray of sympathy
and be forever blessed!

“Never fear!”

He saith,—the lord of Life and Light!
The Lord of Love ever bright
I am not far
From thee! I am in stream and star!
And in thy heart I shine
And shine with Love Divine.”

Vaswaniji preferred the company of simple souls. He would speak to them: "Greatness is a malady and a malady should always be shunned. In little acts of service lay the salvation of man. God asks of you not big things. Offer Him little acts of service with a loving heart and He will accept your gifts." He used to say, "Do thy little work everyday and know that in little things cometh God to greet the soul. The more thou runnest after the 'big' or 'great' the more dost thou recede from Him. Be of the little, simple ones and affirm the divinity.

A press correspondent once asked Vaswaniji, "What is your ambition?"

And he answered: "I have no ambition. Every ambition is a chain which binds us to the earth. I but aspire to be a little one!"

When Vaswaniji gave up his "carrier" as principal, he said: "Not many will easily understand the joy of life to which He, in His mercy, hath called me. Nature abhors vacuum: and the moment you empty yourself, the Spirit cometh to fill you. My life is not a life of negative asceticism or impoverishment, but of abundance and riches of joy and fullness!"