

Obeisance to  
**SHRI SADGURU BHAU SAHIB MAHARAJ.**  
**GOLDEN DAY.**

OR  
**PERFECTION OF MATERIAL SCIENCE**  
PREACHED BY  
**HIS HOLINESS SHRI SIDHA RAMESHWAR MAHARAJ.**

Temporal life or worldliness (Sansara) means an attempt to make oneself happy at the cost and sacrifice of others (total indifference to other's welfare and miseries).

Parmartha means (1) to realise the Origin of the whole Universe (2) to enjoy one's own natural happiness (i.e. happiness not acquired by any efforts or means – happiness of Self) and (3) to make all people similarly and equally happy and (4) Perfection of Material Science.

Material researches are always imperfect and imperfect things cannot bring happiness to anyone. Parmartha is nothing but bringing material researches to perfection. Perfection brings happiness to all. Raw food or not properly cooked food causes pain while ripe food is wholesome. Even bitter 'Nimb fruit' when completely ripe gives sweet taste.

Material researches when brought to perfection reach the stage of Parmartha which means nothing but God or Brahma.

Temporal life (Sansara) or Spiritual life (Parmartha) both have only one goal in view viz: to attain happiness. But material life or material researches bring only temporary happiness whereas the Parmartha means perfect Eternal Happiness which is unexcelled by any other happiness. Material life (sansara) and spiritual life (parmartha) both aim at one thing but results are quite the reverse. In one there is endless misery while in the other there is boundless and unexcelled Eternal joy.

Material science has determined that the Origin of the Universe is Ether (imperceptible matter supposed to pervade all space) and what is beyond it is not perceivable. The material scientists observe through the instrumentality of eyes, microscopes, glasses and such others which being themselves objective and inanimate only help with the knowledge of material objects but not in the knowledge of imperceptible Reality beyond Ether. That Reality can only be known by 'Jnana' i.e. Truth Consciousness.

Objects which are quite near, are felt by the skin and further than those are seen by eyes and still further are known by ears. The inner properties of things such as sweetness, pungency, sourness etc, are however known by the tongue. Such inner properties cannot be known by skin, eyes or ears. Still more subtle and imperceptible substance is known alone by mind (mana) or intellect (buddhi) but it is only the 'Jnana' (consciousness) which knows everything. The said Jnana which is the Origin of everything is impossible to be realised by lifeless and inanimate objects like microscopes. Moreover, the inner invisible properties of things viz. sweetness in sweet things, sourness in sour things and pungency in chillies are impossible to be perceived by any instrument or glass. These material instruments go as far as the outward form of objects but they cannot penetrate into their inner properties. If they cannot penetrate into the inner properties of inanimate objects, then how is it possible for them to realise the imperceptible Reality which is the Origin of all things visible or invisible known as Jnana? For realization of the said

Origin that is Jnana (Truth Consciousness) it is necessary to have such means which can realise the same. No wonder therefore that the scientists and agnostics who investigate only by material and inanimate instruments, have not been able to know anything of the said Jnana.

The ancient Rishis in India first studied the material science but when they could not find the Real happiness therein, they progressed in the study of mental science. Here they made many wonderful discoveries, such as reading the minds of others, knowing things and events happening at a great distance, making one's own form invisible to others, entering into another's body, leaving his own, curing diseases both mental and physical by rechanting Mantras and moving through the sky and attained many other supernatural powers (siddhis); but ultimately they having found that these powers would not help them in the attainment of the Real and Eternal Happiness, directed their attention to know and realise the Soul. In this, they attained perfect Spiritual Content – they attained supreme felicity. Here they experienced unexcelled and boundless joy and happiness and in this state every one of them ejaculated “Blessed am I!” “Blessed am I!” The Sublime Truth which they realised in this Knowledge was denominated as Ishwar (God) Deva – i.e. the enlightening Spirit of all or Brahma (than whom nothing is greater) and this they propounded as the Origin of the whole Universe. Material scientists could not approach the Reality or could not realise the said Origin and stopped at a point which is nullity. They are therefore called materialists or agnostics, but the Vedantists (Vedic philosophers) or scholars of similar other religions who propound the same Truth as the Vedas realised the real existence of the Sublime Truth, therefore they are called the propounders or believers of Jnana, the Reality or Truth. It is the said Jnana or the said Reality which is known as Brahma or Ishwara. The same is also known as Deva (div = to shine) because the same is the source of Knowledge of everything or because everything is known of Him and therefore He is the enlightenment of everything i.e. Deva. In Him there is the creation of everything and the whole Universe is created of Him. In fact He is the origin (Father) of everything. Jesus preached that God is beyond sky, and sky means nothing i.e. nullity. Beyond this nullity or sky what really exists is known as Deva (God or Father). Sky or nullity is the complete ignorance (Ajnana) because nothing existing is known. What exists beyond this sky is the Jnana or the Reality which knows even the sky or nullity and this Jnana or the Reality is described by all religions as God. Amongst such religions the Hindu religion has given a vivid and very clear description of God by giving various attributes such as Drishta (seer of all – origin of sight), Chaitanya (i.e. moving Spirit of all), Sakshi (Omnipresent-witnessing everything), Paripurna (the Perfect One), Nirantar (one without distance), Ananta (one having no end in any other as opposed to other things which would ultimately end in Him). He is known as Brahma or Ishwara who is the Origin of the whole universe having all the above attributes. Only by one attribute of Nirantar i.e. having no distance, the hollowness of all material researches so far made is exposed.

The Origin of this Universe is Brahma which is nir-antar (without distance). Therefore the experiments of radio, wireless etc. have been successful. With the help of a telescope, things at a distance appear nearer. This is of course not on account of the instrument. The instrument does not drag the thing nearer from a distance. All things are in fact from the beginning situated without any distance but they appear at a distance to the material eye. If the objectiveness of the eye is removed by some means, then everything will appear within you and without any distance. Radio does not bring the word nearer but the word itself is within you without any distance whatsoever. Radio etc. does nothing but only help you in the experience of the words which are within you without any distance. Just see that the words uttered by us do not scatter away in the wind like parched rice and the sentence uttered is not broken away in disorderly manner, but all words are

heard at one time by several people in all directions! On careful consideration of this point everything becomes intelligible. One must come to the conclusion that whatever is in existence today was in existence from the commencement. The rule is that what exists can only be experienced and nothing else. Hence the modern scientists have not discovered anything new nor have they made any new things. What exists today is or what appears to be discovered today was already in existence from the commencement but it is only this that it became intelligible to us only now, the same being not known to us before. Is this to be called discovery? What was not in existence before, cannot be created, or discovered by any instrument, nor by any means whatsoever.

The Vedas are the repositories of many truths. The infiniteness of Vedic knowledge can be imagined if even one of these truths is tried to be understood. Along with this knowledge one would also be convinced of the hollowness and falsity of modern discoveries. The modern researchers ought not to get inflated by vanity for their so called inventions and discoveries. Because truly speaking they have not yet known anything about the Real Truth. These people not having realised the true state of the Universe are under a delusion from the start. It will not therefore be improper if we make this subject clear from further exposition.

A microscope gives appearance to a small object as having a big volume. The same appears smaller to the eye without the help of any instrument. Then what is the real state? Does the glass enlarge the volume of the thing or the eye make it smaller? Only one thing appears larger at one time and smaller at another. Then what is the fact? Is the thing really small or large? What is the true state of the thing? The thing which is in fact small, can never be made larger by any instrument. No instrument can make it bigger and if the thing is in fact large then it can never appear smaller to the eye. The reason is neither the machine nor the eye can make the thing large or small. Then what is the cause for one thing appearing smaller or larger by different means (viz. by the eye or by the glass). Deeper thinking on this point would convince us that the glass does not make the thing bigger nor the eye make it smaller. The power of cognizance coming out of the eye being weak, the thing appears smaller. The glass instrument intensifies the power of the eye (that cognizes the objects in the world) and on account of the intensified power, the same thing appears larger. Thus with the help of external instruments we increase the power of cognizance and the thing appears in a larger form. If we extend this process of increasing the cognizing power, the object goes on assuming a larger and larger form until it becomes so large that it would become rarified and would become invisible like sky (vacant space) and would appear as if there is nothing and in the end the thing would not be visible at all. It is common experience that if the power of the light is intensified to a very great degree, the light becomes invisible or blinding.

An object appearing at a distance, if seen by the physical eye alone, would appear very near if seen with the assistance of a telescope. Then, whether the telescope dragged that object nearer or the eye took the same further off it would be neither of the two. The reason for the object appearing nearer with the help of a telescope is that the telescope increases the cognizing power of the eye. Similarly if the cognizing power is intensified further and further by more and more powerful means, then the object would appear nearer and nearer and would appear so near that it would appear within us and in the end would become invisible and would disappear altogether. If our eyes were as powerful as telescope would we have experienced the distance between things as we experience now? No. Following the same line of argument one would be faced with the question whether the things that appear nearer or at a distance, or that assume any size or volume whatsoever really exist at all. One must come to the conclusion that nothing appearing really exists and what appears as existing is only an illusion. Does it therefore amount to this that the whole fault lies with the

cognizing power of the eye or intellect, in the experience of (1) the distance between things (2) the difference in the smaller and bigger volume and size of things and (3) in the existence and non-existence of things.

Then people who only believe their experience of what they see and feel as true on account of their weak eyes and intellect must be convinced that the discoveries such as flying by aeroplanes, travelling by railways, driving in motor cars or hearing sound by radios are all nothing but an illusion. Thus in reality there being no distance at all where did you fly and where did you run? Is this not all due to the ignorance of the true state of things? If in reality, there was any distance in the universe, then no radio or any other powerful instrument could have made the sound heard nearer. Just see the sound which is heard through the instrumentality of radio! It is heard as spoken very near. Just see how near is the object which is seen through the instrumentality of a telescope! From all these it is proved that all things are without any distance. There is no distance whatever in anything. There is no difference in size or volume. In fact there is nothing like size or volume. Similarly things which appear to exist have no existence at all. The conclusion which we have shown here is only a fraction of one of the many principles contained in the Vedas. If only this one principle is wholly treated, then people will have altogether a different experience about the true state of things and will at once perceive what a huge difference there is in the knowledge and experience of a Jnani i.e. a person who has realised the Truth and in the knowledge experience of those who have not realised the Truth. But what is the use of explaining the said principles in full to persons who are wholly and solely after materialism? At present we would like to stop at the preliminary exposition only. This is however to give some idea about the infinite and sublime philosophy of the Vedas.

The origin of all things in this Universe is known as Ishwara (Lord of all i.e. the controlling Power) Brahma (Infinite Being) or Deva (i.e. enlightening Spirit of all). This Sublime Truth can never be realised by fasts, bodily austerities or various forms of discipline enjoined by various sects of religions but the same is only realised by Jnana (Self Realization) by the teachings of a Spiritual preceptor. The Reality which gives Supreme and Infinite Joy and which can only be realised by the Spiritual thinking is present everywhere and at all times. Then why should not intelligent people make efforts to know it? It is our advice to all again and again to make efforts to realise the said Truth. Without it the world will never have the real happiness or peace. It is the only source of real peace or happiness.

The same is the natural Happiness of all and is also known as Samadhana or Religion. The same is the goal of all religions. Religion therefore means realization of the Origin of the whole Universe viz: God or 'Jnana' and that alone is called true religion.

The present followers of converts to Hinduism, Mahomedanism, Christianity or any other religion have not realised the true religion described above. A Hindu may be asked "What have you known by following Hinduism? Have you realised God, Brahma, or Rama, Krishna and Shiva? No. Then what have you known? Wearing Dhoti, putting on turban and speaking 'touch me not' 'touch me not', are these the only and real principles of Hindu Religion? Similarly a Mahomedan may be asked what have you known by following Mahomedanism? Have you known "Khuda" or "Allah"? No. Then what have you known? You allow beard to grow, circumcise and rejoice in cow-slaughter-Kurbani. Is the Mahomedan Religion confined to these acts only? A Christian may also be asked what have you known as a Christian? Have you known the Father in Heaven? No. Then what have you done? You have put on boots, pant, collar, necktie and moved in society with wife hand in hand and put on Cross. Is this the religion of Christianity?

Where do the Hindus, Mahomedans, Christians etc. know the origin of their own respective religion which is known as God? Of course there might be some exception. In short no one has really known or realised any religion in its real sense and therefore no one belongs to any religion. If that is so, how can any person be converted to another religion or how can one lose his former religion? If change in religion or conversion is to be confined only to change in dress and food and outward appearance then many Hindus dress like Europeans or Mahomedans and many Mahomedans dress like Hindus. If change in dress and food is to be understood as change in religion, then one shall have to admit that many people become converts every day from one religion to another. Therefore change in dress and food is no criterion of conversion. It is the realisation of the root principle of any religion, that is call the real following of or conversion to the said religion, and the root of every religion is one, viz: the Soul. Therefore there can be no two religions and similarly there can be no conversion. Therefore nobody becomes a convert and nobody can convert another. It is also not correct to say, that the body becomes a convert because there is no change in the body or complexion of a convert, nor in his bones, flesh, blood etc. nor are his mother, father, brother etc. changed. His dead relations do not return to him nor the living die. If we say it is only a change in the mental belief, then, it is alright. It comes to this that the mere mental belief of a Hindu that he has become a Christian would make him a Christian and again when he changes his belief and believes him to be following Hindu religion, then again he is a Hindu. The same is the case with all religions. It is the belief that alone works. Where is then the multiplicity of religions and where is conversion? Where is the loss of a religion? What is all this humbug?

Many people say that their religion is better than all other religions. Such people may be asked what is the superiority or inferiority in religion? Is it not confined to certain kind of dress, accepting or rejecting certain food or eating many times in a day or fasting? If this is the meaning of religion, it can be observed in any religion and at any place. If however realization of God is the criterion of real religion as stated above, then is there any true lover of any religion who can solemnly declare that immediately on accepting his religion, anybody would be able to realise God in no time? If there is any person to make such a declaration, then all the present followers of his religion must have realised God. But experience tells us that it is not so.

In a big conference at Chicago, Swami Vivekanand had stated that many persons propounding the cardinal principles on religion do not know God themselves, then what about their followers? Such people only talk much but when some point blank question is put to them about God they become tongue-tied. The Vedas have boldly propounded that by following the path led by the Sadguru (one who has realised the Eternal Truth which is God) who alone is the guide and Saviour, one can realise God in this very body. All religions and scriptures propound the same thing.

The seekers of Parmartha are therefore warned to be very careful not to allow themselves to be led astray about the Parmartha laid down in the Vedas by the pseudo teachings of the inexperienced imposters. It is on account of association with such people that parmamarca has become a difficult problem. It is however not difficult for those who come into touch with true guides who have realised the Self.

It is stated in a Sanskrit verse that there is some trouble in withering a fully blossomed flower but there is not the least trouble in the attainment of Parmartha.

At present the Parmartha has become very difficult because inexperienced imposters have thrust into the Parmartha path many false and misleading principles and therefore various sorts of beliefs, superstitions, sentiments and usages are to be found which have caused great confusion in Religion. For the

removal of such superstitions and confusion some followers of our Sadguru Shri Sidha Rameshwar Maharaj have published a book in Marathi, Gujarati and Canerese languages called “Parmarth Marga Pradeep” which may be gone through with advantage. It many a time happens that people of other countries, desirous of knowing Vedic philosophy fall into the hands of inexperienced pandits who disappoint them. Such people conclude that there is not much in Vedant. Therefore all people are hereby warned from making hasty judgement by merely listening to incapable and inexperienced pandits but they should wait for their decision until they hear the Vedic philosophy from Shri Sidha Rameshwar Maharaj.

Those who emphasise the superiority of their own religion and underrate that of others have not understood the root principle of any religion, not only so but in fact they do not even understand what is Religion.

The main object of all religions is one and the same viz: realisation of God who is the Origin of the whole Universe. He is otherwise known as the Samadhan or the perfect Natural Happiness described above in the beginning hereof. The whole Universe depends upon Him and the life of all beings is preserved on account of Him.

Every living being requires as of necessity Samadhana. It is the final goal of every one and the whole world is striving for it. What is the principal need of life? On what does it depend? It depends principally on Samadhana. Which food is taken most? By what is the life really preserved? This is a point for careful consideration. Does happiness depend on wife? No. In which case people would have carried their wives with them everywhere. Does it depend on a son? No. Son is sent to school. If it depends on food, people do not fasten a bag of food to their mouth. All these things are done for mental happiness i.e. for samadhana. When this samadhana (happiness) is disturbed, people get tired of the very things which were once pleasing to them and throw them off. Why that is done? Because otherwise the samadhana would be disturbed. Nobody says “enough of samadhana” or that he is tired of it. The whole substance is that samadhana is required as principal food in every morsel and at every step in every walk of life. It is required in every work every minute and in every word. It is for the sake of this samadhana that people, eat, drink or go and sit in latrines.

People do not know what their wants i.e. necessities of life are. They require space, air, water, light, and earth. They also require respect and honour and desire to be addressed as Sir, Lord, Rao, Sahib etc. Why all these? It is all for samadhana, i.e. (eternal) joy and (eternal) happiness. Some people beg of God, death, why is that? It is for samadhana. When a man thinks he cannot get happiness in this life, he desires death and sometimes commits suicide. Throughout life people live only for samadhana. Desire for heaven, prayer to God for happiness or blessings or begging of the spiritual preceptor for the removal of miseries or giving salvation (Moksha) – all these are for samadhana. Thus every living being requires samadhana as a necessity. It is clear that renunciation, rejection or acceptance of anything including even body, is for samadhana and samadhana alone.

What does religion mean? Parmartha (Self realisation) or attainment of Supreme Bliss. What is its object? Freedom or salvation. Samadhana means to be free from all and every misery and to obtain Eternal and Supreme Happiness. The Samadhana described in the above paragraphs is only temporary because it relates to temporal life. The Pleasure from material objects is temporary or for the time being, but the attainment of Perfect and Supreme or Eternal Bliss (samadhana) is the real Parmartha or Moksha i.e. freedom from all miseries, anxieties, toils and labours &c. It gives Supreme Bliss. The very life depends on happiness. To make happiness Eternal and perfect and supreme is Parmartha. People have come to this world to attain this Eternal and Natural Happiness. How can this Eternal and Natural Happiness be secured? It is only possible to be attained by the grace of a Sadguru (Spiritual preceptor).

It is now clear that Real and true Happiness means Parmartha (Perfect, Eternal and Natural). It is the duty of all to secure the same. Everyone is striving for it. Body, wife, son etc. all are for that Ananda. The Parmartha giving Eternal happiness is not confined to any particular sect or religion. It is the religion and birth right of everybody. It is impossible to live without it. Even death is for the attainment of the said Happiness, i.e. Parmartha. Knowingly or unknowingly everyone attempts for it. One striving for it knowingly and willingly with a mind and zeal gets it permanently. But one who does not understand what is the Parmartha and does not know the path for its attainment makes useless and futile efforts day and night to get happiness. For happiness he at times takes a dose of opium or wine or indulges in politics or in making new discoveries and inventions or does a number of other things. But he does not find real happiness in any of them and ultimately he gets tired of them. In the end everyone will have to take a dose of Parmartha knowingly and with a will for it. Such Parmartha which is Ananda (Perfect Happiness) is the religion of all. It does not belong to nor is confined to any sect or religion. Those who say they do not want Anand or Parmartha should rather unhesitatingly and loudly cry "We are not alive" "We are dead". Even death is also for that Parmartha or Samadhan-Anand or Happiness. Where will you go leaving Parmartha? How can you live without it? What humbug?

The world is hankering for happiness. Everyone is striving hard only for happiness, if this is so, then how is it that instead of happiness, unhappiness and misery result. In these days from peasant to the prince everyone is found to be unhappy. On careful consideration on the point one must come to the conclusion that the methods adopted to gain happiness are wrong and defective and there is some serious blunder at the bottom of the said methods.

In all civilized countries nothing but misery is found. As new discoveries are being made by the modern civilisation, miseries and terror also keep pace with them. By such discoveries there is a growing increase in the needs of people and to meet the same people must toil and labour more and more. The demand upon the resources of people for satisfying their fresh and new wants is growing everyday with the new invention. Every new invention would make only the inventor rich but the pockets of millions of other people are emptied because of the new and fresh wants created by his invention. It is better to suffer from a serpent bite than to increase a single want. A serpent's poison can be cured by its remedy once only but the want is required to be satisfied for the whole life. Once a new invention is out then the same is widely advertised and all sorts of tactics are used to create a demand for the same only to make moneys thereout by exploiting the ignorance. Very often Governments also have to make use of their powers and resort to oppression, intrigues or politics. Sometimes Governments go to the length of waging wars with other countries to force such inventions upon other countries. Thus with the progress in invention, peoples' wants are increased and various tactics are in progress to extort moneys. In such circumstances how can you expect real fraternity or unity? This is nothing but open enmity. Such robbery and extortion are however described as the great progress in civilization and as increasing universal brotherhood and fraternity in the world. Let those who say so rejoice in such fraternity but it is certain that the world will not be happy by such discoveries. These discoveries are dragging the people to hell. The world is galloping towards hell. If the world will continue to proceed in the same manner and in the same direction, the result would be cruelty, bloodshed, and horrible warfare. Nobody can deny that these new manufacturers of the modern science have only increased risks and dangers to life.

Why in ancient times people could maintain strict morality and the virtues of truth, honesty and compassion? The reason is obvious. Peoples' wants were few and they could secure their necessities with a slight labour. There was therefore no reason for people to addict to immorality. Now the wants are so

immensely increased that they cannot be satisfied even by hard work, hence rogueries, intrigues, immorality are rampant and people have gone to the length of committing thefts.

People are inclined to vices on account of wants. They would supply their needs by any foul means. Need is the mother of all vices. It causes anxiety and worry. People have no trust in one another and they adopt unscrupulous and unlawful means and fear, unrest and violence prevail everywhere. Bravo! Oh! Need! Such is thy power! The whole universe is being dragged into a deep valley on account of you. In short, the immorality which is rampant in the whole world at present, is the result of the ever growing wants. It is on account of the said wants that a man labours. A man having no need would flatly refuse to work. "What do I care for" is the expression often used by un-needy persons. The substance is, it is the need which compels one to labour and to stoop to do immoral acts. It is for the sake of sheer want that a man suffers the humiliation and indignity. It is said that when times are adverse, even fools are adored. Necessity knows no law nor dignity and nobody can preserve self-restraint or respect with their needs staring at them. In these days of modern civilization people are always in need and surrounded with difficulties to satisfy their wants.

As for law! For the due observance of one principle of law people have to do several unlawful things secretly. The more the restraint the more the immorality. When the straight path becomes impossible a man has to resort to any crooked ways and means. This rule applies to all beings equally. To say that the world is being made happy by such reforms and inventions which are productive of constant wants is equivalent to saying that a house on fire can be extinguished by rock oil.

What is the present social life also? It is nothing but dramatic and artificial! It is not that the ancient sages in India were incapable of making such reforms, inventions etc. as are now made by the modern scientists which push down the world into the deep valley of misery. They were quite competent to make such discoveries but the reason why those scientists (sages) kept aloof and abandoned such reforms and inventions is that they knew full well that the same were not meant for any happiness to the world but were for total destruction of the peace and tranquillity of the whole world. It was their firm conviction that such reforms and inventions of the present day type would produce endless miseries and worldwide anxieties and worries as are now being experienced. The natural peace and joy enjoyed by the world before the times of modern civilization has now completely disappeared. People of modern civilization cannot have any idea about it by any stretch of the imagination. In those days peace and joy reigned supreme everywhere and people could live with ease and pleasure with a little labour. The whole family was easily maintained by the slight labour of only one member. Not only that but even guests were welcomed and entertained cheerfully as if in Diwali (holiday) festivals. Now-a-days however, the guests are unwelcome like Yama i.e. God of Death. Are the Nations who are topmost in modern civilization really happy? Only some might appear happy outwardly but inwardly the majority of people in the world are drowned in miseries and have to struggle hard out of proportion for bare maintenance, so much so that one day without work means fast certain. Many cannot afford to keep a house and lie in the streets like vagabonds on account of their incapacity to provide maintenance and residence to the whole family. They cannot find maintenance for one, then, why think of family or guests? In these circumstances how do you expect true love, fraternity and universal brotherhood? This is only hypocrisy and outward sham appearance. God alone knows what is passing within! The revered Great men have proclaimed that it is alone the Parmartha (Vedic philosophy) which would bring Supreme Bliss, natural happiness, mutual love and universal brotherhood. Without it the world will never be happy. Without the modern reforms and inventions the world did enjoy complete happiness. India's wealth

was boundless and India acquired the name of “Land of Gold”! This was not because of the modern up-to-date fashionable living but it was so on account of the simple living with very few wants. It was the result of enjoying merrily the natural resources supplied by Nature. The modern civilization has produced only articles of luxury and tremendously increased the wants of people and consequently made them unhappy and miserable. Modern researchers cannot discover the useful and nutritious articles necessary for life but how the same could be produced was the discovery made by the ancient sages. The Rishis made discoveries of things necessary for the preservation of life but simultaneously enjoined renunciation in the highest degree restricting the use of and enjoyment thereof in the minimum. The reason is that one should not worry too much after such material objects otherwise one will not be able to find time and energy to think of Eternal Happiness. The measure of happiness derived from worldly objects is out of proportion to the immense labour and trouble required for their attainment. From the view of real happiness, therefore, this is not a profitable bargain, for happiness, is like an atom and the misery is of a mountain in dimension. Providence has arranged that what is required for real happiness can be had everywhere without any cost or effort. He has also arranged for the automatic and natural production from the earth of the articles required for food and drink. These natural products were enjoyed with great delight by the ancient sages and they are still being enjoyed with the greatest delight by birds, beasts and such other creatures who have no sense of discrimination. Only the mankind who are endowed with all senses and faculties and who believe themselves to be wise and superior to all others do not enjoy the same with delight and pleasure and by reason of their foolishness not only themselves suffer great hardships but along with them also cause most unbearable hardships to the dumb animals like horses, oxen, elephants, camels and others who would have otherwise enjoyed independently this natural bliss with pleasure and delight. All other ignorant creatures who have no sense of discrimination enjoy the natural resources with the utmost joy and pleasure and move as free and independent as monarchs. They never think of service, commerce, or labour even in their dream. O! Wise men! This wife (Creation-Prakriti-nature) has created and kept ready what may be required as of necessity, for the happiness of her Lord. Only the husband (mankind) has to enjoy the natural happiness always produced by Nature without any effort or anxiety. But this husband who is ‘no vara’ i.e. regardless of this natural happiness on account of his overwiseness becomes a cook like a fool and labours hard to make discoveries and inventions to find out new forms and means of happiness which however always result in extreme misery. The nature of creation is full of all resources and has in abundance all necessities of life required by all beings. Only men who are best of all creatures labour day and night like a donkey others die of worries and anxieties while other creatures enjoy the food drink and other necessities of life provided by nature with utmost delight and pleasure.

There is a Marathi proverb which literally means that wise men eat cow-dung and fools eat sweetmeats. Will you try to see through the meaning of this proverb? Are you not still convinced that the natural products are more than sufficient for maintenance? Are you not still disgusted with the constant drudgery? Has not the time yet come to know from Spiritual Preceptors the means of removing the burning worries of people? Be it so!

It is therefore that the ancient sages and the founders of all religions enjoined the renunciation of the material objects and realization of the Origin of the Universe viz: God or Brahma. This is what is meant by Parmartha herein.

All nations are therefore hereby warned that the path chosen by them for their progress will bring them the most dreadful and terrible catastrophes. Therefore they should leave aside the idea of rejoicing in perishable material objects which are full of bitter poison and follow the path laid down in the Vedas

which alone would bring them natural and Eternal happiness and create the feeling of universal fraternity. They should start immediately the system of enjoying equally and independently the natural assets of the Creation and avail themselves of the benefit of endless powers which are hidden behind the curtain of mind.

Is it not the real duty of men of best talents in this world to find out ways and means so that the happiness and joy may be universal, the anxiety for work and need for income and accumulation might be put an end to, and warfare, crooked policies, politics and intrigues may disappear and peace may reign supreme all over the world? Everyday new discoveries are made and people are made to toil and labour for them and various tactics are used to increase the needs of people. How long the world is going to continue this course of life? Is not the world still tired of it? Now enough of this! Let all this be put an end to. At present all countries are after the discoveries of only material objects and people are led to materialism. The result is that the whole world has been unhappy and miserable. There will however be one day which will be the GOLDEN DAY for the whole world when a real SAVIOUR will come forward who will find out ways and means to remove the misery of all people and make them happy.

Oh! Inventors therefore find out at least one such invention whereby nobody will be required to toil, exert or labour at any time and under any circumstances. O! Leaders find out at least one such movement which would remove all anxieties and wants from people so that there may not be any want to any one for anything whatsoever. What is the utility of your present inventions, reforms and movements which only increase drudgery and hard labour and ever create worry and killing anxiety? Why exert unnecessarily?

In the present times, the anxiety and worry of "must work" "must work" like a ghost has taken the grip of everyone. That will be the GOLDEN DAY therefore when some inventor or reformer will come forward, who will do away with all the modern civilization, reforms, inventions, intrigues, and politics. Such a person will be known as a real Saviour! There is no doubt that such a Saintly Person will be remembered and worshipped forever!

Never think that this is not possible. If this is not clear to you, please seek the advice of His Holiness Shri Sidha Rameshwar Maharaj, of Shri Sadguru Bhau Sahib Umdiker Maharaj Muth, Inchgiri (Bijapur District).

Anybody desiring to see His Holiness may communicate at any of the following addresses:-

- (1) Hiralal Kalidas Vakharia Esqr.,

Office address:-

C/o. Messrs. Muljee Pradhan & Pereira. Solicitors.

Examiner Press Building, Fort, Bombay.

Home address:-

17, Kumbhar Tukda, Bhaisheth House,

Girgaum, Bombay 4.

- (2) K. R. Pathare Esqr., B. A. LL. B.

Solicitor

Messrs. Tyabji Dayabhai & Co.

41 Hamam Street, Fort, Bombay.

Home address:-

Ramchandra Harjee's Wadi Dammer Lane,

Gamdevi, Bombay.

- (3) Kisansingh Panchamsingh Esqr.,

Headmaster,

10, Eastern Mangalwar Peth, SHOLAPUR.