



UPKAR'S

SECRETS
OF
LIFE

Dr. R.P. CHATURVEDI



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By

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About This Book

Primitive man appeared upon the earth. But he did not remain primitive. He began the conquest of his environment. He made tools and thus he gained release from many of the restrictions that nature placed upon him. To-day he has tooled his way to the unmeasured heights and depths which would seem to touch the very borders of the infinite.

Man has accomplished much for the welfare of his body, but spiritually, let us admit, his conquests have been few and his errors have been many. Because of this, he suffers, and his knowledge does not assuage his wounds.

But it is not widely known that there is another source of knowledge which is consistent with the findings of science. In the centuries gone by various great thinkers of the west such as Ammonius Saccas, Plato, Plotinus, Paracelsus, Bruno have promulgated many of the tenets of the Ancient Wisdom. The Rishis of Bharat, more than once, had their realisations given to the limping humanity in the name of Divine Wisdom. They are too many to recount. A traveller, viewing the towering majesty of a mountain peak can describe only those beauties that his eyes can see, so may a writer, viewing the great heights of a sublime philosophy, tell only those things that he has perceived with his limitations of mind and heart.

Along the highways of our country, there are rest-houses, placed at regular distances, where the weary traveller may rest a while, and allay his thirst and assuage his hunger and fatigue. Along, the great highway of life, there are such resting places; away from the heat of passion and the dust of disappointment, under the cool and refreshing shade of lowly wisdom, are the unimposing rest-houses, where the weary and footsore can find strength and healing. This book may prove one such rest-house to the reader in the journey of his evolution.

Is there a God who created all things ? Must man be forever beset by doubts; be satisfied with mere belief—I believe that I believe in God ? Or can he know the secrets of life ? The purpose of the author of this book is to try to show that man can know.

Let us remember—
Our pleasures and our discontents
Are rounds by which we may ascend
We have not wings, we can not soar,
But we have feet to scale and climb

(Longfellow)

May you accomplish your life's journey successfully!

11th Feb. '97

—R. P. Chaturvedi

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Secrets of Life

1

Our Body : Formation and Importance

It is said and believed that human life is the best one in the chain of incarnations, and that God made man in His own image. After innumerable incarnations, the soul incarnates in the human body. In the Hindu scriptures, the number of such incarnations is said to be eighty four lakhs. According to the Bhagwat Puran the human body is as sacred as the Brahm Himself. The four Varnas were created directly from Him, viz, Brahmanas out of His mouth; the Kshatriyas out of His arms, Vaishyas from His thighs and the Shudras from His feet.

The divine body is given to man to achieve divinity, and help the cycle of the evolution of the soul. All the animate and inanimate creation of God aspires for human incarnation, because it is in this incarnation that the body is fit enough to enter heaven, the kingdom of God. In the Bhagwat Geeta, Lord Krishna says that the human body is like a battlefield in which one could fight and defeat the evil forces. It is a battlefield of the Dharma,¹ where divinely acts could be performed, and salvation of the soul can be achieved. Lord Ram, in the Ram Charit Manas of Tulsi Das says, 'I have

¹ *Srimad Bhagwat Geeta 1/1.*

created all creatures. I love all creatures, but I have a special liking for men. I love them most.

To know man is to know God. To know God is to know man. To study the universe is to learn both man and God, for the universe is the expression of the Divine thought and the universe is mirrored in man.

In the eternal Now, no thought is possible, in that eternal present no distinctions as we make them can exist, and therefore Brahman is without mind, because He is above it. And the scripture goes on to say that out of Him comes life and mind and all, so that that first and Supreme, the One of which in everything is to be built, the Brahman, the Self of the universe, it is Ishvar, the Lord'.

As written in Chhandogyapanishad (II, VI, 3). "It willed I will multiply". And multiplication took place. There is the beginning of the universe. He who willeth, that is Atma. It makes out its own substance that which we call the sheaths. These sheaths are itself creators, for there is none else, but they are differentiations within Itself, changed conditions due to Its own will. 'I will multiply.' Out of one Reality, out of which by thought everything proceeds, because out of itself by will all goes forth. But to all of us, who look from outside, that is from the sheath, there is difference, because we see the sheath and see not the Atma, that is concealed by Name and Form, for in one sheath it is will, in another sheath, it is desire, in another sheath it is living activity, in another sheath it is chemical attraction and repulsion, and it is all the wondrous forces in the Universe; the difference is in the sheath, and not in the one that is; in the changed conditions of manifestation, and not in the manifesting life.

Our bodies are built of atoms, and these atoms, by changes are built into the living man. In every one, He weaves out of himself the material basis, and out of the elaborated material basis of last universe. He builds the living Egos of men, out of them He builds selves of another universe, and ultimately unites them in Himself, that is the All.

As vehicles of His will, Consciousness, the sheaths are called the bodies.

Special features of the human body

According to the discoveries of the modern science, the human body is made of the same elements as the body of any other living beings. The bodies of living creatures have protoplasm as the base. Protoplasm gives rise to cells and the cells, through the processes of multiplication and permutations and combinations help in the formation of bodies of different creatures. So, the inner life is one, the outer bodies, the vehicles are different.

The man has two special characteristics—a well developed brain and the capacity to walk erect. The man's brain has developed on account of the characteristic that man walks keeping himself erect, perpendicular to the ground. The chimpanzee can stand erect, but he has to keep a little bent down.

The man is said to be at the top of the creation because his sensory nerves and his intellect are well developed, no creature can match man in this respect. That is why, man is able to tame every animal in the world. The little man can keep under his control a ferocious animal like a lion or a tiger, and also an animal as big as the elephant. We sit with our fingers crossed when we see in a circus a little girl lording over the elephant, the Bengal tiger or the hippotamus.

A group of scientists believes that the chimpanzee is the missing link between the man and the monkey. But a deeper study would reveal that the chimpanzee has very few habits common with the monkey. He is an animal of altogether a separate species.

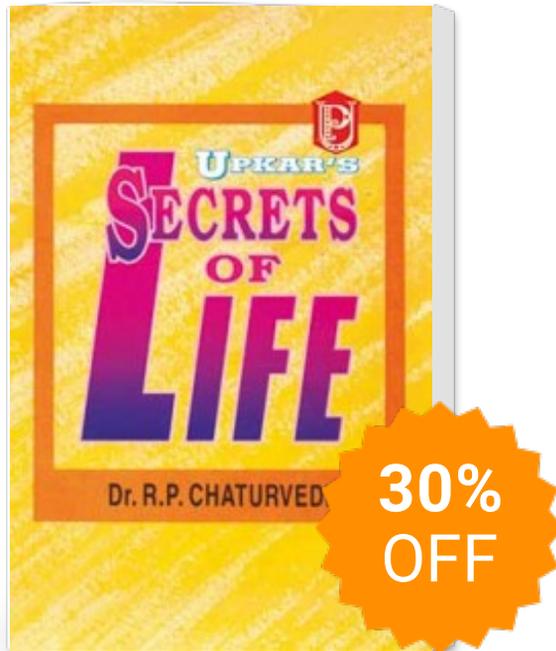
Does man belong to the animal kingdom ? On this point there had been a long controversy. But now, the scientists have agreed, on the point that man does not go with the animals, as

the faculties of thinking, laughter and to stand on two legs are the special characteristics of man. Discussing man's inherent special habits, Raghunandan Sharma writes that 'man may be classified with the mammals, but no such animal plays any part in the propagation of the human race. Neither the age, nor the pregnancy period of the human being agrees with that of any member of the animal kingdom. Under these conditions, it is very unfair to associate man with animal (Vedic Sampatti).

In both the animal kingdom and the vegetable kingdom, the whole of the energy is consumed in the gratification of the two instincts—the instinct of reproduction and the instinct of self-preservation. But in the case of man, some energy is left behind even after the gratification of these two instincts. The extra energy is used for creative purposes or the creativity of man is a manifestation of this extra energy. All creative arts, scientific investigations and other creative activities are the boons bestowed upon man by this extra energy, which in the language of Psychology, is called aesthetic faculty. It is the human race, which alone enjoys the privileges of the aesthetic sense.

Man is the only creature in this world, who can keep his head high, making an angle of ninety degrees with the ground. In the vegetable kingdom, the head is beneath the ground. With the appearance of the animal kingdom, the head comes above the ground, and with evolution of the forms, the head gradually raises itself, and finally becomes straight and stands in the sky in the human body. The order of Hindu incarnations is a good illustration of what has been said in the preceding lines. The order of Avatars (Incarnations) is like this—the fish—head parallel to the ground, then the tortoise—the head trying to raise above the ground; the boar—the muzzle comes a little above the ground; then the human form is seen in the Lord नृसिंह—man-lion. From now, the head is seen at the top of the body in the incarnations of Vaman (वामन), Parashuram (परशुराम), Sri Ram (श्री राम), Sri Krishna (श्री कृष्ण) and Buddha (बुद्ध), So, to prove worthy of manhood the man should

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