

Pushti Sect  
&  
Time-richness

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( Translated from Gujarati with assistance of Utkarshbhai )

## INTRODUCTION

Some decades back (when mobile phones and earphones were not popular), a media group conducted an experiment as follows: In the morning rush hours, a famous piano artist sat on a busy street on the way to a Metro station of London's Tube railway and started playing the piano. The responses of the people passing by were captured by several cameras fitted around the spot. This was done without any prior publicity. Later, the CCTV camera footage was analyzed, revealing that most of the pedestrians passed by without noticing the piano tunes or the artist, as if they did not hear or see anything special. A few people, mostly children and the elderly, listened to the piano tunes and looked at the piano artist. Among them, many eventually left after some time, but some remained there, enjoying it.

In his book 'Social Intelligence', the famous author Daniel Goleman draws a conclusion based on this experiment that in modern times, our sentiments, empathy, and humanity are not diminished but rather concealed due to the pace of movement in particular & life in general. In the rush to catch a train or meet our commitments, we often fail to notice the pleas of a beggar, the needs of a hungry or thirsty child or animal, or the discomfort of an injured fellow passenger. We hurry forward like speeding cars on a highway. However, if we were to slow down, adopting a pace more akin to that of children or the elderly, the stimuli captured by our senses would undoubtedly evoke some form of emotional response, even if it is simply to avoid or attend to them.

In the year 1995, Milan Kundera penned a fictional short novel titled "La Lenteur" (meaning "Slowness"), in which he portrayed how the younger generation struggles to form lasting and memorable relationships in contrast to the older generation, largely due to the detrimental effects of this speed.

This is from the nurture point of view.

Now let's see it from the nature point of view.

“Once, Kalyan Bhatt politely asked Shri Gokulnathji Maharaj : Some devotees see ShriThakurji within oneself, some while doing Katha, some while doing Seva. Also, when a speaker narrates His divine stories and scriptures, some devotees enjoy them fully, some partially, while some not at all. Some in the audience start expressing their joy of listening to a war story rather than a devotional one! Please clarify why this variation is there in the responses. Shri Gokulnathji Maharaj clarified that the hearts of the audience are not the same in all. Different people have different hearts, and so their experiences are also different accordingly. There are different types of hearts. The first variety is like the sky or none; no objects of the senses can touch it. The second is like a weapon of Indra made out of bones; no object can touch it, and that heart also does not touch any object. The third is like a steel object; only fire can get through it, nothing else. The fourth one is like a stone; fire can't get through it, but by sculpting, one can form it. The fifth one behaves like gold; it gets softened on heating but becomes hard once the heat is taken off. Similarly, some

hearts get softened when exposed to Satsang but become dry and hard when deprived once again. The sixth one is like sealing wax, which needs less heat compared to gold to become soft but thereafter again gets solid. The seventh is like candle-wax, which gets and remains soft with ease with a little heat. The eighth one is like Ghee. Ghee is soft by nature and remains so with even heat absorbed from our palms. Similarly, such a heart remains soft on paying a little attention to the Divine. One can't have such a heart without His grace. The ninth is like butter (homemade). Butter is clean, bright, soft, and lacks dryness. It is neither hard nor dry nor dirty. It smells good. It is better than Ghee. Such a heart is the place for Him to reside. Now the tenth one is the ultimate, like elixir. It is famous for its endless virtues. A person with such a heart elevates his/her companions to his/her level and makes them immortal. ShriThakurji follows his/her wishes. Such a devotee is the main devotee." ( - Hasya Vachanamrit of Shri Gokulnathji ). This is self-explanatory.

Poet Kalapi expresses, "If one loses his heart, he loses all the pleasure. Let my heart remain soft in spite of getting injuries and get crushed, rather than getting hard. This is my wish, my Lord."

"Once Shripat asked: How can our heart stay put at His feet? ShriGokulnathji answered: If one remembers them often and keeps practicing, it can happen. The stone-wall of a well gets scratched by the repeated pulling of the ropes over it. Similarly, our heart can carry a lasting impression by getting a lot of practice. If a stone can be scratched by the repeated movement of a rope, why can't a heart retain the impression of His feet through practice?" (From Hasya Vachanamrit). It is self-explanatory.

If we combine these two aspects, it becomes clear that in our sect, we need to allocate sufficient time according to the type of our heart in order to intensify our sentiments for Him. It is not worthwhile to have a momentary darshan in a crowded public temple. If a follower of our sect is poor or slightly unhealthy, it will not have as adverse an impact as not being able to allocate sufficient time.

But then everyone has got the same amount of time in a day. So we should think how to utilize that time. It is important for us to learn how to save and allocate time effectively in order to intensify our divine sentiments. Studying the tips provided by modern thinkers on acquiring time-richness can be beneficial in this regard. Additionally, exploring the teachings of Mahaprabhu ShriVallabhacharya and the stories of devotees can help us draw parallels and discover additional insights.

By studying the modern tips, we can better understand the preaching, regardless of whether or not we choose to follow it. It is also essential to identify the do's and don'ts that can help us preserve our divine sentiments. Finding a balance between contemporary advice and the timeless wisdom shared by Mahaprabhu ShriVallabhacharya and other devotees can assist us in effectively managing our time and nurturing our devotion.

Those who are not sincere may not read further.

## **WESTERN THOUGHTS ON TIME-RICHNESS & TIPS TO ACHIEVE IT**

Some Western thinkers argue that true richness lies in time-richness. They believe that if a person possesses wealth but cannot allocate time for their family, hobbies, or charitable endeavours despite their desires, they cannot be considered truly rich. According to this perspective, the ability to prioritize and allocate time to meaningful activities is a key aspect of personal wealth and fulfilment.

They say that during childhood, we have ample time and energy but lack money. In our youth, we possess energy and money but struggle to find enough time. As we age, we may have time and money, but our energy levels may decline. Therefore, particularly in our youth, it is a challenge to acquire time-richness. It is considered a valuable asset. The ability to effectively manage and utilize our time becomes essential in order to lead a fulfilling life.

Steve Glaveski, in his article on [www.Medium.com](http://www.Medium.com), provides 8 tips to professionals for enhancing time-richness. These tips can be summarized using the acronym P-E-A-C-O-A-T-S. Now, let's explore each of these tips in my own words.

1. **Prioritize:** Give more attention and time to the customers who contribute the most to your business; focusing on those 20% that generate 80% of your revenue. Allocate the remaining time to the other customers.
2. **Economy of scale:** Utilize your existing skills, contacts, customers, infrastructure, and network when starting a new venture. For example, if you're already established in the tea business and want to venture into coffee, leverage your tea production and marketing setup instead of starting from scratch.
3. **Align:** Choose a new venture that aligns with your current one to minimize risk and accelerate progress. For instance, a professional sports player retiring and transitioning into coaching, selecting, officiating, team management, or commentary can make a smoother transition compared to starting a completely unrelated business like a wristwatch shop.
4. **Cut waste:** Reduce or eliminate activities, products, or customers that consume more resources but generate less revenue. If face-to-face meetings are not productive, consider switching to phone calls or messaging.
5. **Outsource:** Delegate tasks to others who can perform them better than you, allowing you to focus on your core skills. Insurance companies, for example, often hire agents for door-to-door fieldwork.
6. **Automate:** Organize tasks to be self-executing whenever possible. By providing visas on arrival to tourists, a country streamlines the visa process and makes it hassle-free.
7. **Test:** Regularly assess ongoing activities using relevant indicators to ensure you're on the right track. Otherwise, moving forward on the wrong path can result in wasted time and effort.
8. **Start your engine:** Begin your working day with a specific activity, such as a short nap, shower, quiet walk, listening to music, or a brief meditation, to set a positive tone for the day.

## Preaching in the Pushti Sect for Time-Richness

Now let us explore the teachings of Mahaprabhu ShriVallabhacharya that align with the modern tips of time-richness. In these teachings, special attention is given to preserving and nurturing our divine sentiments while seeking to enhance our time-richness. It is important to remember that our primary focus is on intensifying our divine sentiments, and if allocating more time for that purpose is necessary, it is both worth it and appropriate.

### 1) Prioritize.

In the book Pushtipravahmaryada of Mahaprabhu ShriVallabhacharya, it is emphasized that we have three primary duties in life: as a Vaishnav (a follower of the Pushti sect), as a Sanatani Hindu (following the broader principles of Hinduism), and as a person with familial responsibilities. In the Pushti tradition, the utmost priority is given to Vaishnav duties. This does not mean neglecting the other two duties, but rather ensuring that Vaishnav duties are performed wholeheartedly and with sincere dedication. The other two duties may be performed to a lesser extent or with less intensity, but they should not be completely disregarded. It is essential to fulfil all three duties without deceiving anyone, but Vaishnav duties hold a special place and should receive our utmost attention and commitment. It should never be sacrificed for the other two. The other two may be done while we are not in Seva.

Some youngsters may argue that it is more practical to first acquire sufficient wealth and fulfil family responsibilities before focusing on devotion and worship. However, they often fail to mention that their plan includes getting married at a young age and then facing the consequences of family responsibilities throughout their lives. Then why postpone devotion and spiritual practice until old age? According to Mahaprabhu ShriVallabhacharya, there is no greater achievement in life than experiencing the presence of the divine in your heart and daily life.

### 2) Economy of scale, 3) Align.

In the Bhakti sub-chapter of the Sarvanirnaya chapter of TattvarthadipNibandh, Mahaprabhu ShriVallabhacharya provides guidance on worship and devotion according to one's existing resources and circumstances. He emphasizes that individuals, depending on their stage of life, should worship with the resources they already possess; Yathaalabdhopchaar. Grihasthas (householders), who have a residence, family, occupation, wealth, and necessary facilities, can begin their worship without delay. Brahmacharis (celibate students) can also engage in worship with the assistance of servants. The preaching in this sub-chapter caters to Grihasthas primarily. Towards the end there is also guidance for followers who are Sanyasis (renunciates) on a lifelong pilgrimage.

It is important to maintain one's Ashrama (stage of life) and Varna while engaging in worship. Brahmins, Kshatriyas, Vaishyas, and Shudras can continue with their respective occupations as long as the chosen occupation is not prohibited by the scriptures.

If a Grihastha has family members who are willing to participate in Seva (service), they should be invited and facilitated to do so. However, if there are no willing participants, one can perform Seva alone. Financial status should not be a hindrance, as those who are wealthy can utilize their wealth in Seva, while those with limited means can offer their services with whatever they earn. Cooking for the deity, singing Kirtans (devotional songs), etc. are among the ways one can engage in Seva.

Some individuals may suggest the formation of an organization to ensure the timely availability of quality products at affordable prices. However, Mahaprabhu Shri Vallabhacharya did not advocate for such organizations, as they would require significant time and effort from dedicated volunteers and may give rise to consequences such as membership fees, office bearers, politics, and syndicates. Instead, the focus is on individual self-reliance, which saves time and prevents unnecessary complications. As a Guru, He strived for the organization of the Deity-devotee, which formed quickly & proved to be effective.

In summary, unlike other sects, we do not have any plans to ask our followers to abandon their family, occupation, village, or city and migrate to a remote Ashram. In the Pushti sect, we believe that one can quickly start performing their Vaishnav duties while retaining their pre-existing belongings. Mahaprabhu ShriVallabhacharya's teachings emphasize the policy of refinement rather than discarding. If an earthen pot can be utilized for storing water by being baked, there is no need to break it.

#### 4) Cut waste.

Four individuals approached a marriage bureau and met with the manager. The first person introduced himself as a businessman with offices across different cities and continents, constantly working to satisfy global customers. The second person identified himself as an employee in a multinational corporation, often working overtime and on weekends. The third person mentioned his frequent outstation visits as part of his job duty. Lastly, the fourth person described his small 10 feet x 10 feet living space. Together, they asked the manager if the marriage bureau could find suitable brides for each of them. The manager told them: "You do not seem to be genuine marriage-seekers. Either you want to make a fun of our enterprise or want to create a bad publicity out of jealousy. Ours is not for people like you & we do not feel ashamed to admit it. We enrol only genuine marriage-seekers. Now you may go".

Similarly, there are such fake groom like individuals, even senior citizens, who attend our sect's gatherings, online talks, and private meetings; questioning the practicality of our Seva program and implying it is impractical. If a person is not genuinely seeking worship, they are unlikely to be willing to make changes in their lives. Therefore, there is no need to offer guidance to them.

For genuine followers, Acharyacharan begins by preaching the need to purify our speech, body, and mind by eliminating wasteful dialogue, actions, and attention. He further advises to the extent of abandoning family members who pose obstacles to

devotion. Poet Dayarambhai urges us to immediately abandon those who hinder our worship.

According to Steve Glaveski, an average American professional spends approximately 11 hours a day in front of screens during weekdays. While individuals involved in online businesses may have justified reasons for doing so, many others engage in surfing for both useful and useless content. In India, we are not far behind in this regard. We continue to spend extended periods browsing on our mobile phones, televisions, laptops, and even in-car screens from morning till night, even after the COVID-19 lockdown is over. Consequently, some argue that performing Seva on a daily basis is impractical! However, it is important to recognize that Seva, like marriage, cannot be accomplished through screens.

As genuine seekers eager to progress, we must be willing to change ourselves and eliminate wasteful activities. Each individual must oneself workout which aspects of their life are wasteful and make necessary cuts. A Guru can only guide them in the right direction. Acharyacharan permits daily bread-earner families to devote three hours a day to Seva. There is no emphasis on whether it should be done exclusively in the morning or divided between morning and evening/night. Additionally, during travel, emergencies, or circumstances such as eclipses, the timing and duration of Seva can be adjusted accordingly.

#### 5) Outsource, Automate.

With the advancements in technology and the increasing availability of household facilities, our Seva practices have also evolved. We no longer need traditional lamps or handheld fans for light and air. Access to water has become easier with electric pumps and water supply systems. Additionally, we can easily find ready-made ingredients for cooking (e.g. flour, spices, ready mix recipes) and pre-made Shringar like Pagh. There is nothing wrong in utilizing these conveniences, as long as we allocate the time saved towards Seva in front of ShriThakurji. However, if we rush through Seva using ready-made goods without investing our time and effort, our divine sentiments may not intensify.

In this sub-chapter, Acharyacharan therefore instructs followers to personally engage in small and seemingly insignificant outward activities related to Seva, such as washing clothes used in Seva. These tasks should be performed with a devotional spirit rather than as a mere obligation. For instance, Damodardas Sambharwala's wife, despite having brought 100 maids from her maternal home after marriage, personally carried out Seva activities while assigning the maids to other household chores. Similarly, Sheth Purushottamdass of Benaras, a millionaire, would personally clean the cow stable.

Outsourcing and automation should be approached with caution and a sense of proportion. In Siddhantmuktavali, Seva on hire is prohibited. There is no need to develop an inferiority complex about our own creations not being as good as readymade ones. Just like other family members, ShriThakurji will relish our offerings without any hesitation. While it may be acceptable to hire a caterer or an event management company for a marriage ceremony, they are not needed in married life.

We can learn from video clips of recipes, Kirtans, and Shringar, but we should make the effort to perform these activities ourselves.

#### 7) Test.

In this sub-chapter, Acharyacharan emphasizes the importance of testing our connection with the divine. He explains that the more ShriThakurji enters our heart, the more engrossed we become in divine activities such as Seva and Katha. If we find ourselves becoming increasingly enthusiastic and engaged while performing these activities, it indicates that our connection with the divine is deepening.

On the other hand, if we feel bored, monotonous, burdened, or tortured during these practices, it suggests that we may be moving in the wrong direction. This is why Acharyacharan advises us to frequently conduct this simple test ourselves. By regularly assessing our level of engagement and enthusiasm, and staying mindful and aware of our inner experiences, we can ensure that we are on the right path towards intensifying our divine sentiments.

#### 8) Start your engine.

Though it can dampen our enthusiasm through excessive emphasis, Aparas serves as an activity to ignite our engine in the Seva program. We begin by taking a bath, partaking in Charanamrit, chanting His names, and remembering ShriYamunaji and Acharyajis. These practices purify our body, speech, and heart, preparing us for Seva. As a result, the likelihood of facing hurdles or disturbances is significantly reduced. Similarly, during routine Katha, we should wash our hands and feet, maintain silence, sit on the floor with a mat, bow down to the holy book we are about to read or listen to, and remember Him before commencing. These traditions align us with our Program.

Now, let us explore other significant teachings beyond these parallels in our preaching.

#### 9) Firm Trust.

In today's medical field, even in cases of ordinary diseases, the trust in the doctor's correct diagnosis has diminished. Patients are subjected to numerous tests, resulting in a significant waste of time, money, and energy on diagnosis. By the time the test results are obtained, the patient's energy, money, and time that could have been utilized for treatment are lost. Even if one seeks a second opinion, it often requires starting the process of tests all over again. This lack of trust leaves us impoverished. Despite having medical insurance policies, people still harbour fears. What is the solution?

Acharyacharan guides us to maintain firm trust in ShriThakurji.

Ashraf Dabawala says: when I discarded verifications, doubts, and inferences, I got ample clues about the one who was hidden.



If we firmly hold onto the divine feet of ShriThakurji in our home, we will avoid wasting time in futile pursuits. However, if we go on seeking Anyaashray (refuge in other sources), the cycle of seeking will have no end.

#### 10) Strategies in Profession.

Let's take the example of Santdas, a trader in Agra's downtown market. With a capital of 24 paisa, he would create 24 stacks of goods priced at 1 paisa each. He would then sit in front of his merchandise and engage in quiet reading of religious texts. Each customer would pay 1 paisa and take a stack of goods.

A similar recent case involves a Vaishnav hawker who cooks Aloo bhaji (a potato dish) in a large vessel and keeps it at his stall. The individual artisans from the night shift of the jewelry market in Rajkot come and take out portions as per their need and leave cash in return. The hawker quietly continues to read religious literature during this process.

In malls and supermarkets, shelves are filled with packets of grocery items labelled with their price and quantity. Customers quietly pick up the items they need and pay for them.

By using such strategies like silent selling, we can save some time that can be utilized to enhance our divine sentiments while engaging in our profession. Acharyacharan encourages us to tactfully continue our earning activities while keeping Him in our thoughts and memory.

#### 11) Emotional Detachment, Satisfaction, Lack of Expectations, Bearing Sorrows with Bhavnas.

Acharyacharan provides detailed teachings on cultivating emotional detachment, satisfaction, lack of expectations, and bearing sorrows with appropriate bhavnas (devotional feelings). These teachings, found in Nibandh and Vivekdhairiyashray, aim to keep our minds and hearts calm. Here is a summary of these teachings:

1. Vairagya: Cultivating emotional detachment from mundane things helps us avoid wasting time, money, and energy on unnecessary pursuits.
2. Paritosh: Finding satisfaction in what we have prevents us from constantly chasing unfulfilled desires and brings contentment to our lives.
3. Lack of Expectations: When we have expectations from others and they are not met, we can feel hopeless and disturbed. Instead, Acharyacharan advises us to let go of expectations and accept things as they unfold.
4. Bearing Sorrows with Bhavnas: By adopting the appropriate bhavnas recommended by Acharyacharan, we can effectively bear various sorrows while maintaining inner calmness and composure.

In addition to these preachings, there are many valuable lessons to be learned from the stories of Vaishnavas.

## 12) Disregard for Social Status or Others' Remarks.

Sheth Purushottamdas used to walk to another Vaishnav's home every night for Satsang. Once the king of Benaras came to his home to meet him, and at that time, Purushottamdas was cleaning the cow stable. He went to meet the king in the same attire. Damodardas Sambharwala would ride on a horse when going to the royal office for work. However, when he needed to fetch water for Seva, he would walk with a pot in his hand to a reservoir, disregarding his father-in-law's remarks. Ramdas Saraswat, despite being in a soldier's uniform, took the initiative to fill a pothole on the street from where Acharyacharan used to pass.

These examples show their indifference towards social status and the opinions of others.

In contrast, we often invest considerable time and effort in maintaining our social status, only to complain later that we lack time. It is worth noting how much time we spend on make-up and dancing practice during marriage ceremonies.

Alright. Once we have managed to allocate sufficient time, let us explore how we can retain and intensify our divine sentiments. These tips will guide us in doing so.

## 13) Doing something with His Ashray and Attachment in the Mind.

Narayandas Kayasth, who was occupied with his duties in the king's office, hired a servant to remind him of ShriGokul and Acharyacharan at regular intervals. Gopaldas of Banswada, lacking the company of Vaishnavas in his town, took the initiative to construct and manage a resting inn on the highway route. This way, he occasionally found the company of touring Vaishnavas. Such unconventional methods can help us stay connected with the divine and remain involved in Him.

In modern times, some shopkeepers and cab drivers play religious audio recordings when they have few customers. Regular travellers often read downloaded texts on their mobile phones while commuting. By remaining focused, these techniques can be helpful in maintaining a connection with the divine.

## 14) Keeping the Routine on Hold and Celebrating Festivals at Home with ShriThakurji.

ShriNandrayji postponed his visit to Mathura for paying taxes to Kans and instead celebrated the birth of ShriKrishna at Gokul first. Harivansh Pathak quickly returned from his Patna office to his home in Benaras to celebrate Holi with ShriThakurji. While it may be acceptable for NRIs to celebrate their birthdays falling on weekdays during weekends, Seva festivals should be given the highest priority, not just in words but through actions as well.

## 15) Remaining Worried.

Parents who are busy with their careers and social engagements often enrol their children in expensive boarding schools away from home, becoming free from

worries. However, in doing so, they also become emotionally detached. In order to prevent a devotee from going down that path, ShriThakurji often limits their wealth. Even if a devotee is wealthy, ShriThakurji ensures that they do not become emotionally detached. An anecdote is shared where a Kshatrani made a large quantity of Laddus to last for many days and stored them in an earthen pot. She felt relieved that she wouldn't have to make them again for a while. However, ShriThakurji Himself ate all the Laddus at once, indicating that to keep our minds engaged, we should think daily about what needs to be prepared, bought, or done for Seva. Therefore, it is advisable to make fresh offerings and create new adornments daily to keep our devotional sentiments alive.

#### 16) Doing as Much Seva as Possible When Facilities Are Available.

If a son devotes excessive attention to his wife or child, elders often taunt him, warning that if he continues in that manner, his wife or child may become too demanding in the future. While there may be some truth to this, investing time in one's family is not an expenditure but an investment that may yield returns in the future. A fitness-conscious person does not reduce their workout time in their younger years, assuming it won't be possible in old age. Similarly, in the story of Tripurdas Kayasth, Bhavprakashkar explains that if you engage in ample Seva with enthusiasm now and find yourself unable to do so in the future, due to lack of time, money or energy, you will keenly feel its absence, thereby intensifying your devotional sentiments. ShriThakurji will respond to this with empathy, just like a family member. However, if you diminish the extent of Seva from the beginning, you will not have the opportunity to feel its absence later. Therefore, one should not miss the present precious opportunity to engage in abundant Seva. The approach for the future should be to face the situation as & when it actually arises.

#### 17) Waking up Early.

If there are no complaints or conflicts from family members or neighbours, it is beneficial to wake up early and engage in Seva during the peaceful morning hours in solitude. During this time, your body, mind, and speech will function harmoniously. Many devotees have followed this practice in the past and continue to do so even now .

#### 18) Maintaining Focus During Seva.

In the story of Narayandas Brahmachari, it is mentioned that he had just finished cooking when he heard that Acharyacharan had arrived in his village. In his haste to meet him, he offered hot food to ShriThakurji, causing Him discomfort. To avoid such unpleasant incidents, it is important to remain focused on Seva while performing it and consider it as the top priority. Other mundane and divine matters can be attended to later, once Seva is done with. By keeping the mind attentive and dedicated to Seva, one can prevent such occurrences.

#### 19) Maintaining the Dignity of the Place of Worship.

It is advisable to uphold the dignity of the area within the home where Seva is performed. As far as possible, avoid using it for multiple purposes or as a common

space. This helps in creating a sacred and reverential atmosphere for Seva. Acharyacharan advises us to decorate that area and lovingly engage in ShriThakurji's Shringar (adornment) there.

## 20) Avoiding Seva through Borrowed Money or Goods.

A true devotee is typically not indifferent or insensitive thick-skinned person. If one resorts to borrowing money or goods for Seva, their mind becomes preoccupied with finding means to repay the debts rather than focusing on Seva itself. Moreover, if a devotee passes away without repaying the borrowed amount, it can lead to unfavourable destiny. Therefore, in various stories, Bhavprakashkar and sometimes ShriThakurji Himself emphasize the importance of conducting Seva with whatever resources are available instead of resorting to borrowing.

For those who are unable to follow the path of Bhakti, Acharyacharan preaches the path of Sharanagati (surrender). However, even in this path, time is not meant to be wasted. Even a momentary lapse in remembering Him can lead to the influence of demonic tendencies (Asuravesh). Therefore, one should strive to maintain Vivek (discrimination), Dhairya (perseverance), and Ashray (refuge) in their thoughts, words, and actions. Even if we engage in good or bad deeds, we should at least remember Him in our minds. Similar to how demons disrupt a Yagna (sacred ritual) by throwing bones, our minds can interrupt our negative actions by remembering Him, thus creating a divine inclination.

The quote "Hurry up in relishing wine of life; on one hand the wine is less and on the other hand the glass is leaking" from Mariz emphasizes the urgency to make the most of our lives while being mindful of its fleeting nature.

In conclusion, regardless of how many of these tips may resonate with each individual, I would like to conclude with the words from the story of Shri Damodardas Harsani: "I have made my request to Your Majesty, and now it is within your capability to do what is in your best interest. However, this path is indeed such."

May we all be blessed with the divine wisdom from the feet of the mind-inspiring Lord ShriKrishna. Jay ShriKrishna.

