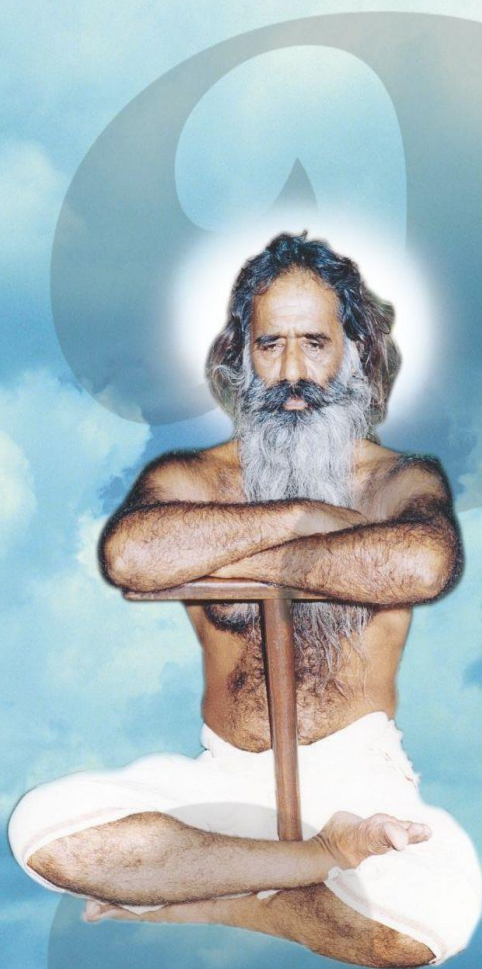


|| Resolution of Doubts ||

(SHANKA SAMADHAN)



Swami Shree Adgadanandji

|| Resolution of Doubts ||
(SHANKA SAMADHAN)

Swami Shree Adgadanandji

ENGLISH

॥ OM NAMA SADGURUDEVAYA ॥

Answers to the inquiry
(SHANKA SAMADHAN)

Editor & Commentator:

Blessed by HH Sri Paramhans Ji Maharaj

Swami Sri Adgadanand Ji

Shri Paramhans Ashram

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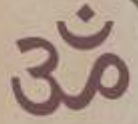
Dedicated at the
Holy Feet of
Anant Shree Vibhushit,
Yogiraj, Yug Pitamah

P. P. Shree Swami Paramand Ji

of

Shree Paramhans Ashram Ansuiya
(Chitrakoot)

– The Divine Call



गुरु-वन्दना

॥ ॐ श्री सद्गुरुदेव भगवान् की जय ॥

जय सद्गुरुदेवं, परमानन्दं, अमर शरीरं अविकारी ।
निर्गुण निर्मूलं, धरि स्थूलं, काटन शूलं भवभारी ॥
सूरत निज सोहं, कलिमल खोहं, जनमन मोहन छविभारी ।
अमरापुर वासी, सब सुखराशी, सदा एकरस निर्विकारी ॥
अनुभव गम्भीरा, मति के धीरा, अलख फकीरा अवतारी ।
योगी अद्वेष्टा, त्रिकाल द्रष्टा, केवल पद आनन्दकारी ।
चित्रकूटहिं आयो, अद्वैत लखायो, अनुसुइया आसन मारी ।
श्री परमहंस स्वामी, अन्तर्यामी, हैं बड़नामी संसारी ॥
हंसन हितकारी, जग पगुधारी, गर्व प्रहारी उपकारी ।
सत्-पंथ चलायो, भरम मिटायो, रूप लखायो करतारी ॥
यह शिष्य है तेरो, करत निहोरो, मोपर हेरो प्रणधारी ।
जय सद्गुरु.....भारी ॥



“आत्मने मोक्षार्थं जगत् हिताय च”

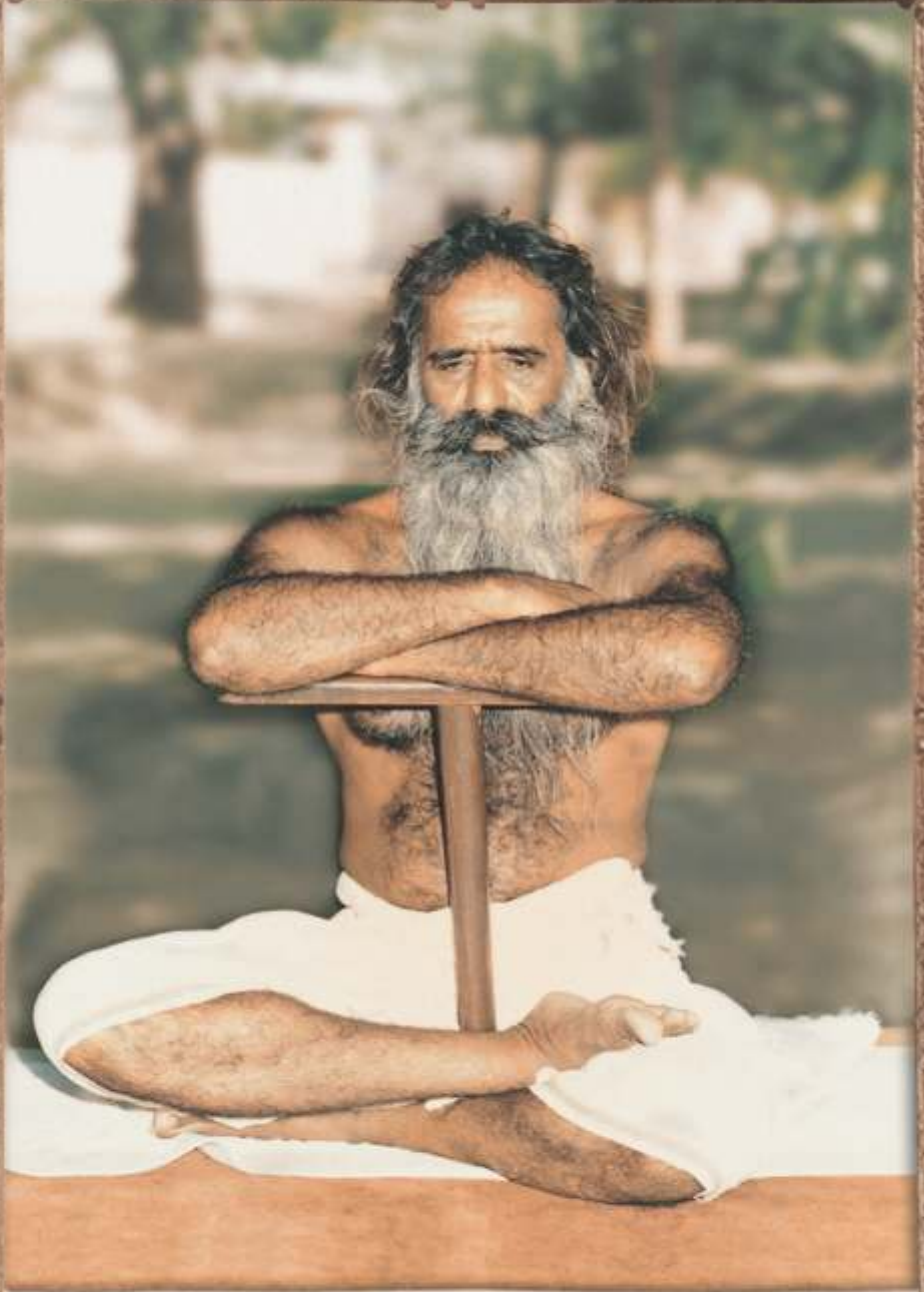


SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)

Paramhans Ashram, Ansuiya (Chitrakoot)



Sri Swami Adgadanandji Maharaj

The Vision

Brothers!

You must have had known through the medium of His Holiness Shri Parmanand Ji Maharaj's biography "Visions of Life and Self Realization" that Shri Paramhansji was a great soul totally immersed in Sadhana in absolute absorption. Based on the insights infused by the almighty he entered the Anusuiya Forest in Chitrakut at time when India was on the verge of getting independent. Sitting right here You had declared that, "This Nehru will be the King. I been to the court held at Delhi and blessed him. The Lord did show me this and so will happen." Soon it was known that we were a free country and Sh. Nehru was designated as the Prime Minister of India.

Your stay at Anusuiya started with a fast. On the fourteenth day due to the excessive heat some matter resembling blood was observed in your urine, and you pleaded with the Lord. Oh Lord where have you dropped me, in this dense forest? There is no provision for food neither anybody for help. If there will be no body then who will sing your praise? The very day there was the vision, "If you must eat, do it tomorrow." From the very next day the sky got overcast, the heavenly system started getting in action. There were no farms, neither the stability of a rich man, not a temple neither a garden around. Your stay that started with a fast & the hut, soon was transformed in a proper Ashram. This is the default ashram of Sati Anusuiya.

Soon disciples started following. About eight to ten worthy disciples like turned up like HH Swami Shree Sachchinandji Maharaj, HH Swami Shree Akhandanandji Maharaj, residents of Anusuiya Ashram viz. HH Swami Shree Bhagawanandji Maharaj, Swami Shree Shivanandji, Swami Shree Ramanandji, Swami Shree Swayamanandji etc. all mirror images of Yours and have become the guiding beacon of enlightenment to all the mortals based on the blessing endowed by You.

Amongst the disciples of Shree Paramhanji, Swami Shri Sachchinand is the most enlightened specially on the basis of his divine dedication and influence, under the auspice of his able guidance many a books and other literature have been created for the benefit of this mortal world, thanks to which you all share the prosperity and eternal happiness. It is our endeavor to bring it to you as soon as possible. But only the ones responsible and mature enough and alert will be able to grasp the thoughts in totality, because as the saying goes, " Only those who are faithful, alert, control their being – will get it." I request you to study, think over and meditate about these sayings collected by the divine blessings of HH Gurudev. Your questions and suggestions are always welcome.

Commentator:
Swami Adgadanand

Two Words!

The questions are universal but their story is Indian. Some religious questions have lost their focus. Many a beneficiary inquiries have become a source of blind faith. For example there is the ladder of gradual enlightenment through Yoga, the stages of mind that people have subjected to the timeline. It does make sense to nomenclatures all these stages but how good is it to disguise the basic query under this pretext?

In the same fashion there are a lot of misconceptions about non-violence. There are eight parts of the *Yoga Sadhana* – Yama, Niyama, Aasana, Praanayama, Pratyahara, Dharana, Dhyana and Samadhi; of these Yama has five parts viz. Ahimsa, Satya, Asteya, Brahmacharya & Aparigraha. Thus Non Violence is after induction in the Yoga but the society has interpreted it as, if you kill the rat donate a cow, if you kill a cat donate a gold cat. The question of Violence and Non Valance has been made all encompassing including the mosquitoes and flies. Thanks to millions of Gods and Goddesses people are sure of whom should they praise? Who will absolve them? In India we can see people who will get hold of a cow's tail and cover the pilgrimage thinking that it will take them to the God. In the name of the sciences they will chant the praises of some God or Goddess, the Hanuman Chalisa and will feel that they are absolved.

In order to satisfy many such queries Shri Paramhans Ashram Jagatanand had published twelve booklets. Each booklet discussed a single issue with regards to bhajan. Looking at the convenience factor we are compiling and presenting these booklets in the form of a small book. Please let this be your guiding light in matter of religious or social confusions.

– By the Ashram

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Who Should Be Worshipped?

There is no lack of the truth,
It cannot be written off.
Enlightenment of, what is the truth.

Expounded by **Swami Shri Adgadanand Ji**, at a
public meeting held on the occasion of Maha Kumbh at
Chandidwip, Haridwar on 10-04-1986

Who Should Be Worshipped?

Dear Brethren!

The history of the organisation of the *Kumbh Melā* (Fare) dates back to the time when the pitcher of nectar that appeared as a result of the churning of the ocean, spilled over at these places. The purpose of organising these fares is to explore a system of attaining immortalising element. It is not sufficient enough to visit the fare, have an ablution, watch the scenario around and return home. These *Kumbh-Melās* are organized only with a view of eradicating all our delusions about *Dharma*, about God, and the misapprehensions prevailing in the path of our emancipation. Innumerable systems of worships are prevalent these days, instead of one prescribed system of attainment of One God propounded by the *Geeta* and other scriptures on Yoga. Some might say worshipping the cow is true religion, whereas according to others *Peepal* tree (a holy tree) could be true religion (*Dharma*); while some other might exhort the importance of caste-system and ashrams. Hence, 'what is a true Universal Religion' is the question, baffles many a minds. The question today is similar as **'Who is our God? Who should be worshipped?'**

In the world, the *Hindus* are the most religious people, worship, meditate and perform religious rituals. However, what surprises is that despite being ardently committed *Hindu* for his religion remains indecisive till the end of his life about who could be his God? Who should we worship for attainment of our emancipation? Examining the root-cause of this incongruity, we come to realize that the propagation of multitude of deities is the basic impediment in formation of a spiritually committed singular community. In case a family has ten members, each one has individual deity. If one may be a devotee of Hanuman, the other might be of Shiva, whereas someone may worship a goddess, the other may worship some other god. People have been found to quarrel with each other regarding their individual gods or goddesses. No one knows who is eternal? Whose worship may help attain the ultimate eternal state of spirituality? So many gods and goddesses have taken hold of our minds

in such a manner that until we reach the end of our life we fail to retain faith upon any one of them. At the time of the death when children standing nearby ask an old man, “*Dada Ji*, leave all your worries aside and concentrate your attention on the God,” the old man would begin chanting the names of innumerable deities as, “*Hey Hanuman Ji! Hey Durga Ji! Hey Shitalā Mai! Hey Vindhyavāsini Devi! Hey Maiharwāli Mātā! Hey Harsu Brahm Bābā! Hey Shankar Ji!*” – this way the old man would recall almost twenty-five to thirty names, one after the another. In this manner, delusion prevails till the end, and ‘when tens of gods dwell in a temple how could one manage amidst such market-place!’ A heart is a temple, which can accommodate only one god within it. Not many a gods could be accommodated within it. ‘*Duvidhā Mein Dou Gaye, Māyā Mili Na Rām!*’ - *Illusion leads one neither to the Heaven nor the Hell!* Therefore, it would be prudent to establish only One God within our heart.

Let’s see what our great seers had to say in this regard? Who did Lord Krishna call the Supreme Soul – (*Isht*)? Who did Bhagwan Ram ask us to worship? Who has Lord Shiva asked us to hold in our memory? Who did these enlightened saints worship? If only you accept this simple fact, you will neither have any doubt, now, nor in the future. What is regretful is, we don’t ever think about it. If at all we think about it sometimes, we are so much apprehensive that we do not change our decisions in such matters. Perhaps the previous gods might get offended, and fling curses!

Look, Yogeshwar Shri Krishna has explicitly expressed his views in this matter-

Māmupétya punarjanm duhkhalāyamshāshwatam

Nāshnuvanti mahatmānah samsiddhim paramām gatah. - (Geeta8/15)

Arjun! Having attained me a *Purush* (a living being) does not get a new birth, which is mortal and a quagmire of sorrow, but such a soul attains me. The quagmire of sorrow is being reborn. Not only having attained me such a soul is saved from rebirth but attains a perpetual place of ultimate blissfulness, an eternal place, i.e. ‘*Sthānam Prāpyasi Shāshwatam*’. Now, it is to be seen who gets rebirth.

Äbrahmabhuvan ällokaha Punarävarfino Arjun

Mämupety Tu Kauntey Punarjanm Na Vidyate. - (Geeta 8/16)

Arjun! Inclusive of Lord Brahma and the fourteen worlds (levels of existence), the animate and the inanimate world, are of cyclical nature. But the soul, which has attained me, is saved from being reborn and is placed in the eternity. It is clear that the Brahma and the entire creation brought into being by him are naturally predisposed to be mortal. The *Devta* (Deities), *Pitara* (Forefathers), *Danava* (Devils), *Rishis* (Seers), the Sun, and the Moon – are included within it. The ultimate aim of human life is - attainment of immortality! Attainment of such aim, in accordance with Shri Krishna is possible through meditating upon One Supreme Soul. For example - you wish to crossover a sea. In case, if you use a bundle of papers, it would get destroyed after floating to some distance and you would get drowned in the sea. In the Similar manner, it will be useless to hope that you can get across the sea with any other means, which is prone to get sunk, and is destructible. Similarly, which itself has a tendency to mortality, which is destructive, cannot enable you attain the eternal place; it cannot lead you to immortality. Yes indeed! It can definitely lead you to your death. Hence contemplation upon One God is the decree of the Geeta.

If, according to the Geeta, the *Devta* are akin to quagmire of impermanence and sorrow, why should they be worshipped? About this, also, Shri Krishna has explained in (Chapter 7) – Arjun! Such dull witted people only worship other gods whose minds are anguished by worldly desires. There does not exist such power by name of *Devata*, but wherever it be - either in water, in stone, in tree or wherever the faith of the people incline, I nurture their faith by remaining present there and ordain the fruit of their worship, i.e. those worshippers do get the fruit of their worship but when it is consummated, it gets perished. Efforts were made day and night, but whatever fruit they achieve gets ultimately destroyed. Their entire labour turns to no avail.

Let that be destroyed, let that be only for some time, yet the fruit of the labour is obtained, isn't it? What's wrong with it than? Upon this, in

the ninth chapter Shri Krishna says, “One who worships the *Devta*, only worships me, but since his worship is not in accordance with the prescribed manner, it gets destroyed. Having given up everything, when you have put up great efforts in worshipping, and result that have obtained is its total destruction – it’s because the worship was not in accordance with the prescribed system.” Hence, if you have to put in labour, why not do it in the prescribed manner? If you have to walk on a path, why not tread on the right path?

In case, such a worship of the deities is not in accordance with the prescribed system, what is the correct system? Shri Krishna refers to this in the 18th chapter saying, “Arjun! Listen from me about the system by which a man achieves ultimate perfection, i.e. realisation of God, through dedication of innate calling.” The man attains the ultimate perfection by providing satisfaction to the Supreme Divine - the Supreme Being from which all the living beings have come into existence and that Supreme Being who permeates this entire world - by doing his work to the best of his abilities consistent with his innate nature. Hence the worship of One God is the only system of worship. Such worship is also a prescribed system of contemplation. This includes observance of breathing, restraining of senses, meditation of the holy saint who is an image of sanctifying holy pyre, that have been described by Shri Krishna in the fourth chapter on ‘Yagya’ and at various places in the Geeta. You can learn about it in greater detail in the Chapter entitled ‘Sanatan’. If found necessary, the question may be asked again.

If not much, you are a pure theist if you have faith in only One God and chant any name – Om or Ram etc. - of that God, (even if you are unaware of what the religion is). Without the knowledge of the entire process of spiritual worship, you are spiritually active. Neither its fruit will perish, nor you.

In the entire Geeta nowhere does Shri Krishna acknowledges the *Devta*. In the ninth chapter he says, “Some people worship me with a desire of reaching the heaven; I give them the pleasures of great heaven.

But they fall from the heavens to the mortal world - '*Kshiné Punyé Martyalokam Vishanti*' – but don't perish; since they are walkers on the prescribed spiritual path thinking what they are doing is virtuous (the action that they feel spiritually obligatory), which is the perfect method. Arjun! In such action, which is considered spiritually obligatory (*Vihit Karma*) the beneficial effect of initiation does not get destroyed. During his lifetime, if a devotee makes any wish, such wish is fulfilled by the God." When was such an object everlasting? Hence, such an object is accepted for consummation, but devastation of such a devotee does not happen, because he performs prayers in accordance with the prescribed system. As a matter of fact, the realm of the Brahma (*Brahmlok*), realm of the deities (*Devlok*), world of the animals-insects-birds etc. are all the realms of consummation. Only the man is the creator of his ordained actions (*Karma*), through which he has an ability to realise the essence of the Supreme Divine and cause his spiritual liberation. In the matter of receiving this human form the man is much luckier in comparison with the God, since you are more fortunate as you have received this human form. What do you expect out of it? Till such time your mind is not restrained and all desires have vanished and have attained oneness with Supreme Divine, the cycle of death and birth will not cease for, even if you become a god, or attain a spiritual state of the Brahma. Its system is – performance of such acts, which you consider spiritually obligatory (*Vihit Karma*) prescribed by the Geeta.

At the end of the sixteenth chapter the Bhagwan says, "Arjun! You perform your ordained action as prescribed by the scriptures." Which scriptures? There is no need to wander about elsewhere; "*Kimanyèih Shāstra Vistāraih!*" What is the use of getting entangled into other scriptures? The Bhagwan has himself said, "*Iti Guhyatamam Shāstramidam Uktam Mayānagh*" (*the Geeta* - 15/20). Arjun! I have enunciated this one of the most secret knowledge for you." In the very next verse he said, "The scriptures alone are the final authority on deciding in the matter of what is and what is not your ordained act, therefore, you must continue to perform your ordained action prescribed by the

scriptures. Neither happiness nor ultimate emancipation; neither this world nor the other world exists for the one who forsakes the ordained actions prescribed by the scriptures and acts as his mind and wishes desire. As such, all of you must perform your ordained actions as are prescribed by the Geeta. Don't spoil your present birth and the other world by worshipping spirits (*Boot-Bhavani*).

About the directives indicated above by Yogeshwar Krishna, Arjun wanted to understand, as to what happens to those who forsaking the directives of the scriptures worship with due dedication? The Bhagwan replied, "Arjun! Such a man is dedicated. He would be certainly dedicated to something or the other. The dedication of the people who don't follow the prescribed system of scriptures is of three types – they worship *Devta* of veracious (*Sattvic*) faith, the God of Wealth (*Yaksh*) and Demon (*Rakshas*) nurturing covetousness (*Rajasi*) temperament and ghosts and evil spirits (*bhoot- prît*) who nurture passion and ignorance (*Tamas*). Not only they worship but they also strive hard and indulge in arduous penance. But Arjun, these living entities driven by such three temperamental qualities not only harm themselves but also weaken the essence of my divinity residing within. They distance themselves from me instead of worshiping me. Arjun! Know them to be devils (*Asur*), i.e. even those who worship gods and deities (*Devi-Devta*) are also *Asur*."

Does an *Asur* mean a devilish looking creature with two horns and large teeth? No, whoever remains unaffected by the divinity is called *Asur*. According to Shri Krishna, there are two types of people in this world - Divine (*Devta*) and the others are the devilish (*Asur*). Those who possess virtuous qualities are like the Gods (possessing *Daivi* quality) and those who possess devilish qualities are like demons (*Asuri* quality). Your one brother could be possessing divinity whereas the other could be possessing devilishness. Therefore, Yogeshwar says, "Consider them to be devilish (*Asur*). What more could anyone say than this?

Brethren! You have laboured so hard, performed so much of penance ignoring the prescribed spiritual systems. And as a result, you have

been deprived by the virtuous effect of the divinity of the Supreme Divine and have become like an *Asur*. The Soul, the Supreme Soul whom you wanted to make happy has been further weakened has been distanced. When you have to make an effort in the spiritual direction, do it in such a manner, which is in accordance with the Supreme Divine and not opposed to Him. Why not perform such ordained acts, which are duly prescribed by the scriptures? Hence, worship such Supreme Soul who is the root of all these and their eventual essence. Shri Krishna has repeatedly emphasised on this issue. Contemplation of one God is the prescribed discourse of the Geeta.

Now who could be considered an eligible devotee of such contemplation? Do not deride yourself thinking 'I am the greatest sinner, I am not as lucky as Arjun'. In order to prevent you from being disheartened, Yogeshwar Krishna has said, "Arjun!

Api Chétsudurācharo Bhajaté Māmananyabhak

Sadhurév Sa Mantavyah Samyagvyavsito Hi Sah. (the Geeta - 9/30)

Even the most heinous sinner should be considered a saint if he worships me alone with total devotion and without thinking of any other god, because he has commenced with true resolve. '**Kshipram Bhavati Dharmātmā Shashwachhantim Nigachchhati.**' – This way sooner that persons becomes a pious soul, becomes one with the essence of the Supreme Soul and attains ultimate eternal peace.

Hence you too can become a person with a pious soul even if you are the greatest sinner or one of their leaders (or you could be plotting for the commitment of some sinful acts) only if you have faith in the only one Supreme God and are devoutly engaged in the sacrificial action for attainment of the essence of that Supreme divine. '**Kaunteya Pratijāneehi Na Mé Bhktah Pranashyati**' – "Arjun! Remember for sure that my devotee never gets destroyed." Hence, there is no provision of worshipping any other deity."

Well, our faith is installed in one Supreme Being; we have prepared ourselves for undertaking righteous activities, but where do we search

for the one God? Should we look for him in the places of pilgrimages? Search within temples? Where and who should we worship? Regarding this Krishna says in the 61st verse of the 18th chapter -

**Ishwarah Sarv Bhootānām Hriddeshe Arjun Tishthati
Bhrāmayansarva Bhootāni Yantra Aroodhhani Mayāyā.
(the Geeta - 18/61)**

“Arjun, this God dwells within the hearts of all animals and beings.” When he is so close, why is he not perceptible? To this Krishna explains, “Riding on board a machine of illusions when the people wander about driven by delusions, they cannot perceive the God.” What should be done than? Whose refuge should we seek?

In the verse 18/62 of the Geeta Krishna says, “**Tamev Sharnam Gachchh** - Arjun! Seek out refuge of the God dwelling within the heart. Go with complete devotion- ‘**Sarv Bhāven**’. It’s not that you may worship a goddess with half of your devotion and with one-fourth of your devotion worship the god. Surrender whole-heartedly. What is its benefit? ‘**Tatprasādātparam Shāntim Sthānam Prāpsyasi Shāshwatam**’ - By his grace you will shall be able to gain ultimate bliss. You shall be able to attain that position, which is eternal and ever existing. Hence, the place to look out for the Supreme Divine is our heart, not anywhere outside.

But the problem is, the God dwelling within cannot be perceived initially. How could one seek the refuge of the God within? In the following verse Krishna says, “Arjun! Listen to one of the most secret spiritual point.” Now, what is that the most secret matter?

**Manmanā Bhāv Madbhakto Madyāji Mām Namaskuru
Māmevaishyasi Satyam Te Pratijāné Priyo Asi Mé. (the Geeta - 18/65)**

“Arjun! Be you totally committed with mind to me, be unflinchingly devoted towards me; be with entire faith on me. Offer your respect to me. Perform all such acts, which are directed by me. This you will attain me.”

In the beginning it was mentioned to go to the refuge of an enlightened saint. Now, it is said, the God dwells within the heart; go to his refuge.

You will attain an eternal place. Here Krishna says, “Come to my refuge.” As a matter of fact, “Yogeshwar Krishna and the God are complementary to each other. Attainment of the ultimate eternal position and attainment of the eternal consciousness in which the Sadguru is placed, is one and the same thing. Therefore, surrendering to Sadguru is absolutely necessary. Sadguru alone possesses the key to the realm of the God. Although the God exists, but in the absence of a Sadguru, neither it is possible to perceive the God nor to enter his spiritual realm. Shri Krishna was a Yogeshwar, a Sadguru. This matter is not easily digestible; hence, Yogeshwar emphasizes again -

Sarva Dharman Parityajya Māmékam Sharanam Vraj,

Aham Twā Sarv Pāpēbhyo Mokshishyāmi Mā Shuchah. (the Geeta - 18/66)

“Arjun! Renounce all your ordained duties and seek only my refuge. I will free you of all your sins. I affirm, you will certainly be able to realise my spiritual form. Do not lament.”

All the great saints have said the same thing. Bagwan Ram says, **‘Bhagati mori.’** In the similar manner, Buddha says, **‘Buddham Sharanam Gachchhāmi!’** Jainism says, **‘Samyak Darshan Gyān Charitrāni!’** - The philosophy propagated by the *Tirthankars*, their expounded knowledge and character building exemplified by them is the way of attaining emancipation. Sikhs say, **‘Wahe Guru!’** Islam says, **‘Prophet Mohammed is the God’s messenger.’** Jesus says, **“Ye all the people tormented by the miseries of this world, come to me! I’ll give you solace.”** Revered Maharaj Ji used to say, “Oh yes! I am the messenger of the God. Nobody can meet the God without meeting me.” Everyone is beckoning you. Whom would you turn to? The purpose of all these statements of great saints is, you should seek refuge of a contemporary enlightened saint.

Hence, devote yourself to an enlightened sage who is dedicated to one God and has realised the essence of spirituality of the Supreme Soul. Serve and remain with such an enlightened saint and choose a name of two or two and a half syllables representing the God - like ‘Om’

or 'Ram', whichever is liked by you. Don't change from one name to another impulsively. What you have to do is to just select one name; all of them have similar meaning and give the same result. In case, you do not understand Hindi, choose any other small name of two or two and a half syllables which signifies that eternal God prevailing in each and every particle of this universe. When your consciousness reaches the subtler states of such name, the same smaller name will merge and vibrate with your breath.

By Shri Ram Charit Manas, Who Is The Benefactor?

Now let us examine as to who is the benefactor in the light of Shri Ram Charit Manas? Who should we worship? Bhagwan Shankar, the inspirer of Manas is of the opinion -

Dharma Parāyan Soi Kul Tātā, Rām Charan Jā Kar Man Rātā.

Niti Nipūn Soyee Param Sayānā, Shrūti Siddhānt Neek Tehin Jānā.

So Kul Dhanya Uma Sūnū, Jagat Poojya Sūpūneet,

Shri Raghuvir Parāyan, Jehin Nar Upaj Vineet. (Uttarkand -116)

One alone is an expert at ethics, one alone is a scholar, one has truly known the essence of the Vedas, one alone is borne of a noble birth; whose mind is concentrated only in the contemplation at the feet of Bhagwan Shri Ram.

All through the Ramayan, from beginning till end, only one point has been emphasized again and again, as to who should we worship? There is an incident when Ram had to stay in the forest. Bhagwan Ram was sleeping in Sringverpur. Watching him sleeping on the bed made of grass and leaves, Guh, the King of Nishads was greatly disturbed. He spoke with Laxman sitting near him, "Kaikeyi was very crooked who has put the son of Raghu family (*Raghunandan*) Ram and Janaki to such hardships when they should have been enjoying the happier times." Laxman replied, "It is not so -

Kāhū Nā Koū Sūkh Dūkh Kar Dātā, Nijkrit Karam Bhog Sab Bhrātā.

Jog-Viyog Bhog Bhal-Mandā, Hit-Anhit-Madhyam Bhram-Phandā.

**Dharani-Dhäm-Dhan-Pür-Parivarü, Sargü-Narak Jünha Lagi Vyvaharü.
Dekhiya Süniya Güniya Man Mähin, Moh Mool Parmärathü Nähin.**

Talking and discussing about one's material condition, landed property-dwelling-wealth-building-family, birth and death, wealth or its deprivations, heaven or hell, etc. are all causes of avariciousness. If people aspire for heaven, it is the also the cause for avarice. The question of ultimate good (*Parmärth*) does not arise. Then what is *Parmärth*? *Parmärth* is only one, the contemplation of the Supreme Being.

Sakhä Param Parmärath Ehu, Man Kram Vachan Ram Pad Nehu.

It has been explained in this chapter that all actions ranging from the heaven to the hell are the roots and source of avarice, and do you wish to achieve freedom from avariciousness by worshipping the deities who command power over the heaven? Isn't it contradictory?

(A)

Hum Devtä Param Adhikäri, Vishay Vasya Tav Bhagati Bisäri.

Although, we, the gods (deities) were supremely in domination, but having fallen for the gratification of pleasures of senses we forgot devotion towards you. *'We, the gods suffered greatest miseries!'* There is a misery and the other is the greatest misery. Even the gods are tormented by such greatest misery. Even the gods are under the sway of the sensual pleasures. If you propose to serve them, ultimately you serve the carnal pleasures.

(B)

**Vidhi Prapanch Gün-Avgün Sänä,
Dänav Dev Oonch Arü Neechü, Amiya Sujivan Mähür Michü.
Sarag-Narak Anüräg-Viräga, Nigamägam Gün-Dosh Vibhägä.**

This means, the scheming of the destiny (*Vidhätä*) is full of positive and negative aspects. What is the 'scheming' (*Prapanch*)? Sin and good deeds, noble and lowly birth, elixir of good life and poisonous life, death, heaven and hell - all these are the scheming of the destiny (*Vidhätä*). The heaven and the gods dwelling in the heaven are the destiny's

scheming. The great sages desirous of attaining selfhood had classified these in the scriptures. If you are worshipping the gods, you are worshipping such *Prapanch*. This is merely a reflection of the evilness and virtuosity of this world. There is neither a heaven nor a god separated from this world.

(C)

Eagle (*Garud*) was enticed by cupidity (*Moh*). He went to Brahma. Brahma thought, 'I have created *Garud*. When I have fallen prey to cupidity of illusion of the God and danced to its tune many a time, there is no surprise about the king of bird's cupidity. '*Vipul Bär Jehin Moh Nachävä*'. If the Brahma like a grandfather of gods can dance to the tunes of illusion, could you be saved from the spell of illusion by the gods?

Soyee Prabhu Bhroo Viläs Khagräjä, Näch Nati Eev Sahit Samäjä.

The same illusion (*Maya*) dances like a danseuse at mere signals of the God. You worship those who dance to the tune of *Maya*. If at all you need to worship, why not worship that, at whose direction *Maya* is dancing? *Garudji* says, "Such a *Maya* is the maidservant of Raghuvēer and I can say this with surety that without the grace of Bhagwan ram, one can get freedom from her. Therefore worship that One Supreme God who is the master of *Maya*. This has been repeatedly pointed out in the Ram Charit Manas.

(D)

Ag-Jag Jeev Nāg Nar Devä, Nāth Sakal Jag Kāl Kalevā.

Human beings, gods and all animate and inanimate beings, are all subject to be devoured by the eternal time (*Kaal*). Even the gods are devoured by the *Kaal*, an item of refreshment. Why do you worship that which itself is devoured by the *Kaal*? '*Bhajasi Na Man Tehin Rām Kahun, Kaal Jasu Ko Dund.*' '*Bhuvaneshwar Kaalhu Kar Kaalaa.*' Why don't you worship the master of this universe, Bhagwan Ram, who is the *Kaal* of the *Kaal*? The one, which is mortal by nature, can only give you death and not save from death.

(E)

The gods are not capable of even fathoming your innermost feelings. Devarshi Narad was engrossed in deep meditation in one of the caves of Himalaya. Indra, the King of the gods thought, 'through the performance of penance, perhaps, Narad wanted to snatch away his throne and become a King of gods.' The King of gods did not even know why do Narad was engrossed in worship. Could such a god satisfy your wishes?

(F)

If there is any obstacle in the spiritual path, it is the god. Not only Narad, but, whoever tried to venture on the spiritual journey, these gods tried to dislodge them from the right path. They disallow even an ordinary man to proceed ahead on this path-

Indriya Dwär Jharokhä Nänä, Tanh-Tanh Sur Baithe Kari Thänä.

Äwat Dekhahi Vishay Bayäri, Te Hathi Dehin Kapät Ughäri.

Innumerable windows exist in the house of the senses. The gods have stationed themselves on every window. No sooner do a breeze of carnal pleasure blows these gods forcibly open up the doors. An individual gets entangled in satiation of those pleasures. The senses and their deities do not like an individual be knowledgeable. You need to fight these very same deities. They are the afflictions and obstacles. In case you worship them, you are worshipping the afflictions or your obstacles. Shouldn't he obstacles be removed?

Vishay Karan Sür Jeev Sametä, Sakal Ek Se Ek Sachetä.

Sab Kar Param Prakäshak Joi, Ram Anädi Avadhpati Soi.

Carnal desires, senses, their governing deities and living beings (*Jeevätma*) are activated with the help of the other. Above all of them is the most radiant the king of Avadh (*Avadhpati*) Ram whose beginning is beyond the perception of time (*Anädi*). You should worship the original Supreme Being by whose borrowed light and radiance the gods manage to shine.

(G)

These gods don't even have the knowledge of the past, present and the future. This refers to the battle between Ram and Ravan. Fierce battle was going on and Ravan was about to die. The gods were witnessing this battle. They were not aligning with either side. They were cheering, '**Vikal Bolahi Jay Jaye**' - i. e. they only cheering shouting '**Jay Ho, Jay Ho!**' They were not sure as to who might emerge winner. They were afraid of cheering with the words, - '**Ram Ki Jai**' - 'May Ram be victorious!' When they were assured of Ram's victory at the fag end of the battle the king of the Gods - Devraj - sent his chariot for the help of Ram and with the death of Ravan the ever-selfish gods reached there including their grandfather and started saying,

Kritkitya Vibho Sab Bānar E, Nirkhanti Tavānan Sādar E.

Dhig Jeevan Dev Sareer Hare, Tav Bhakti Binā Bhav Bhooli Hare.

"O' God! These monkeys are so fortunate, that they are able to see your face (have your *Darshan*). Curse be upon our godly bodies us all that we were entangled in this world without being devoted to you.' How could one who has lost his way can show you the way? The gods said,

Bhav Pravāh Santat Ham Paré, Ab Prabhu Pāhi Saran Anusaré.

How could one help you go across if one is drifting with the current? (If one knew how to cross over, wouldn't one go across?) When one is frantically shouting for help to cross over the ocean of life, how could such a person lead you across it? Possibly such a person may climb upon you and may ultimately, but to which shoreline would you reach? Therefore, seek directly that almighty God whose help even the gods are seeking. How could a god, who is stuck in the quagmire of his own troubles, ever help you?

(H)

Goswami Tulsidasji has not supported gods anywhere. '**Maya Vivash Bicharé.**' (*Vinay Patrika*). They are succumbed to Maya and they have no recourse whatsoever. Than why should you go to them? The deities are not worthy of your worship.

(I)

How mighty are these gods? At many places in the Manas Goswamiji has described that -

Rävan Ävat Süneü Sakohä, Devanh Takeü Merü Giri Khohä.

Hearing about the arrival of angry Ravan (leave aside fighting with him, merely hearing that an angry Ravan was heading towards them) **'Devanh Takeü Merü Giri Khohä !'** – the gods ran away and hid themselves in the caves of the mount Meru. But where could the goddesses hide themselves? Ravan made them all of them to board his *Pushpak* aeroplane.

**Dev Yachchh Gandharv Nar, Kinnar Näg Kumäri,
Jeeti Bari Nij Bahubal, Bahu Sundar Var Näri.**

With his physical prowess he won them all, segregated and distributed them among his demons and enabled them to have heavenly pleasures and joys. The gods heard that their wives and family members were imprisoned by Ravan, how would they live without them? They reached Lanka to get them released. Ravan detained them and put them in his service - **'Kar Jore Sab Disip Vineetä, Bhrikuti Vilokhin Sakal Sabheetä.'** They used to courteously stand before Ravan with folded hands. They used to watch the movements of Ravan's eyebrows for detecting signals of his anger and displeasure caused by some mistakes on their part.

Ravi Sasi Pawan Varun Ghāndhāri, Agini Kāl Jam Sab Adhikāri.

Sun, Moon, Fire, Yamraj, Kuber and officers of all the gods obeyed the orders of Ravan. They feared him and daily offered their obeisance to him with folded hands. One who could not reach him, would offer his prayers from his residence, so that, no one would complaint. This was the condition of gods, yet we worship them.

(J)

Come; let us consider those chapters, which also describe how help of gods had been sought. Let us try to assess what all help did they

provide? Once, tormented by the terror of the demons, the mother Earth took on a form of a cow, and went to gods and asked them to provide her protection. They told her that they were unable to relieve her of the difficulties. Accompanying the mother Earth all gods, sages and seers went to Brahma. Brahma came to know why they had gone to him. He mentally thought that he too was helpless. He said, "Pray the one God, who is your master - an immortal and an everlasting being, and who is free from death and decay. He alone can protect you and help us too."

Now the problem was, where should one search for that Supreme Being? '**Pur Baikunth Jän Kah Koi, Koi Kah Paynidhi Bas Prabhu Soi.**' Some gods were telling her to go to Baikunth, while some others said that the Lord was lounging on the *Ksheer Sägar*. Lord Shankar was also present in that group, but he was not getting an opportunity to speak. Somehow he managed to utter one sentence. He said -

**Hari Vyäpak Sarvatra Samanä, Prem Te Prakat Hohin Main Janä.
Ag Jag May Sab Rahit Virägi, Prem Te Prabhu Pragatayi Jimi Ägi.**

Lord Shankar showed the remedy that he knew, i.e. the God exists equally in each and every particle. Withdraw your mind completely from all the worldly subjects and devote yourself whole-heartedly at his feet, he will immediately manifest himself. Everybody accepted his opinion. Even the Brahma supported him. As soon as prayers were offered in such a manner, a divine voice was heard, 'I will eradicate all your troubles.'

What help did the gods render and what decision did they take this entire episode? What guidance can they offer you who themselves don't even know how God could be contemplated upon? What good can they bring to us when they do not the path of attainment of ultimate emancipation?

Whose fault is it? We still run behind them. What a grave idiocy! What is the source of such idiocy? Who is responsible for such a folly? Is it our fault? No, it is not our fault either. We have received it in our heredity. Since our childhood we have observed our mother, neighbours, brothers and friends performing some or the other kind of worship. A

child imitates that. Since our childhood an indelible impression of those rituals of worship has been imprinted on our psyche; hence even after a lot of explanations we do not understand the futility of such rituals. Also we do not wish to understand. Usually mothers make their child sit before a *Peepal* tree, light a lamp and burn an incense stick and tell the child, "Fold your hands. This is Baram Baba, this is Gram-Devi. Bow your head to them." Such impressions on the mind of an innocent child do not leave him till his end. The child who becomes frightened in the childhood remains fearful for his entire life. He fears venturing out in loneliness and darkness. He even gets afraid of the trembling tree leaves. He is asked to pray to 15-20 gods and goddesses from his childhood. He might leave aside worshipping them as he grow up, yet, in his mind he always nurtures some doubts. It is my request to the parents not to darken the future of their children.

(K)

Similarly, the mother Sitaji had received the tradition of worshipping gods and goddesses as inheritance. She was made to visit the temples – '*Girijā Pujan Janāni Pathāi*'. Arrangements of her marriage (*Swayamvar*) were being made. As she was returning after worshipping Goddess *Girija*, she happened to see Ram in the same garden. Though she was returning after finishing the worship, she returned back to the *Girija* temple and with folded hands she prayed 'Oh Mother! Be pleased with all my offerings to you till date and kindly grant me the boon to enable me to marry that soft complexioned man.'

Mother Parvati did not bestow any blessings on her own accord. A spatial voice was heard – '***Nārad Vachan Sadā Suchi Sanchā, So Var Milihin Jāhi Man Rachā.***' Meaning, the words of divine saint Narad, who was a Guru, are flawless and they will come True. You will get the same man as your husband for whom you have taken up a liking. Parvati merely reminded Sita of the words of the divine saint Narad that he had foretold. Sitaji felt reassured.

At the place of marriage (*Swayamvar*) when Sita saw that tens of thousands of kings failed to lift the bow of the Shiva, she got impatient thinking as to how could that gentle looking prince would manage to break such a heavy bow? She started appeasing gods and goddesses -

Tab Rāmhīn Vilok Vaidehi, Sabhay Hriday Vinavat Jehin Tehin.

She began to remember all the gods or goddesses, from the smallest to the mightiest; e.g.- '**Hohu Prasanna Mahesh Bhavāni.**' She began praying to Lord Shiva; after leaving him she began to worship *Bhavāni* from whom she had sought the boon. She couldn't remain still with her worshipping and then she switched on to praying to Lord Ganesh, '**Gannāyak Vardāyak Devā, Āj Lagi Kinhiu Tav Sevā.**' I have worshipped you ardently till date, so you better pay attention on this matter. Kindly listen to my pleadings and somehow reduce the weight of that bow. He left him too. '**Sur Manāv Dhari Dheer.**' She began to plead the other gods and goddesses. She even prayed to the bow, thinking that none was listening to her prayers saying, "Hey the bow of Lord Shiva, now, you are my only hope! Kindly become lighter. But do not become lighter immediately, else some other might manage to lift you up and break you. Become weightless only when you see Ram approach you."

Seeing that her prayers were not being answered from any quarters, Sita withdrew her attention from all the gods and goddesses and stilled her faith in One Supreme God. In that Supreme God who dwells in the hearts of all -

**Tan Man Vachan Mor Panu Sanchā, Raghupati Pad Saroj Chitu Rachā.
Tou Bhagwan Sakal Urvāsi, Karihi Mohi Raghuvar Kei Dāsi.**

If my love is true to my mind, words and actions and if it dwells at the lotus feet of Lord Ram, then may that God who dwells in everyone's heart, make me the mistress of Lord Ram. No sooner did her faith was stilled in the God dwelling within the heart, - **Kripa Nidhān Rām Sab Janā** – the all merciful and Omniscient God realised that her worships were reaching the right place. After that Sita did not have to pray to any other god or goddess – '**Tehi Chhan Ram Madhya Dhanu Tora**' - Ram

broke the bow. Sita received success. Hence, leaving aside whatever forms of worship that we have received hereditarily, if we engage our mind in the worship of that Supreme Being, we shall attain success in our spiritual pursuit.

(L)

In the similar manner, Queen Kaushalya had also performed her worships of different deities. She was overjoyed on hearing about Ram's coronation ceremony and went to her room of worship. ***'Puji Grām Devī Sur Nāg, Kaheu Bahori Den Bali Bhāgā.'*** She worshipped the village deities, gods and the Nags in grandiose manner. She also avowed to make sacrificial offerings to them in the event of her wishes being fulfilled.

Till then the gods had no intimation of Ram's coronation. But when the goddess of the village learnt about it from Queen Kaushalya, she informed the gods who in turn informed their King Indra. He immediately went to goddess Saraswati -

Sārad Boli Vinay Sur Karhin, Bārhin Bār Payei Lei Parhin.

Vipati Hamār Viloki Bad, Matu Kariy Soi Äju,

Ram Jahin Ban Raju Taji, Hoi Sakal Sur Käju.

"Oh mother! We have been engulfed by a great calamity. Please do something that Ram is compelled to go to forest and the purpose of gods gets accomplished." On one hand Kaushalya had prayed that her wish might be fulfilled, whereas on the other hand, the gods are requesting that their purpose be served. Let Ram be left to the mercy of the *Karma*.

Goddess Saraswati asked, 'Aren't you ashamed of causing obstacles in an auspicious event? By making him to go to the forests, how much botheration will be caused to him? Avadh will be orphaned. The people would curse me.' The gods continued their pleadings, ***'Jeev Karam Vash Sukhdukh Bhāgi, Jayiy Avadh Dev Hīt Lāgi.'*** Why are you worried about the people of Ayodhya? They are the mortal living beings. They will continue to live in accordance with the effect of their Karma (ordained

actions) and suffer according to their actions, let them continue with their pleasures and sufferings, and go to Koshalpur for the sake of the gods (and not for the sake of Kaushalya), whereas Kaushalya had offered her worships to the same gods. What hopes do you expect to be fulfilled from such gods? Why do not you worship that Supreme God for which Goswamiji has stressed so very often. **‘Metat Kathin Kuank Bhäl Ke’** - whose worship shall free you from the bonds of all the ordained actions (*Karma*).

Seeing Goddess Saraswati hesitating, the gods fell to her feet requesting, **“Bär Bär Gahi Charan Sankochi, Chali Vichäri Vibudh Mati Pochi”**. Goddess Saraswati felt very much embarrassed. All through her way she thought to herself, “How mean minded are these gods are? **“Oonch Niväs Neech Kartooti, Dekh Na Sakahi Parayi Vibhooti.”** They dwell in high positions but their actions are mean. They can’t tolerate somebody’s progress. Are these your ideals who are so jealous and envious?

Harshi Hriday Dashrathpur Ayi, Janu Grah Dasha Dusah Dukhdäyi.

Saraswati, the mother of gods was coming to Ayodhya. How the citizens of Ayodhya were fortunate! But Goswamiji says, “No, it was as if a mountain of misfortune had fell upon them. **‘Janu Grah Dashä Dusah Dukhdäyi’** It is said Saturn is the most malicious planet of all, which torments a person under its spell for a period of seven and a half years. But there, Goddess Saraswati brought them a gift of painful suffering of fourteen long years. Lord Ram was emancipation personified. What more could Goddess Saraswati do for his betterment? She had come to ensure betterment of the gods. Although Kaushalya worshipped the gods, what did she get in return? A lifetime of widowhood and misery for the rest of her life!

**Näm Mantharä Mandmati, Cheri Kaikayi Keri,
Ajas Petäri Tahi Kari, Gayi Girä Mati Pheri.**

Manthara was a dull witted maid of Queen Kaikayi. Saraswati entered her mind and dirtied her intellect. It should be noted that these gods and

goddesses have no influence upon intelligent and discerning people. Only the dull witted people get influenced by such gods and goddesses.

A similar conduct of the gods and goddesses became evident when Bharat went to Chitrakoot to bring back Ram to Ayodhya. The gods put in best of their efforts to ensure that the meeting of Ram and Bharat should not take place at all. Witnessing the height of their disgraceful behaviour on the occasion of conversation between Bharat and Ram, Goswamiji comments, ***'Madhavā Mahā Malin, Mûe Märi Mangal Chahat!'*** Indra is so much wicked that he went on enhancing the woes of the citizens of Ayodhya and Janakpur who were already writhing in pain, as if he wanted to kill those who were already dead and yet he desired for his own betterment.

**Kapat Kuchāli Sinv Surraju, Par Akaj Priya Äpan Käju,
Käk Samän Päk Ripu Riti, Chhali Malin Katahun Na Prateetee."**

Indra, the King of Gods exhibits the height of cunningness and corrupt behaviour. He solely likes his own good and damages to others. Do you expect boon from such gods? The gods inspired wicked thoughts, cunningness, fear and anxiety in that assemblage too. This is the wickedly illusionary realm of the Gods. You can only learn such wicked qualities from them! Who all fell victim to this wickedly illusionary realm of the Gods?

**Bharat Janaku Munijan Sahit, Sadhu Sachet Bihäi,
Lagi Dev-Mayä Sabahi, Yathä Jog Janu Payi.**

Except Bharat, Janak, sages, ministers, saints, seers and intelligent people all others were influenced by the evil illusionary realm of the Gods commensurate with levels of their individual spiritual development. It is clear that only the dull witted got influenced by the illusionary realm of the Gods.

When Saraswati came to Manthara what did Manthara gain? Thanks to Goddess Saraswati Manthara's mind was perverted. She began to think all rubbish things. She was compelled to become a mastermind and a schemer of the infamous conspiracy and in the end she was thrown out-

Kubar Toote Phoot Kapāru, Dalit Dasan Mukh Rudhir Prachāru.

Her bent backbone, forehead and teeth got broken and she bled from her mouth. But at this her miseries did not end; she was pulled by her hair and dragged. If the Goddess Saraswati resides within anyone's speech, such a person would get the highest honours, but Manthra suffered so much misfortune that her name did not appear thereafter in the entire epic of Ramayan and no mother dares to name her daughter as Manthara, even today. Manthra is merely a symbolic representation of the dim-witted people who have been worshipping gods and goddesses. What message did Goswamiji intend to convey by describing this incident? Have you ever thought who is worthy of worshipping?

(M)

In Ramcharit Manas, Goddess Saraswati is referred on three occasions. The first one is that of Manthara. The second occasion arose when gods prayed to her to spoil Bharat's mind so that the families of gods could remain happy. But Saraswati was annoyed and she asked, "Why can't you see the mount Sumeru in spite of having thousand eyes?" Which was the mount 'Sumeru that Bharat had within himself? **'Bharat Hriday Siyāram Nivāsu, Tanh Ki Timir Janh Tarani Prakāsu.'** Can darkness prevail where the sunlight shines brightly? So which is that light that filled the heart of Bharat? Dwelling of Ram and Site within the heart of Bharat was the divine light. Sarswati thought, 'My cunningness and smartness will not work here.' Who is darkness? The deities are the darkness. Who is the light? The one Supreme God in the light. Another thing becomes clear from this incident that, if the Supreme Divine resides within the heart of someone, the gods can cause no harm to him. Hence, dedicate yourself completely with mind, words and actions to the one Supreme God. If you perceive him through your heart, he too would see you and take the responsibility of your protection upon himself.

On the third occasion, we find goddess Saraswati going to Kumbhakarn. Pleased by his penance Brahma went to him to grant a boon. Brahma thought, 'If this wicked person does nothing and just indulges in eating; the entire world would eventually get destroyed.' As

such, '**Sārad Preri Tāsu Mati Pheri, Māgesi Nind Mās Shat Keri.**' Brahma called Saraswati and asked her to corrupt his mind and he demand boon of sleep for six months. This way the transcending of Saraswati into Kumbhakarn's mind became a cause for his death. Who is benefited or who has attained emancipation by worshipping gods?

(N)

In present times amongst all the gods, three gods are believed to be the best - they are Brahma, Vishnu and Mahesh. Relinquishing his household Bhagwan Manu went to *Naimisharanya* for performance of penance and began spiritual contemplation. What was his aim? Whom did he worship? He was thinking, '**Vishnu Viranchi Shambhu Bhagwānā, Upajhin Jasu Ansh Te Nānā.**' The Supreme Divine of whose essence the innumerable deities like Brahma, Vishnu and Mahesh are born; such Supreme Divine remains within the mesmeric influence of the devotees. - '**Aiseu Prabhu Sevak Vash Ahai**' – and remains available to the devotee, hence, I will worship him alone. He will fulfil my aspirations. Manu focused his mind on contemplation. He achieved more profoundness in penance and his meditation grew stronger, and at that moment the gods reached there -

Vidhi Hari Tap Dekhi Apārā, Manu Sameep Aye Bahubārā.

Māngahu Var Bahu Bhanti Lobhāye, Paramdheer Nahin Chalahin Chalāye.

Brahma, Vishnu and Mahesh, and all the other gods reached there. Had Manu been not aware he too would have been misled. But he knew that many such Brahma, Vishnu and Mahesh were merely the spiritual segments of the Supreme God. Therefore, he did not pay any heed to gods. He didn't even say, 'O' god! It is my great fortune that you have come to me.' Yet these gods were so much shameless that forgetting their self-respect they kept on visiting Manu again and again. It seems their only purpose was to place obstacles in his way. They did not go there for Manu's emancipation; they were not offering anything to him, but they were alluring him. Greed is a powerful form of attachment. -

‘Kām Krodh Lobhādi Mad, Prabal Moh Ke Dhāri’ - these are the forms of an army of attachments – as strong force. Therefore, Manu did not pay any heed to them and continued with his contemplation. He was reduced to skeleton, but there was no trace of anguish in his mind. He was blissful, his mind was resting in contemplation of the Supreme Divine and meditation was progressing satisfactorily.

The Supreme Divine observed that Manu was completely devoted to him with his mind, words and actions, as such through a spatial divine voice he asked Manu to ask for a boon. Hence, Manu asked -

Jo Swaroop Bas Shiva Man Māhin, Jehin Kāran Muni Jatan Karāhin.

Jo Bhushundi Man Mānas Hamsā, Agun Sagun Jehi Nigam Prashansā.

Dekhahin Ham So Roop Bhari Lochan, Kripa Karhu Pranatārati Mochan.

Manu was not satisfied perceiving Lord Shankar. He came repeatedly but Manu did not ask for anything from him. Although, Lord Shankar was a highly enlightened sage who had completely realised the divinity it was not right to remain satisfied by his mere perception and not proceed ahead. Manu was aiming for the aura of the Supreme Entity, which dwelt within Lord Shankar. Manu knew that he could only attain emancipation through spiritual efforts. One cannot become a wrestler by offering respects to him. In the similar manner meeting a doctor one does not get cured.

Bhagwan Buddha used to tell his disciples, “If you practice what I preach, even if you are away from me, you are closer to me. And if you do not practice what I preach you, you will not be benefited in any way by being nearer to me or watching me. And remain away from me even if you may be physically near me. Hence, continue with spiritual practice.

Manu knew that Lord Shankar was right yet he did not ask anything from him, but when God announced through the spatial divine voice he asked for the divine aura similar to the one dwelling within the heart of Lord Shankar, for which the sages struggle hard. These days some

saints show as if they are under the trance of Vindhyavasini while some others act as if he is under the trance of Hanumanji or a Yakshini. These are not the saints. One who is not striving to attain the essence of the Supreme Soul is not yet a saint, but a misguided wanderer on an aspirant.

At the entreating of Manu, God manifested Himself. Which God? **‘Hari Vyāpak Sarvatra Samānā’** - as Lord Shiva had described. **‘Jehi Jāne Jag Jai Herāi’** - Manu observed wherever the world was spread, the Supreme Being dwelt there. Wherever his eyes rested, be it on water or on a stone, everywhere he found God’s presence. He was immersed, the universe was submerged into spirituality and Manu’s inherent nature of being a living being too was nowhere to be found. Where the worldly affairs were perceived earlier, those were replaced by the divine realm of the Supreme Soul.

‘Ishāvasyam Idam Sarvam, Yat Kinchit Jagatyām Jagat!’

All the great sages who have attained such realisation have repeatedly said that whatever is being heard or seen – the Supreme Divine dwells within it; despite that we cannot perceive Him. What is the reason? **‘Jehi Jāni Jag Jāi Herāyi, Jage Yathā Swapan Bhram Jāi.’** Ram is such an entity to be experienced within and not in the outside world. **‘As Prabhu Achhat Hriday Avikāri’**. He dwells within your heart, but is in a dormant state. In order to know Him you need to be in contact with a saint who can enable you to kindle faith in one God and awaken that God within your heart. No god or goddess dwell in the outside world. In case, you continue to worship external objects you shall never be able to attain emancipation nor will ever be able to achieve any spiritual object. This is what even Ramayan has proclaimed.

(O)

Millions of gods and goddesses are a mere miniscule part of that Supreme Divine. Kagbhushundiji says, **‘Ram Kām Satkoti Subhag Tān, Durgā Koti Amit Ari Nardan.’** The God is as attractive as that of billions of *Kamdev* (God of beauty). He is capable enough to cause destruction

to demons equalling the power of billions of *Durga*. '*Shārad Koti Amit Chaturāi*' - His wisdom equals to the knowledge of billions of Saraswati (goddess of knowledge). '*Vidhi Satkoti Srishti Nipunāi*' – His proficiency in creating the universe equals the ability of billions of Brahma put together. '*Vishnu Kotisam Pālankartā, Rudra Kotisam Samhartā*'. He can take care of the people of this universe like billions of Vishnu put together, whereas his strength to cause destruction of this world could be compared to the combined strength of billions of Rudra put together. His splendour equals the splendorous wealth of billions of Indra and trillions of Kuber. His power of granting desired boon is much larger than the combined strength of trillions of legendary *Kāmdhenu* (wish fulfilling) cows. Although trillions of suns in the universe glitter like fireflies before the divine radiance of the Supreme Divine, yet we don't worship Him and worship the Sun. Why don't you catch hold of that entity, of which, these are mere negligible fractions? '*Tulsi Moolahi Seviye Phoolayi Phalayi Aghāi*' - If you nourish (worship) the roots you will naturally get the benefits from the leaves, fruits and the whole tree, and if you venture from one leaf to the other, you will be deprived of the tree (the ultimate God). Do not waste your precious time in finding god in deities, in stones, in animals and in ponds and worshipping them. You do not have to oblige anyone, but ensure your own emancipation.

(P)

Bharatji did worship Shankarji in the initial stages and not the gods and goddesses. When conspiracy was being hatched in Ayodhya at the time of Ram's coronation, Bharat was in his maternal place. He visualised terrible dreams. His mind was engulfed with great many worries. In order to get respite from such evil omens Bharat was provide food for Brahmins, offer charities to poor and worship Bhagwan Shankar by offering *Abhishek* (Ablution with various fragrant liquids) - '***Wipr Jevāi Dehi Deen Dānā, Shiva Abhishek Karahi Vidhi Nānā.***' He worshipped and prayed Bhagwan Shankar for the good of his mother, father, brothers and all the other close relatives. '***Māngahi Hriday Mahesh Manāyi, Kushal Mātū Pitū Parijan Bhāi.***'

What did he get? His father left for the heavenly abode, his mother was widowed, brothers had to leave for the forests and by the time Bharat reached Ayodhya after seven days, no one had cooked meals in their homes. Does that mean that it is wrong to offer worship to Shankarji? The only benefit of worshipping the first-ever spiritual teacher (**Ādiguru**), Lord Shiva is attainment of unflinching devotion for Ram is awakened. Bhagwan Shiva does not get satisfied with the worships offered to him. He is pleased only when someone worships Ram with devotion. Not taking into consideration minor requests of Bharat, he blessed him with unique devotion for Ram. Whatever was the function of Bhagwan Shankar, he has fulfilled. Thereafter, Bharat devoted his entire lifetime in the worship of Ram and not of Shiva.

Similar is an example of Kagbhushundiji. In his previous birth he was an ardent devotee of Lord Shiva and did not care for other gods. His Guru was very much merciful and an accomplished Guru of ethics. He kept on advising him that the ultimate benefit of worshipping Lord Shiva was the attainment of devotion for Shri Ram. But Kagbhushundiji did not like such talks. He disregarded his Guru's advice.

One day Kagbhushundiji was sitting in a Shiva temple and chanting Lord Shiva's name. His Guru came over there, but Kagbhushundiji did not get up and offer respects to him. Although his Guru was very much kind and calm, Lord Shiva could not bear the insult of the Guru. He cursed Kagbhushundiji that he shall become a python and also that he may be born and reborn thousands of times. The very same Lord Shiva towards whom Kagbhushundiji was partial got annoyed with him. The Guru felt very sorry for Kagbhushundiji. He prayed to Lord Shiva and pleaded for mercy. Lord Shiva was appeased. He said, "He will have to take birth after birth but, he will not have to bear the immense pain of birth and death. In no birth shall he forget the knowledge, which he has gained and in the end he will be born as a man and attain devotion for Ram.

He was a devotee of Lord Shiva, but when Lord Shiva was pleased with him what did he give him? Devotion for Ram! In his last birth – ***‘Man Te Sakal Vasanā Bhāgi, Keval Rāmcharan Lav Lāgi.’*** The fruit of worshipping Shiva was attainment of ardent devotion for Bhagwan Shri Ram! ***‘Aviral Bhakti Ram Pad Hoi’.***

(Q)

Worship of the Lord Shiva is very much prevalent in India even today. Shiva temples are found everywhere in plenty. The erection of these temples would be worthwhile if it is let known what unique spiritual secret did Lord Shiva attain? What did he learn? How did he perform penance? What message did he give for the world? How can we attain that? In fact one goes to temple only to learn these. Where it is not taught, how did the enlightened sages have attained the ultimate truth, it will cause spiritual harm to you and you will not be benefited. The temples where sacred water is distributed, is nothing but mere hoax. Whoever went in the refuge of Lord Shiva, he guided one to the refuge of Ram (inspired devotion for Ram within one). He too used to chant the name of Ram -

**Tum Puni Ram Ram Din Rāti, Sadar Japahu Anag Arāti,
Kāshi Marat Jantu Avloki, Jāsu Nām Bal Karaun Visoki.**

Lord Shiva does not grant liberation by virtue of his own power in Kashi (Benaras), but he does so on the strength of the God's name. Bhagwan Shankar has laid emphasis on contemplation of One Supreme God alone.

Similarly Hanuman was a saint. The name that he chanted was also of Ram. ***‘Sumiri Pavansut Pāvan Nāmu, Apane Vash Kari Rakhe Rāmu.’*** Hanuman had chanted the holy name of Lord Ram. Hanuman never asked his devotees to chant his own name. During his lifetime whoever eligible devotee Hanuman found, he guided such person towards the lotus feet of Ram.

Hanumān Sam Nahin Badbhāgi, Nahin Kou Ram Charan Anurāgi.

There was none as fortunate as Hanuman. Hence, what is the source of good fortune? '*Nahin Kou Ram Charan Anurāgi.*' Devotion and love for the refuge of Ram is the only source of good fortune.

It is evident from the legends of these two great saints that there are some great souls who were our ancestors but amongst millions of deities they may not number even one percent. They do deserve our reverence because at some point of time they had endeavoured and attained union with the One Supreme Divine. They were the virtuous teacher (*Sadguru*) for their generation, but there is no ritualistic assertion for their worship or for chanting their names in present times. Nevertheless, if someone does worship them or chant their name in present times, those great souls do lead one to the One Supreme Divine and to a contemporary *Sadguru*. Therefore you should steady your devotion for one Supreme Divine, so that your time is not wasted and you can continue to take divine inspiration from Him.

(R)

When Goswamiji composed Ram Charit Manas, at the end he explained about certain afflictions of the mind, which are the enemies of the mind. He said, '***Moh Sakal Vyādhinh Kar Moolā!***' Attachment is the root cause of all the mental afflictions. Lust (*Kām*) is having gaseous (*Vāt*) property, Greed (*Lobh*) is identical with Phlegm (*Kaf*) and Anger (*Krodh*) is identified by acidic (*Pitta*) property. When all these three afflictions take hold of one's heart, the person looks like one afflicted by delirium. '*Ahankar Ati Dukhad Damruā, Trishnā Udar Vridhhi Ati Bhāri.*' This way he described about fifteen to twenty-five afflictions and at the end he said, "I have spoken about only a few afflictions of the mind." - "*Mānas Rog Kachhuk Main Gäye, Hai Sabke Lakhi Viralanhi Päye.*" Although everyone suffers of these but only a rare one has been able to realise its presence within. Then how does one get cured of such psychic afflictions? He says -

**Sadgur Baid Vachan Vishwäsä, Sanyam Yeh Na Vishay Ke Äshä.
Raghupati Bhagati Sanjeevani Moori, Anupän Shraddhä Mati Puri.
Ehi Vidhi Bhalehi So Rog Nasähin, Nähin Ta Koti Jatan Nahin Jähin.**

A virtuous spiritual teacher (*Sadguru*) is the doctor (*Vaid*); one must have complete faith in his words. Devotion towards the Supreme Soul (not the deities and goddesses) is the only life-saving (*Sanjeevani*) medicine. One must have complete faith in the *Sadguru* for its use (*Anupan*). Only through this method the afflictions would get cured; otherwise through millions of tricks the afflictions would not get cured. Why should not you evolve devotion for that Supreme Divine within you, which can help you get cured of the psychic afflictions?

(S)

By now you must have realised who is worthy of our devotion (*Isht*)? *Isht* is one who saves us from afflictions (*Anisht*). Spiritual harm and damage to us is called *Anisht*. In our day-to-day life we suffer from one or other form of damage. Someone could have headache, someone might have a problem at his workplace, while at some place two vehicles might have collided, such botheration occur in our life. In the similar manner millions of such desires are stored within the human mind. *Isht* is one who can protect us from all such problems and fulfil our wishes.

Even after securing all these achievements and attainment of prosperous life our body remains mortal. No guarantee could be provided for its continuation even for a day. It is mortal. Yogeshwar Krishna says, "Arjun! This soul only, is eternal; while the body is mortal." "*Anityam Sukham Lokmimam Präpya Bhajasva Mäm.*" (*The Geeta* - 9/33). Hence, all your wealth and prosperity will be left behind in this world. The death (*Käl*) will pull you away from this world against your wish. Is there any way, which can help one transcend beyond the scope of birth and death? Who is that who can save us from this frightening *Anisht* and gift us eternity, grant us a boon of the state of timelessness, provide us an eternal state and grant us everlasting perpetual blissful peace. If there is anyone who is capable enough to grant us such a boon, it is the only

one, the Supreme Being, an Eternal Brahma. The distinguishing name of such an entity is Ram. Chant the name of Ram, which alone is *Isht*.

(T)

Once, Bhagwan Ram summoned the royal assembly. In the presence of the Guru, sages, Brahmins and the noble people who were seated in the assembly, Lord Ram who eradicates afflictions and sufferings of devotees said, "Due to our good fortune we have received this human body. It is not easily available to the gods. The gods enjoy the heavenly pleasures as a result of their good deeds. But even the heavenly realm itself is short-lived and as a result the gods aspire for the human form."

**Bade Bhagya Mänush Tan Pävä, Sur Durlabh Sadgranthanh Gävä,
Sädhan Dhäm Moksh Kar Dvärä, Päyi Na Jehin Parlok Sanvärä.**

This human body is a mean of achieving emancipation; it is the door of our ultimate liberation. After its attainment one who does not ensure his betterment in the other world, suffers from miseries for many more births. He keeps repenting and cursing himself. He blames the Supreme Divine and effect of the fate. As a matter of fact, if one has attained the human form and one does not make no efforts to improve his other world then neither the fate nor the Supreme Divine are blameworthy. It is entirely one's own mistake.

Usually a man gives a couple of excuses blaming the Karma (ordained action) that it was not in his Karma, saying, "My time is not suitable!" Such a man also blames the destiny and even the Supreme Divine. But Bhagwan Ram says, "If one is endowed with a human body then none of these should be blamed; we should blame ourselves." Elsewhere he says -

**Nar Tan Bhav Väridhi Kanh Bero, Sanmukh Marut Anugrah Mero,
Karandhär Sadguru Driddh Nävä, Durlabh Säj Sulabh Kari Pävä.
Jo Na Tarei Bhavsägar, Nar Samäj As Päyi,
So Krit Nindak Mandmati, Ätmahan Gati Jäyi.**

This human body is a ship, a mean to hover across the ocean of life. The *Sadguru* is the sailor. The favourable wind is like my blessings.

Having attained such a rare combination of favourable circumstance and arrangements an individual who does not successfully cross over the ocean of life is a dull witted person who insults his own masculinity and is a slayer of his own soul.

But how could one cross over such an ocean of life? He replies -

**Jo Parlok Ihän Sukh Chahahun, Suni Mam Vachan Hriday Dridh
Gahahun,**

Sulabh Sukhad Märag Yahu Bhäi, Bhakti Mor Puran Shruti Gäi.

“Should you desire to attain the other world, and attain the supreme eternal state, or accomplish the essence of the nectar of eternal life or else if you wish that all your wishes be fulfilled in this world, then listen to my words and firmly imbibe them within your mind.” And how could that be done? For both of these there is only one way- ‘*Bhagati Mori*’ – worship me. You do not have to worship *Sheshnäg* or any other deity, but only worship me. This is the message of the ancient divine scriptures (*Shruti*). Hence, who is the *Isht*? Only the Supreme God! (There is none other who could be our saviour of the *Anisht*; the reason behind our poverty and misery is, we do not believe in that Supreme Divine.)

At the mention of Ram’s name, usually people get startled as to who is such Ram? The creator of Manas, Tulsidas has described Ram as ‘*Ram Brahm Vyäpak Avinäshi*’, which is omnipresent, omniscient, exists within every minute particle of the world, which is full of consciousness (*Chinmay*) and is imperishable (*Avinashi*) and its other name is Ram. Hence, who is our *Isht*? One Supreme Soul! One who relying upon Him engages in his acts without special efforts attains prosperity. Such an individual attains a long and happy life. He does not suffer from muscular illness. He becomes free from all tensions. Even if you are not trapped in the worldly affairs a place for you gets reserved for you in the world beyond life. Yogeshwar Shri Krishna says – “Arjun! Destruction of such a person is never brought about, who is engaged in this selfless action with ardent devotion for that Supreme Soul, even if he or she has just initiated on this path and has done anything as yet.” On this spiritual path the work initiated in the beginning is never futile. If you have sowed

the seeds of spiritual pursuit, it would lead you to ultimate emancipation. Worldly desires may only put up obstacles, but they can never destroy the efforts made on the path of attainment of ultimate Truth. Therefore, as Manas says, only one Supreme Soul is worthy our worship (*Isht*).

Multiple gods and goddesses are only illusions. At no place Manas prescribed their worship and neither those who worship them have ever achieved any success. But what is ironical that we have received that we have received heritage of their worship and we continue to do it mindlessly. It is a matter of grave regret that even ascetics too continue to practice it. It is said that Ramkrishna Paramhans used to worship Goddess Kali, yet he did not teach system of such worship to his dedicated disciple Vivekanand. Nowhere do shall you find mention of Devi's worship in Vivekanand's discourses.

The residents of Ayodhya were also observed following such worship of multiple gods and goddesses. When they went to Ram to request to return to Ayodhya, they used to worship Ganesh, Gauri and Lord Shiva, but after the coronation of Ram and after assemblage of his royal court, the subjects of Ayodhya taught their children, "Worship Ram, who was the protector of his devotees. – '*Bhajahu Pranat Pratipalak Ramhin,*' and worship Ram just as the eyelids protect the iris of our eyes." Hence the question of Ram offering worship to gods does not arise.

Thus you will be able to observe that similar to the Geeta, Goswami Tulsidas has also progressively emphasised upon the worship of One God alone and in the end gives his unequivocal verdict, '***Soi Kavi Kovid Soi Randheerä, Jo Chhal Chhädì Bhajayi Raghuveerä***' – 'He alone is a poet (seer), a learned man and a brave warrior whose mind is engrossed in the worship of Ram.' Elsewhere also through the verses of Ram Charit Manas Tulsidasji says, "One whose mind is devoted to the memory of Ram is truly devoted to his obligations toward his familial traditions (*Kul Dharma Parayan*), proficient in the principles of righteousness (*Neeti Nipun*) and a person one endowed with ultimate wisdom (*Param Sayana*).

In fact, whose mind is entirely devoted to the worship of Ram is truly a accomplished knower of the Veda.

Despite that, its not known why do people do not worship Ram. The narrators would read out Ramayan day and night, but at the time of worshipping they will read *Hanumän Chalisä* or *Dugä Saptshati*. At least they should give attention to this message of Ramayan and act accordingly. If they have not been able to act accordingly they should realise it now and explain the people to do so. Till the last verse of Ram Charit Manas Goswamiji has been emphasising only this point - do not worship anyone else- '**Ramhi Sumiriya Gäyee Ramhi, Santat Suniya Ram Gun Grämhi.**' Hold only the image of Ram in your mind, sing praises to him and listen to his virtues.

**Sundar Sujan Kripä Nidhän Anäth Par Kar Preeti Jo,
So Ek Ram Akäm Hit Nirvānpad Prabhu Än Ko.**

Ram alone is handsome, gentle, and merciful and is compassionate for the orphans. Who else is like him who can ensure emancipation (*Moksha*) and guarantee what is beneficial to you without any self-interest?

Instead of having faith in one *Isht* – one Supreme Divine, we have created innumerable gods and today we remain dispersed and fragmented. There is only one Eternal God who is omnipresent. Therefore, there is only One God of the entire universe who is worthy of worship (*Isht*). Any of us who are engaged in the worship of mortal gods are atheists. Worshipping and encouraging to worship such mortal gods is akin to encouraging atheism. From Brahma till the smallest particle there is only One Supreme Entity who is an image of eternal and indestructible entity in this ever-changing world. Therefore, he alone is worthy of worship (*Isht*) of the entire world. The world has always needed him and everybody will always continue to feel that way. Hence, while doing everything if we keep faith in that God and chant a name of two or two and a half syllables, like 'Om' or 'Ram' which signify that Supreme Entity, then we are theists since we worship the life. The beginning of that worshipping is with the faith in the God and chanting his name. Yes, His attainment is possible

through a *Sadguru*, where this act becomes easier to experience and subtle.

There is only One God in the Universe. There cannot be two or more Gods. He prevails in every minute element. If there is another God then another universe will be required for his existence. Where does such God dwell? Such God dwells within the heart. But he is not visible - '**Asa Prabhu Hriday Akshat Avikāri, Sakal Jeev Jag Deen Dukhāri**'. Now a method of seeing is explained, '**Nām Nirupan Nām Jatan Te, So Pragatat Jimi Mol Ratan Te.**' First try to understand the significance of the name that what is the form of the name. How should it be pronounced? How should it be chanted? How do the vibrations evolving within the breathing be grasped? Who is its inspirer? When all these are understood well, make efforts for it. Make all out efforts to realise the essence of that God, and he will ultimately manifest before you.

That God is the supreme spiritual state and a medium of entering its realm is the *Sadguru*. '*Guru Rākhai Jo Kop Vidhātā, Guru Roothi Nahi Kou Jag Trātā.*' In the event of befalling of the gravest misfortune, severe difficulties and torments only a *Sadguru* can protect and if a *Sadguru* is not available we can understand the significance of an entity like God. Although the Supreme Soul dwells within us, but without *Sadguru* the god's realisation becomes impossible. In the similar manner a spiritual teacher who does not know the process of attainment of the only one Supreme Soul cannot be called a *Sadguru*, but a priest of a family (*Kulguru*). Until you meet such a *Sadguru* if you nurture faith in that One God and chant his name of two-two and a half syllable, then your worship, chant and your *Isht* are valuable. Such faith will centralise your devotion in One God, steady effect of your virtuous deeds and will become your effort. Simultaneously the awakening of your spirituality would enable you meet your *Sadguru*, wherever he is when your contact is established with the *Sadguru* the process of Yoga (spiritual attainment) will be initiated within your heart. You will begin to receive divine experiences, indications and instructions from the God, and the soul lying dormant and unbiased within you will be awakened.

It is being said that the God dwells within the heart, but within a period of four to six month's service offered to some enlightened saint and the practice of system of spiritual practice (*Sadhana*) will automatically awaken the sensation of the God within your heart. He will start talking to you, will guide you and direct all affairs of your life. Following his directions and instructions only can a spiritual seeker (*Sadhak*) attain him. '*Na Ayam Atmā Pravachanen Labhya.*' – Neither such a spiritual soul is attainable through sermons nor through special intelligence or by hearing or understanding a lot of spiritual principles. But out of millions of spiritual seekers whomever He selects and guides one by providing inspiration from within can attain the ultimate state of spirituality. But the Supreme Soul will only provide inspirational guidance only when one has faith and an enlightened saint is available to one. For discussion and exchange of thoughts you and your invaluable ideas are always welcome.

Om

**Omityekāksharam Brahma Vyāharanmānusmaran,
Yah Prayāti Twajandeham Sa Yāti Paramām Gatim.**

An individual, who leaves his mortal body remembering '*Om Iti*' only Om, which signifies the everlasting Brahma, attains the ultimate state of divine existence. Krishna was a Yogi, an enlightened sage who had realised the essence of the Supreme Divine, a virtuous spiritual teacher (*Sadguru*). Yogeshwar Shri Krishna has explained that 'Om' signifies the everlasting Brahma; you chant it and meditate upon me. The name of all the enlightened sages is the same name to which whose essence one has attained, is immersed within it and that is why the name 'Om' is suggested and his own image. Yogeshwar has not prescribed to chant his own name. But over the period, devotees started chanting his name and they get results in accordance with their faith; as, "Wherever a person steadies his faith, I only stand up there and strengthen his faith and I only ordain the benefits or results of his worship, but those results perish on consummation whereas, my devotee attains me alone, his spiritual degradation does not take place."

**- Quoted from
'Yatharth Geeta : Shrimad Bhagwad Geeta'**

Religious Rituals

Religious Rituals (*Karmkand*)

Are Not Empty Senseless Ceremonies.

They Are Indispensable Necessities Of Human Life.

It Is The Aim Of The Priests To Reach Them

Within The Hearts Of The Common People.

- **Swami Adgadanand**

Religious Rituals

Every incident occurring in the life of an individual is an occasion; and the religious rituals remind us of our duty on every event. Events do take place in every family. Somewhere someone is born, or someone is dead. Somewhere marriage is solemnised, whereas a child may be fed food for the first time. Somewhere someone could be leaving his household and somewhere someone could be entering a new house. The Indian mandarins selected fifteen to sixteen such events commonly taking place in the human life and implanted a quintessential belief of that Supreme Divine, and prescribed sixteen ordained rituals (*Shodash Sanskar*) to be performed by the priests visiting every household. The basic purpose of such rituals is to impress upon every child right from the time of conception in the womb about existence of One God and to attain that one god is the sole aim of the life – and that is the pure religious ritual.

During the Vedic era it was the duty of the priests to go to every household and to emphasise upon the people about the existence of one omni-potent God. The verses (*Richa*) from *Purush-Sukt* from the Vedas were recited on the occasions enumerated above. Besides favourite articles, foodstuff of choice, betel leaves, new clothes, perfumes etc. were presented, so that while using those things they would be reminded of their goal of attaining that one God. At the end of chanting of those *Mantras* the priest used to make the people feel that they were helping the God in washing His hands and legs by saying '*Arghyam*', '*Padyam*', '*Naivedyam*' and all the things are meant for the consumption by the God. As a matter of fact, neither the God washes his hands nor consumes those things. However, since the host is ignorant, what the priest does is to get the hands and legs of the head of the family washed, where that incident has taken place. Needless to say that the purpose behind such rituals is that while washing the hands and legs, drinking water, eating food, using all the auspicious things meant for the God's use act as reminder of different states of the Supreme Divine in the minds of the users. It is presumed that all these things are proffered to the God dwelling within the heart and he

is helped to wash his hands and feet; so that every child can understand that all these rituals are performed to inspire them to perceive the God dwelling within their heart. This way every human being and every child is informed about that eternal God. Everyone's welfare is ensured and so that no one strays away from one's goal.

With the passage of time a certain intellectual class of people changed every act of day-to day life into some kind of a ritual and created Comprehensive Rituals (*Brihat Karmkand*) for the fulfilment of their necessities of living. Such comprehensive rituals comprised of mantra for going to toilet, bathing, eating, rituals for avoidance and when these were not followed steadfastly provision for different kinds of charities as a form of penance were introduced. Instead of inspiring the people to search for the presence of the essence of the god within oneself, they were encouraged to worship innumerable gods and goddesses outside and rituals of such worships were prescribed within the religious rituals. The activity of perceiving the God was given up and in its place number of rituals and mugging of Mantra became the order of the day. Innumerable conservative religious sects sprung up in place of one religion. A worshipper of the eternal being began to run after a mortal entity.

It becomes necessary to break the shell when a baby bird is born, which was previously necessary for the protection of the egg, in the initial stage. Otherwise the baby bird would die of suffocation. In the similar, whichever conditions those our ancestors had to endure have not remained now. There is no justification in misguiding the people in the name of useless or useful rules of social etiquette and social living. Centuries ago arrangement of happy material life had passed into the hands of governments based upon democratic mandate. Therefore it has become necessary to clarify that only one thing comes under the purview of religion (*Dharma*), i.e. to search for the eternal peace. Such peace is within the realm of that eternal Supreme Divine and in order to search for it everyone will have to search within oneself.

Attributes of such a Supreme Devine are vividly narrated in the *Purush-Sukt* of the Veda. The name *Purush-Sukt* has unique significance – ‘*Purah Shete Iti Purushah!*’ He lives within an abode, which is our heart. Hence, the place where we need to search for that Supreme Soul is within our hearts, and not the external world. Even today, the *Mantra* of *Purush-sukt* are chanted in the name of rituals, but since Sanskrit is not a language of the common public, the people cannot understand its meaning.

As such, it is required that the priests must explain the meaning and purpose of these *Richa* in the language of the regional people to make them realise that there is only one Supreme Devine and that is eternal. Everybody else ranging from the Brahma to the minuscule beings of the world is subject to mortality. Even the gods and goddesses born of Brahma are subject to mortality on depletion of their accumulated effect the boons. – ‘*Kshine Punye Martya Loke Vishanti*’. After the effect of their boons wears off they fall back into this world, as such they are dependent for their subsistence. Their worship is against the prescribed Vedic system. Hence you must stop worshipping such gods and goddesses and repose your faith in one Supreme Devine. The sages of the Veda say -

**Hiranyagarbhah Samavartatāgre Bhootasya Jātah Patirekāsīt,
Sa Dādhār Prithvinyamute Mām, Kasmai Devāy Havishā Vidhem?**

(The Rigveda 1/121/1)

It means, initially The God shining like gold was first evolved. He alone became the master of all the living beings born thereafter. He only reigned over the earth and the sky. Who else, other than him do we proffer our oblations?

It is evident that our utmost duty and ordained action is to attain the essence of the Supreme Devine. The details of this ordained action is described in the Geeta, which includes development of divine qualities, living in seclusion, chanting Om or any other name of the God having two or two and a half syllables rhythmically while breathing, restraint of the senses, containment of cerebration, continuous contemplation,

virtuous food habits and life-style and refuge of an enlightened sage. There is no other way of conquering over the death apart from realising the presence of the Supreme Souls within our hearts by treading upon this spiritual path.

The eternal Truth that our spiritually rich and accomplished ancestors had attained; that Supreme Being is same as this God dwelling within our hearts. They went to every family and emphasised upon this eternal truth and even today those who emphasise upon such eternal Truth are worthy of reverence. Proffering some money as a donation (*Dakshina*) is not its true value, but merely an expression of gratitude. Instead of that proffering monetary gift to those is like enlivening the eternal Truth, so that, this process of spreading this information to all people is encouraged.

In some regions, while proffering garlands or fragrant material, there is also a tradition of reciting Vedic as well as common *mantra*, different from *Purush-sukt*. e. g. :-

**Tvām Gandharvo Atkhanstvamindrastvām Brihaspatihi,
Tvāmoshadhe Somo Raja Vidvān Yakshmādamuchyatah.**

O' medicines! You have been developed by Gandharva, Indra and Brihaspati. The learned king Som was relieved of Tuberculosis (*Yaksma*) through you.

**Aushadhihi Pratimodhvam Pushpvati Prasuvarihi,
Ashvaiva Sajitvari Vvirudhah Pāryishnavah.**

O' growing medicines! Keep blooming with flowers and fruits. Swiftly like horses eradicate all our anguishes tormenting us.

**Dhoorasi Dhuvvr Dhuvvatam Dhuvvratayosmāndhuvvrati Tam
Dhuvvrayam Dhuvvramah,
Devānamasi Vahin Tam Me Sasnitame Papritame Jusht
Matandevahutamam.**

You are the one who could tremble all! Destroy the one who trembles us. Also, destroy the one whom we oppose. One, who has at his command, the divine vehicles and one who is mighty, entirely worthy of

being devoted to and being invited by the gods is you, and you are welcome.

**Ye Tirthāni Pracharanti Shastrahastā Nishanginah,
Teshām Sahasra Yojanev Dhanvāni Tanmasi.**

Throw as far back as thousands of *Yojans* away like arrows shot to such distance, those armed tyrants, who wield bows and arrows and tarnish our places of worships. (1 *Yojan* = 12 kilometres).

At one point of time bows and arrows as well as horses had been of immense significance, but today much superior inventions have been made. Neither these *mantras* express the glory of the Supreme Being, nor do they are of any use in comparison with the modern arms of today's scientific age. Someone discovered a medicine, tested it and cured a diseased person. But whether a medicine could be effective if we fold our hands with respect for it. It will not come galloping like a horse to you. It will prove beneficial only when tests have been carried out upon it in a laboratory. The medicinal system that continued its process of testing has achieved progress today. If any of the herbs has helped getting cured, it would be foolishness to consider that divine and worship it. '*Destroy the one who trembles us*' is not a religious mantra; it is merely a pleading for seeking individual safety. Bows and arrows cannot ensure our protection today. Those methods are obsolete today. It is pointless to pursue futile actions. If you wish to study, than read the educative *Richa*, which bring to you a message of ultimate freedom.

Now let us see the verse that describes the glory of the Supreme Divine that we should memorise and chant:

The Purush-Suktam

***Om Sahasrashirshāhā Purushah Sahasrākshah Sahasrapāt,
Sa Bhumi Vishvato Vritvātyatishth Dashāngulam. - 1.***

That Supreme Being has a thousand heads, a thousand eyes, and a thousand feet. He is spread in the entire universe and dwells within the ten elements - five gross and five subtle senses - such as, the countenance

(*Roop*), taste (*Ras*), smell (*Gandh*), sound (*Shabd*) and touch (*Sparsh*), meaning, it dwells within the heart. I want very much to attain such God. Let's invite Him -

**Om Purush Evedam Sarvam Yadbhootam Yachch Bhaäyam,
Utämritatvasyeshäno Yadannenätirohati. - 2.**

The past, the present and the future – are all image of the Supreme Being alone. He alone is the Lord of immortality. He is nourished through divine contemplation. Ordinary food does nourish the body, but meditation provides nourishment to the soul, which in a way enhances the essence of the Supreme Divine dwelling within the heart. As a matter of fact, the God neither grows nor shrivels, but this refers to the spiritual progress of a spiritual seeker. Arrange a place to sit. -

**Om Etävänasya Mahimäto Jyäyämshch Purushah,
Pädosya Vishvä Bhootäni Tripädasyämrit Divi. - 3.**

This entire universe subject to the past, present and future is the divine splendour of the Supreme Soul and he is the most superior of all these. The sky, the earth, the moving and stationary world, are all one part of this Supreme Being, whereas the other three parts are the goodness (*Amrit*) and the divine light. Hence, he alone is worthy of being depended upon, and none other. Wash His feet -

**Om Tripädoordhva Udait Purushah Pädosyehäbhavatpunah,
Tato Vishvangyakraät Säshanänashane Abhi. - 4.**

The Supreme Being of the above three elements is of the form of ultimate emancipation, who stands apart from the universe. The entire universe is created from his one step and He alone encompasses all the animate and inanimate objects. He alone can assure you liberation. Proffer Him water and help him wash face -

**Om Tasmäd Virängajäyat Viräjo Adhi Purushah,
Sa Jäto Atyarichyat Pashchäd Bhoomimathoo Purah. - 5.**

This entire universe has been evolved from that Supreme Divine and he alone has become the master of this vast universe. Having been evolved, He has become all the more luminous. Thereafter He created

the land and the body. Hence, we must learn about Him. Proffer ablution to Him -

**Om Yatpurushena Havishā Devā Yajnamatanvat,
Vasantosyāsidadāyama Grishmah Idhma Sharad Havihi. - 6.**

The gods conducted sacrificial action (*Yagya*) by offering oblations to Him. In this sacrificial act the spring season (*Vasant*) was considered as ghee or clarified butter (*Ghrīṭ*), the summer (*Grishma*) as the fuel and the autumn (*Sharad*) was the sacrificial material. This way the divine souls realised his essence by contemplating upon Him in all these objects. Hence, one must always contemplate upon Him alone. Proffer clothes to Him -

**Om Tam Yagyam Barhishi Praukshan Purusham Jātamagratah,
Tena Devā Ayajanta Sādhyā Rishayashcha Ye. - 7.**

The spiritual seekers (*Devāhā*) i. e. those who have imbibed the divine qualities within their hearts, the seekers who deploy some form of *Yogic* medium to attain the essence of the Supreme Divine (*Sādhyah*) and the wise people those who restrain their minds (*Kavayah*) i. e. who purified that Being dwelling within the body through the spiritual means and made him the foremost (*Agrajama* or *Agraganya*) and the most superior among the men (*Purushottam*). This way, while through spiritual development and self-realisation all of them attained emancipation. You too should do the same. Offer Him fragrant articles -

**Om Tasmād Yagyāt Sarvahunah Sambhritam Prishadāyama,
Pashutāmshchake Vāyavyānāranyaṁ Grāmyāshcha Ye. - 8.**

The most valuable essence of the sacrificial action (*Ghrīṭ*) was derived from the holy pyre where everything had been sacrificed. That Supreme Soul created the living beings living in the air, amidst villages, amidst forests and other creatures. His radiance shines within all. Know Him. Offer Him a garland -

**Om Tasmād Yagyāt Sarvahunah Rishah Sāmāni Jagnire,
Chhandāsi Jagnire Tasmād Yajustasmādajayāta. - 9.**

The *Yagya*, where all the sacrificial actions are accomplished, the *Rigveda* and *Samveda* as well as the *Atharvaveda* have been manifested. Even the *mantras* that help us seek spiritual nourishment i.e. *Yajurveda* was created. This way, the sacrificial action (*Yagya*) is the root of the Vedas. We should strive to realise the Supreme Being through sacrificial actions (*Yagya*).

**Om Tasmādashchā Ajāyanta Ye Ke Chobhayādātaḥ,
Gāvo Ha Jagnire Tasmāt Tasmājjatā Ajāvayah. - 10.**

The horses have been created from the same Supreme Being. Apart from that animals having teeth on both sides, cows, goats etc. and other animals and birds were created. All have been born from that same God. One should have faith upon that one Supreme Divine, and none other is worthy of worship. Apply scent to God -

**Om Yatpurusham Vyadadhuh Katidhā Vyakalpayan,
Mukham Kimasya Kau Bāhu Ka Uru Pādā Uchyeṭe. - 11.**

The Supreme Being who has been thought about, has been visualized by many an imaginative and intellectual saints as, 'How handsome his countenance is! How strong were his arms and legs! Now all that is being narrated. Offer Him a seasonal fruit -

**Om Brāhmanoasya Mukhamāsid Bāhu Rājanyah Kritah,
Uru Tadasya Yad Vaishyah Padabhyām Shudro Ajāyata. - 12.**

Brahmin was its mouth, *Kshatriya* (warrior class) became its arms, He had two thighs; *Vaishya* (Trading class) became its thighs, and *Shudra* (inferior class) was born from the feet. Proffer Him produce (money) -

[Note: It is significant to note that only the *Shudra* were born, because in the initial state worship is of the state of *Shudra*. The states of being *Vaishya*, *Kshatriya* and *Brahmin* are attained through spiritual development. One who does not worship is not even of the state of a *Shudra*, but merely an ignoble living being. After surpassing these four stages of spiritual worship a spiritual seeker (*Sadhak*) does not remain a Brahmin either. He attains the status of - '**Na Brahman Na Kshatriya Na Vaishya Na Shudrah, Chidānand Roopo Shivo Kewaloham.**' -

It is wrong to say that the names of these four stages of spirituality has been emulated as the four names of the classes of the society and on the basis of such a tradition the *Shudra* are believed to be of the most inferior of the other castes, since it was believed that they were borne of the feet. It is worth giving a thought that the Supreme Being had ubiquitous face, hands and feet spread in all directions. Whether there was not head where His feet? The entire creation is in His one step only. Then everyone is *Shudra*! The feet from which all purifying Ganga had emerged, how could the *Shudra* borne from the same feet become impure, that his mere touch could obliterate *Dharma*, the Supreme Being may die! How delusive!

Hiding the reality the creator of *Manu Smriti* says, “Each one is Shudra by birth. Yes, virtuous acts (*Sanskar*) make them become Brahmins, and in the name of *Sanskar* they make a boy wear a sacred thread and teach him to chant a few mantra. If this is the way of becoming a Brahmin then why don’t they make everyone a Brahmin and augment their number? In fact, that is not the *Sanskar*. The *Sanskar* means – ‘**Sa Ansh Ākar**’ i. e. to mould a soul of a living being into the form of the Supreme Soul. Inspire love for the divinity. This is the basic purpose of following the rituals (*Karmkand*). As such, do not cast a wedge among the people in the name of the Veda. The God dwells within each human being and from this point of view all are equal, and have equal right to attain Him.

**Om Chandramā Manaso Jātashcakshoh Suryo Ajāyat
Mukhādindrashchāgnishch Prānādvāyujāyata. - 13.**

The Moon was created out of the mind of the same Supreme Divinity, the Sun was created out of the eyes, the air (*Vayu*) and life were produced from the ears and fire was evolved from the mouth. Light a lamp -

**Om Nābhya Āsīdantriksham Shirshno Dhrouh Samavartat,
Padbhyām Bhoomirdishah ShrotrātTatha Lokām Akalpayan. - 14.**

The space represents the navel of that Supreme Being, the heaven (sky) was formed from His head, the earth was produced from the feet

and the directions were evolved from the ears. Thus the whole creation with its different elements of existence is to be found within the realm of that Supreme Being alone. All these different levels of creations exist because of His resolve. Hence, know Him. Offer Him *Naivedyam* (Food) -

**Om Saptäsyāsan Paridhayastrīh Saptasamidhah Kritahā,
Devādyagyam Tanvāna Avadhnan Purusham Pashum. - 15.**

While performing the sacrificial acts (*Yagya*) people possessing divinity offered oblations of seven kinds - nature (*Prakriti*), greater consciousness (*Mahat Tattva*), ego, five gross elements and five subtle elements, five senses and three qualities (*Gunas*) - these twenty one sacrificial objects - have tied up that being in the form of a living thing. After performance of such a *Yagya* know about whatever remains. That is definitely attainable through spiritual pursuit. Proffer Him betel leaf and cardamom -

**Om Yagyena Yagyam Ayajanta Devāstāni Dharmāni
Prathamānyāsan,
Te Ha Nākam Mahimānah Sachant Yatra Purvesādhyahā Santi
Devahā. - 16.**

People who had accumulated the divinity within their heart earned the blessings of the Supreme Being by performance of the sacrificial acts in above manner and attained Him. The *Dharma* (righteousness) was evolved first through the performance of this sacrificial action (*Yagya*). Through its observance the people with divine qualities gain greater sublime glory and enjoy the happiness of heaven where the accomplished *Yogis* and enlightened souls of divine qualities dwell. Go around Him (Perform his *Pradakshinā*) -

(Note: The following two *mantras* are not to be found in the *Rigveda*, but they are available as *Purush-Sukta* in the '*Mool Upanishad*', '*Paramātmikopnishad*', '*Mahāvākyopnishad*' and '*Chityupanishad*'.)

**Om Vedāhmetam Purusham Mahāntam Ādityavarāna
Tamasastu Pāre,
Sarvāni Roopāni Vidhitya Dhiro Nāmāni Kṛtvābhvadan
Yadāste. - 17.**

I have known that Supreme Being who is luminous like the Sun and beyond the reach of darkness (*Tamas*). He creates and gives names to all kinds of forms and while conducting Himself in such a manner He dwells within everyone's intellect (mind). He alone is worthy of worship (*Isht*).

**Om Dhätä Purastä Damujhär Shakrah Pravidän
Pradishashchatastra,**

***Tameva Vidānamrita Iha Bhavanti Nānyah Panthā Vidhyate
Ayanāy. - 18.***

In the previous eras whom the Brahma worshipped, whom the Indra knew as an omnipresent in all the four directions, whosoever knows that Supreme Being, such a person attains the immortal state in this life itself. There is no other way of attaining immortality. We should repose our faith in that one Supreme God alone and attain Him in this life itself.

By reflecting upon these mantras of the *Purush-Sukt*, it is evident that the goal of the religious rituals (*Karmkand*) is to steady our faith in the God only. This God is not to be looked for anywhere in the external world. It is the belief of the *Purush-Sukt* that this God can be found by mental sacrifice (*Yagya*) only, and not through any other way. But today in the name of the religious rituals holy pyres are built, decorative designs (*mandala*) are created, and food articles (*Naivedya*) are offered. The basic purpose of all these is to purify our hearts for realisation of the God. Hence, develop a sense of purity and dedication within your heart. Only a symbolic image is perceived outside the heart. At last, there is a tradition to share and distribute the things offered to the God, so that, intimacy, unity and harmony be developed amongst people.

Today, the intellectual elite of the world terms religious rituals as senselessly empty rituals and alleges that the priestly class has been making its living by restricting imparting education in a restricted manner. At one point of time, a priest occupied a place of great honour in the society, but today he has turned into a poor beggar. The reason of such a state is this delusion. Under such circumstances, who would not want to regain one's honour and respect? For that, the spread of the information

about such religious rituals will have to be propagated in the prevalent simple language and make it reach the hearts of common people.

All the priests must bear in mind that, they do not divert faith of the common people from one Supreme Being to any other gods and goddesses, since beginning from the Brahma to the smallest being of this world is subject to being borne and dead. It is the job of the ignorant to encourage such fallacies, because the cycle of birth and death is illusionary and to encourage the mortal gods is like encouraging atheism.

OM

The Words of Shri Paramhans Ji

Manner of Sleeping

It is extremely perilous for a *Yogi* or spiritual seeker to sleep for over four hours out of twenty-four hours. The spiritual seekers who have developed intense yearning for the Supreme Divine and those who are ascetics do not get sleep at all. Their each day passes like a century. Those who are devoid of these characteristics are sleeping today, having been defeated by the illusive enemy and they are destined to sleep for many births to come. The scriptures have prescribed that a *Yogi* – a spiritual seeker must sleep like a dog. At night, just as a sleeping dog wakes up and starts barking even when a leaf flutters, so do a spiritual seeker sleeps with a fear that he should not be attacked by spiritually undesirable elements. When does a person separated from the Supreme Soul could ever get sleep? Hence, while constantly admonishing the mind one must continue to strive to attain realization of the essence of the Supreme Divine.

- Quoted from
'Jeevanadarsh Evam Atmanubhuti'.

Havan

(Sacrificial Action)

Conception of the *Yagya*

According to the knowledge propounded by the Geeta

There is no ordained compulsion found anywhere
for performing a *Yagya* by lighting fire externally.

Then why should oblations (things of offerings)
be offered in a sacred holy pyre (*Havan*)?

Logical viewpoint on the convoluted question!

- Swami Adgadanand

Sacred Fire (*Havan*)

The section on worship of the Religious Rituals (*Karmkand*) has description in every verse (*Shloka*) about different states of the Spiritual Being. After recitation of every verse (*Shloka*) auspicious objects are proffered. The second part of the religious rituals (*Karmkand*) is *Havan* or sacrificial offerings in the sacred fire, in which holy fire is lit using mango wood or some other fragrant wood and a mixture of sesame seeds, barley, agaroo (a type of sandal wood) etc. is offered in the fire. Names of many gods and objects are uttered and they are proffered saying, "This is for you, it is not for me. Please accept it." But here also a incongruity has crept in. Although, the verses (*Shloka*) describing the glory of the Supreme Divine are sung, which imply that everything other than the Supreme Divine is subject to obliteration, but at the time of proffering are made in the name of innumerable gods, deities and goddesses that do not exist and the Vedas do not have any mention about them.

While performing the *Havan* although the names of around twenty-five gods are evoked, but after that a list of the names of animate and inanimate objects are recounted, because nobody knows the names of all the gods numbering over 33 millions. When they say, '*Samudrebhyo Namah*' – meaning, I offer my respect to the sea. And this follows with the names of sea of milk, sea of curds, sea of ghee, sea of sugarcane juice and even the sea of wine! All these are objects that we eat and drink. Not only that, offerings are made to insignificant rivulets and streams. Thereafter, offering of food items are made to six to seven types of snakes like *Sahasra Nag*, *Vasuki*, *Karkotk*, *Takshak* etc. Further oblations are offered to a scorpion and even a chameleon. Organs of the body too are included for ritual proffering e.g. '*Bhagay Namah*', meaning 'proffering to a Vagina!' Offering is also made to the celestial beauties, like *Menaka*, *Urvashi*, *Tilottama*. In the similar manner offerings are made to the units of time evolved by human beings as also the planets and the constellations of stars, chanting, '*Somay Namah*, *Bhaumay Namah*, *Dhruvay Namah*, *Rahave-Ketave Namah*.' In the same vein people are made to bow to the

arms and weapons also, with chants such as, '*Danday Namah, Gada-Pash-Ankush-Trishul-Chakray Namah*,' whereas these armaments had been invented thousands of years back and have now become obsolete. After that the King of gods - *Indra* and his impudent son *Jayant* are also offered oblations. People are asked to bow to a *Peepal* tree. Besides these offering is also made to all sorts of trees and creepers, so much so that offerings are even made to '*Bhoot-Bhavanî*' - ghosts and vampires. In short, in the prevailing system of *Havan* instead of placing our faith in the realm of the one and eternal Supreme Divinity, our faith is distributed amongst the destructible objects. Why is that so?

Gods come back to earth once the power of their good deeds expires. When Nahush, who was to become a king of the gods, fell to the mortal world, he became a python. No one knows when did the gods were counted and their number was fixed at thirty-three million. How many of them fell to the mortal world by this time? Whether the astronauts circling the earth in a spacecraft has ever seen that Sahasra Nag, on whose hood our earth is believed to be resting and to whom you offer your oblation saying '*Sahasra Nagay Swaha*'? Those other gods to whom you offer sacrificial offerings, do they really exist?

Some people say that people are made to offer respect to the animate as well as inanimate objects, because the seers perceived the presence of the God in all these objects. But that is an individual experience of the enlightened sages who have attained the realisation of the Supreme Divinity. How is that useful for the others? Although, fire is hidden in each piece of wood, but, could anybody cook without burning them? One who has never seen it, and has not learnt the technique of lighting the fire, does not make any effort, of what use is the fire lying hidden in the wood for such a person?

In the similar manner, it is certainly realised that the God dwells within every element of the world, despite that an enlightened saint does not start surrendering to all and sundry; but he begins to perceive the God dwelling within, everywhere around externally. He bows down with reverence the God present everywhere around. Not to any other deity.

While recounting his manifestations, Yogeshwar Shri Krishna told Arjun, "What is your purpose of knowing and hearing about many things of this world? Just understand this much that whatever is luminous in this world are merely the essence of my divine luminance." Whether Arjun began to worship all those? Did he worship the Sun and the Moon? He remained devoted to Shri Krishna. Only for a devotee the world loses its significance, and he begins to perceive the realm of the Supreme Soul everywhere around. The others perceive the world scattered in every element of the universe, and not the God. Although, the God's realm is omnipresent; but without attaining spiritual awakening, he cannot be perceived either by you or me. The Supreme Divine dwells everywhere; this is to be realised through the enabling spiritual awakening and not merely to be believed.

It is also said that we are made to express our gratitude towards all those useful objects, which we use and for that matter these *mantras* are chanted. Then why should we not offer our gratitude and bow down with reverence for modern-day useful equipments? For example, we could chant '*Pumpsetay Swaha!*', *Fountain Penay Namah!* *Televisionay Swaha!* *Fertilizera! Swaha.* *Tractorai Namah.* *Computerai Namah!* *Number Two Earnings Namah!* *Sten-Gunay Namah*, etc! And why not an atomic pistol! Of what use are the dumbbells in modern times?

For a while as a matter of satisfaction some people believe that the names of gods and goddesses are the different names of the one Supreme Divine, but do the names with which you perform *Havan* remind you of that one Supreme Divine? Imagining about small and big gods, people run after them. Some believe that the Gods are the elements or servants of the Supreme Divine hence, it is necessary to keep them appeased. If we have some work to be done, why bother the God; we can get things done by these gods! But it is not so. It is said in Upanishads, "One who worship the gods, that is, worships only a part of the Supreme Divine or his one eye or one ear etc.; is not aware of the reality. Such a person is like a mule of each god and such individual gods only exploit such an individual." This means, such a person gets entangled with minor gods

and does not find time to contemplate upon the Supreme Divine, and as such, remains deprived of an opportunity to attain the ultimate goal.

In fact, the gods and devils are the names of the divine and evil qualities dwelling within our heart. The qualities like the restraint of sensual desires, pursuing regulations of Yoga, Meditation (*Sham-Dam*, *Yam-Niyam*, *Dharana-Dhyan*) etc. that lead us till the stage of achieving ultimate bliss (*Samadhi*) are the divine-like (godly). The basic root cause of illusion lies in having satisfaction in worshipping imaginary forms of these qualities in the external world, finding it difficult to develop these qualities within us. Such illusions range from imagining about existence of a goddess of intellect, a god of anger, a god of love, a god of prosperity, a goddess of food, a goddess of diseases, and imaginations ran wild to think about their consorts and children, their dwellings, their vehicles *et al*. These are merely the qualities and they provide strength in proportion to their manifestation in an individual. The pinnacle of all these qualities rests only in the Supreme Soul. Hence, instead of worship of these imagined forms of virtuous qualities, it is worthwhile to worship and surrender to the Supreme Divine, only who basically is the source of all qualities.

Since the verses of worship were in difficult Sanskrit language and the education had deteriorated, and it was not easily available, the masses did not understand their meanings. But since the *mantra* of *Havan* were in simple Sanskrit and most words were similar to the words in Hindi language, and with the spread of literacy, people now have begun to understand their meanings. Where the grand fanfare of these religious rituals are held, there the innocent minds of women and children get deeply impressed by the imaginary entities who are mortal and do not leave their minds till the end of their life. Although they do pray the Supreme Divine, but while doing so, they inherit worship of fifteen to twenty other deities. Despite being explained innumerable, they hesitate to accept the Truth, fearing that the gods, whom they worshipped, should not get annoyed with them. Whether the people spend thousands of rupees to arrange these worships that they be digressed from the eternal Supreme Being and be misled towards the perishable gods?

Although there is a sense of surrender to the one Eternal God indicated by the *mantras* of *Purush-Sukta*, but while uttering *Swaha* (making proffering) the same teacher who proclaimed the subsistence of one God through the mantra, was misled by worshipping mortal entities. This basically is the triviality of worshipping many deities through *Havan* continues uninterrupted. Hence why not rectify such a triviality?

In the past a major part of the society was illiterate. It was easy to proclaim anything in the name of religion. Nowadays, the people have become literate and they have developed understanding. It would be difficult to answer to them if they ask “What right did you have to divert the attention of the people from the eternal truth and misleading the generations in worship of mortal entities?” Hence, now onwards steadfastly chant the name of only one supreme Divine (as is ordained by the original verses of the Veda).

Lord Mahavir, Gautam Buddh, Guru Nanak, etc. also rightly believed in One God. Out of innumerable names of the God they selected about eight to ten names for worshipping. For example as Lord Buddha had to say, “Towards the accomplishment of my spiritual endeavour, in the last phase (fourth *Prahar*) of the night I attained that eternal spiritual state that was also attained by the earliest enlightened sages before me. I have attained the omniscience.” Then how could the religion propagated by Buddha become a new *Dharma*? The seers before him had also realised the same ultimate Truth. Even the Geeta says that, “The soul is imperishable; the weapons cannot slay it, the air cannot dry it, and that soul is Omniscient,” then what does Buddh try to say? He is merely using one of these names.

Mahavir Swami is also repeating the name of that same Supreme Divine saying that, ‘only the soul is the truth.’ He did not make use of many names fearing people might imagine them to be representing different gods and goddesses. He gave credence only to the Soul. Even the Geeta says in chapter 2/16, that Untruth or Illusion does not exist and the Truth does not lose significance in all times – past, present or future. Krishna said, “Arjun! This soul is the only truth. Its realisation is

the ultimate achievement. Exactly in the similar manner Mahavir has used alternative terms such as ‘*Sarvasiddhi*’ (endowed with all accomplishments), ‘*Sarvasamarth*’ (Omnipotent), *Atma* (Soul), etc. for the Supreme Divine.

Guru Nanak had said that one *Omkar* alone is the Truth. The God (*Hari*) has several names, but amongst them chanting of the name ‘*Ram*’ is the supreme. In this way, the Supreme Divine has been referred to in the entire *Granth Sahib* by almost twenty-six thousand seven hundred times, e.g. *Ram, Hari, Om, Prabhu, Karta Purush, Akal Purush*, etc. In Geeta it is said, “I am beyond time.” The same thing has been mentioned in the in the *Granth Sahib*. The proclamations of the Ramcharit Manas, Patanjali Yog Darshan, Upanishad, Veda etc. are equivocal on such matter, to which *Guru Nanak* also supported.

Sukhmani Sahib

‘Simirahu Simiri Simiri Sukh Pawahu, Kali Kales Tan Mähin Mitävahu.’ So what name should we chant? **‘Simirahu Jäsu Bisambhar Eke, Näm Japat Anaganat Aneke.’** His names are several and innumerable, but – **‘Veda Puran Sumriti Sudhäkar, Kinhe Ram Näm Ik Äkhar.’** Ram’s name is the most supreme. – **‘Kinkä Ek Jäsu Jiya Basävai, Täki Mahimä Gani Nä Jävai.’** His glory grows immensely who holds the smallest essence of Ram’s name within the heart. **‘Känkhi Ekai Daras Tumhäro, Nänak Un Sang Mohi Udhäro.’** Those who cherish only one desire while chanting the name, to have the glimpse of your vision; consider me, this Nanak, to be one of them and emancipate me.

Hence, Jain, Buddha, Sikh, etc. are all the followers of the eternal (*Sanatan*) only. Every person of the world who is devoted to the Supreme Divine is a follower of the (*Sanatan Dharma*) eternal religion, whatever is his language. It is illusionary to consider them different from us and it is escapism from the truth. It is expected of the religious Pundits to perform the *Havan* in the name of only those names indicated by the scriptures

like the *Veda*, *Upanishad*, *Geeta* etc. that signify one Supreme Divine. **‘Sarvasukhāy Sachchidānandātmane Namah’** - He is the one who bestows all happiness. He is the source eternal truth, consciousness and sublime joy. **‘Sarva Urālaye Sthitaye Namah’** - He dwells within the hearts of all. **‘Agocharāy Achintyāy Namah’** - He is gradually attained by restraining our senses and mind; **‘Param Purushāy Namah’** - He is the ultimate Supreme Being; **‘Shāshvatāy Amritāy Akāl Purushāy Namah’** - He is the elixir (*Amrit*), the imperishable Being transcending from the time immemorial. This way while reminding about the essence of the one Supreme Being all the religious rituals are accomplished that he only bestows all prosperity in this world and eternal peace and place in the world beyond. What more does a man want? If you want prosperity in this world and emancipation in the world beyond, you must worship only one Supreme Being. Nowhere else the emancipation is possible, so how would you ever attain it? Hence, withdraw your devotion and commitment from all around and establish it firmly in one God, and also counsel others to do so, and devote yourself to this task.

True Form of Yagya

Performing the sacrifice (*Yagya*) in the names of one God instead of gods and goddesses, although, perfection has been achieved in chanting the name of the Supreme Divine, but still a grave mistake still exists. It's because we do not have that divine fire, which enables us to ignite spiritual fire of sacrificial action within us. For the performance of *Yagya* we need a suitable fire.

A vivid description is available in the *Geeta* (Chapter 4/ verses 25 to 30) alongside many other religious scriptures. Many an accomplished spiritual seekers (*Yogi*) proffer sacrifices in the fire of divine fire of *Yagya* through the medium of an enlightened saint; this means, they meditate upon the image of their accomplished spiritual (*Sadguru*) teacher. Here Brahma (divinity) is a holy fire. Many a spiritual seekers sacrifice the external flow of their sensual desires in a fire symbolised by restraint of senses. Here the restraint of sensual desires is the holy fire. Many a

Yogi proffers the sacrifice of the matters described by words in the fire of their cravings of their sensual organs. This means, whatever carnal happiness they derive out of hearing or seeing the worldly objects to satiate carnal desires are transformed into a system of spiritual pursuit. Here the sensual organs are symbolised by the fire. '*Atmasanyam Yogāgnou*' – Here the *Yoga* is a fire. This fire enables unification of the soul with the Supreme Soul. Many a *Yogi* sacrifice intake of their breath (*Prana*) in their fire of exhaling breath (*Apan Agni*) and offer their exhaling breath into the fire of *Prana*. Many sacrifice their *Prana* only in *Prana* - concentrate their attention only upon the inhaled breathing. Whenever they breath they utter 'Om'; and it is said that in their ultimate moments many *Yogi* exercise such a restraint over their inhaling and exhaling, that they acquire excellence over control of breathing (*Pranayam*). In such a state neither a desire gets evolved from within nor any other desire is able to enter the realm within. Under such circumstance restraint of breathing is achieved. And that is the spiritually victorious state of the mind. In fact, the name of the extent of the mind is called the (*Jagat*) world. When the mind is liberated from conflicting sensual desires (*Sankalp-Vikalp*) the worldly engrossed realm of the mind is proffered as an oblations in the *Havan*. In this spiritual sacrificial action, the entire worldly cravings and our social relations are the substance meant for proffering into the holy fire of *Havan*. This fact is emphasised by Lord Krishna in the Geeta thus -

Ihaiv Tairjitah Sargo Yeshām Sāmye Sthitam Manah,

Nirdosham Hi Samam Brahma Tasmād Brahmani Te Sthitah. (5/11)

Whose mind is steadied in equipoise (*Samatva*) has won over the entire world in his lifetime. What is the relation of the attainment of equipoise of the mind and winning of the world? When the world is won over where does a person remain to be conquered? To this Yogeshwar Krishna replies, - '***Nirdosham Hi Samam Brahma***' - That *Brahma* is pure and equipoised and here the mind of the spiritual seeker has also attained equipoise. That is why it could be said that such a person is unified with the *Brahma*. This state has been described in the Chapter on *Yagya* as - The state of *Pranayam* in which mind's hankering around

has ceased is the state of conquest of the mind. This ensures the result of the *Yagya*.

‘Yagya Shishtāmritabhujo Yānti Brahm Sanātanam.’

The *Yogi* who drinks the elixir of divine knowledge that the *Yagya* formulates in the final stages of *Sadhanā*, the *Yogi* enters into the eternal realm of the *Brahma* (Supreme Soul). But for the one who does not perform *Yagya*, if this human body is not attainable, so how could one attain the other world? - ‘*Nāyam Lokosti Kutoanyah Kurusattam.*’ All those whose sins have been destroyed through the performance of such *Yagya*, are knower of the *Yagya*. Hence, you too select an act of sacrificial action (*Yagya*) out of these and perform. This sequence of contemplation is easy to follow for all.

In this world a sacrificial action of charity (*Dravya-Yagya*) too is prevalent. This enables construction of inns, wells, ponds, etc. and money is put to use in the services of humanity at large. But according to the *Geeta* these efforts beget a little spiritual knowledge. The system of *Yagya* shown by Yogeshwar Krishna is the one, which could be performed at all types of spiritual levels with the actions of our mind and senses. Not a single object of the physical world worth even single *paisa*, is required for the performance of this kind of *Yagya*, and it is the same mental sacrifice that is described in the *Purush-Sukta* of the *Veda* wherein the spring season symbolised as the purified butter, the summer is the fuel, the autumn is the sacrificial material. Thus, it is ordained that this sacrificial act be performed at all times, in all seasons -

**Saptāsyāsan Paridhayastrīh Sada Samidhah Kritah,
Devā Yajnam Tanvānā Avadhnan Pûrûsham Pashûm.**

While performing the sacrificial action (*Yagya*) the saintly persons, through the sacrifice of twenty-one sacrificial substances such as, the temperament, intellect, ego, five gross elements, five subtle elements, five sense organs and three basic qualities (*Satva, Rajas and Tamas*) in the seven stages of the *Yagya* and restrained the animal instincts hidden

within the human beings. Acquire knowledge about what remains after the performance of all such sacrifices. That alone is the entity worthy of our absolute devotion; that is the Supreme Divine.

Even Shri Krishna points out here that, after performance of the sacrifice of all the accumulated of the worldly influences when the knowledge about the essence of the Supreme Divine remains, after achieving equipoise of mind, that is known as the spiritual knowledge. '*Na Hi Gyanena Sadrisham Pavitramiha Vidyaste.*' - There is nothing in this world as purifying as the knowledge. You will be able to perceive or experience that spiritual knowledge at an opportune time (not in the beginning, on mid-point but at the time of evolvement of the *Yoga* within your heart (soul). The spiritual knowledge is a mater of experience, – '*Atmani Vindati*' – and not of reading. Yogeshwar Krishna recognised such knowledge as the sacrificial fire in which all our ordained actions (*Karma*) and accumulated influences of actions (*Karma Sanskara*) and religious rituals get burnt up -

**Yasya Sarve Samārambhāha Kām Sankalp Varjitā,
Gyānāgni Dagdh Karmānam Tamāhuh Panditām Budhā.**

The process of attainment of the divine prosperity initiated by a person (*Yasya Sarve Samārambhāha*) has reached such great heights that (*Kām Sankalp Varjitā*) a spiritual state was achieved which was much above the worldly cravings and sensual desires (in fact, restraint of worldly cravings and sensual desires is the conquest over the mind) and with resolve and wish of action a man can rise above all petty and base attachments. There the essence of divine entity, whom we were anxious to perceive gets realized and the name of such realization is spiritual knowledge. All actions get burnt in that fire of spiritual knowledge. The persons who have attained such a spiritual status have been recognised as the Pandit (learned) by the great and enlightened saints.

In this manner, no mention of burning a fire externally and performing *Yagya* is to be found anywhere in the *Richas* of the Veda, that you read as a matter of religious rituals or the *Geeta* that you read, which summarises the *Upanishads*. Then why and what should we proffer as *Havan* in the fire?

According to the Geeta the living being is an entity having a material body. '***Ishwarah Sarva Bhootānām Hriddeshe Arjun Tishthati.***' (The Geeta - 18/61) – That Supreme Soul dwells within every living being. All the living beings of the world have been originated from the combination of the five basic elements - earth, water, fire, sky and air. These elements combined with the mind, intellect and ego form the eight fundamental constituents of the nature. If we worship any of these elements then we worship only the matter.

All things of this world inclusive of our living bodies are formed from these five elements and after we die our body gets obliterated in these very same five basic elements. And then the mortal remains of a living being gets burnt by Fire and gets absorbed in it, gets merged with the Earth, gets submerged within the water and the space contains it within itself. All these elements are ever ready to accept and absorb everything within their fold. Whom are you satiating by making offerings of oblations to these elements? This also is a replication of a tradition. You should try to know that one Supreme Divinity, without whose power a fire cannot burn even a blade of dry grass. Up till now we were offering oblations uttering '*Swaha*', to the imaginary gods and goddesses mentioning the names of animate and inanimate objects, and now instead of them if we offer oblations chanting the identifying name of the Supreme Divine in the same holy fire (*Havan*) that too is erroneous, because that way we worship the god in those perishable five elements.

In the beginning of any worship it is customary to utter '*Shri Ganeshāy Namah*'. It is said that it is the job of Shri Ganesha to create obstacles in all work. If you pray him he would become '*Vighnanāshak*' - eliminator of obstacles for you.

This also is a scheme of asking for the charity. But none gives time to chanting that name by which Ganesha has been considered the most superior. What will be achieved merely by folding hands and uttering '*Ganeshāy Namah*'? Lord Krishns says, "***Yagyanām Jap Yagyo Asmi***". – The chanting is the most superior kind of *Yagya*. Since the essence of the supreme Divine is within them, all of us should chant '*Om*' or '*Ram*'

or chant any such name which signifies that Supreme Divine. On all different festivals and occasion we should chant the name of that one supreme Divine so that a man reach the source of satiating his various desires and attain ultimate emancipation, and at last recognise the God in true sense.

It is said that by proffering oblations in the holy fire (*Havan*) raining is caused. But this does not seem logical, because the devout people of Rajasthan perform maximum number of *Yagya*. Be that an offering of lives for the nation in the battlefield or offering of oblations in the fire of *Havan*, but all that has not brought any change in the figures of rainfall in Rajasthan. Rajasthan is located in the Thar Desert. Whereas there is another place in India, called Cherapunji as well as a mountainous terrain in Hawaii Island called Hualalai no thought ever is considered of performing *Yagya* and yet these places receive maximum rainfall in the world. As a matter of fact, all these kinds of *Yagya* to be performed with different types of fires and different systems prescribed are all spiritually mental activities and special systems of contemplation. As you achieve progress in this spiritual *Yagya*, you would be showered by divine boons and gradually you will be satiated by the deluged by the divine nectar. You will find such a food, which will satiate your hunger forever. By the will power of such enlightened saints anything could become possible - anywhere showers of rain could be organised; but when Yogeshwar does not indicate anything about external *Yagya* or fire, how could external rain is possible?

Even then we light incense sticks, perform *Havan* of ten kinds, light lamp and burn fragrant incense, why? What for? That is only to cleanse the atmosphere, to destroy noxious germs. During ancient times prevalence of the *Havan* was an exercise of cleansing the atmosphere, which was given a spiritual implication. The way fire renders its form to anything it touches, in the similar manner the God also touches our lives and renders divinity to it and he accept us in his realm. In these days of scientific advancement, chemical pesticides are being used to destroy the bacteria at lesser cost from the atmosphere; therefore, there

is no much significance of performing Havan. Even the pesticides are harmful when excessively used. Similarly, when something is burnt in large quantity, as has been established by the modern science, depletes Oxygen and increase Carbon Dioxide, which is not suitable for the human beings. Havan basically is method of purifying the atmosphere in restricted areas as that of a house. Just for this purpose we offer in fire five to seven oblations of a gum resin used as incense (*Gugal*), ghee and sugar; we might put those in fire, but not for seeking ultimate liberation. For the material well-being and ultimate liberation we require that spiritual fire, which Yogeshwar Krishna recommends. The ultimate salvation could be achieved only through such a spiritual fire. In order to sacrifice our accumulated influences (*Sanskar*) in the spiritual fire of restrain (*Sanyam*), of *Yoga*, of inhaling and exhaling of breathing, we must perform the *Yagya of Japa* – chanting the name of the God in which all other *Yagya* are established.

If some priest just performs so much, meaning he merely chants the *mantras* identifying one God and makes us understand that the God should be searched within our heart and makes us offer five or seven oblations in the fire in the name of that one God and prays for the all round betterment of us and makes us repeat some short name of God for about fifteen to twenty minutes and then advises us to repeat that name daily and regularly in the morning and in the evening, then such priest is truly venerable; it's because, he has left an indelible impression of that one God on our minds and has opened our eyes to the ultimate Truth, and followed the religious ritual prescribed by our ancients in perfect manner as well as has saved this precious human body from being destroyed. Such a priest can become instrumental in sowing the seeds of attaining emancipation for the social good and nobody in the world shall be able to find fault with such rituals.

The priest going from household to household, a hut to hut is a teacher. Such a teacher of the eternal and permanent God should be respected. Such a school of learning must not be destroyed, but must be maintained permanently. Whatever shortcomings and obstacles those have grew up

in this beneficial system must be eradicated. Only in this manner we shall be able to regain our primeval prestige and status. The relics of ancient Indian culture are being discovered in all parts of Asia, Europe and even the comparatively newer land of America. The essence of philosophy of the Zoroastrian, Christianity, Islam, Judaism, etc. religions is sourced in the Indian culture. As long as this teacher of the eternity was on the righteous path, India was known as the Spiritual Guru of the World and the Indian culture spread everywhere. But when delusion crept in, it suffered setbacks and its influence was shrunk.

We should not think that by bringing about these changes the practice of the priests and their livelihood will be affected. By this proposed changes their foundations will become stronger. Otherwise the neglected sections of the ritualistically fissured Hindu society will be attracted towards those who are eager to accept them with open arms. If that happens, you shall turn into a miniscule minority. Whom will you ask to perform the rituals? And whom will you teach?

Hence, better give up your prejudice, inertia and the beaten track and if you spread the original message of one God as indicated by the *Purush-Sukta* and other sections of the *Veda*, you shall certainly regain your prestige and popularity. Those who hate you will develop reverence and faith in you. Those who have forsaken you will return. Only such a priest is worthy of absolute reverence.

But bear in mind; do not forget to consult an enlightened saint whose entire ordained action (*Karma*) has been burnt in the fire of spiritual knowledge, because there need be a place for teachers for acquiring spiritual training and such a place could be found in the accomplished saint. Now it is a different question as to who could be such a realized saint. There is a rush amongst the so-called spiritual teachers to gain prestige and prominence. Although it is difficult to recognise an accomplished saint from such a melee, but there is no dearth of such accomplished saints. Should you consult them there shall be no chance of committing an error. If decision is taken only through majority or through a conferences or an institution of graduates calling themselves educated,

then it will be like one blind leading another blind and they both fall in a deep well. – ‘*Andhe Andhanh Theliyä, Dou Koop Parant.*’ As such, convey the message of one God to your children, followers and every human being of the world.

Note: In the rituals there is a tradition of preparing ‘*Sarvatobhadra*’ and other *Chakra*. *Sarvatobhadra* means all round happiness, success and emancipation in all directions. In this system of *Chakra (Mandala)* rice grains coloured with different colours indicating different gods are filled in different sections of the design and after invoking those gods, prayers are offered to them for emancipation. One who is bound by the time, one who is going to change one’s own body and leave this mortal world, how will one shall take care of you? The one who is incomplete how shall one make you a complete? Once again the same mistake is being repeated here that we expect happiness from gods and other material objects.

It would be better that the above cited simple method of ritual be not made so much complicated and expensive. If at all a *Chakra* is to be prepared for psychological effect then the different colours should symbolise different accomplishments instead of different gods. For example, green should signify life, yellow should signify prosperity, white should signify intellect, etc. And prayers for granting success, health, long life etc. be directed to the Supreme Divine, and not to any minor gods. – ‘*Sarva Buddhiprade Paramätmane Namah, Ayu Vardhakäy Parmätmane Namah.*’* Should you worship the Supreme Divine with such a purpose, than only ‘*Sarvatobhadra*’ (all round happiness) is possible. Devotion in one God is the source of all round peace and prosperity. The reason of us being poor is, we do not believe in one God. Our faith is scattered amidst many gods and goddesses. This alone is the cause of our grief, degeneration and disintegration. Better save yourself and concentrate your faith in one God for being worthy of emancipation.

OM

* These names only reflect the different divine qualities of the God. 'Jab Bole To Hari Gun Gävai, Maun Rahe To Nam Japävai.' - When a saintly person speaks he talks about the qualities of God and when he remains silent, he chants the name of God.' The basic purpose of the religious rituals is to invoke remembrance of the God while performing each task. As a matter of fact, the god is the nameless entity or beyond the scope of name. Worship invokes devotion. Hence, certain names from the ancient scriptures could be selected for different sections of the *Sarvatobhadra Chakra*. For example, *Sahasrashirshn Namah* (the *Veda*), *Yogeshwar Namah*, *Kshetragyäy Namah* (the *Geeta*) *Namo Sarvasidhdhanam*, *Ätmane Namah* (the Jain scriptures), *Savagyäy Namah*, *Avinäshine Namah* (the Buddhist scriptures), *Ek Omkäräy Namah*, *Akäl Purushäy Namah*, (from the *Granth Sahib*), *Anubhavgamyäy Namah*, *Swäntsthamishwaräy Namah*, *Pranat Pratipälakay Namah*, *Nar Tandhärakäy Namah*, (from *Ram Charit Manas*) etc.

Question - Maharaj Ji! Is it not possible to worship remaining in the home?

Answer - The divine effect of good deed and efforts in that direction could be enhanced by remaining in the home but ultimate emancipation is not possible through such worshipping. Service of the divine saints and worship should be continued with the same concentration until its set ultimate peak is not achieved. After reaching such a peak the Supreme Divine Himself facilitates renunciation of your home. Today we might feel it is impossible to renounce the home but when the Supreme Divine turns favourable, everything becomes easy.

**- Quoted from
“Jeevanadarsh Evam Atmanubhuti”**

(Second Part, Question No. 5)

Celibacy

An Act Of Celibacy
Is Constantly Contemplating
Upon One Supreme Divine
Discarding The Thoughts
Of Satiating Worldly Desires.

- **Swami Adgadanand**

Celibacy

Many misgivings are prevalent in the name of celibacy in the world. The people believe that restraint of sexual desires is celibacy, but that is not true. If someone touches the things, which inflame lust, hears such words that incite sexual desire, or utter such words, see such visuals and constantly ponder over matters of lust, he cannot be called observing celibacy, although such a person might be observing celibacy. According to Shri Krishna one who ponders over lust but restrains his senses forcibly is a hypocrite, a cheater.

Reverend Maharaj Ji used to say, “I had relinquished everything in the past birth, but still, I had a suppressed desire to have sex with a woman and smoke hemp”. He had, however, maintained restraint over himself physically but could not manage to remove those two desires from the mind. That is why he had to be reborn and after sometimes the God made him observe harsh realities of life and made him realise that, “It was a grave sin, hence I must worship. Your spiritual teacher (Guru) is seated in this temple. Offer the divine spatial voice telling him so a couple of times. When he happened to see the Guru and his faith was established he began to have spiritual experience from the third day onwards. The Supreme divine took up the reins of his heart and he was freed from the worldly desires.

I had asked Maharaj Ji, “Does smoking hemp help in meditation?” He had laughed aloud and had said, “Oh no. One who meditates after smoking hemp, brags about spirituality being a householder and pound poppy seeds being an hermit are all deceivers according to Kabir. If it were possible to meditate after smoking hemp, the others would also do so by inhaling chloroform or eating some intoxicating item. All these have no relation with worshipping. Memory of the One God is, in fact, called worshipping. Contemplation upon the name of the God forgetting all else, is worshipping. The memory of the God must always remain etched on the conscience else the mind would get deviated from there and get entangled in the web of illusions. Hence, it is difficult to exercise

control over sexual desires while mentally pondering over such lustful thoughts. If at all, somehow, it is possible, it is absolutely futile and an act of hypocrisy. One will have to take re-birth and will have to endure the result of the ordained action (Karma), as is evident from the life-sketches of the great saints”

The meaning of celibacy is – ‘*Brahma Achartim Sah Brahmachari*’ – One who acts like Brahma, one who is striving imbibe the essence of the eternal and omni-potent Brahma is called a celibate – a *Brahmachari*. ‘*Yadichhanto Brahmacharya Charanti*’ – a person becomes a celibate from the day he or she begins to imbibe within him all the modes of realising the essence of that eternal and omni-potent Supreme Brahma. The day a 75 years old father of ten children relinquishes the worldly attachments and devotes himself to realisation of the essence of the Supreme Divine, he would be called a celibate by the great accomplished saints. Before initiation of the spiritual pursuit everyone is ignorant! Each one is wandering ignorantly driven by the nature, each one is wayward, but the day he gives up through mind, speech or heart all such afflictions and worries such as lust, anger, greed, avarice, craving for wealth or religion and moves towards the attainment of the Brahma with sole wish of having his perception and firm resolution to follow all the spiritual rituals; since that day, such a person would be recognised as a celibate.

In the initial stage under the influences of ulterior contacts the mind becomes wayward. The senses drag away a person from the spiritual path. The natural inclination regains strength. The person drifts between spiritual growth and fall; nevertheless, the person whose sole mind is fixed on the spiritual goal and strives to attain that goal is known as a celibate. Although, such a person has not become a celibate as yet, but there is hardly any doubt about his becoming one. Such a spiritual seeker who conserves his thoughts from all the worldly desires and directs it towards attainment of the ultimate divine realisation is honoured with a title ‘*Swami*’. Now, he is no more a slave of the sensual pleasures but their master. Now, his sensual desires would not pull and deviate him from the virtuous path; rather

he is capable enough to keep wherever he wishes to go and that is why he is recognised as ‘*Swami*’ i.e. Master.

With gradual learning process and spiritual meditation an spiritual seeker, at last, succeeds in overpowering all the worldly desires and where there is total void of all the desires, there exists steadiness of spiritual yoga or renunciation - ‘*Sarva Sankalp Sanyasi Yogarudhstadochyate*’. In such he attains the realisation of the Supreme Divine who he had been searching and then he gets directed by the Supreme Divine into the divine realm. And when the Brahma is not separate, whom should we follow or why should we do it? Here the penance comes to its culmination.

Delusions prevail in the name of spiritual pursuit or meditation whatever one does, it is called meditation. However, there are eight elements of the Yogic learning – *Yam, Niyam, Aasan, Praanaayam, Pratyachar, Dharna, Dhyana* and steadiness in spiritual realm. Certain misconception prevails in relation to these eight factors and the Yoga itself. Whereas, according to Yogeshwar Shri Krishna, devoid of the natural conflicts of union and disunion which is absolutely serene and harmonious is the ultimate union with the essence of the Supreme Divine and that is called Yoga. When we endeavour to attain such realisation, we need to adopt these eight factors.

Non-violence, truth, abstinence for theft, celibacy and abstinence from hoarding fall under the factor of Yoga called *Yam*. In the name of people avoid murdering others and do not even kill an ant, but the Yogic non-violence does not have any relation with it. If we do not strive to follow the organs of the Yoga, what purpose would be achieved by saving an ant from getting killed. Whoever is born, will have to die surely. Even your protection will not be able to save him or her. These are like dresses, which have to be discarded and changed one day. The weaker succumbs to the stronger. In this animate and inanimate one is consumed by the other, weaker by a stronger. If everyone consumes, whom do we protect? When each one is a food for the other, who is to protect whom? Whoever would not get food to eat would die of hunger. Loss or gain, life or death,

credit or discredit are not within your control, than why do you pose pretence of protecting an ant? Non-violence, in fact is an act of preventing our soul from falling to ultimate degradation.

What is the truth? According to Yogeshwar Shri Krishna this soul is the truth, everlasting and eternal. Maintaining vigilance over this soul is the truth. The meaning of Abstinence from theft (*Asteya*) is absence of deception. Whatever is in the heart is reflected through the speech. When a spiritual seeker does not have anything to get from somebody, if he does not have any expectation from the other in this world, why should one resort to deception? What does one try to hide? What is one searching for?

In this way, restraint of sexual organs is not celibacy. Countenance – essence – smell – word about worldly desires do touch us always. All the worldly desires are like touch of sensual objects – '*Matrasparshastu Kounteya*' – all the sexual organs are equally obstructive for spiritual contemplation. The mind orchestrates all these sensual desires. With gradual concentration of meditation about the Supreme Divine, these senses stop looking out externally for food to satiate themselves, the yearning for word-touch. Countenance – essence and smell are found within the realisation of the essence of the Supreme Divine, and on that day, such a spiritual seeker, completely achieves the status of Yam. When a sense finds its satiation of touch or essence extremely moved ahead towards the realisation of the Supreme Soul?

Hence, mere restraint of the sexual desires is not the aim of a spiritual seeker. His aim is the ultimate realisation of that Supreme Divine for which external flow of all the sensual desires must be checked. Constantly holding the remembrance of that one Supreme divine restraint is effectively achieved not only over sexual organs, but also over all the sensual desires control over all the sexual organs is easily achieved, or becomes possible. It is different thing that the sense of touch is very much dangerous. It is like a measuring rod which enables to learn who has been spiritually degraded and who is saved – '*Shringi ki Bhiringi Kari*

Daari, Prarashar ke Udar Bidaar' – if the sensual desires are moving towards outward contacts, it means the mind has allowed initially and allowed such a sensual desire to advance towards satiation and has deviated from the virtuous conduct of the celibacy. Hence, constant contemplation of the Supreme Divine is the key to exercise celibacy.

Purush Napunsak Naari Vaa, Jiv Charaachar Koy;

Sarv Bhaav Kapat Taji, Mohi Parampriya Soy. - (Ram Charit Manas)

Bhagwan Ram says, “any man, eunuch (how do a eunuch will practice celibacy?) But anyway a eunuch, a woman or any being in the animate or inanimate world, whoever worships me with total dedication and affections is dearer to me”. Hence, one who gets inclined towards the Supreme Soul with mind - action and speech, since then he advances towards attainment of the essence of Supreme Divine and he could be called the celibate from that day onwards. One who snaps his relation with the nature and connects his mind with the Supreme Soul becomes a celibate (traveller towards the Brahma) since that day and from this point of view, even a eunuch could become a celibate (*Brahmachari*).

Gayatri

Gayatri is a verse in Sanskrit
Language that enables one to
Offer oneself to devotion
Of the Supreme Divine who
Dwells within every minute
Element of this Universe.

- **Swami Adgadanand**

Gayatri

‘Veda Mata Gayatri, Brahmin Mata Gayatri’

Question - What is Gayatri? Why is it called the mother of the Veda or the mother of Brahmin?

The devout are well aware of the significance of Gayatri; Gayatri has been established as a mantra that enables all round success and accomplishments. The soul of the religion (dharma) is the Veda and Gayatri is the mother of the Veda; Brahmin the preceptor of the Dharma and the mother of Brahmin is Gayatri. Chanting Gayatri is a daily-ordained task of a Brahmin. These days an institution by name ‘*Gayatri Parivar*’ has been established to expound the significance of Gayatri. Every month a periodical and every year a book of excellent shape are published through which significance of Gayatri is expounded. Every word and each character of Gayatri are analysed from the viewpoint of the science of Dharma and the study of the Yoga. It is said, realization of the happiness of the temporal world and the world beyond life becomes possible through its chanting and constant exercise. Let us examine its historical perspective and find out its source of origin.

In the prehistoric days there was a *Kshatriya* king called *Vishwarath* who was a son of King *Gaadhi*. King *Vishwarath* later came to be known as *Vishwamitra* due to his virtue. Once, King *Vishwamitra* accompanied by his troupes went for hunting in the forest. After spending plenty of time on hunting, they were tired and hungry, and thirsty. The king accompanied by his entourage reached the ashram of this Sage *Vashishtha*. The king was filled with surprise when the sage *Vashishtha* welcomed him with regal splendour. The king was awed, because so many things of comfort were present in abundance in the dense forest. When the king asked about how such arrangements were made, the sage replied that, he had a cow called *Nandini* (a female calf, heifer of a cow called *Kamdhenu*) in the ashram, by whose grace all the arrangements were made possible.

Having considered the significance of the capabilities of *Nandini*, the king thought, '*Nandini* was, in fact, a gem. And a gem should appropriately be in a king's possession. What purpose would be served if it remains with an ascetic?'

The king approached the sage and said, "Hand over *Nandini* to me."

The sage Vashishtha said, "The needs of the ashram in this dense forest are fulfilled only due to her grace. My activities of the Yagya are accomplished due to her. I cannot give it to you."

Initially the king made request, then he turned adamant and at last, he prepared to use force. He ordered his soldiers to kidnap *Nandini*. The soldiers began to pull away *Nandini* with all their might. But at that moment enraged *Nandini* shook her whole body violently and bellowed loudly. All of a sudden sparks emanated from her body and out of those sparks soldiers of different communities such as *Yavan*, *Shak*, *Mlechha* etc appeared carrying weapons in their hands. They pushed back the royal soldiers. The king *Vishwarath* attacked the sage Vashishtha with various kinds of missiles and weapons through his prowess attained by penance. When the sage Vashishtha saw that the missiles were targeted at him, he planted a mast before him and sat down peacefully. All the missiles thrown by the King *Vishwarath* struck with the pole and were destroyed to ash. The disappointed *Vishwarath* angrily criticized prowess as a *Kshatriya*.

**Dhinbalam Kshatriyabalam Brahmtejo Balam,
Eken Brahma Danden Sarvani Astrani Hatani Me.**

At last, he resolved to develop the power of *Brahaminism*. He returned to his kingdom and handed over the reign of his kingdom to his sons. After that he relinquished the kingdom and went into the forests to perform severe penance. The gods living in the heavens were afraid of the penance of *Vishwamitra* and they subsequently engineered tricks to cause hindrances in his efforts.

Initially, a nymph called *Menaka* went to *Vishwamitra*, she pleaded with him to let her stay in his hut for a night. Out of piety he gave her

shelter. But, the magic of her unique beauty cast spell on the mind of *Vishwamitra*. He succumbed to the power of passion and lost his patience. After that she remained in his ashram for many days. She gave a birth to a female child and vanished. Dejected and confounded in her love *Vishwamitra* looked around for her in the forest. At that time a spatial voice was heard- “you were out to acquire the power of *Brahminism* (Brahmtej), but now you have been degraded”

Once again, with the firm resolve *Vishwamitra* began his penance. After a few days, once again Indra-the kind of Gods plotted another scheme. He got a horse of the Yagya being performed by a king called *Ambarish*.

An ascetic student called *Sunashshef* was bought for sacrificing in place of the horse. Now that young man, *Sunashshef* happened to be a nephew of *Vishwamitra*. The young boy pleaded *Vishwamitra* to save his life. *Vishwamitra* offered any one of his one hundred sons instead but none of his son agreed for that. As a result *Vishwamitra* was enraged and he cursed his all the sons to be destroyed. Once again a spatial voice echoed – ‘*Vishwamitra*, you have been degraded due to your anger’

Once again *Vishwamitra* engaged himself in penance, but his penance turned futile when he tried to help king *Trishanku* reach the heaven. One more time, when *Bhagwan Shankar* tested him, he failed in his penance. Again his penance was ruined due to his passionate attraction for a nymph called *Rambha*.

As a matter of fact lust and anger are two great enemies on the path of spiritual pursuit, which destroy all your efforts (penance) when a slightest error is committed. Today the same state of *Vishwamitra*, the same commotion and the difficulties in achievement are present.

This way, when *Vishwamitra* pondered the problems erupting in his spiritual pursue and he thought, “I am putting the best of my efforts, and not allowing slightest error to creep in through my intelligence and wisdom, one or the other mistake is still committed”. He thought about all the

issues in greater depth and then he decided to dedicate himself to the Supreme Divine through mind, intellect and soul. The God alone would take care to see him accomplish. After resolving thus, Vishwamitra called out aloud –

**Om Bhoorbhuvah Swah Tatsaviturvarenyam Bhargodevasya
Dheemahi Dhiyo YoNah Prachodayaat.**

Oh! Creator of the Universe ! I meditate upon your supreme splendour. May your radiant power illuminate my intellect destroy my sins and guide me in the right direction, so that I can realise your divine essence and attain ultimate emancipation.

Every man should study, meditate and contemplate on this verse (mantra) with the similar sense of devotion. In this manner when Vishwamitra once again resumed his penance with total devotion for the Supreme Divine, he continually progressed on the path of spiritual pursuit. The gods who created incessant obstacles became fearful. There was no trace of carnal passion or anger in Vishwamitra. When the God himself was standing in guard who could cause harm. The gods pleaded with Brahma, “Provide anything to Vishwamitra to stop his penance, else we all would turn to ash”

Brahma Ji approached Vishwamitra and declared, “Today onwards you are declared as Jitendriya Brahmarishi (one who has conquered over the sense and have known the ultimate knowledge of the Brahma)”

Vishwamitra’s wish was fulfilled. He said, “I am Brahmarishi. I am Brahmin”. Who is the mother of the Brahmin? Gayatri!

What does it mean? Devotion towards that eternal Supreme Divine with mind, speech and action is called Gayatri. Get yourself engrossed in meditation having faith and dependence upon the God. You will be enabled to attain the ultimate good when he listens to your prayers.

Vishwamitra said, “Since, I have become a Brahmin, let the Vedas honour me”

The Brahma bestowed him with the wish fulfilment boon. The essence of the Vedas was absorbed in the heart of Vishwamitra. What was incipherable became distinctly clear. As a matter of fact, the first hand knowledge about the essence of the Supreme Divine is the Veda.

Absorption of the Veda is knowing what was not known. It is possible only through the grace of the Almighty. That is why the Veda is considered something not created by a man. The Veda is not a name of any book. The book, which is available in the form of the Veda is basically just in the form of the Veda is basically just a primer that inspires us. Who was credited with honour for enabling the Vedas to be imbibed by Vishwamitra? Gayatri ! who is the mother of the Veda? Gayatri!

This way, Gayatri is a discourse of guidance. It is a verse in Sanskrit language to dedicate oneself to the Supreme Divinity that dwells in each element of this universe. It does not refer to any god or goddess. However, some make an idol taking cue from the verse, whereas, some have segregated it in three parts as Brahma, Vishnu and Mahesh and worship such an idol. Some people have to say that it is very confidential mantra. Some say that the verse could be reversed as ' Tayaadchopra Nah Yo ...' and chanted. It is evident from the life of Vishwamitra that the gods are the greatest enemies on the spiritual path. Despite that our mind is so much influenced by the gods that whatever we like, we worship that as a god.

While devoting oneself to the image of divine light the Supreme Being, performance of penance is called Gayatri. If you engage yourself in such a manner, you shall ultimately succeed. In order to pray for the purest intellect from that all powerful Being, Gayatri is a prayer. You shall have to work in its accordance. You should not spend the entire life-span in praying and not give any attention to the ordained work. In such a state you will not get any result. The ordained action is one such method, which can take you to your aim. The prayers are offered so that the ordained tasks could be carried out unhindered.

Select a name having two or two and half characters with devotion and begin your chanting. If you continue to proceed ahead under the

guidance of an accomplished saint, you shall be able to attain the virtues of being a Brahmin yourself. After that you shall be able to realise the essence of the Veda. The evolvement of these two within your heart is Gayatri. When Vishwamitra was wholly endowed with spirituality, knew the essence of the Veda and was unified with the Supreme Soul there was unified with the Supreme Soul there was no other realm that he could have searched. When he was established in the divine realm whom would he have worshipped and why? Whom could he have worshipped through Gayatri? Gayatri holds its importance for a spiritual seeker of the Kshatriya level. It is because only such spiritual seekers have ability to worship with total dedication. Only that person can rightfully take recourse to Gayatri who has an ardent wish to attain the divinity and every single moment is like and era for him who feels separated from the God and none else. The spiritual seekers of the level of Vaishya and Shoodra cannot muster enough devotion. It must be carefully noted that the levels such as – Kshatriya, Vaishya and Shoodra do not refer to any particular communities or caste, but these are merely the steps on the spiritual path. A spiritual seeker can attain the ultimate accomplishment gradually climbing on the four steps of the spiritual path.

I asked one young man who knew the religious rituals, what is Gayatri? He replied, “Maharaj, it is a prayer like – ‘Bal Buddhi Vidya Dehu Mohi, Harahu Klesh Vikaar’ – ‘Bless me with strength, intellect, knowledge and eradicate my grief’”

I asked him, “What is the difference between the two?”

He said, “the strength, intellect and knowledge have been asked of the servant of the God, whereas, the worship of Gayatri is directed straight to the God. It is better to ask of the God, if something is required. What the people of lower levels could provide? They could only show the path of worship. Without a virtuous teacher one cannot get proper devotion. ‘Samto Bhagati Sadguru Aani’ – Kabir

**Chaturvidha Bhajante Mäm Janähä Sukritinorjuna
Arto Jigyäsuränrthäthim Gyäni Cha Bharatärshabh “**

Arjun, those who perform excellent – ‘*Sukritinah*’ meaning ordained act (which results in overall betterment), those who act with the expectation of result – ‘*Arthartha*’, those who aspire to understand directly – ‘*Jigyasuh*’ and those who are on the verge of being admitted in my realm – ‘*Gyani*’ – all these four types of devotees worship me.

**‘Yatharth Geeta’: Shrimad Bhagwad Geeta
(Chapter 7, Verse 16)**

Yugdharmā

(Religion of the Era)

Yug Dharma is the four stages of spiritual pursuit (*Sadhana*) and not four types of religions. A spiritual seeker has to pass through all these four stages.

Te rise and ebb of the eras happen within the depths of a mind and everybody has such faculty.

Logical viewpoint on the convoluted question!

- Swami Adgadanand

The speech delivered by **Swami Shri Adgadanand Ji**
in a public congregation on the occasion of
Maha Kumbh at Chandidwip, Haridwar on 18-04-86

Yug Dharma

Religion of the Era

Brethren,

Many a times it is heard in the society. “What a grave phrase of *Kaliyug* has begun, Maharaj! Now how do we follow and perform religious rituals?” it is their belief that, in the beginning of this universe *Satyug* (virtuous era) prevailed. When the Vedas were created in India the people in those days were ardently devout and through the eras like *Treta*, *Dwapar* and up to *Kaliyug* the significance of the Veda, Ganga and religion was depleted gradually they are transformed from this mortal world (*Mrityulok*) to the world beyond life (*Brahmalok*). The *Kaliyug* having 4.32 lakh human years, double of that the *Dwapar* era and three times of *Kaliyug- Treta* era and four times of the period of *Kaliyug – Satyug* eras – all these are equivalent to one day of the Brahma and a similar length of night is called one Kalpa. Seventy-one *Mahayug* – are equivalent to 30,67,20,000 years and that is *Manvantar*, in which the great personalities such as, the kind of Gods, Indra and Manu have been lost to the jaws of time. After every *Manvantar* a continental earthquake (*Khand Pralay*) occurs. After every thirty-one *Padma* ten *Neel* and forty *Kharab* (Trillion) human years come Brahma changed. It is believed that, thousand times age of Brahma is the age of Vishnu and the age of 12,00,000 equals to 24,78,976 *Mahashankh* human years, which is the age of Bhagwan Shiva. By the time millions of universe and sub-universe, Brahma Shakti Jagdamba flicker their eyes, in so much of time Bhagwan Shiva would flicker his eyes for one Kahals and fifty Billion times an cause the great devastation (*Pralay*) of the entire universe and once again resume his meditation and in such a manner or sequence the universe is re-borne again and again. This kind of counting of time could be found in ‘*Devi Mimansa*’, ‘*Devi Bhagwati*’, ‘*Shakti Rahasya*’, ‘*Markandeya Puran*’, ‘*Manu Smriti*’ etc. treatises. This means that with ups and downs of every era the ability of the human beings increases or decreases, despite being desirous cannot act in accordance with the religion (ordained duty or

Dharma). That is why every era had different kinds of religions as is evident from the *Ram Charit Manas* written by saint Tulsidas Ji. Even the Geeta speaks of incarnation of the God in every era. When the degradation of the *Dharma* is a certainly during the *Kaliyug* why at all should we act in its accordance?

So, let us ponder over this question as to what is an era? What do our primeval mandarins say about this? Considering an event of singing in praise of *Kaliyug* (*Kaliyug – Mahima*) in *Ram Charit Manas*, we come to realise that there is no mention that at one point of time *Satyug* (divine virtuous era) prevailed and these are the days of *Kaliyug*. While describing the legends of his past births, whatever wordings and characteristics, that Kagbhushundi Ji has employed have been referred by Goswami Ji in *Uttarkhand* while narrating the characteristics of un-saintly persons as well as origin of Ravana and terrorism of the demons in *Balkand*. In the *Kaliyug* all the people are – ‘*Sab Nar Kaam Lobh Rat Kroshi*’ – i.e. all the people are engrossed with lust, greed and anger; as well as they are wicked and – ‘*Kaam Krodh Mada Lobh Parayan*’ – i.e. deeply involved in lust, anger, ego and greed. Both the observations are alike. In the *Kaliyug* people are – ‘*Partriya Lampat Kapat Sayaane*’ – meaning they indulge in extra – marital affairs and they have ill character, craftiness and cunningness. Besides, those who are un-saintly are ‘*Par Drohi, Par Dar Rat, Par Dhan Par Apvad*’ – means the un-saintly people are cheaters, have illicit relations with other women, swindlers and liars. In the similar manner at the time of the terror struck by the demons similarity with the verse such as – ‘*Badhe Khal Bahuchar Huara, Je Lampat Parshan Pardara*’ – meaning there is an increase in the villainous, thieves and gamblers as well as people with dubious character who strive to seduce other’s wives and swindle other’s wealth.

Although, there are many instances, but Goswami Ji has highlighted the characteristics of *Kaliyug* at three-four places. Describing various characteristics of *Kaliyug* he said,

**Baran Dharm Nahi Ashram chari,
Shruti Virodh Rat Sab Nar Nari;**

**Dwij Shruti Vechak Bhoop PRajasan,
Koi Nahin Man Nigam Anusasan.**

(Meaning: The people will not follow any kinds of caste system nor will go to an ashram for studies and the men and women would act against the scriptural norms. The Brahmins will forget the knowledge of *Shruti* and the king will not bother about the subjects. Besides, nobody would obey the rules and regulations of the government agencies.

**Nari Vivas Nar Sakal Gosain,
Nachahin Nat Markat Ki Nain,
Matu Pitu Balakanhi Bolavahin,
Udar Bharai Saoi Dharma Sikhavahin.
Brahma Gyan Binu Nari Nar, Kahahin Na Doosari Baat,
Koudi Lagi Lobh Bas, Karahin Vipra Guru Ghaat.**

Meaning : The women would be a deprived lot and the man wonder around like a deranged and act like a dancing monkey. The parents would teach only thing at that is to religiously strive to fill the belly. The man and women shall be without any *Brahmagyan* (divine knowledge) and they will not talk anything other than greed and accumulation of wealth. The people will not hesitate to strike a Brahmin, and Guru out of greed.

After recounting over fifty such characteristics of *Kaliyug* at last, he declares –

**Aise Adham Manuj Khal,
KritYug Treta Nahin,
Dwapar Kachhuk Vrind Bahu,
Hoihain KaliYug Mahin.**

This means such mean people did not exist in *Satyug* and *TretaYug*, a few were present in *Dwapar* era but there are a plenty of such people in the *Kaliyug*. Now, a question could arise as to weren't there any mean and wicked people in the *Satyug* and *Treta Yug*.

History testifies that a kind called Hiranyakashyapu existed in *Satyug*. In his laboratory he made such invention that he could neither be killed

during the day nor at night, nor by any kind of weapon, not by animal or bird, nor by any human nor by any deity. When he realised that the death cannot touch him, he thought the God was not necessary any more. Hence, he proclaimed that he was the God. Whoever worshipped other than him was put to death. He was so much adamant on his belief and principles that he did not pardon his son, Prahlad either. He ordered Prahlad to be hanged and made many efforts to kill him, but nobody can touch an innocent child, if the God himself takes its care. Through the medium of Prahlad a wave of devotion spread in that era.

Such conditions prevailed during *Satyug* that a discussion on religion was enough to invite death punishment. And here Tulsidas Ji says, “Such mean people did not exist in *Satyug* and *Treta Yug*; whereas, such dangerous people existed then, who used to pronounce death punishment merely at the mention of the God. These days nobody is hanged to death that way. At the most people might criticise and make a joke of your sense of devotion for the God. Besides on the other hand you shall get so may to appreciate your religious efforts and they might comment – “So, Dadaji is going to meet the saints” or “going on pilgrimage” etc

Let us look at the conditions of the era of *Treta*, which has been described by Manas. If Ravan every heard of the word – ‘religion (Dharma), he would lose his cool and get wild, and send an army to crush any movement of Dharma. There were no orders to kill those who were atheist, but there were standing orders to eradicate Dharma. The plunderers or thieves were not be punished but orders were out for those who uttered the name of Ram were put to death. Blood was collected as tax from the saints and hermits. Their crime was only to worship Bhagwan. Groups of demons used to move around stealthily at night and if any one were found to be worshipping the God would be mercifully killed. During his days in forest when Ram walked beyond the Chitrakoot hills, he found a large heap of human skeletons.

**Asthi Samooh Dekhi Raghuraya,
Poonchha Muninh Lagi Ati Daya – 3/8/6**

Seeing the large heap of the human skeletons Ram asked the hermits, “Whose skeletons are these?”

The hermits replied, “You possess the knowledge of the past, present and future. Why do you ask us? However, since you have asked, I must reply you – **‘Nishichar Nikar Sakal Muni Khaye’**’. The demons have killed and ate up the hermits and these skeletons belong to those ill-fated hermits.

These days you can certainly take name of the God. There is no tax collected for worshipping, neither you are punished to leave your nation for studying the Vedas and *Puran*. When, the whole world was ruled by Ravan, what was the meaning of shunning away from the nation? Liberation from living in this world! Nobody kills you for speaking about the Vedas or *Puran*. Which era prevailed then? That was *Treta Yug*! And Goswami Ji said that, such mean and crafty people did not ever existed in the *Krit Yug* and *Treta Yug*!

There is another verse pertaining to *Kaliyug* in reference to *Treta Yug*–

Soubhagini Vibhushan Heena

Vidhvansh Ke Shringar Navina. - 7/98/5

In the *Treta Yug*, there was a widow called Shoorpankha. When her husband, Vidyut Jiwha was killed by Ravan in a battle, she scolded her brother, “Are you my brother or an enemy? You have made me a widow!”

Ravan tried to console her saying, “Dear sister, I have certainly made a mistake. But whether any of our women ever live like a widow? We keep thousands of women as consorts. You too can keep thousands of men. Why don’t you go with brother Khardushan and enjoy your life in the gardens and forests.”

With such an intention Shoorpanakha went to Panchavati –

‘Panchavati so Gai Ek Bara,

Dekhi Vikal Bhai Jugal Kumara’

When she approached Ram, she smiled seductively and said, **‘Man Mana Kachhu Tumhahi Nihari’**. It’s not that you are very handsome,

but well, you will do and that is why I am still virgin". Whereas not a single misdeed she had ever missed. Can we find a degraded woman like Shoorpanakha these days? Despite that, Goswami Ji says that she debased human beings did not exist in the *Treta Yug*.

Besides, what was the necessity for Ram to fight the battle if there were not any debased men in the *Treta* era? His life sketch itself proves that debased, wicked and crafty people did exist in the *Treta* era, and not only that the entire world was under the spell of their terror. The truth is more than today the most wicked and cruel people existed in that era. Still what do Goswami Ji wants to convey?

Yug Dharma: The word *Yug* means 'two' Male-female, good-evil, boon-sin, happiness – unhappiness - are all in pairs, but no, these are the two sides of the nature. Entire living world established within the nature if in hibernation – '*Ya Nisha Sarvabhootanam Tasyam Jagatim Sanyami*' – only a person who has senses under his restraint is considered awake. The day he gets awakened, since then he gets face to face with the Supreme Divine. On one side stands the restrained man and on the other side is the Supreme Divine – and this is recognised as *Yug*. Since that day onwards the Supreme Divines takes up the reins of his soul and guides him from within. Since that day the beginning of *Yug Dharma* is initiated.

The society at large that recognises the *Yug* is a time-frame, a country of time, and not a religion, Dharma. The time is eternal and beyond limits. The universe has no beginning and continues to exist unhindered. When a living being evolved? How did the life come into existence? Even Gautam Buddha too found it futile to ponder over such questions. According to Yogeshwar Shri Krishna – '*Prakritim Purusham Chaiva Viddhaynadi Ubhavapi*' (the Geeta 13/19) – The nature and the being have no beginning. There is no question about when it began, but according to Shri Krishna, the life within the world has been in continual existence in this manner. However, since this fact was not thoroughly understood, the subject of creation of the universe has been unsuccessfully and unnecessarily attempted by *Puran* and ancient scriptures (*Smriti Granth*).

The western philosophers are trying to fix the time frame of the universe on the basis of development of the civilisation but even civilisation cannot be accepted as a measuring rod for this purpose. At one point of time the people lived on tree and then gradually became civilised. Using the strength of their intellect the man began to fly in the air and sail across the sea. At times, when a man reached the pinnacle of great success he was engulfed by the curse of the great wars. Wealth, people and accumulated knowledge perished. A lamp was glowing here and was glowing on the North Pole. A man became anxious to meet another man on the planet. The history repeats itself and once again the people became anxious to live the life naturally. With achievement of gradual growth the primeval people have been called uncultured. In this manner, this time continually watches the rise and fall of the universe; but when you realise the essence of *Yug Dharma* since then the limitless time turns into the limited time. Since that day this time goes beyond the boundaries of time and time begins to shrink and deplete. The limit of time is fixed and a mortal man goes beyond the boundaries of death and then such an immortal person enters the realm of the Supreme Divine, clarifying the questions such as – what is *Yug Dharma*? Where does it exist? How should it be followed? – Saint Tulsidas Ji says,

**‘Nit Yug Dharma Hohin. Sab Kere,
Hriday Ram Maya Ke Prere.’ - 7/103/1**

The religion of all the eras dwell within the hearts of everybody. How? Devotion for Ram (*Ram Maya*) is evolved through divine inspiration. *Ram-Maya*, *Atma-Maya*, *Yoga-Maya* etc. are substitutes of each other and it is another name is *Vidya* (learning). The beginning of *Yug Dharma* is initiated with inspiration for the devotion towards Ram. Until *Ram-Maya* is not awakened the *Yug Dharma* has not begun. What is this *Ram-Maya* or *Vidya*? Let us examine what is *Ram-Maya*.

During their stay in the forest when Bhagwan was taking rest in a hut at *Pachavati*, Laxman innocently enquired, what is (*Maya*) delusion? What is God? What is knowledge and asceticism? And what kind of that devotion is that pleases you? (This way he put up 5 to 7 questions before Bahgwan Ram? Bhagwan Ram replied,

**“Thorehi Mahan Sab Kahaun Bujhai,
Sunahu Tat Mati Man Chit Lai” – 3/14/1.**

I am going to tell you in brief, hence listen carefully with your mind and intellect.

**Main Aru Mor Tor Tain Maya,
Jehin Bas Kinhen Jeev Nikaya.**

‘I am’, ‘it is mine’, ‘you are’, ‘it is yours’, are all expressions of delusion that has imprisoned every mobile and static living being. *‘Tehin Kar Bhed Sunahu Tum sou, Vidya Apar Avidya Dou?’* Such delusion (*Maya*) is of two types – one is *Vidya* (knowledge) and the other is *Avidya* (ignorance). *‘Ek Dushta Atishay Dukhrupa, Jaa Bas Jeev Para Bhav Kripa’*. The *Avidya* (ignorance) is much more wicked, and due to it a living being falls in the dark depths of grief haplessly. *‘Ek Rachai Jag Gun Bas Jake, Prabhu Prerit Nahin Nij Bal Jaake’*. The other is *Vidya* (knowledge), which creates this universe or civilisation and enriches it and *‘Gun Bas Jaake’* – which embodies virtues and restrains the temperamental qualities – *Sat*, *Rajas* and *Tamas* – but this *Vidya* is inspired by the Supreme Divine! Until the God does not come forward as an inspirational force such *Vidya* does not prove fruitful. It does not have its own power. It can restrain the three temperamental qualities and help one go beyond that, but that is only possible when the Supreme Divine is awakened within as an inspirational force and you begin to walk in accordance with his direction. The day such education is imbibed within us, since that day onwards an era of religion (*Yug Dharma*) gets initiated. The master and servant come face to face and this in effect means *Yug*.

There is nothing like that *Satyug* prevailed once and this is an era called *Kali Yug*. Goswami Ji says, *‘Nit Yug Dharma Hohin’* – *Yug Dharma* always occurs. A *Satyug* and *Kaliyug* could prevail at a time. So, how could one learn which era is continuing? About this he says, *“Tamas Bahut Rejogun thora, Kabi Prabhav Virodh Chahun Ora”* – 7/103/5. – When *Tamas* quality of temperament prevails an atmosphere of discord and enmity prevails, and that is the effect of *Kaliyug*. How could one concentrate on meditation under such circumstances? On this he says,

'Kaliyug Kewal Harigun Gaha, Gavati Nar Pavahin Bhav Thata'. Sing prayers in the praise of the God and serve. You shall be able to realise the essence of the devotion.

When the spiritual meditation achieved subtlety the soul reaches a stage when the fundamental quality of nature nurtured by egoism, greed, covetousness (*Rajas*) is in abundance, the fundamental quality of nature nurtured by virtuous (*Sattvaguna*), culture is endowed by the soul to some extent and the fundamental quality nurtured by illusion, ignorance (*Tamas*) also exists to a certain extent, a mixed feeling of joy and fear exists within the mind it experiences a sense of indecisiveness, that is known as an era of *Dwapar*. At such times – '*Dwapar Kari Raghupati Pad Puja, Nar Bhav Tarahin Upay Na Dooja*' – the soul worships the lotus feet of the God. (The soul may not be able to concentrate meditation because the mind is in the state of doldrums. At this stage it has an ability to merely strive in spiritual studies). Following this path a soul can surpass the ocean of this life.

After achieving a little more maturity a spiritual stage is reached when – '*Sattva Bahut Raja Kachhu Rati Karma, Sab vidhi Sukh Treta Kar Dharma*' – a spiritual seeker attains a status when the fundamental quality of virtue, culture etc. (*Sattvaguna*), a trace of *Rajas* is still present and the *Tamas* is totally eradicated, all kinds of happiness and prosperity is present – This is the uniqueness of *Treta* era. At what level do the spiritual meditation reached? – '*Treta Vividh Yagya Nar Karahin, Harihinh Samapin Karam Bhav Tarahin*' – Various forms of sacrificial acts (*Yagya*)- restraint of mind, restraint over senses, constant meditation and '*Yagyanam Jap Yagyosmi*' – one of the best *Yagya*, i.e. *Jap Yagya* (this *Yagya* depends on the pulsating breathing), hence, harnessing the inhaling and exhaling and in the similar manner performance of all kinds of *Yagya* for the attainment of the essence of Supreme Divinity described by the Geeta – all these capabilities and ability to perform are awakened within the soul.

After carrying our spiritual study for a very long time when the meditation develops further subtlety is achieved. – '*Shuddh Sattva Samata Vigyana,*

Krit Prabhav Prasann Man Jana' – Earlier it was mentioned that *Ram-Maya* (influence of devotion for Ram) recomposes the qualities of learning. The same learning – such a spiritual seeker is not guided by his intellect, but trends on the spiritual path with a sense of equanimity in accordance with the guidance that is received from the spatial voice (the space within the soul). He is free of contradictions, and his soul dwells in equanimity – now under the influence of *Satyug* he remains – '*Krit Prabhav Prasanna Man Jana'* – always happier. What does a person do who has attained such a spiritual status? What is the measure of his worship and meditation? – '*Krit Yug Sab Yogu Vigyani, Kari Hari Dhyān Tarahin Bhav Prānī'* – Every one is a Yogi at this level of spirituality and such spirituality knowledgeable person tread on the spiritual path under the divine guidance. Their concentration effortlessly gets focussed on the Supreme Spiritual being and ultimately they sail across of life successfully. Today you are not able to concentrate, but having attained qualification of that era (*Yug*) mind can easily concentrate on meditation and enable you to sail across the (*Bhavsagar*) ocean of life.

From the above narration it would seem that there are four oceans of life, but that is not so. There is only one *Bhavsagar*. '*Bhav*' means to procreate. Birth and re-birth, the cycle of birth and death is called *Bhavsagar*. The spiritual meditation technique has been divided into four classifications to enable one to sail across the *Bhavsagar*, which are known as *Kaliyug*, *Dwapar*, *Treta* and *Satyug*. In the beginning abundance of *Tamas* quality is evident, and at that time one gets inclined towards the spiritual through the prayers praising the God and chanting of the name of the Supreme Divine. After constantly pursuing service of the saintly persons and worshipping the same spiritual seeker gets converted into the *Dwapar* classification. In fact, a spiritual seeker cannot transcend directly from *Kaliyug* and cross over the *Bhavsagar*, but will have to enter the *Dwapar* Stage. The mind or the intellect will become mature enough to worship the lotus feet of the Supreme Divine. With further attainment of spiritual subtlety a seeker can raise himself up to the *Treta* state of spirituality. During this state breath and capability to devote our sacrificial

acts to the Supreme Divine is naturally developed. And when meditation has become even more subtler, the spiritual seeker shall have the developed capability to concentrate in meditation (*Dhyan*) and achieve union (*Samadhi*) with the Supreme Soul. Whenever the need be, the mind of the spiritual seeker of this stage can engross himself in meditation. Every problem would be resolved through the divine direction and not through the intellect. This way such a seeker can sail across the *Bhavsagar*.

This way *Yug Dharma* is nothing but four stages of spiritual pursuit of a spiritual seeker, and not something like four religions or four *Bhavsagar* i.e. oceans of life. This classification has been described as *Varna* (caste) in the Geeta. In the '*Yoga Darshan*', the sage Patanjali has described the four stages as – most superior, superior, moderate and inferior category of the spiritual seekers. In the *Aranyakand* Goswami Tulsidas Ji has explained these four classifications through the medium of the mothers.

The significance of *Yug Dharma* is relevant until we are separated from the Supreme Soul. When the spiritual pursuit (*Sadhana*) reaches its pinnacle the *Yug Dharma* and its central role or significance gets subsided, and the three natural qualities – *Tamas*, *Rajas* and *Sattvaguna* too are dissolved through (*Ram-Maya*) devotion for Ram. This rising of the spirituality of a soul above the premise of the three fundamental qualities, which has been described by the Geeta, is called unification with Ram or union with the Supreme Soul. This way, the role of the *Yug Dharma* comes to an end. – '*Kaldharma Vyapai Nahin Tahain, Raghupati Charan Priti Ati Jahin*' – when a devout develops ardent devotion and when he dedicates himself at the lotus feet of Ram (*Raghupati*), the three phases of time do not hold any significance for him.

In short, the *Yug* is union of two. As Manas describes, with awakening of the divine knowledge the Supreme Soul becomes the guide and the seeker treads the path. The Supreme Soul and the seeker are face-to-face, and that is the union of two! Since that day the beginning of the *Yug Dharma* ensues, and the reverse count of the time, which is considered eternal, begins and the bonds of time around the soul begin

to get cut one by one. With the quelling of this virtuous quality the realm of the era (*Yug*) comes to an end. When the nature has been quelled, only the seeker's existence remains free of all the afflictions, and with such experience – ‘*So Janai Jehi Dehu Janai, Janat Tumhahi Hoi Jai*’ – after knowing the Supreme Divine a seeker gets unified with him. A seeker can realise the essence of the Supreme Divinity through the awakening of the devotion. At that time the ‘era’ of the time totally loses its significance. When there is none other how could there be two entities and no ‘*Yug*’? In the Geeta, Bhagwan Shri Krishna laid emphasis on this ‘*Yug*’ and said, ‘*Sambhavami Yuge Yuge*’ – I reincarnate in every era or ‘*Yug*’. As a matter of fact, the era begins only when the Supreme Divine guides a soul. It is true that in the upper strata of spirituality a seeker could find it easy to get closer to the realm of the Supreme Divine, whereas, at the lower strata (*Yug*) of spirituality one could be at a loss to help to realise the essence of the Supreme soul. Then how does the God incarnate? Krishna has explained this in the following verse –

Ajoapi Sannavyayatma Bhootanam

Ishwaroapi San,

Prakritim Swamdhishtay

Sanubhavamyatma Mamayaga. - The Geeta – 4/6

In the above verse Shri Krishna says, “Although, I being a Supreme Soul, I dwell within the breath of every being and am eternal. Despite my essence being beyond comprehension, I reincarnate by dedicating myself to the nature encompassing the three fundamental qualities. Whatever has been written in Manas, the same has been indicated by the Geeta. On one hand Manas says, the spiritual education takes hold of the qualities, whereas on the other hand the Spiritual realm within the soul does that. As a matter of fact, the spiritual realm within the soul (*Atma Maya*) enables the soul to establish oneness with the Supreme Divine. In other words it is that divine power (*Yoga Maya*) that enables the soul to establish unification with the Supreme Divine, which enables the seeker to attain the ultimate achievement of eternal freedom from the sacrificial acts (*Karma*). Its third name is *Vidya* (Knowledge).

Such a *Vidya* is only possible when the Supreme Divine is established as the charioteer within the heart of a devotee. That is why his significance weighs greater here, since the seeker (devotee is merely a pretext or a cause here. It's the God's gift if anybody can sail across the ocean of life with spiritual success. That's why the God is needed. The god is recognised only through such inspirations. Yogeshwar says, "I incarnate- '*Smbhavami Yuge Yuge ...!*'. The day a seeker is awakened, there shall be an abundance of *Tamas* quality, because he has just woken up. *Rajas* quality shall be evident to some extent and *Sattvaguna* shall be in hibernation. Under such circumstances a seeker is in the spiritual state of being in *Kaliyug*, but his spirituality (*Atma Maya*) is awakened and as such, he lets himself devoted with prayers, service and devotion to the Supreme Divine. Such devotion is also the gift of the inspiring God and he stands face-to-face with his devotee.

Therefore Brethren! Just forget that this is *Kaliyug* or very *Satyug* shall dawn, as many of the religious leaders (seers) are proclaiming. The era doesn't hold any significance while discussing issues of the universe. In the world- rather only in India and that too among the Hindu scriptures this matter is discussed. Only in India a false belief prevails that the matter related with the eras is associated with the religion. When all the four eras (*Yug*) are made for the universe, they must prevail everywhere, but that is not so. The reference found about them in the religious scriptures of India are basically the fundamentals of the path of ultimate emancipation. Since, the fundamentals of the path of ultimate emancipation (*Kalyanpath*) could not be understood, the social philosophers began to look at them from an external viewpoint, but while doing so they stepped away from the reality. They propagated a fallacy that *Kaliyug* has 4,32,000 years. And Gentlemen! *Dwapar* had double of these years! The *Treta* has three times more years than that of *Kaliyug*! And *Satyug* had four times more years! This matter had no head or tail which they never put to use in their lifetime but used it to enhance the image of the communal deities and thorough creation of awe inspiring tales misguided and terrified innocent public. A legend of Manas casts a strong sarcasm on such mentality.

As per the legend, narrating awesome account of the creation and devastation of the universe a crafty hermit breached the faith of the kind Pratapbhanu. As a matter of fact there is no such counting of the life of the universe, neither there is any provision for such a counting, nor any of its use and even the ancient scriptures support any such theory.

Manu Smriti as well as *Parashar Smriti* both belong to more or less the time and there is no difference between them. Both were written before and after the time of Gautam Buddha's lifetime. But *Parashar Smriti* says that *Manu Smriti* was meant for the people belonging to *Satyug*. *Parashar Smriti* is a standard religious document for the people of *Kaliyug*. The creators of these scriptures even do not have the knowledge where do these eras (*Yug*) exist. In fact, the up and down of these eras (the effect of the qualities pertaining to the (*Yug*) is within the depths of the mind and everyone's mind undergoes such phenomena. Everybody is subject to it. All the eras belong to you and you will have to strive on the spiritual path to achieve their results.

Budh Yug Dharma Jani Man Mahin,

Taji Adharma Rati Dharma Karahin. - Manas – 7/103/6

A wise person realises the significance of the qualitative aspects of the *Yug Dharma* within the depths of the mind and not elsewhere in the body nor externally in the society or civilisation or in the sun or the Moon, nor in the rivers, mountainous terrain. The awakening if it is only possible within the mind. That is why wise persons give up the ways of non-religionism (*Adharma*) and engage themselves with devotion in following religion (*Dharma*). Here they catch the divine vibrations and inspiration from the Supreme Divine. This way, awakening the aspects of the *Yug* and gradually surpassing each era attain the ultimate place in the divine realm. Now, talking about the social use of the aspects of the eras, then the society is made up of the people. If you really want the good of the society then everyone will have to come together and strive to realise the ultimate truth. In the society when majority of the virtuous people prevail, virtuosity shall spread in the atmosphere and that will herald the *Satyug*. You would be recognised in the society as a creator

of the ultimate benevolence of the mankind. Good of the people at large would be achieved and you shall have the honour of causing such a noble change.

Realisation of the qualitative aspects of all the four eras (*Yug Dharma*) could, according to the traditional dictates if only possible through the experience and enlightened saint who can inspire our soul. Therefore, you must continually look out for and aspire for taking refuge of some enlightened and experienced saint.

|| OM ||

Non-Violence

Non- Violence is a part Of the Yoga Sadhana.

The Speech delivered by **Swami Shri Adgadanand Ji**
on the occasion of Maha Kumbh in a Public Meeting
at Chandidwip, Haridwar.

Non-Violence

Brethren,

In almost every country of the world, during every timeframes the preachers of non-violence have existed, but more than in any country India had maximum and ardent supporters of non-violence. Similar to the achievement of emancipation of the soul, the philosophy of non-violence is one of the greatest gifts of India to the world. Moses, Jesus, Mohammad Sahib, Zarathustra, Confucius, Lao Tse and other ancient Greeks have advised to react evil acts with good deeds. Every body has given a message of love, peace, piety, compassion and service but root of all these could be found in the contemplation of the Indian sage, which remained uninterrupted since the time of the Vedas, Upanishads, Mahavir, Buddha and Guru Nanak to this date.

It is a matter of great paradox that India, which has remained a land of search of such eternal questions, has been highlighted as a lighthouse and called a World Spiritual Teacher (Vishwa Guru); the people of the very same country, India, are becoming devoid of the virtues and non-violence is included as one of the reason for their downfall and degradation. It is certainly a matter of grave concern that non-violence has become a matter of delusion in this country of its origin. Today the conditions are such that the people are afraid of killing a scorpion or a wasp or even a snake, although innumerable cases of snakebites are taking place. Many a people are afraid of killing bed-bugs lest they commit a sinful act. Such feelings have made the people of this country coward. When an enemy country attacks us and until fifteen to twenty five soldiers are not dead, we are not awakened about the need for security. And by that we get to realise a lot of damage has already been caused. What causes anguish that although many eat non-vegetarian foods and many usurp the rights of their neighbours, but when a question of security is raised they hide themselves in their homes. This is not non-violence, but sheer cowardice.

There could be two issues for not killing any living being. There is one belief that, although the life is painful but death is perhaps, much more painful. As such, one who endures gravest pains does not want to die, hence, as far as possible, avoid death even at the cost of suffering loss. It is a matter of great surprise that an Indian is fearful of the death, whereas, in the entire world, the Indians should least worry about the death as they had expounded that the soul is eternal. And what is death? It is merely like change of mortal bodies as change of clothes.

The excessive use of the principles of non-violence in the scriptures of rituals, which directs an iron rod or donate gold cat for killing a cat. Donate a white ox and ten cows to Brahmin for killing a mangoos, frog, crow, dog or a Shoodra. For killing a Vaishya or Kshatriya donation imposed was of twenty cows but for killing a Brahmin it was donation of thirty cows. So much for killing a goat or an elephant! Donations varied according to the living being killed. For killing living beings without bones –such as – ants or insects, a penalty of donations who prescribed for ten cows and a bullock. Legends of sins related with killing were so much propagated that even filling water from a well was considered sinful and donations were forced to be paid. Let aside the matters of stone-mortar or grinders, even sweeping was considered a sin and hence a charity. Burning a stove was considered a sin and hence, attracted penalty of charity. A farmer is considered to be committing sin by tiling the farm that is equivalent to the acts of a hangman, a fisherman, a bird catcher or a butcher. In order to get relieved of such sin, if a farmer does not give a share of the yield to a Brahmin, he is accused to committing one more sin of Brahmahatya (killing a Brahmin).

In this manner declaration of violence in every act and so much of death-tax on the possibility of violence that a man became confounded and afflicted. He saw that merely lifting a finger towards some living thing attracted penalty for killing or attempting to kill. If he could not pay that, he had to suffer the dangerous possibility of social boycott, and above that curse of hell after the death; hence, the conscience of people

was so much subdued that they were afraid of killing an ant. The terror of penalty for death grew so much that a mere thought of killing something terrified the people.

As a result of such a mentality, millions of Hindus taken as prisoners were killed by a handful of soldiers of the Taimur. In Delhi in our own home massacre continued for over fifteen days. In those days canons and guns were not invented and the soldiers fought with swords. Even if the unarmed people could have reacted unarmed, the history could have been different. The ancient ritualistic scriptures (Smriti) are responsible for such inferior complex of the people, where it is written that, only a Kshatriya (a person of warrior caste) can lift a weapon. Use of weapons by the people of other communities was considered a sin. Out of a hundred only seven were Kshatriya and those too comprised of children and women. Hence, only three fighters remained. If those three could be controlled rest of the people could be herded like sheep and goats.

The Smriti prescribed charity for the sins related with the violence. Whereas, in accordance with Ram Charit Manas – ‘Sanmukh Hoi Jeev Mohin Jabahin, Janma Koti Agha Nasahin Tabahin’ – meaning, removal of sin could be possible by going before the God, but the Smriti made provisions that, any kind of grave sin could be eradicated by making prescribed charities to a Brahmin. Charity was the source of income of the intelligentsia in those days. Hence, non-violence became their cover for asking more and more charities on more and more occasions and events. It was not the mistake of the ancient mandarins, but the times were such.

Such parasites, on one hand laid great emphasis on non-violence and made enough expansion of prescribed charities while on the other hand, justified killing for the purpose of their non-vegetarian food supply. Were they truly concerned with violence? They were merely interested to make their living, whether they get it through violence or non-violence. If any animal was sacrificed by chanting mantra that was considered as oblation and even non-violence! If an animal was killed without chanting

religious mantra it was considered devilish food and hence it was violence! What difference does a mantra make? The basic purpose here was to get a share for the person chanting a mantra. And what the mantra was? 'Swargam Gachhet' – Go to the heaven – Does it mean, that what was killed would have gone to the heaven? Even the Pope did the same thing. Whether all the shortcomings of a sacrificial act (Yagya) were fulfilled merely by utterance of the word 'Achhidramastu'? In zealously supporting the violence they incorporated violence in the Vedic style of performing Yagya. They proclaimed that the violence described by the Vedas is not an act of violence; hence, does that mean violence is incorporated in the Vedas? Don't listen to my verdict on this, listen to the creator of the Mahabharat –

**Suram Matsyan Madhum Mansmasvam Krisroundanam,
Dhoortai Pravartitam Hyottraited Vedeshu Kalpitam.**

- Shantiparva, (165/a)

The sage Vyas had to say that inevitability of consumption of mutton and liquor was promoted by the much latter people. The Vedas have no mention of that whatsoever. Either by not understanding the purpose of these Richa of the Vedas or for the purpose of combining non-vegetarianism with vegetarianism a long list of such birds and animals, is found among the scriptures, which could be religiously sacrificed during the performance of Yagya. Even proffering flesh to the departed souls during the month of Shraddha was considered auspicious.

The pure follower of Sanatan Dharma, saint Buddha criticised those evil practices. Looking at possibilities of depletion in their source of income and the rising influence of Tathagat those intellectuals declared him as one of the ten incarnations of the God. This way they joined the believers of Buddha and strengthened their group, and evil practices were introduced in the Buddhist sect. They began to say that although Buddha was the God incarnate but he was such an incarnate that for which devils were to be punished! It is said that due to propaganda by Buddha for non-violence the weaponries in India were closed down, the Maurya Empire was destroyed and due to the asceticism propagated by Buddhist school

Indians became inactive. How paradoxical it is that though the teachings of a great sage India became non-violent and China became violent! India became inactive and Japan is scaling every milestone of rapid activity!

Non-violence is the complex question of modern society (India). Some declare that non-violence is avoiding killing the living being. Some call humility as non-violence, whereas the others recognise compassion as non-violence, while on the other hand some consider non-violence as not wasting the time. Besides, others have brought hoarding of many things into the ambience of non-violence. One class of the people are tying a cloth on the mouth to avoid killing invisible germs in the air while breathing. This way, issues of killing or not killing were found in abundance in the root of the basis of non-violence and such feelings are expanding gradually. What an aggravation of the normal philosophy!

Now a question arises; how far non-violence is desirable? Why should animals be not killed? Even controversy prevails on these questions. Some say, the God exists in every living being. That poses a great problem. In which place the god does not prevail? What shall we eat than? Whether consumption of curd and honey is not an act of violence? We eat up billions of bacteria in a cup of curd. If the God dwells in every living being how can we differentiate violence as small or big? At least such differences shouldn't have existed within the human beings. It was considered that killing a person of Shoodra community was equal to killing a dog and killing a Brahmin was equivalent to killing three Shoodras. There is no respite for killing intentionally. If thought could cause pain to someone, would you not stop your son from going astray? Wouldn't you try to contend thieves, plunderers, rapists and terrorists? Would you plead with them with folded hands to stop them? Causing pain for the removal of pain, occurrence of death during medical treatments could ever be considered as violence?

Another theory is advanced in favour of non-violence is that you don't have any right to destroy anything that you cannot procreate. If you

cannot give life to somebody, how can you take somebody's life? You can enhance yield of grains and vegetables, change their genre, hence, violence in their use is pardonable; but if this theory is correct here, then you should apply the same theory to fishery and poultry, besides they enhance the number of other animals and birds too. From where do a farmer, who uses pesticides to kill visible and invisible insects and pests, get a right to kill? Such violence does not cause any anguish to them but for protection of the crops, chasing of monkeys and cows from the farms, they begin discussion on the matter of violence and non-violence. In eradication of germs and mosquitoes responsible for small pox and malaria, they do not see any violence! As a mode of non-violence, one section of the society ties a cloth on the mouth to avoid killing invisible germs, but on the other hand they don't hesitate to consume antibiotics to kill such invisible germs. Nobody wants to think how the tannery industry could be developed. Many use the leather articles but at the same they are worried about non-violence. In your opinion what is non-violence?

In that case, only one logic remains in support of non-violence-protection of those things, which are useful for the mankind is non-violence or whatever is of no use could be ignored. In such a case, need or utility has become the basis and not the non-violence. If utility is to be considered as a basis then what should we do with the beggars, blinds and deaf handicapped or the people suffering of terrible contagious diseases, who have become a serious problem for the human society? Should we consider aged parents as useless? It is said, of the feelings of the doctor are noble an act of violence committed by him, he still remains a non-violent. In such a case, the focus of the debate has moved away from violence or non-violence to the significance of feelings. In that case, whether the people or animals suffering in severe anguish, due to incurable disease are put to easy death or not? Whether, family planning or foeticide, were suitable or against the norms of non-violence or not? Whether punishment by hanging to death is justified or not? Such questions become all the more controversial. Hence, we need to really

reconsider if an error is committed in understanding non-violence or not. What is non-violence? If this is non-violence then the farmers would be deprived of it. The households would find it difficult to put it into action. Let us not talk about the foreigners, but those Hindus who eat mutton and fish too will have to come out of the religion of non-violence. In that case, your – this religion cannot become a world religion. Whether this prevailing notion about non-violence is non-violence?

The reality is none of these questions are related with non-violence. Basically here, non-violence should not be blamed, but those who distort the meaning of it, are blame worthy. Let us see, how our ancient sages, who gifted us non-violence made use of it.

The first ever reference to the word non-violence could be found in Chhandogya Upanishad. In the fourteenth section of the chapter third of this Upanishad it is stated that this whole world is certainly a Brahma. In order to understand it, in the fifteenth section of this Upanishad, performance of Pranapan Yagya and in the sixteenth section worship of an enlightened sage who could be an image of holy fire is advised. Whereas, it has been said that those who perform penance, give charities, worship, exercise non-violence and observe truth are the charitable gifts for the Yagya.

The charitable gift as per the tradition is only given after the successful completion of the Yagya. The non-violence is the charitable gift of this Yagya (sacrificial act) of the soul (Atma Yagya). This means, charity, non-violence, truth etc are under the purview of that person who has accomplished the Atma Yagya, one who has realised the essence of the soul. Only such a person can say 'Ishavasyamidam Sarvam' who has perceived the ultimate truth. He only can proclaim 'Tattvamasi' or 'Vasudhaira Kutumbakam' meaning, the whole world is a family. One who has perceived the ultimate unity of the entire world - one who has personally seen the spiritual unity, non-violence belongs to that person. When that element is omni-present and there is none another, who to oppose? Whose killing? The same thing has been repeated by the creator of Manas, –

**Uma Je Ram charan Rat Vigat Kaam Mad Krodh,
Jin Prabhumay dikhahi Jagat, Kehi sam Karahi Virodh.**

That is purely non-violent. But when does such a condition is achieved? Only, when a person has achieved freedom from lust, anger, arrogance etc. evils and one who feels that the entire world is an image of the Supreme Divine. The non-violence is for such a person. Non-violence is not a performance but a result or a charitable gift. Hence, one who has realised the essence of the soul after conquering over the evils like lust, anger etc is in true sense, a non-violent. The butcher, Sadan was, despite being a non-vegetarian, a non-violent and even Dharma-Vyadh of Mahabharat comes under this category. One who is a slave of wickedness like lust and anger, one who is busy in amassing the wealth of the world and with that as an act of non-violence feeds flour to the ants daily, who does not kill even a bed-bug, eats only fruits as a matter of non-violence is nothing but mere hypocrisy, a show and blank ritual, but that does not at all reflect realisation of the essence of the soul.

The similar matter has been explained by Bhishma to Yudhishthir in the Anushasan Parva of Mahabharat in a different manner – ‘Ahimsa Paramo Dharma’ – the ultimate religion is the Supreme Divine and non-violence comes under the spell of divinity.

This has been retold by Goswami Tulsidas Ji - ‘Param Dharam Shruti Vedit Ahimsa’ – the Vedas are called Shruti. The first hand knowledge about the Supreme Divine is the Veda. The virtue of the saints who perceive the God everywhere is non-violence and their affection too is for non-violence. Such enlightened sages have said in the Yajurveda that, ‘Pashun Pahi. Gam Ma Hinsi. Ajam Ma Hinsi. Avirma Hinsi. Enam Ma Hinsi Dwipadam. Mam Hinsi Rekshafam Pashum. Ma Hinsi Sarva Bhootani’ - This means, ‘Protect the animals, do not kill the cow. Do not kill the goat. Do not kill the sheep. Do not kill those animals walking on two legs. Do not kill the animals, which have one hoof. Do not kill any animal’. Therefore, non-violence is their feeling who have found the essence of their own soul in all the other living beings. The feelings of oneness and the non-violence borne of that feeling, is due to the perception of the essence of the soul and not due to the physical needs. Donning of body

(by a soul) is, in fact, violence. The pure non-violence is, when the soul achieves ultimate emancipation and there remains no need to don a body again.

The religion prescribed by the Vedas calls for sacrificial action (Yagya). Yagya in Sanskrit is known as Adhwar. Dhwar literally means violence and Adhwar means non-violence. Putting into action this Yagya is practicing non-violence. Which kind of Yagya they practiced, which was considered as following non-violence? This has been indicated in Anushasan Parva in Mahabharat –

**Shrooyate Hi Pura Kalpe Nrinam Brihimayah Pashuhu,
Yenayajayant Yajvanah Punyalok Parayanah – 115/56**

This means previously the virtuous and spiritually devoted performances of Yagya used to perform Yagya with Brihimay animal. What is Brihi? Another meaning of Brihi is grain. Then whether they performed Yagya using sesame seeds or grains by making a pyre? No. The saints of Atharva Veda explained – ‘Pranapanou Brihiyavou Angvan Pran Uchyate’ – which means Brihi and Yav subsequently meant, Pran and Apan (the breath and the air dwelling which dwells within the body). Angvan also means Prana. Hence, these were dependent on Prana and Apan or the process of exhaling and inhaling of breath and Shri Krishna explains in the Geeta that the realisation of the Brahma is the result of the performance of this Yagya. What is there to be surprised about non-violence looking at his own soul? One who performs the Yagya of the exhaling and inhaling of the breathing is, in accordance with the Veda’s explanation, purely non-violent.

Therefore, the non-violence of pinnacle is within ambit of a spiritual philosopher who perceived essence of his soul in every element and entity of the world. Its partial use is also entity of the world. Its partial use is also meant for those who are the performers of the Yagya of Prana and Apan, those who are treading the spiritual path and are dedicated on this path. One who has not thought anything about such a path, what significance does non-violence hold for such a person? The matter of non-violence is being handled these days an operation box is

placed in the hands of a person who has not even taken admission in a medical college. What is the use of a wedding platform or peacock head-crest for a eunuch?

Even the creators of philosophy hold this viewpoint. Different names and various applications are added by the people in the name of Yoga but Shri Krishna has to say through the verse 23 of 6th Chapter of the Geeta that, unifying with eternal happiness, which is above the considerations of worldly unions or separations is known as the Yoga. Marshi Patanjali recognised such a Yoga as – ‘Yogashchitvritti Nirodhah’ – Achieving control of the activities of the senses or mind is Yoga. How do controlling of mind be beneficial? He replies this question saying, ‘At that time the perceived establishes oneness with the Supreme Soul who is an eternal image of his own self. The milestones that one has to cross on such a spiritual path to attain that Supreme Divine are referred as eight parts of Yoga Sadhana.’ They are – Yam, Niyam, Asan, Pranayam, Pratyahar, Dharana, Dhyana and Samadhi. These are also known as Ashtang Yoga. Out of these Yam has further five parts known as – Ahimsa, Satya, Asetya, Brahmacharya and Aparigraha. In this way, Ahimsa (non-violence) is sub-section of one of the eight parts of the Ashtang Yoga. Therefore, what is the use of non-violence for a person who has not stepped on the path of Yoga?

Bhagwan Shri Krishna says in the Geeta, “Arjun, illusionary things never exist and there is no scarcity of real things in the life. The soul is the truth, an ultimate truth, the purest, eternal and ever lasting, which is never going to deplete and the entire bodies of the mortal beings are perishable and are non-existent. Body is perishable.”

In the Chapter 2 of the Geeta Krishna says, “Vasansi Jirnani Yatha Vihay” – the way a man discards old clothes and dons new clothes, the soul, in the similar manner, leaves the old body and dons a new one. A body is a thing. If anyone attacked you and kept your clothes, whether are you protected or not? Never. Whatever is mortal within us, which does not have any existence, is not protected despite our efforts to

protect it and it has to perish one day. Let us assume you are holding a piece of ice in your palm. Very soon it will turn into water and floor down to the earth. Its existence would vanish, so what could you have saved? This, in fact, is an exchange of compassion and sympathy, it is an effort to live in comfort and in social security, it is a social order, protection of invaluable human body and not non-violence. In the chapter third Shri Krishna says, "One who solely cares for one's body is nothing but an idiot, unwise, sinful and lives a futile life."

Then what is non-violence? Shri Krishna clears this question by addressing Arjun, "Without the performance of this selfless Karmayoga nobody has attained that eternal truth and ones shall ever be able to achieve it. But those who have realised the essence of the soul, the one who is within the realm of the spirituality and is completely under its influence; they don't get either any gain nor sustain any loss due to the performance or non-performance of the ordained action (Karma). Despite that those enlightened sages perfectly involve themselves in the performance of Karma to inspire those who follow them." Selfless acts mean contemplation or meditation. While doing this he was advancing the realisation of the essence of spirituality.

Through the performance of Karma, spiritual meditation becomes so much subtle that realisation of spirituality is accomplished. For the accomplished saints, who had already attained unification in the spiritual realm and were satisfied, there was no need to do any Karma or give up any Karma, because either way, neither there was anything to be gained nor any loss to be sustained, because there is nothing beyond the realm of the Supreme Soul, that could be explored. Now, if through performance of Karma what more could they find? If they do not perform Karma, there was no loss, because whatever was to be gained was obtained forever. Still such enlightened beings thoroughly engage themselves in the performance of the Karma.

Comparing himself with such great men Yogeshwar Krishna tells Arjun, "I have no Karma to perform in past, present or in future. There remains nothing worthy of having, that I have not gained. Despite that,

just for the sake of my followers, I engage myself in the performance of the ordained acts on the perfect manner. This means Shri Krishna was a Yogi, a Yogeshwar and he was established in the spiritual realm and himself an image of the Supreme Soul. He says, "I do not act carefully, I might become a mass-annihilator of the people, become a killer and a be a creator of the Varnasankar (a child borne of adultery)."

The purest essence of a living being is the Supreme soul and he could be attained only through spiritual practice. If the enlightened great men do not direct their followers, they may get deviated from the spiritual path and succumb to the natural urge. Such co-mixture is called Varnasankar. If a person gets deviated from the spiritual path- that is his death. And this is violence; besides advancing towards the realisation of the Supreme Being is purely non-violence. As a matter of reality those spirituality enlightened saints are the greatest believers in non-violence, who despite being one with the Supreme Soul, do Karma and inspire their follower to tread on the spiritual path. They eradicate all the delusions and awaken the soul of a person and after awakening it they make him walk on the spiritual path, the spiritual seeker begins to realise the essence of his soul and achieves such a birth, after which there is no re-birth. This, in fact, is the purest Ahimsa. You too can become a non-violent person, should you act in absolute non-violent manner. In this manner the God protects all and if he does not guide us, he too could become a killer. Therefore, according to Shri Krishna enabling others to advance on the spiritual path towards ultimate realisation and moving towards the Supreme Soul is Ahimsa and deviating from this is, Himsa.

In the sixth chapter of the Geeta Yogeshwar says, "Arjun, the soul is a friend and foe, both. A person who has conquered over his mind and sensual desires, for him his soul acts like a virtuous friend, causes goodness and the person who has not conquered over his senses, for such a person, his soul acts like a staunch enemy. Therefore, it is expected that such a person must strive for his spiritual uplift and not cause degradation of his soul. Causing degradation of soul and throwing it amidst innumerable genes to take re-birth is (Himsa) violence and its

uplift to spiritual realisation is (Ahimsa) non-violence. According to Manas – ‘One who cannot fathom the ocean of life (Bhavsagar) having attained the human form is none but an idiot and a procrastinator. He is the murderer of his own soul and a violent person. Avoidance of sailing across the Bhavsagar is suicide, most inferior kind of violence, but crossing over the Bhavsagar is an act of non-violence.

Therefore, the saints of Chhandogya have recognised as charitable gift what have been described by Shri Krishna the act of accomplished sages who make their disciples follow them on the spiritual path – and this is mass non-violence and it is the responsibility of each individual to ensure not to cause degradation of his soul as this is called individual Ahimsa. Moreover, it is expected of the follower of non-violence have compassion and love for his neighbour. This way, his neighbour too will begin to walk on the spiritual path and you would be an initiator.

What if the viewpoint of Shri Krishna about the events of external massacre? What is that? On this matter in the 18th Chapter of the Geeta, he says, “Arjun, there are five media for the performance of either noble or evil work – mind in the doer, the ears are the sense organs, different kinds of activities, mode of acts (although the activities could be innumerable but when a mode of act is achieved those wishes get fulfilled) and the fifth medium is purpose or fate. Fate means the ordained act that has been performed earlier with noble intention and benevolently cultured viewpoint. These are the five media for accomplishing noble or evil tasks. Even after this the doer who perceives the most benevolent God says, he being a person of infatuated mind does not know the truth. In the following verse Shri Krishna says, “Arjun, how could a man, who understand these five media, murder others or get somebody killed? Even after killing large number of people, he neither gets bound by the sins nor Karma.

Hence, according to Shri Krishna the eternal massacre is merely related with social problems or retaliation and a question of law and order. Those who remain united in society are considered stronger and

one who engineers discord becomes, ultimately weak. Although, Bhim was physically very strong but on many occasions the intelligent Yudhishtir saved him. Even Arjun saved him as he had many divine weapons. Abhimanyu who knew the art of strategic warfare could penetrate in the Chakravyuh, but Bhim, who had tremendous faith on his physical prowess, remained on the periphery wielding his mace. Where physical prowess is associated with intellectual prowess and also unity; such person is a slave. Many communities exist in Africa, but discord prevails amidst them and as such even today it is reeling under slavery. Therefore, unity is desirable.

Here, Yogeshwar Shri Krishna wants to explain that this external massacre is neither a sin nor a noble act. But yes, it is a certainly a social responsibility. We must be sympathetic and compassionate towards one another. Those who do not cause any harm to you, why should you kill them for no reason? By remaining separated from the animals we, the mankind have learnt so much to be civilised, we must assist one another. Through mutual assistance upward progress is possible and that way we all can proceed ahead.

But material prosperity cannot grant permanent peace. Anguished by birth-death-old age- diseases-agonies our ancestors set out in search of eternal happiness and when they found a system of its attainment, they did not keep its result to themselves, but were eager to share and spread its awareness. Since a human being has greater capability search for the essence of the Supreme Divine, the great sages placed them on the top of all the species. Nothing other than human beings, may it be stone-water, cows-goats, is greater than the mankind. That was why the saints, whose all the desires had been fulfilled, made great efforts and took much trouble to reach every human being, and covered preaching, their protection and service under the ambit of non-violence; because if the man did not live, who would walk on the path of attaining ultimate emancipation? For realisation of the emancipation of the soul, they laid emphasis on protection of the body, mutual co-operation and compassion. Hence, protection of the body is necessary but not non-violence.

Once, wandering I reached Naimisharanya. There is one pond, called Hatyaharan Kund. (Hatyaharan = absolving one of the crime of killing; Kund = pond). Some 9-10 girls were seated on cot and they were chewing beetle leaves. The people used to take bath in the pond, come out and touch the feet of the girls, offer charitable gift considering themselves absolved of the crime of killing. A few panda were gathering the people and calling them. I stood a little distance away and watched the scenario. Meanwhile a couple of panda carrying sticks came over to me. One of them said, "Come over here. Take bath in the pond and touch the feet of the girls. You will be relieved of the crimes of killing of your life." I said, "But brother! I have not killed anybody". He exclaimed, "Wow! How is that possible! You have been roaming in Naimisharanya on foot. Who knows how many ants you must have crushed under your feet and killed them premature. You have committed a sin of killing them." I said, "Look, those must have been killed due to their destiny. I haven't aimed for them and crushed them under my feet. The God might have moved my legs towards them or made them come in my way; it is because gain or loss, is in his hands. It's his wish. What can we do about it? Whoever's days are numbered will have to leave this life. It cannot take even one more breath. And the cause for which a body has to get destroyed has already been destined, so how could that be called a premature death? And if the death is not destined who could ever kill the other? In that all the great men of this world died premature!"

But those Pandas were relentless. They were solely concerned with charitable gift. One of them said, "all right. Leave bathing aside. But at least, touch the feet of the girls."

I said, "That is what my Guru as forbidden. He has told that the one who looks at a woman, remembers a woman seen earlier, touches a woman or even talks to her, does not remain an ascetic any more. If I, by chance, touch any of them, it would be construed as killing, hence, please excuse me."

Immediately the pandas turned away towards other clients. Hence, it is not a violence to make efforts to protect body or self. Protection of our spirituality is non-violence and leading our soul to degradation is violence.

What to eat and what not to eat? Shri Krishna has to say, "Arjun, diet is of three types. Juicy and greasy foodstuffs that enhance longevity, intelligence, health, happiness and love, liked by virtuous (Sattvik) persons. The diets which are bitter, sour, excessive salty, extremely hot, spicy, dry, burning and causing diseases are favoured by a person possessing Rajas temperament who is hot tempered, egoistic and covetous. The foodstuffs, which have been cooked about three hours ago, tasteless, smelly, partly consumed and impure is preferred by a person possessing Tamas temperament, who is ignorant, hot-tampered and driven by illusions. Arjun, in this world diets are of three types, which are preferred by the people possessing such qualities." He did not forbid eating onion, garlic or carrots.

As far as most favoured foods are concerned, the Bangalis love to eat fish, people of Madras (presently Chennai) love rice, Panjabis like chapattis, Europeans prefer beef, Arabians prefer doomba; whereas vegetables are usually preferred by the Indians. The foreigners too do not lag behind in intellectual advancements. Even from viewpoint of health and long life their rating internationally is excellent. According to the Geeta every such foodstuff is pure that can help enhance longevity, strength and intelligence. Whichever diet has the above qualities should be consumed.

Basically Yogeshwar expects that healthy body is essential for the society and worship. The ancient Yogi used to perform Yoga only for this purpose, Buddha considered proper physical exercise as an essential part of the Yoga and Shri Krishna laid great emphasis on proper healthy diet to enable one to get cured of illness at the earliest and devote to worshipping. He said, "Arjun, neither one who eats heavily nor who eats scantily can attain success in this Yoga. Excessive intake of food could cause laziness, drowsiness and carelessness. If you give up eating food,

your limbs and organs would get weakened and you could lose ability to sit for meditation. Therefore, you should take that diet which could be beneficial in contemplation

Having understood this fact the great sages like Gautam Buddha etc emphasised on non-violence but did not enact strict laws of diet. Once his cousin, Devdutt asked him, “Bhante! As you prefer so much of non-violence, why do not you enact strict laws of diet?” Bhagwan Buddha said, “I cannot make strict laws for eating. The poor cannot easily get nutritious food like rich people. The poor cannot easily get hold of birds, animals or fishes, which they can eat to sustain their lives. If strict rules for food to sustain their likes. If strict rules for food are enacted, the poor would die of hunger”. Devdutt asked another question, “Bhagwan! In that case what should a Bhikshu (ascetic) eat?” Buddha answered, “A Bhikshu must eat whatever has been cooked in the home of a householder. No special arrangements should be made for them. Organising special arrangements could pose some difficulties for the householder. It may also be possible, his condition could be such that an ascetic (Bhikshu) could become a burden upon him.”

Devdutt still doubted him. He wanted to find out if there is still difference in preaching and practising of Lord Buddha. Once due to scheming of Devdutt, Gautam Buddha had to eat flesh of a pig. For a matter of principle he sacrificed himself. He fell ill due to such food and ultimately died. He had never eaten such food in his lifetime. Who would ever give him such food? Hence, what to eat and what not to eat? All these have no relation with non-violence.

This does not mean, you should eat whatever you get to eat. Those who had deviated from their integrity is not a benchmark to be followed. Do not initiate the act of the great sages, but follow what they preach. There is an incident, from the life of Dev. Maharaj Ji – once wandering nude he was passing through the streets of Mumbai. Most of the people were still asleep. It was almost a time for dawn. From second floor of a building a woman was about to throw something. Seeing Maharaj Ji she

asked, "O' Babaji! Would you eat paratha?" Maharaj Ji thought the alms were made available without asking. It was initial alms (Doodh Bhiksha). He got from where he sat. She came down and placed 3-4 greasy paratha and some vegetable on the top in the outstretched palms of Maharaj Ji.

Constantly remaining in contemplation, Maharaj Ji placed a morsel in his mouth while walking ahead. It tasted like a fish. He used to eat fish as a child, hence could easily recognise the taste. He thought, an ascetic must not consume flesh or liquor. She has given this food without my asking. That way it was a Doodh Bhiksha. Whatever has been received without asking should never be discarded. But why did the God get him such food? Now should I eat this food or not? At one point of time he thought of throwing it away, while at other time he thought he has got it without asking. He walked many a miles. The first morsel was still in his mouth. At last, Maharaj Ji spat it out. He washed his mouth on a nearby public tap. Nearby a beetle leaves shop was located. The shopkeeper came running to Maharaj Ji and offered him a beetle leaf saying, "Please name it. Sant Ji, this will freshen your mouth." Maharaj Ji accepted and moved ahead. The mouth was refreshed.

I curiously asked him, "Maharaj Ji, how did you happen to get fish?" He replied, "When I was travelling to Mumbai by train. On the adjacent seat a Muslim traveller was eating fish. I thought the fish could be held in a particular manner and eaten in a different style. The god saw that leaving prayers aside I had been thinking of fish. That is why the God made it available to me and engineered my freedom from it."

Therefore, mutton or liquor is unsuitable for those who have relinquished their household and have become ascetics as well as constantly contemplate upon the Supreme Divine. Once upon a time Gautam Buddha was passing through a village. The villagers pleaded with Buddha, "Bhante! Please do not go that way. A dangerous snake lives there, which have already bitten over fifty people. All of them have died. We too have given up that path. If anybody by mistake ventures over that side, he becomes a victim." Buddha stayed in that village.

One of the disciples of Buddha had been a snake charmer before his initiation into asceticism. He walked quietly ahead towards where that snake lived. The villagers tried to stop him. But he said, "I know how to control over a snake." The people allowed him to go. Listening to the footsteps the snake hissed and left his place. The Bhikshu used his charm to control the snake. At last, the snake came under his spell. Finally, the Bhikshu caught it and broke its teeth took out the poison glands and threw it on the ground. The villagers were surprised. They said, "Bhante! You have saved us from a grave danger. What service do you expect of us?" The ascetic said, "Well, if you are so happy, why not organise to get some grape wine?" immediately the wine was made available. Everybody merely tasted it but the ascetic had the most of it and later he fell unconscious. The disciples lifted him and brought him to Buddha. They laid his head at the feet of Buddha. One of them said, "Bhante! He has controlled the snake, but due to consumption of excessive liquor he has lost his senses." Hearing so much, the ascetic (Bhikshu) woke up with start, but the next moment he lay flat at the feet of Buddha.

Then Buddha said, "Is he the same Bhikshu who had overpowered the snake?" The villagers replied, "Oh yes, Bhante!" Buddha asked, "Do you think in such an inebriated state he can overpower a snake?" Villagers said, "No, Bhante!" "Bhikhus! In case, that snake came across this ascetic now, what would happen?" They said, "Bhante, he would die." Then Buddha said, "Disciples! That is why I forbid you to take flesh and liquor because its use vanishes your intelligence. Intelligence is your shield. One who constantly walks sits, contemplates with this shield never gets deceived. He can move ahead with the support of his intelligence. Consumption of flesh and liquor reverses your thinking process and creates hindrances in your worshipping. Therefore, its consumption is forbidden for a person engaged in contemplation; whereas, it is not an issue of sin, good deed, violence or non-violence. It is an obstacle on the spiritual path and retards its progress."

Rev. Maharaj Ji used to narrate a legend in this context. A hermit had worshipped his hut, when he was on the verge of leaving his mortal body

he saw that a stork was killing fish. He shooed away the stork. After his death his soul was taken to the hell. He appeared in the dream of his disciple and gave a message, "Son, I did not commit a single sin in the entire life. Merely shooing away the stork threw me in the hell. Hence, you be very careful."

When the time of death of the disciple neared, the same scenario was enacted. A stork was catching fish. Following the dictates of his Guru, he did not shoo away the stork. Upon death when his soul was taken to the hell, another disciple received message from the former disciple, "The Guru went to the hell because he shooed away the stork. I am going to the hell, as I did not shoo away the stork. Now save yourself!"

Incidentally, time came for the second disciple to die. Coincidentally he too saw that a stork was killing a fish. He prayed the God, "God, your essence dwells within the fish and similarly within the stork. I do not know what is right and what is wrong. What is a sin and what is a virtuous act. I leave it to your judgement. My whole being with mind is devoted to your worship. I am only concerned with your worship." After his death his soul went to the heaven.

Narad Ji asked, "Bhagwan, why did the Guru was sent to the hell? Did he commit any sin by shooing away the stork?" The Bhagwan replied, "Narad, in fact, on that day, the fish was the food of the stork. The Guru shooed away it. And ultimately the stork died of hunger. As such, the Guru had to bear the result of the sin, for the death of the stork." Narad asked, "In that case, the disciple did not shoo away the stork. Why did he have to go to the hell?" The God said, "On that day, that stork was not hungry. It was catching fish for fun. It should have been shooed away. The disciple was on fault for not having done so. For that sin he had to go to the hell." Narad asked, "Then what about the third?" Bhagwan said, "The third one remained engrossed with the worship and left the entire responsibility upon me. Whatever was destined had happened. However, since he maintained relation with me, he attained the heaven due to the efficacy of worshipping me." Hence, –

Paap Punya Ki Kare Na Asä, So Pahunche Raghunayak Pasä

One, who remains in the contemplation and worship of the God without worrying about sin or a virtuous act, ultimately attains emancipation. The worship of the God is the only virtuous act and rest all are acts of sin. Bhagwan Shri Krishna says, “Yagyarthät Karmanonyatra Lokoyam Karmabandhanah.” – Meaning, ‘Whatever is done anything other than sacrificial act (Yagya) is the cause of bondage in this world’, which includes eating and drinking, when we are doing all such acts, which become the cause of our bondage, why so much worry? It is better to do that ordained act which can help us get freedom from the bonds of death and birth and enable us to attain emancipation.

Shrimad Bhagwat Puran has proclaimed that one living thing is the food of the other living thing. The hand-less people are the food for those who have hands, and leg-less are the food for those with legs. This way the entire living beings are the food for another living beings. A weaker is the food of the stronger. And the strong is one who is united. The weaker is one who is not united. Hence, get rid of the reasons of mutual disunity, be united and ultimately be powerful. As far as questions of what to eat and what not to eat are concerned, they are relative to the conditions of the place, atmosphere and discoveries. At one point of time people consumed raw flesh, but today? While traversing the Himalayan ranges, we feel the need for hot drinks, whereas while traversing the sand dunes of a desert, we feel desire to drink cool fluids. These are decided by the natural forces. These have no relation with either non-violence or religion.

Although, the great sages like Ram, Krishna or Buddha etc who strived to enable the society on the spiritual path and brought about improvement in social life, was an act of non-violence. On this spiritual path, destruction of opposing external worldly thoughts with the internal eruption of desires is very much non-violence. An act of traversing atheism into theism is an act of non-violence. According Yogeshwar Shi Krishna, “One who does not walk on the spiritual path is a murderer of his soul. Besides a saint who does not guide the society on the spiritual path is the greatest murderer.” A section of society has been always opposing

the spiritual path. They say, "There is nothing like God. This world is created out of the union of males and females and that is the ultimate truth. Hence, better eat, drink and make merry!" – those who are followers of such line of thinking are the killers of the soul. Besides this, those who are devoutly followers of the rituals, are also deviating you from the true image of the Supreme Divine and the creators of distance from Him. Instead of killing them, changing their hearts is also a major significance of non-violence.

The great sages have adopted two ways to treat the people having evil temperament, who create chasm between the soul and the Supreme Divine. As far as possible, change of the heart was done in case of such people. And those who were not ready to correct themselves and creating obstacles in the spiritual path were propagation of religion a few people did try to imitate Ram in using weapons for this purpose. The Christians learnt the art of religious conversion from Gautam Buddha, but what do they teach instead? Nothing but false rituals! Apartheid – differences black and white people! Neither the Rasool of Allah nor the saint Jesus ever had an opportunity to attain the realisation of the Supreme Divine and enable the society to walk on the spiritual path.

The great sages are empowered to cause change of heart, whereas only a divine incarnation is empowered to take life on the strength of sword. The incarnations too are great sages. They are not kind of aliens or weird imaginary beings to have come down from the sky. They have attained such a spiritual status through contemplation and spiritual pursuit as a human being. As a matter of fact, upon realisation of the essence of the Supreme Soul, all the great sages are unified with the Supreme Soul. But at the same time Bhagwan allocates some kind of worldly activity in accordance with their upbringing within the society, and empowers them. A great sage that has to perform certain tasks, do so much and then takes an exit from the stage of this world. It is upon the Supreme Soul, whom to choose for what task. All the saints are equal from a viewpoint of realisation and spiritual status, but according to their

activities in the society they all seem unique and different. Not twenty-four; innumerable incarnations have taken birth. Possibility if an incarnate could be within you too; only if you realise it and the society is such. In the society depending upon their activities, we might evaluate them as a big or small incarnation but from viewpoint of internal realisation all the saints are alike. When devilish activities reach their pinnacle, the society follows the rituals, the people remain adamant and do not understand the truth of spirituality; at that time, a uniquely empowered spiritual saint takes birth that has been regarded as an incarnate by the primeval saints. Bhagwan Ram and Shri Krishna used both the methods to bring about improvement in the society. Even the uncivilised aborigines became civilised through their impressive personality. The aborigines had said,

**Sapanehu Dharam Buddhi Kasa Käu,
Yeh Raghunandan Daras Prabhäu.**

What to say of the human beings? Ram had changed the hearts of monkeys and bears! Jad Chetan Mag Jeev Ghanere, Jinh Chitae Prabhu Jinh Prabhu Here; Te Sab Bhaye Param Pad Jagoo. On whatever - animate or inanimate – the great saints glanced, every being received ability to attain the ultimate place in the divine realm. This is the responsibility of the great saints; this is non-violence. As a matter of fact, the change of heart is guide a soul towards realisation of the essence of the Supreme Soul, and establishment of virtuous qualities within the heart instead of evil qualities. Through such method our ancient sages presented a system of knowledge before us that without the eradication of a sinful person from the society, sins could be obliterated. It must be always remembered that only through prayers of the God, the sins could be removed. That is why even those opposed Ram praised him for this.

The creator of the knowledge of the yoga, Maharashi Patanjali talks about the significant test of non-violence in thirty-fifth verse of 'Sādhan Pād' – 'Ahimsā Pratishthāyām Tatannidhou Vair Tyāgah' – meaning, 'when the spirit of non-violence gets firmly established within the heart of a Yogi and person coming in contact with that Yogi gives up his enmity.' That Yogi does not remain a tolerant but a conqueror of hearts. Such a

great soul becomes eager to take care of everyone around and seek everybody's emancipation.

Such spirit of non-violence was firmly established within the character of Ram. Every person was eager to see him with dedication and admiration. Even the cruel beast of the forests used to forget their beastly temperament. Not only that, poisonous snakes used to discard their poison merely looking at him.

When the non-violent Ram repeatedly sent messages of compassion and forgiveness to the devilish people and their hearts did not change, Ram killed them. He inspired the people of Ayodhya to tread the virtuous path and inspire them to sail across the ocean of life (Bhavsagar) to attain emancipation. At the same time, he cautioned those who deviated from the virtuous path with dire consequences. Therefore, non-violence does not only mean – not to hit somebody or cause pain to someone. Non-violence means realisation of the essence of omni-potent image of the Supreme Divine and practice of ordained action to reach up to Him. Anybody who creates obstacles in the path of non-violence does not allow you to walk despite your desire to walk on this path; it is non-violence to destroy such an element and what could be, at all destroyed? The soul will change its attire and once again return to the place from where the spiritual pursuit was left incomplete. A non-violent person is much more tough than he seems softer.

**Kulsahu Chähi Kathor Ati, Komal Kusumhu Chähi;
Chitt Khages Räm Kar, Samuji Parai Kahu Kähi.**

Non-violence is not cowardice. Cowardice is worse than violence. A coward wants to take revenge but is afraid of the death. He wants others to protect him. But driven by desire to seek emancipation of the people, the non-violent are ready to sacrifice their life. One who firmly believes in non-violence is every ready to sacrifice his life for the protection of his Dharma and self. And hence, when he sees that temperamental stubbornness of evil elements is not coming to an end, he does not hesitate to take away the life of such elements.

But once again let me remind you that it is not the subject of ordinary masses to put to death the opposing elements of the spiritual path. The non-violence or significance of non-violence is not meant for the common masses. This matters falls within the purview of the spiritually accomplished saints who are guided by the divine dictates. Such saints were empowered with unique divine order to achieve emancipation in one way, or the other. The power of Ravana was submerged within the realm of Ram's spiritual prowess. The same thing happened with the power of Kumbhakarma. When Shri Krishna killed Kansa and Shishupal, their strength was pulled away by Shri Krishna.

Even Mohammed, the prophet taught the Muslims that those who do not believe in one God and one Guru should either be destroyed or merged within them. But a very few people tried to understand the purpose of his message; whereas most of the people merely followed his message verbatim. Mohammad Sahib was blessed by the divine voice. He used to listen the voice of the God. (This is absolutely individual matter. One who listens to the voice of the God is related with this matter. It is within his purview – and others have no concern with it). Wielding a sword till his presence was justified, but after him his disciples imitate to imitate his unique divine empowerment. In the frenzy of propagating their religion they began to mould every body according to their lifestyle, which became a reason of communal violence within the society. The lifestyle, food habits or dressing style of some people within the human society is not religion. The religion is followed through the activities of the senses and mind or the soul within. Worship is performed mentally. A person sitting beside you cannot know when do you sit for worshipping.

All the great sages of the world are unanimous on the question of spiritual search and that research is inclusive of (1) faith in one omnipotent God, (2) chanting the name of that God containing two or two and half character with each breath (such name could be in any language, anything except it conveys a meaning that the God is omni-potent) and (3) servitude of a contemporary saint who has attained the essence of the Supreme Divine through prescribe spiritual pursuit. Dedicate yourself

to them, call them by any address or salutation i.e. Guru, Sadguru or prophet – following this system of worship and through that realisation of the essence of that Supreme Divine dwelling within us, strive to attain that – this action is known as non-violence. Striving to realise the essence of the spirituality within oneself is an act of non-violence.

The gist of all the spirituality-accomplished saints is only so much. There is only one place of non-violence, belief of religion, too, is one; but their disciples commit an error in consider their directions for dynamic social system as religion. The regulations propagated by the great sages are merely relevant to their times and not permanent but, are meant for a social order. They are not universal; whereas the religion (Dharma) is universal. In case the regulations associated with lifestyle are removed. The problem arises when the disciples of the great sages who commit a mistake to don a cloak of some religious sect. Along with religion they try to impose their lifestyles, rituals, social customs, their festivities, food habits, style of architecture, dress code, language and in short, their culture on others. The quarrel is not of believing in one God. But quarrel is – by what name the God be addressed – Ram, Allah or God?

It would be an error to stick to the words. The same error is committed there, when we say that, without having faith in Jesus, nobody can enter the heaven. This could be proper in the time of Jesus, because an ideal spiritual teacher (Sadguru) holds the key to the door of heaven. No one else can help reach the house of the God. But what happens today? Today, you may only seek inspiration from them and seek refuge of a spiritually- accomplished saint – let that saint belong to any time period, because every saint has put into practice only one activity. Everybody have done constant meditation the Supreme Divine, contemplation and restrained the senses and everyone has attained the essence of that Supreme Divine. Nobody has realised a Hindu God, Muslim Allah or a Christian God.

In case, there are two Supreme Beings, then one of them must be a fraud. When the Supreme Being is omni-present, where does the other

exist? In case, other one exists, he shall need another universe to spread his realm, because only one God dwells within every elements of this universe. If the second Almighty does exist, he too becomes one with the God, one entity, one essence. Why two? Those who believe in existence of two gods are under the spell of blatant illusion.

Only one external god shall prevail in this universe. Some would call him a godfather while the other may call him as Parampita. Jehovah, Allah or Ahura Mazda or for that matter anything is within our heart. Chant any name of the God that may suite you or a small name of couple of characters, which could merge and flow with your pulsating breathing. This relates to you and the Supreme Soul dwelling within you and it is purely a personal matter. What is most important, whether you believed in god or not? Whether you act in accordance with the action to realise him or not? If anybody does so much, there is no quarrel with that person. His religious conversion cannot be done. Even if you change which new religion would you give him? Therefore, imposition of lifestyle and the saint of your choice on others is not a religion. Only the contemporary saint is only suitable for you because he only can kindle spiritualism or yoga within you heart and not the ancient saint. If the quest for spirituality could be awakened by the ancient saints why a tradition of incarnation of other saints was necessitated? What is unique about this spiritual path is, it does not leave you stranded on the path to the hell or the heaven, where you neither get an opportunity to improve yourself nor freedom from slavery; even if such a slavery is of the so called Supreme Divine! Unless you become one with the essence of that Supreme Divine, freedom from this traffic of slavery is impossible. This activity of spiritual philosophy does not make you a slave, but a master. When realisation of the essence of the Supreme Divine is possible through properly doing the ordained action for a person of any era or country, what is the justification in remaining stuck to any ancient saint?

Those great sages were our ancestors. We should take inspiration from them, seek reaching up to a contemporary saint and achieve a

spiritual status similar to them by following ordained actions on the spiritual path. You should develop your faith for one God and spare some time to chant the God's name with unflinching faith. As soon as your virtuous efforts and boons become effective, you will reach the saint or Sadguru, destined for you to meet. If your efforts and boons are, as yet, ineffective you shall not benefit if some great sage is imposed upon you. Perhaps the purpose of those who impose would be served, but the poor man, on whom such a saint is imposed, would not get anything other than a gift of rituals. Therefore, there is no justification forcing others to have faith in their imposed saint.

Our ancient learned saints did the same thing. They strived to change atheism into theism. They never imposed on any one rules of lifestyle or food habits. Your lifestyle, dressing style, language etc separates you from the other people, whereas, the religion (Dharma) enables you to experience the spiritual unity and unites the people. It shows on which point you are together. Dharma provides a vision of spiritual unity amidst diversity! How paradoxical it is that the people are separated and fighting in the name of religion! In the name of great saints! The people have been fighting on the matters of prosperity or to satisfy their ego. One can do so joyfully but there is no point or justification to fight in the name of Dharma.

Our ancestors had travelled up to China and Japan to Mediterranean countries with a message of one religion of the entire humanity of this world. Their ancient antics have been found in America, whereas, the region of South-East Asia was known as greater India. The entire world received their learning wholeheartedly and provided co-operation in spread of the Dharma. They warned any person who attempted to create chasm within the society in the name of religion, as is evident from the name of religion, as is evident from the rock-scripture of emperor Ashoka. That follower of non-violence emperor had a mighty army. This was not a breach of the principles of non-violence, but it was a prescribed punishment for the person attempting to cause rift within the society in the name of religion.

There was another emperor called Harshavardhan who also believed in observance of non-violence. Similar to Ashoka, he too placed a ban on all kinds of killing in his kingdom. Emperor Harshavardhan had organised a conference of learned pundits in Prayag, with the view to obliterate evil practices slipped in the spiritual path. The thoughts of Hu-En-Tsang a Chinese traveller and a disciple of Gautam Buddha were primarily heard. Out of jealousy some pundits made a scheme to insult him. When the emperor got the hint of such a plot, he announced that if anybody tried to cause harm to the Chinese mandarin, he would order a punishment of death for the culprit. On one hand the emperor was a worshipper of non-violence, whereas, on the other hand he was ready to use his sword! In fact, walking on the spiritual path is non-violence and eradication of obstructing elements on this path, too is non-violence.

In the entire Indian history only two great men have made use of weapons to establish non-violence – Ram and Krishna, that too, when no other recourse was available. The other great men resorted to the technique of change of heart of the culprits. Bhagwan Buddha did the same thing. A Brahmin had collected seven hundred sheep to sacrifice in the fire of holy Yagya. Gautam Buddha reached there. He explained, “How would the God be happy if you kill all these dumb animals? Innumerable living beings are born and dead in this universe. Why should the God be satisfied killing them? You may kill innumerable living beings and ultimately you too would die. When would you get time to contemplate? Which system of contemplation do you have? Come to me; I will give you that, which will make your emancipation possible.” Not only Buddha told him about the system of spiritual pursuit but coaxed him to walk on the spiritual path. That is how Gautam Buddha made maximum number of ascetic disciples and spiritually free great saints. When Buddha’s soul left the mortal remains five hundred ascetic disciples were seated around him.

Bhagwan Buddha used to maintain separate timings of teaching for his disciples and the other householders. He has prescribed different

regulations for these two sets of disciples. It was because a common person had to shoulder the burden of household, whereas, an ascetic disciple has to remain engrossed in spiritual contemplation. If you try to search the essence of the great sages outside instead of the realm within, the whole becomes a burden. For example, taking one side of non-violence you have burdened yourself.

When any spiritual seeker begins his spiritual pursuit, the Supreme Being lets him have his slight glimpse in the initial stage. When subtlety of spiritual pursuit is achieved, a state is attained where the image of the Supreme Being begins to get perceived where earlier nature was perceived. Neither the heaven remains a heaven nor the hell remains a hell. Whenever, the spiritual seeker sees, he can see the image of the Supreme Being, whom he had worshipped. Then he can perceive the image of the God whom he has worshipped in everything around – trees, static and mobile things, leaves etc. such great men feel pain at killing of an ant and they avoid plucking even vegetation.

Reverend Maharaj Ji too, had attained such a spiritual status. Once I asked him, “How come you had Pyorrhoea in your teeth?” He said, “For two years, I did not brush my teeth.” I asked, “In those days I used to wander about in scant clothing. At one point of time a spiritual condition was evolved when I was able to see the presence of my God everywhere. When I attempted to cut a branch of a tree to brush my teeth, I felt, as if, someone was pulling hair off my limbs. I thought, when somebody pulls our hair, we feel pain; in the similar manner this tree must be feeling pain when its branch was cut. This way the soul and a thing became one. That is why I stopped cutting branches of trees. As such, I used to chew dry leaves for cleaning my teeth. That is how, my teeth were affected by germs and I suffered from Pyorrhoea.

I asked, “Bhagwan! How was that perception?” He said, “At that time it was an un-separable part of the spiritual pursuit. Now, when I look back from my current state, I feel, it was nothing but total ignorance.”

Therefore, it is not necessary that the God prevail everywhere. Through spiritual study when a stage is reached, when one feels pain at the killing of an ant or plucking a leaf off a plant. This is a state of non-violence, a class, but such in-depth feeling of non-violence is achieved through spiritual contemplation or meditation. Therefore, avoiding causing pain to others through action, speech or thoughts is non-violence. The tenets of non-violence prevailing within the society are the imitation of the acts of these great saints. As a matter of fact, non-violence is a gradual step of the spiritual path. Walking on the spiritual path anybody in the world can become a non-violent and even you.

May the Fame of the Gurudev Spread Everywhere

Sin and Righteousness

That, which becomes a reason
Of birth and death
Is the sinful act
and that,
which alleviates from it
and enables attainment of
place in the ultimate Divine Realm
is the righteous act

- Swami Adgadanand

The speech delivered by **Swami Shri Adgadanand Ji**

On the occasion of Maha Kumbh At Chandidwip

in Haridwar In a public meeting On 20-4-86.

Sin and Righteousness

Brethren,

What is a sin and what is righteousness? A great many delusions prevail on this question. One may say telling lies is a sinful act whereas, the other may consider stealing an act of sin. Killing and every death is a sin, cheating is a sin. Setting fire to agricultural farm and harvest as well as house is a sin. Committing a sin is certainly a sinful act, but supporting or watching a sinful act too is a sin. Alleviation from sin too is simple. It is believed, one gets alleviated from sin through charitable acts, taking holy dip at pilgrimages or by getting the head shaven at such places, as it is believed that sins rest in hair. This way, sin and righteousness have merely become issues of delusion.

On the other hand, innumerable popular scriptures, which have taken hold of the Hindu psyche over thousands years say that, certain castes are sinful by birth and that is why they are untouchable. They are subjected to sin merely by reading or hearing the *Vedas*. Not only that, whatever sinful acts that a fisherman, bird-catcher or and oil-miler commit during whole one year, are committed by a farmer in one single day when he tills the farm. For alleviating from such sin, he should donate one part of his harvest in charity else one more sin of a death of Brahmin is heaped upon him.

The ancient treatise of *Smriti* describes inter-personal relations and action among human beings. It is very much indicated that to breach the social orders was considered a sin and its adherence was a righteous act however all these social orders are subject to change. At one point of time, man was considered pious who fathered as many as ten children; whereas, these days a child or two are sufficient and perhaps in future one could be punished for having so many children. At one point of time foeticide was considered one of the greatest sin, but today it is pardonable. Once upon a time, it was believed that, women committing '*Jouhar*' (mass suicide when attacked by enemy) attained the heavens whereas, committing such an act today would tantamount to a criminal offence.

All these regulations are created by human beings, or are resolutions of problems. Men either punish or get punished for disregarding these regulations. Only the man is capable to take proper decision in this regard. Therefore, regulations or rules of punishment prevailing in society at some point of punishment prevailing in society at some point of time cannot be established as a benchmark for sin or righteousness.

This way, for the entire world there is only one religion, but many sects prevail in the name of religion. A Hindu might protect the cow to attain emancipation. The *Jains* may consider it a virtue to perceive their *Tirthankar*. Whereas for a Hindu, it might be a grave sin to enter a *Jain* temple or a Buddhist pagoda. At one point of time, it was believed that opposing a king was a sin, because kings were believed to possess divine powers. The same kings were annihilated. All those divine power and the arrangements of sin and virtues have been lost in the past. Tilling lands using wooden ploughs fixed with steel blade was, once considered a sin. But today songs of green revolution are written on the tracks created by the tractors. Some consider eggs as a non-vegetarian food, whereas, by some others it is considered vegetarian. At one point of time using Allopathic medicines was a sinful act, using soap was a sin, sea-voyage or travelling abroad was a sin; but today, we cannot do without them. If by chance, a boy goes abroad, it is considered as a good fortune and a great virtue today. Even a pundit would come and utter words of blessings on his departure.

During winter season 25°C Celsius temperature, is regarded as warm, while the same temperature during summer season, is provided by an air-conditioner. Now what should call cold and what is hot? Exactly in this manner in human society, what is a sin or a virtuous act? Its limits cannot be set. The basic purpose of defining sinful act or virtuous act has been obscured as these have been associated with ever dynamic social, religious, political, economic and health related values. Most of the people of the society have doubts about this question. Even after prolonged discussion people fail to get any solution. It is certainly a matter to ponder, as to what is a sin or a virtuous act.

The Vedas: Precise, yet explicit description could be found in the Vedic literature. In the first chapter of the *Chhandogya Brahmin* of *Talavkar* branch of *Samveda* it is mentioned that 'Om' is the identification of the God. Meditating upon 'Om' the deities wanted to conquer over the demons. When they tried to pray through speech, eyes, ears, nose and mind the demons devastated all these through the sins of lust and jealousy. The sense were coloured in the shades of passion, greed, lust and avarice; and that is why people indulge in both types of activities. Then the gods worshipped upon 'Om', through (*Prana*) breathing. The demons tried to pollute their breath. But as they neared the breath of the deities the demons were destroyed. The sacrificial action (*Yagya*) of the gods was successful. This legend clarifies that the senses when afflicted by passion is a sin and freedom from the passions is virtuousness.

Upanishad: This legend is described exactly in the same manner in *Brihadaranyak Upanishad*. Taking the tale further, the sage says, "As the gods took recourse to the prayers through breathing, they overcome death. The speech became air, hearing faculty became directions, eyes were turned into the sun and when the mind overcame death, it turned into the Moon." The sum of this is as soon as the soul was influenced by divine elements or godliness through restraint of *Prana*, the evil thoughts were subsided and the soul was freed from these sins forever. Hence, one must learn the process of meditation through control of inhaling and exhaling of breathing. How is that done? Where could one learn? Everyone should pay attention to this.

In the same *Upanishad* he further said that, that great and immortal soul rests in the void of the heart and dwells in the entire body. Only due to the process of exhaling and inhaling it is *Prana* (life substance), it is speech due to speaking, eyes due to seeing, ears due to hearing and mind due to contemplation. All these names of organs are due to the various activities that we do through our different senses. Therefore, if anyone worships the eyes, ears or nose, in other words. One does not know, who is one worshipping other than the soul. Such a person becomes a mule-like slave of each one god. The way man tend cattle, the gods

tend human beings. If we do not approve of abduction of even one animal of ours, how do the gods would like that a man may learn about spiritualism? “A man who does not know anything about the soul, but if he does even one great virtuous task, at last, his that ordained act gets obliterated.”

“Therefore, only worship this soul. For this act upon only one spiritual vow, contemplate upon your inhaling and exhaling. When spiritual realisation is attained, such a person has no relation with either sin or even virtuous and his heart overcomes all kinds of grief. At that time the sins don’t cause anguish to him, but he subsides the sin. Then such a person becomes a Brahmin devoid of sins, passions or doubts.” This means, “Brahmin, is a spiritual state attained after absorbing the essence of the Supreme Soul within. Even, *Mundakopanishad* described it thus. Such a state could only be achieved through worship of the soul and while worshipping one has to contemplate upon the Supreme Soul with the pulsating waves of exhaling and inhaling of the breathing. According to the *Upanishads* this is the only method to save oneself from sins and achieve virtuousness and that method is method of contemplation upon breathing. Everything in this world is temporal, other than whatever is done for this noble purpose.

**Ishtāpoort Manyamānā Varishtò Nanyachhreyò Vedayantè
Pramoodhā,**

**Nāksya Prishthè Sukritēubhootveman Lokam Honataram Vā
Vishant. - 1/2/10**

‘*Ishtapoort*’ means such sacrificial acts in accordance with the *Shruti*, which are performed by making offerings to various deities through separate holy pyres. These are also known as ‘*Ishta Karma*’. The commemorative sacrificial actions like digging of wells, stepped wells, making gardens are known as ‘*Poort Karma*’. The dumb headed people, those who consider these ‘*Ishta Karma*’ and ‘*Poort Karma*’ as the most superior, are not aware of achieving ultimate good for this soul. As a result of performance of these virtuous activities they attain the highest place in the heavens. After enjoying the fruits of heavenly pleasures they

take birth in different species on this earth, but, ‘*Sah Yoha Ve Tatparam Brahma Veda, Brahmaiva Bhavati, Tarati Shokam, Tarati Papmanam, Guha Granthibhyo Vimuktomrito Bhavati*’, which means, through proper pursuing spiritual meditation realised the essence of the Supreme Soul, one gets unified with the Supreme Being. One can overcome grief, get alleviated from the sins and become immortal by being released from the knots of the heart.

It must be remembered that, one can become a knower of the *Vedas*, merely by reading books. The *Vedas* is not a name of any book. But it is an experience to realise the essence of the unknown entity called the Supreme divine through spiritual activity of meditating upon the exhaling and inhaling of breathing. Such an experience is called the *Veda*. That is why, Gautam Buddha, while not accepting bookish spiritual knowledge still called himself the knower of the *Vedas* and a true *Brahmin*.

The *Veda* is a compilation of the verses (*Richa*) depicting the experience of realisation of the Supreme Divine. The secrets of the *Vedas* cannot be understood on the strength of knowledge of language and grammar. In order to realise the secrets of the *Vedas*, through spiritually meditating upon the pulsating in and out of the breathing, one has to reach that stage where the sages had heard the voice of the Supreme divine. Without reaching there, without the spiritually meditation activity of breathing, if anybody describes the meaning of the *Veda* only on the strength of nature and grammar, it would merely lead to the spread of delusions. Only due to this reason great saints like Sayan and Dayanand to the Western philosophers such as MacDonald, Keith, Max Mueller gave given different meanings and philosophies of the *Veda*. As a matter of fact, a true knower of the *Vedas* is one, who has absorbed the essence of the *Vedas* within self. That is why it has been clarified in the *Upanishad* that, *Shrotiya* (knower of *Shruti* - the *Vedas*) is one who is in harmony with the Supreme Divine or who has attained a place in the divine realm.

In this manner, on the question of sin and virtuousness, both, the *Vedas* and the *Upanishad* are unanimous that worldly passions and

jealousy are the root causes of the sins. The senses and the mind are their dwellings. Upon realisation of the essence of the Supreme Divine, one can get freedom from the sins. Spiritually meditating upon the in and out of breathing is a way to realise the essence of the Supreme Divine. And the virtuous spiritual teacher (*Sadguru*) is the medium to achieve this end.

The Geeta:

The Geeta, too, testifies this fact –

**(a) Indriyasyèndriasyärthè Ragdweshou Vyavasthitou,
Tayòrn Vashmägchhètou Hyasya Paripanthinou. - 3/4**

Passion and jealousy are inherent within the senses and enjoyment of sensualities. We should not fall prey to these two, because they are like plunderers on the spiritual path.

Even in the time of Krishna certain traditional ideologies prevailed in the name of atheism and theism, sin and virtue etc. and even Arjun had fallen prey to such ideologies. He had heard that destroying a family or a clan was a sin, wantonness of women, children borne of illicit relations are sins. He believed that disappearance of the system of making offerings to the souls of the departed ancestors, breaching trust of the friends, killings of close relations for kingdom and happiness of the self are all sinful acts. But Shri Krishna rejected all his beliefs as products of a weak heart person and blatant ignorance. He said that, neither the honourable men have ever acted upon these philosophies, nor they can enable attainment of the heaven nor cause increase in prestige. This proves that the social system had no relation, whatsoever, with sin or virtuousness. Believing social systems as sin or virtuousness is ignorance according to Shri Krishna. That was all ignorance. Than what is sin?

(b) Shri Krishna replies this question in the verse 33 of second chapter of the Geeta, “Arjun, engage yourself in battle considering happiness and grief, gain and loss, conquest and defeat as similar. Arjun, whoever conducts himself in accordance with my viewpoint gets alleviated

from all the ordained actions (*Karma*). On the other hand, those with mistaken outlook do not act according to my philosophy, meaning, those who do not fight the battle are all of dumb intellect; despite having worldly knowledge, their minds are afflicted by ignorance. They never get freedom from their *Karma*. Only one way of getting freedom from *Karma* is, the battle!”

As a matter of fact, it is a battle of conscience. When the mind has conserved all the senses and is concentrated in meditation, all the senses are restrained, one is living in recluse, there is no one around; under such circumstances who would fight and with whom? When you all want to take away you mind from the worldly affairs and concentrate your mind in the worship of the God and enter deep in meditation, lust, anger, hope, avarice and such obstructing activities stand in your spiritual path as obstacles. Overcoming these kind of activities and developing concentration in meditation and worship is, in fact, a real battle. “This battle is not for Arjun only,” Shri Krishna says, “Everybody should act in accordance with this philosophy.”

(c) At this Arjun asked, “Bhagwan, if this is the only way to get alleviated from the sin, why do people do not opt for it? Against his will, as if driven forcibly by some influence he commits sinful acts. Why? Why does he not fight this battle of consciousness according to your philosophy?”

Shri Krishna provides answer in the same chapter –

Kām Kròdh Esha Rajògun Samudhavah,

Mahāshanò Mahāpāpmā Viddhyemih Vairinam – 3/37

It means, “Arjun, the lust (*Kaam*) and anger (*Krodh*) borne of the fundamental quality of nature, which is the cause of worldly activities (*Rajyogun*) are the greatest sins are like ever-hungry fire that never gets satiated. As such, lust and anger are the root cause of sin, a breeding ground. Lust also means avarice.

The senses, mind and intellect are its dwellings. That is why, Arjun, restraining your senses, first kill this sin in the form of lust, which destroys

wisdom and knowledge". This means that lust is sinful and it is prescribed to be killed through restraint of the senses.

(d) It has already been clarified that, the men who do not accept to be influenced by the worldly pleasures through their senses. However, although they do not accept the worldly pleasures, their unquenched desires continue to crave for the worldly pleasures but, after attaining realisation of the essence of the Supreme Divine they are freed from all kinds of cravings. Hence, the root cause of previous sins, the worldly passions are not completely obliterated before the attainment of the realisation of the essence of the Supreme Divine.

(e) Yogeshwar Shri Krishna has repeated this truth in the Geeta. In the verse 13 of the chapter 3 he says that, the saintly persons who consume the remaining food after the performance of sacrificial action (*Yagya*) get alleviated from the total evil influences of the sins. In accordance with Shri Krishna, performance of *Yagya* is a process of spiritual contemplation, in which the influence of the worldly pleasures or passions are the offerings in the holy fire of *Yagya*. Lust and jealousy, in fact, dwell within the mind. As the offered worldly passions are observed by the holy fire, the result of the *Yagya* is obtained – the nectar of knowledge about the Supreme Divine on completion of such *Yagya* and the spiritual seeker who consumes this nectar gets admitted in the everlasting and eternal realm of the Supreme Divine. Only the presence of the God remains after the performance of *Yagya*; effect of nature gets obliterated and at last, only the spiritual seeker is left alone in the presence of the Supreme Divine. The essence of the Supreme Divine is the remaining food after the performance of the *Yagya*. Those saintly beings, who attain that essence of the Supreme Divine, get freedom from all the sins. Besides, those who contemplate but yet expect the human form (body) in return of their spiritual efforts are all sinful according to Shri Krishna. This means, repeatedly being borne in one form of body or the other is due to some sin and the virtuous act is one, which enables us to realise the essence of the Supreme Divine.

(f) In the verse 3 of Chapter 10 Krishna says, “One who realises me or understands me as beyond the extent of birth and death, universal boundaries and has perceived me as the Supreme Being and the master of the entire universe is in true sense a spiritually knowledgeable and gets freedom from all the sins.” Hence, the knowledge obtained with the perception is called *Gyan*. Besides, total alleviation from the sins is attained with the perception of the Supreme Divine and not before that.

(g) In the verse 27-28 of chapter 10, Shri Krishna says, “Arjun, driven by passion, lust and jealousy all the living beings of the world are becoming absolute ignorant. But the men who temperamentally do virtuous acts and whose all the sins have been obliterated, remain engrossed in worshipping me while remaining steadfastly committed to avoidance of all kinds of worldly afflictions like lust, greed, avarice etc. Those who seek my refuge and strive to get freedom from compulsions of death and birth are knower of the Supreme Being. While doing all the ordained acts (*Karma*) know me and having known me, get permanently unified with my spiritual realm.” This means, the virtuous act is one, which enables a living being to get freedom from the cycle of death and birth. The virtuous acts enable realisation of the eternal being and union with the Supreme Divine. For performance you should take refuge at Shri Krishna and learn about the *Brahma*. Thus, you shall be permanently dwelling in the realm of Shri Krishna. Thus, we can summarise that, *Sadguru* is the medium of virtuous act. This issues are the same, as had been narrated by the sages in *Upanishads*.

(h) Shri Krishna has referred to the ‘*Virtuous Act*’, ‘*Yagyarth Karma*’, ‘*Karyam Karma*’, ‘*Niyat Karma*’ or ‘*Nishkam Karma*’. Three things are covered under these. (1) faith upon the God (2) chanting of the name of that God and (3) servitude and dedication towards a contemporary spiritually enlightened sage. Encouraging spiritual seekers on this issue says – ‘***Tadwiddhi Pranipāten Pariprashnèn Savaya***’ – (The Geeta – Chapter 4) – that go and seek refuge of an enlightened saint, offer to serve him and ask him for the ways to acquire that knowledge through which all the sins are vanquished.

(i) Laying emphasis on this he once again says in Chapter 8 that ‘Om’ is the identifying name of the God, chant this name and meditate upon my image. Even in chapter 18 he repeats saying, “Forgetting about all the other religions, come only to my shelter, I will relieve you of all the sins.” This means, Shri Krishna was a yogi, the Yogeshwar set in the ultimate spiritual realm and a virtuous spiritual teacher. Arjun, too, had said, “*Shishyasteham*’ – Bahgwan, I am your disciple.”

In short, in the matter of sin or virtuousness take you to that ground reality described by the *Vedas* and the *Upanishads* that, avarice and jealousy or lust and anger are the root causes of sin. They dwell in the senses and mind. There is only one way of seeking freedom from the sins – and that is to realise the essence of the Supreme Divine. The *Vedas* and the *Upanishads* recognise that as contemplation upon in and out of breathing, while Shri Krishna call that as ‘*Yagyarth Karma*’ and assure attainment of the essence of the Supreme Divine through that way. Chanting is the basic activity upon the pulsating breathing in the form of ordained sacrificial action (*Yagya*), according to Shri Krishna. With that Shri Krishna stressed on the importance of seeking refuge of Sadguru and meditation, which have also been emphasised by the *Vedas* and the *Upanishads*. For example it is stated in the second part of the *Kathopanishad* that without relinquishing evil temperament, restraining senses and with fickle mind attainment of the God is not possible. No religious treatise other than the Geeta, is one scripture which describes the process of getting freedom from the sins and attain the essence of spiritual through virtuous act – ‘*Punya – Karma*’ in perfect chronological, clear enlightening and described in entirety. That is why the Geeta is the only scripture for the humanity, which is pure in its essence. Not only that, Shri Krishna goes deeper than the *Vedas* and the *Upanishads* in the matters of sin and virtuousness and clarifies that the root of sins lies in avarice or the root of lust is in passion and the root of passion lies in contemplation over worldly pleasures. Therefore, you should not involve your mind on worldly pleasures, but constantly in the name of one God or image of the *Sadguru*. By doing so, you will find that these roots of

sins, the evil influences are non-existent. It is not possible to overcome these avaricious influences by opposing thoughts. They could only be obliterated through the meditation upon the Supreme Divine. People, in fact never do so; otherwise, through constant spiritual contemplation they can remove the last trace of sinful afflictions from the mind. It is so much easy, that nothing else could be any easier.

Since the basis of the sins lie in avarice, hence all kinds of avaricious desires must be discarded, leaving those desires, which are not in opposition to the true religion (*Dharma*). As has been advised in the seventh chapter of the *Geeta* – ***‘Dharmaviruddho Bhooteshu Kamasmi Bharatarskhak’*** – Accept those desires which do not oppose Dharma, which is suitable for them, which is suitable for the Supreme Divine. Shri Krishna says, “I am such a desire and desire to attain me should be nurtured.” Such desire is not only appropriate; it is essential too. Krishna had said, ***“Mamichhaptum Dhananjay!”*** – “You should have the urge to attain my divinity.” Shri Krishna further indicates in the chapter 12 of the *Geeta* – ***‘Matkarmaparamo Bhava’*** – strive to do ordained action (*Karma*) to attain me, because this is one Karma, which can help you achieve freedom from the clutches of all the other karma of this life and the life beyond birth or death. Such *Karma* while enabling you ultimate freedom also gets destroyed in the process and this way a full stop is applied to the chain of death and birth.

Performance of the ordained action (*Niyat Karma*) under all circumstances for attainment of the eternal and only one God is virtuousness. Besides, creating obstructions on the spiritual path is a sin. In the entire *Geeta*, no other belief about sin and virtuousness is available. Hence, as Shri Krishna has advised, you should have faith in the grace of the Supreme Divine and make as much effort, to act in accordance with the ordained acts (*Niyat Karma*) and give as much time as possible, for meditation. Gradually proceed ahead in this study. The spiritual seeker (*Yogi*) who make efforts to pursue spiritual study and strives to get himself free from afflictions of all types of sins attains the

place in the ultimate spiritual realm as a pure soul, as has been advised in the verse 35 of chapter 6 of the *Geeta*.

Sin and Virtuousness in Ram Charit Manas

Goswami Tulsidas Ji has the similar opinion on the issue of sin and virtuousness that he has emphasised in *Ram Charit Manas*. The root cause of sin - passion or lust is recognised as bewitchment in *Sankhya Shastra*. Goswami Ji says, **“Karahin Moh Vash Nar Agh Nänä”** – meaning under the illusion of bewitchment people commit such sinful acts, which should never be done. **“Krodh Päp Kar Mool”** – here the anger is considered as the root of the sin. As the *Geeta* describes –

**Käm Esh Krodh Esh Rajoguna Samudbhavah,
Mahäshano Mahäpäppä Viddhyenmih Vairanam.**

Lust and anger are certainly the root causes of sin. Where do they dwell? –

**Tät Tin Ati Prabal Khal, Käm Krodh Aroo Lobh,
Muni Vigyän Dhäm Man, Karahain Nimish Maham Chhobh.**

These centres of knowledge in no time agitate the minds of the ascetics. As such, it proves that they dwell within the mind and Yogeshwar Krishna says that they dwell within the senses and mind. How could they be far?

**Rämhi Sumiriy Gaiya Rämhi, Santat Suniy Rämgun Gramhi.
One should always contemplate only on Ram.**

According to *Ram Charit Manas*, alleviation from the sins is possible by being face to face (remaining closer) to the God. **“Sanmukh Hoi Jeev Mohin Jabahin, Janm Koti Agha Näsahin Tabahi”**. If you only develop your faith for Ram, the Supreme Divine, your sins of millions of past birth would get vanquished. **‘Päpiu Jäkar Näm Sumirhin, Ati Apär Bhavsagar Tarahin’**. Even if a sinner chants the name of the God and meditates upon the Supreme Divine, he would be able to surpass the (Bhavasagar) ocean of life. **‘Sharan Gaye Mo Se Agharäshi, Hoi**

Shuddh Namāmi Avināshi’. Even if one is sitting atop a heap of the sins, taking shelter of the God would purify one.

In the Medieval eras, a belief spread in the society then that certain communities were by birth sinners, e.g. *Aabhir, Yaman, Kiraat, Khas, Shwapach, Nishad, Teli, Kumhar, Vaishya, Shoodra* and women; however neither the ancient scriptures have supported that theory nor the great sages had ever recognised such tradition. The people from higher class of communities could have been taking holy dip to purify themselves if a shadow of a person from inferior communities ever feel upon them, but the great sages looked at them with an equal viewpoint. For them everybody was pure. Whatever method was prescribed for achieving alleviation from sins for the people of superior communities was very much applicable for the people of inferior communities.

**Shwapach Shavar Khas Janam Jad, Paamar Kot Kirāt,
Naam Let Pavan Param, Hot Bhuvan Vikhyāt.**

Irrespective of one’s community any person who chant the name of the God is the most pious person. If anybody is sacred in this entire world, it is that person. For everybody of this world, then would be left, only one sin and one virtuousness; that could be attained by one and with equal right.

‘Jāsu Nām Pāvak Agha Toolā’ – The God’s name is like a fire for a swab of cotton-like sin. **“Girijā Jāsu Naam Japi, Nar Kātahin Paash”**. Freedom from the cycle of birth and death is certainly possible but such a state can only be achieved through the four classifications of the spiritual accomplishments.

Rām Bhagat Jag Chāri Prakārā, Sunkruti Chāriu Anagh Udārā.

In view of Goswami Ji, these four are those who act in virtuous manner, all the four are sinless or righteous, but what is the basis of such righteousness? The God’s name!

Chahoon Chatur Kahan Nām Adhārā, Gyāni Prabhuin Vishesh Piyārā.

But a spiritually enlightened (*Gyāni*) is beyond the scope of sin and virtuousness, and that is why he is more loved one.

Goswami Ji has referred to these four stages of spiritual attainment as four types of spiritual seekers or even four eras (*Bhavsindhu*, *Bhavsarita*, *Bhavkoop* and *Gopad*). Attainment of the God is ordained to be achieved through devotional contemplation. But in accordance with their spiritual abilities most of the people do not follow these four steps, whereas, they imitate those who have already attained higher spiritual state. The progress of the soul heading towards the pure essence of the Supreme Soul is truncated. The person begins to be coloured by nature. Such a person ultimately becomes sinful and that is the stage recognised as illegitimacy of birth (*Varna Sanskar*), and it is described thus –

Bhaye Baram Sanskar Kali, Bhima Setu Sab Log;

Karahin Pāp Pāvahin Dukh, Bhay Rooj Shok Viyog.

Hence, one should spiritually contemplate according to one's ability.

There are four stages of spiritual pursuit defined as eras in which *Kaliyug* is the initial step. Goswami Ji provides an important *Kaliyug* is the initial step. Goswami Ji provides an important assurance to a person on the step called *Kaliyug* –

Kali Kar Ek Puneet Pratāpā, Mānas Punya Hohi Nahin Pāpā.

The kali is the initial step on the path of spiritual worship. This is the first step on the road to spiritual realisation as soon as the soul is awakened. Owing to the abundance of the basest seekers devotes himself to the servitude of a saintly teacher (*Sadguru*) and by worshipping and singing prayers of praise of the God crosses over the expanse of the Kali phase and enters in the *Dwāpar* phase of spiritual progress. In the initial phase of spiritual pursuit a seeker does not have capability to understand the intricacies of the mind. Hence, despite evolvment of different thoughts if no mistake is committed physically and the evil thoughts have not been put into practice no sin is committed. But, even

if mentally a seeker resolves to tread on the spiritual path, that itself would be an act of virtuousness, because he is very much on that road to realisation of spiritualism. But when this seeker rises to the third or fourth stage of spiritual progress, he would be affected by sin merely by wicked thoughts and one has to perform penance and express repentance.

Bhagwan Ram made an announcement about involvement of virtuousness in the royal court of Ayodhya – **“Punya Ek Jag Maham Nahin Doojā, Man Kram Vachan Vipra Pad Poojā”**. This is only one virtuous in the world and none other. Who? Worship the feet of *Vipra* (*Brahmin*) through mental, action and spoken pursuit. *Upanishads* have recognised ‘*Brahmin*’ as a state of spiritual enlightenment. One who is devoted to the worship of the *Brahma*, one who is totally immersed with the essence of the *Brahma*, such a person is recognised to have attained the spiritual state of *Vipra*. Such a person is called a saint. It is virtuousness to seek refuge at the feet of such a saint. Even Goswami Ji indicates towards this saying –

‘Vandan Pratham Mahisur Charnā’ what are their characteristics? It is said, they eradicate all the illusions created by doubts and ignorance. These are the ‘*Dweej*’ (a person is considered born twice when he or she attains spiritual realisation) who have conquered over the ‘*Dwait*’ (principle pertaining to dualism) and have achieved union with the God. Seeking shelter of such a saint is an act of virtuousness and worthy of worship.

Adi Shankaracharya asks, “Who is worthy of worship?” One who dwells in the divine realm (*Shiva Tattva*) is a saintly person and worthy of worship. Even saint Tulsidas reiterates this wisdom. In *Manas* a thought emphasises this wisdom in these words, ‘I bow down my head with reverence before the spiritual teacher who is a living image of spiritual knowledge, nature and divine realm. Even an oblique Moon, if it goes to the shelter of such an enlightened saint would become reverent. In fact, the mind here is symbolised by the Moon. The mind is considered to have oblique temperament but when it takes the shelter of a virtuous spiritual teacher, it becomes worthy of revered.

In the above chapter an elsewhere Bhagwan Ram said that, worshipping a *Vipra* begets virtuousness and also the god and goddesses become favourable and he too blessed the seekers favourably. At one place Ram said –

“Shankar Bhajan Binā Nar, Bhagati Na Pāvai Mori”

Which means; “I would bless you with devotion, but you will have to devoutly worship Shankar, or a spiritual teacher, who is a living image of the divinity.” You may keep your faith and devotion in the God but serving a spiritual teacher with devotion, dedication and reverence is all the more important. In fact, this is the only way by which one can realise the essence of divinity and attain emancipation.

While writing *Ram Charit Manas*, Goswami Tulsidas has described certain mental ailments such as – **‘Moh Sakal Vyādhinh Kar Moolā, Tinh Te Puni Upajhin Bahu Shoolā’** – Delusion is the root cause of all the afflictions which bring about anguish in the life of human beings. *Vat*, cough and *Pitta* are the three main humours of the body. Lust, greed and anger are represented by aggravated and afflicted state of these three basic humours of the body. Vanity is symbolised by tumour. This way after describing certain ailments at last he said that they were innumerable. Upon acquisition of knowledge these sinful afflictions get relieved to some extent, which means they are sinful. Lust – anger - bewitchment - greed - are all the roots of sins.

How do they get completely eradicated? He replies thus through a verse 2 of *Uttarkand* in the *Ram Charit Manas* –

**Raghupati Bhagati Sajivani Moori, Anupam Shraddhā Mati Poori,
Sadguru Vaid Vachan Vishwāsā, Sanyam Yah Na Vishay Ke Ashā;
Ehi Vishi Bhalehin So Rog Nasāhin, Nāhin Ta Koti Jatan Nahin
Jāhin.**

Worship of Ram is like a life-giving medicinal herb; faith in one God is like *‘Anupān’* – a substance to be taken with a medicine with a view to making the medicine more effective. An ideal spiritual teacher is a doctor, and you must have faith upon him. You have to follow his directions. The

third issue is related with the renunciation from the worldly pleasures. This way, these roots of sins could be vanquished.

Restraint of senses is the beginning in the faith and devotion in the God. Only whose senses are not under restrain would hear the criticism of the God. All the doors of his senses are open. Such a person dwells in slandering and that is the gravest sin.

Perceiving a saintly person or an ideal spiritual teacher is a great boon. Seeing a non-saintly person or company of such wicked person, in any form becomes a reason of sin. Goswami Ji narrates a legend to emphasise this point. It is legend of *Manas*.

There was a great emperor, whose name was Pratapbhanu. A king defeated by him was waiting for a proper opportunity in the forest in the disguise of a hermit. One day the emperor Pratapbhanu lost his way. While pursuing a game he reached the dense forest. When the emperor met the king in disguise, he could not recognise him. Impressed by the oratory of the disguised king as a hermit, the emperor pleaded with him to bless him with such boons that he can get a largest empire, no botheration in his kingdom and freedom from all kinds of ailments and eternal happiness. Although, the emperor was very much in possession of all kinds of happiness; but he was driven by greed.

The disguised king as hermit directed the emperor on such a path for achieving all accomplishments to his desire that, at last, he had to be deprived off his entire prosperity and even kingdom. His following generations were lost. Everything was turned to ash like sins, although, he did try to do virtuous deeds. But through which acts? He had resolutely served his teachers, gods, saints and ancestors as well as Brahmins. He had strictly adhered to the royal duties, made charities and listened to the *Purāna*. He had got wells, lakes, houses, for learned *Brahmins* and temples in every pilgrimage. He had performed thousands of *Yagya* according to the instructions laid down by the *Vedas* and *Purāna*. He had never desired any return or benefits against the performance of these

works. Despite that none of the virtuousness assisted him. What does Goswami Ji want to say by this legend?

As a matter of fact, as you have heard what the *Upanishads* have to say is reiterated by Goswami Ji that every act devoid of ordained action begets virtuousness for the social good, whereas it is not meant for the attainment of emancipation and its result is absolutely much less. If the desires of Pratapbhanu were directed to the Supreme Divine, all his worldly desires could have been fulfilled just like that. Agitated by such the desires to get happiness from worldly objects people go to the refuge of the God and they attain him. Dhruv attained eternal place, Vibhishan received the kingdom of Lanka for a period of one *Kalpa*, which is equivalent to one day of *Brahma* or 4.32 trillion years. Kabhushundi overcame the restraints of time. Our ancestors too had worshipped god to get alleviated from the pangs of birth-death-old age-illness and anguish and even Pratapbhanu desired the same thing.

As Shri Krishna says, desire is the basic root of all sins except one and that is the desire to realise the essence of the Supreme Divine. One need to undertake ordained action for such realisation, and after such realisation nothing remains to be achieved. Reverend *Gurudev* used to say, '***Ichhā Rākhe Moksh Ki Tāhi Shishya Pehchān.***' What kind of that disciple would be who does not have the desire to attain emancipation! In the similar manner how can we can him an ideal spiritual teacher who cannot direct his disciple on the road to achieve emancipation and holds reins of his heart and guide him!

The shelter of an ideal spiritual teacher is the result of the effect of the past virtuous deeds and a source of divine blessings. But until you cannot find such an ideal spiritual teacher you must sustain your faith upon saints, and serve them and all the while pray them for their blessings for your ultimate good. Repose your faith in one god and chant his name. Provide food to the hungry and water to the thirsty as well as give your affection to all. The accumulated effect of their blessings and goodwill shall inspire you to learn about the saints and *Sadguru* for the attainment

of your ultimate benevolence. It has been emphasised in the religious and spiritual scriptures that without accumulated effect of the blessings and goodwill you cannot meet a real saint.

Seeing a saint all the sins would get avoided and in the presence of the god all the sins get eradicated. Besides another belief is observed prevailing that, by visiting pilgrimages the effect of sins get reduced and enhancement of virtuousness is achieved. However, if somebody commits a sinful act in the place of pilgrimage the adverse effect of the sins gets increased manifold. Hence, a question arises as to what is a pilgrimage. It will not be out of place to ponder over this question. What the great sages have to say? -

**Sādhoonām Darshanam Punyam Teerth Bhootā Hi Sādhavah,
Kāle Palanti Teerthāni, Sadyah Sādhu Samāgamah.**

Seeing a saintly person itself is virtuousness. The place where the saints dwelt in the past is a pilgrimage today. A pilgrimage becomes fruitful only with the passage of time, but seeing a saintly person immediately begets virtuous result. Not only in Indian psyche but all over the world pilgrimages have been considered as destroyers of sin and givers of virtuousness. In fact, the places of penance of the sages are pilgrimages. Irrespective of religious faith and locations in the world all the pilgrimages have been the places where the great sages dwelt. Certain pilgrimages are associated with their place of birth where some are the places where they performed penance, while at some places they imparted teachings to their disciples or at some they breathed their last and left for the heavenly abode. Although, it is a different matter that with passage of time we add miraculous legends with those places and the great sages associated with them.

The saints have always been the basis of the pilgrimages. How did the great sages have realised that ultimate truth? Those places are only useful from the viewpoint of guidance, inspiration and centre of discourses. The atmosphere of those places is pure and auspicious and they had once performed spiritual contemplation there. If you visit such places

with the feeling of spiritual contemplation, your mind would be easily directed in the devotion of the God. We bow down to those great sages with reverence and seek their blessings to enable us to realise the ultimate eternal truth and spiritual prosperity. Donations and charitable activities leading to virtuousness are also performed, as a matter of rituals and those who treading the path of spiritual pursuit have been absorbed within the divine realm are certainly eligible to receive such donations and charities. Some troubles and dirtiness do have grown in such places owing to the blatant commercialisation by pandas or pundits in such places, which without doubt, are abhorable, but time has a cleansing remedy. Besides, it is the responsibility of everybody to maintain auspicious of the places of pilgrims and everyone must be cautiously watchful about it.

The pilgrimages are useful for almost hundred per cent people of the society. While visiting these places if anyone has found a spiritual path and while going ahead on this road to salvation achieves ability to exercise effective restraint over the sensual thought erupting within the precincts of mind, one has to advance towards self-realisation conserving the senses. Bhagwan Shiva tells Parvati –

**Idam Tirtham Idam Tirtham, Bhramanti Tämsä Janähä,
Ätmatirtham Na Jänanti, Kutch Mokshah Shrinu Priye.**

The people driven by delusion and ignorance (*Tamas*) wander from place to place calling, ‘This is the pilgrimage, this only is the pilgrimage.’ They do not recognise the pilgrimage within the. How could such people ever get emancipation? As a matter of fact, visiting pilgrimages is not prescribed for the seekers who have already been engaged in spiritual meditation. On the contrary, they are advised to devote as much time possible on spiritual contemplation. A spiritual seeker is prescribed to engage oneself in continued meditation. But such people are one in thousands. For the remaining 99.9 percent the places of pilgrim are important and places of worship are initiation into spiritual pursuit.

**Tirthätan Sädhan Samudäi, Yoga Viräg Gyän Nipunäi;
Jahan Lagi Sädhan Veda Bakhäni, Sabkar Phal Hari Bhagati**

Bhaväni.

Spiritual pursuits inclusive of worshipping, visiting holy places or temples give only one result – strengthening devotion towards the Supreme Divine. Hence, the place where your devotion does not get focussed on one Supreme Divine and nowhere else, where a system of self-realisation is not shown. Where the people do not walk on the spiritual path and do not inspire you to strive for self-realisation, where you are not encouraged and inspired towards subjects of asceticism or restraint of senses; such a place is not a place of pilgrim, a temple is not a temple and if you visit such places, you will invite damage and not your benevolence.

Those who have become holy have an ability to make you holy. They are like pilgrimages. That is why the enlightened sages in the *Jain* community have come to be recognised as *Tirthankar* and whoever has begun to walk on this road of self-realisation is a resident of the pilgrimage. Indicating towards this truth reverend Maharaj Ji used to advise to perform spiritual meditation remaining at home. Should you make a mistake, the Supreme Divine will grant you pardon. But after renouncing your household for your slightest mistake the Supreme Divine will never excuse you and correct you.

Adi Shankaracharya resolves certain questions – which is the most superior pilgrimage? He replies that the mind that is sanctified of all evils is the most superior holy place. The enlightened saints who have acquired an ability to purify the souls of the people, their places of dwelling, too, acquire their aura or power of spirituality. That is why the pilgrimages have two forms or nature. The holy places like *Prayag*, *Chitrakoot*, *Kashi*, *Kailash* or *Avadh* and vivid description of the places around and on the banks of the *Gangas*, *Yamuna*, *Godavari*, *Sarayu* and *Mandakini* found in *Ram Charit Manas* depict not only their topographical splendour but also reflects the mental state of spiritually enlightened beings. Besides, certain characteristics, which have been described in the *Manas*, cannot be found in the external surroundings of these places.

For example, talking about *Prayag*, the great saints who reached a spiritual state similar to *Prayag*, their surroundings too become *Prayag*. Even the Bhagwan himself says, '***Tirathpati Puni Dekuh Prayägä, Nirkhat Janam Koti Agha Bhägä.***' The sins of eighty four lakh births or trillions of sins get quelled but, those who are watching, sins are fear, anguish, separation or death and birth, how can we say that the sins are quelled? It is said that all the four kinds of prosperities are in *Prayag*. But that does not seem to be attainable during this birth.

Another kind of description is available in the *Manas* –

Mud Mangalmay Sant Samäjoo, Jo Jag Jungam Tirathräjoo.

The community of the saints is a dynamic *Prayag*. This *Prayag* is of love, devotion and benevolence. It is this *Prayag* where devotional love at the lotus feet of Bhagwan gets awakened. The four kinds of spiritual benevolence are not attained after the death, but are made available while this body lasts. What do Goswami Ji wanted to say by mentioning two types of *Prayag*? He meant to say that, *Prayag* on one hand is a holy place within the spiritual mental realm, whereas, in comparison with the prevailing *Prayag*, the spiritual benefit derived through joining congregation of the hermits and saints are much more superior. Hence, search for this holy place of *Manas* within you and try to evolve the holiness of this pilgrimage within you. On one hand holiness is achieved through pilgrimages, whereas, by chanting the name of the God, sins are eradicated. Even the name of the God purifies us. Creation of pilgrimages is possible through chanting of the name of the God. In the similar manner *Mandakini* is within the mental realm of the *Manas* –

Sursari Dhär Näun Mandäkini, Jo Sab Pätak Potak Däkini.

This *Mandakini* is a tributary of the *Ganga*. It seems, Goswami Ji does not have knowledge of geography. He has written, in the similar fashion, about the river, *Sarayu*. – '***Nadi Punit Sumānas Nandini, Mānas Mool Mili Sursarahi.***' The holy river *Sarayu* has emerged from *Mansarovar* and meets the *Ganga*. Whether Goswami Ji didn't know that *Mandakini* is not a tributary of the *Ganga* and *Sarayu* did not emerge

from *Mansarovar*? In the similar manner, neither *Mandakini* nor *Sarayu* meet the *Ganga*. But this is the fact. In the *Manas*, created by saint Tulsidas Ji devotion for Ram (*Ram Bhakti*) is a current of *Sursari* (*Sarayu*) and biographical flow of (*Ram Katha*) is the river, *Mandakini*. The story of Ram is the form of devotion for him, an initial spiritual stage and *Mandakini* is the symbol of the people going slowly on the spiritual path. That is why it is capable enough to destroy the results of the sins and not the sins. Similar are the simile of *Sarayu* and other places of pilgrimages.

The external places of pilgrimages strengthen the holy places within the mental realm. Nobody can, suddenly attain mental purity. Saint Kabir emphasises this truth as –

**Tirath Gaye Ek Phal, Sant Mile Phal Chäri,
Sadguru Mile Anant Phal, Kahei Kabir Vichäri.**

The fruit of visiting a holy place is only single and that is enhancement of virtuousness, which enables you to get in contact with a spiritually enlightened sage with the meeting of the enlightened sages the sources of material wealth, religiousness, sensual pleasures and emancipation open up. These sages would also have an ideal spiritual teacher (*Sadguru*) among them. And if you can find an ideal teacher, the benefits are beyond limits. Such fruit is eternal, every-lasting and only one. With that realisation of the essence of the Supreme Divine becomes easier.

According to Goswami Ji, the beliefs of sin and virtuousness connected with the social regulations for management of the human society are the gimmickry of the worldly affairs. What is the gimmickry? The sin and virtuousness are, in fact, gimmickry. Following the social regulations is considered virtuousness, but since they do not incorporate system of self-realisation Goswami Ji echoing the thoughts of *Upanishads*, considered them gimmickry. Besides, if those were obstacles in the process of self-realisation, Goswami Ji desires that these should be burnt to ash. The social orders and arrangements are necessary to some extent and have their utility. But on the road to self-realisation the sin

and virtuousness do not have any significance. Bhagwan says, “Servitude and devotion for teacher, father, mother, brother, husband and the deities are directed at my worship. He will not have any ordained task remaining to be performed.”

On one hand he says, “No other sin is similar to the sin of falsehood, but in *Manas* he says, “What is perceived to be true, could be the greatest untruth from other viewpoint.” When you say, “This is my dress”, you are telling the truth from your viewpoint. But when this body is not yours how could the dress become yours? Was this your name then, when you were in womb? Whether it will remain yours even in future? Till when? You should have control over what is yours, then why do your relatives or dear ones leave you ultimately? That is why what do Goswami Ji mean when he said, “No other sin is similar to the sin of falsehood?” As a matter of fact, the Supreme Divine is the only truth. There is no other truth than the Supreme Divine who is an embodiment of truth, ultimate animation and splendour of infinite joy. Following this virtuousness and anything opposite to this like ignoring or forgetting the ‘Truth’. This means, forgetting the God is a mammoth sin.

Summary:

Why should we always do good deeds? In this case the Geeta proclaims that the man is the creator of *Karma* – ‘*Karmānubandhini Manushya Loke*’. Our body has a capability to create and destroy effects of the good and bad *Karma*. If a man engages himself in all his activities driven by passion and jealous, its evil effects would be built-up within him. He would continue to contemplate upon that till the end of life and under the effect of the evil influence will continue to carry forward the similar activities in the next birth. And if he continues to remain engrossed in such debased activities when shall he have an opportunity to worship the Supreme Divine? If he remains engrossed in such activities he shall be deprived of actual possibility of attaining ultimate good. Hence, sin and virtuousness create lasting influences, whereas, the process of realising the essence of the Supreme Divine obstruct such influences.

The mind never remains quite for a moment. In fact, resolve is known as mind. It remains busy in something or the other always, but it does not work at a time. Any kind of activities from, performance of ordained actions, spiritual pursuit and serving parents, teachers as well as service to the nation or society, to opposing activities undesirable activities like stealing or forgery; whatever you do-good or bad – you are building up lasting influences within your psyche and you will have to endure them and for that purpose take re-birth in new body. Hence, you are advised to devote as much time as possible on spiritual contemplation, which will enable you to achieve freedom for the cycle of birth and death and help you get a place in the divine realm and have eternal joy. This is the only source to save you from sins and attain virtuousness. Evil thought occur within the mind and not in the body or in the short hair of your body. Hence, washing your body will not free you from the evil influences of the sins. Worshipping and prayers are the mental remedy for such mental maladies.

In short, on the question of sins and virtuousness the *Vedas*, *Upanishads*, *Geeta*, *Ram Charit Manas* and all the saints of the world hold a unanimous viewpoint. Even the Christian, Jew and Islamic philosophies contain essence of this wisdom. They too believe that the reason behind sins is Satan. They believe that Satan is some invisible entity, who while remaining out of the human body incite human beings to disobey orders of the God or Allah. Whereas the Indian philosophers clarifying this viewpoint perceive the *Dev* and *Danav* (Angelic and Satanic entities) as inherent qualities within human beings and within the human they perceive the root or seed of the animate or inanimate world and its controlling entity – the Supreme Divine. The procreators of passion and jealousy are demons or *Asur* whereas, opposite to that tranquillity, self-denial, discrimination, renunciation, patience, meditation and such divine qualities due to their natural acceptance makes this philosophy much more comprehensible.

The philosophers other than the Indian also believe that the result of sins is the death. We are destined to suffer the sin basically committed

by Adam; by subjected to be born again and again! And whatever sin we commit during the lifetime, for that we would be committed to fall in the hell; no chance of improvement! Whereas, the Indian Mandarins show the way to get freedom from hellish life in the next life and consider the repeated birth and death as a result of sins or *Karma*. If we chose to ignore the innumerable incidences of re-birth reported the world over and if we believe so much that this life is ultimate, then the belief in the Supreme Divine and social ethics will have no relevance. How can we make people believe in the authority of the Supreme Divine who is invisible and cannot produce any evidence of his existence and how can we convince people that not believing upon this could lead them to the hellish sufferings after their death; besides if such an entity do exist, he could be seen. Shri Krishna says that that is the only truth. Such an authority could be realised not only this human form during this lifetime but the Supreme Divine is easily available for your perception, touch and getting united with his realm. This had been the experience of every Indian saint. It would be superstition to believe anything without knowing any matter.

According to Islamic philosophy the virtuous act leads to attainment of a permanent place in the heaven where carnal enjoyments like splash in pools of cool water, streams of wine, dry fruits, beautiful girls at service amidst dense lush green shrubs. But according to what the Indian philosophers had experienced, they found the ultimate joy in attainment of the essence of the Supreme Divine, which was beyond the scope of description of ultimate joy and happiness. This joy is not borne out of consumption of sensual pleasures but is the result of supreme happiness derived from self-realisation. In this regards the thoughts of Jesus seem closer to the Indian philosophy that is eternal life. The similarity is reflected by the words. Certain expressions of Jesus have the same kind of similarity – “I am within the God and the God is within me. I am going to your father. One who keeps faith upon me; he shall be able to do work similar to mine. Perhaps, one shall be able to accomplish much more bigger tasks.” But the Christians, considering Jesus as the only son of the God, give up the efforts to become a similar son of the god and even

the followers of Islam slip into procrastination, believing that a human being cannot become *Khuda*. Mohammad was merely a messenger of Allah, a prophet. Have faith on all the prophets but believe in Islam. By declaring that, 'Mohammad Sahib is the last prophet', the door for everybody to rise to his spiritual status gets locked up.

However, those Sufis well understood what Mohammad Sahib meant to say, and strived to perform spiritual pursuit. He neither had to wait for the dooms day nor had to go to the hell nor had to face the danger of falling in the hell. They entered the realm of *Khuda*. Similar kind of an experience of the spiritual seekers had as is described in the Indian philosophy.

On the issue of eradication of sin the Christians lay emphasis on prayers and by confessing their sins before a priest they seek reprieve. It is quoted in *Koran-E-Sharif* that, 'Those who resolve to worship, have faith in Allah and perform noble activities; I pardon their sins'. Importance of heartfelt confess is significant in Indian philosophy, so that sins are not repeated; but with that for complete eradication of sins an ordained action is prescribed through which entry within the divine realm is achieved. The basic difference between these two philosophies was not that those great sages did not get an opportunity to show these activities and leading the society on that path. Their lifetime came to an end in leading a mislaid society towards one God, which is a primer on the road to self-realisation.

The importance of *Sadguru* or the spiritual teachers described to the Indian philosophy is equivalent to the prophets of these religious philosophies that, without the help of a *Sadguru* or a prophet, none shall be able to meet the God or get entry into the heavenly realm and none of the sins would be pardoned. But they believe that the prophet was the last person from the humanity to have achieved such highest spiritual status. Besides, it is impossible to have such a person amidst us and they have also believed that it would be an act of imprudence to strive to attain spiritual status equivalent to the prophet. On the contrary,

according to the Indian philosophy a Guru mould his disciples in a manner that they can reach up to his spiritual level somehow and even every students, too, strives to attain the spiritual status of his *Guru*. Worshipping the *Guru* as a divine entity and the commandments of the scriptures that make them awake dormant souls and awakening of pursuit of *Yoga* within the hearts found in the Indian philosophy are absolutely absent in those philosophies.

Faith in one God and one spiritual teacher can lead you to the door of the ultimate truth but the scriptures prescribe awakening of devotion for *Sadguru* in the heart for realisation of that truth and follow the activities ordained by him to seek entry in the realm of the Supreme Divine, where after reaching along with the eradication of the sins the virtuousness too gets permanently quelled after giving their result in accordance with the experience of the sages of *Upanishads* that such a person gets disassociated from the effects of sin and virtuousness. In the *Geeta*, Arjun realised that besides the *Kauravas*, *Pandavas* too were getting absorbed in the realm of Shri Krishna or taken in the mouth of death (*Kaal*, time). Virtuousness is to be earned, but with eradication of the sins the virtues too get quelled on their own. Hence, virtuousness only lies in putting into action the ordained acts.

In the society morally sound conduct and good behaviour are also virtuousness, under which speaking truth, benevolence, earnestness are all virtuous acts, as is also described by most of the religious scriptures, confusions and ancient Roman philosophies. But treading the spiritual path through these smaller milestones, steadfastly following the process of attainment of self-realisation if virtuousness which can help a soul to go before the Supreme Soul, even if on the way a desire to reach heaven is evoked. Shri Krishna said, "I give that also". Bhagwan Ram said, "I give that also". Bhagwan Ram said, "The material prosperity is also showered along with the attainment of the spiritual realisation". All these are made available by pleading the Spiritual Divine. But a person can also attain a place in the eternal spiritual realm by

pleading the Supreme Divine and steadfastly acting upon the ordained actions, and he does not fall from there.

At the end, once again, let us understand. The sin is one, which leads us to spiritual degradation or downfall. Not only in the life beyond death and new birth, but also during this lifetime sinful acts cause anguish and pain whereas, the virtuous acts are those which gives completeness – which enable you to have all kinds of happiness and prosperity during this lifetime and enable you to attain a place in the eternity in the life beyond. That which becomes a reason for life and death is sinful act and which alleviates from it and enables attainment of the eternal abode is a virtuous act. Such virtuousness could be achieved by establishing your faith in one God and performance of an ordained action for that purpose. Acting upon the ordained action for self-realisation all the things of joy and material happiness are received. At last, an entry in the eternal supreme abode is attained, even at this if the people are unhappy, the basic reason of our unhappiness and misery as well as poverty lies in not having faith up on the Supreme Divine and there cannot be any other obstacle.

Truthfulness, integrity, guileless temperament etc are really virtues because such behaviour is a mirror of that person's pure mind. If, in the daily life, a person behaves in a virtuous manner, observes purity and cleanliness in lifestyles, steadiness in character; he shall be able to walk on the spiritual path with great ease.

Nirmal Man Jan So Mohin Pāvā, Mohin Kapat Chhal Chhidra Na Bhāvā.

Hence, you should get yourself engaged in the process of attaining self-realisation while acting up on virtuous behaviour, modalities of virtuousness and ideal disposition as has been prescribed by the saints and sages. You have only to have faith in the Supreme Divine chant his name and remain in the shelter of *Sadguru* under the ordained action of spiritual pursuit. Can't you do so much? So much is *Dharma*! If this is the basis of *Dharma*, what are all the other things you do and

why do you do that? As such, while fulfilling the duties of your household you must spare some time for this. As soon as the fire of chanting the name of the God and spiritual contemplation gets ignited, in no time the mass of accumulated sins, despite its gigantic volume, will turn to ash, ***‘Rām Nām Ādhi Rati, Tulsi Pāp Pahār!’*** When a perfect system of spiritual pursuit is adopted, a mountain of sins would be destroyed. As such, begin spiritual contemplation with earnestness as has been prescribed.

**For discussion and exchange of thoughts,
your suggestions and in person are always welcome.**

|| OM ||

**Omitye Kaaksharam Brahma Vyaaharnmammusmaran,
Yah Prayati Tyajandeham Sa Yaati Paramam Gatim.**

A man, whose soul leaves for heavenly abode leaving his mortal body while chanting '*Om Iti!*' – 'Om is so much!' – the '*Om*' which is the identifying name of the *Brahma*, would attain the highest state in the divine realm. *Shri Krishna* was a Yogi, an enlightened sage who dwelt in the divine realm and an ideal spiritual teacher Sadguru. *Yogeshwar Shri Krishna* proclaimed that '*Om*' word is an identification of the Supreme divine – the *Brahma*, you must chant '*Om*' and meditate upon my image. The name of every enlightened sage is the same what he has been dissolved and that is why *Shri Krishna* gave the name '*Om*' and his image to meditate up on. *Yogeshwar Shri Krishna* did not prescribe to chant his name – '*Krishna Krishna*'. However, as the time elapsed the devoted people began to chant his name and they are getting result of their devotion in accordance with their faith. It is this way that, "When a man's faith is established up on somebody. I stand there and strengthen his faith and I only prescribe the appropriate fruit, but that fruit or result is enjoyed and my devotee can attain me, his spiritual degradation does not happen.

**- 'Yatharth Geeta : Shrimad Bhagwad Geeta'
(Verse 16, Chapter 7)**

Quarrels for
Religion (Dharma) are futile.
There is only one religion in the world,
and if there are two; it is Deceit.

Sanatan Dharma

If it does not have truth in it,
it is not Dharma.
If truthfulness is not in religion,
even the life becomes meaningless.

Sanatan Dharma

Brethren,

In this world right from the smallest insect to the greatest emperor - each one strives to save oneself from one or other form of anguish; despite that relief from the pain or anguish is not achieved. The man is running after mirage of material happiness, but they prove to be source of misery upon having the. It seems the happiness is somewhat beyond that. Under such circumstances the ancient sages initiated search for happiness beyond misery and eternity beyond mortality. At last, they proclaimed the result of their research- 'I have fully realised and understood that Supreme Being who is luminous and beyond darkness. Having realised the essence of the Supreme Soul one can attain liberation from death. Other than this, there is no way eternal peace and happiness be achieved.'

In this sequence of investigations we come across a legend of *Yagyavalkya* and *Maitreyi*. When *Yagyavalkya* was not satiated by enjoyment of the worldly material things he met the saints, learnt the process of spiritual pursuit from them and relinquished the worldly bonds setting out in the forest in the search of eternal peace. He bequeathed all his property and wealth to his wife, *Maitreyi*. *Maitreyi* asked him, "Whether all the property and wealth will make me immortal?" *Yagyavalkya* replied, "No, but you shall be able to live your life with material comfort as the most of the wealthy people do." *Maitreyi* said, "Then what purpose will be served by taking all these, when fright of death will still persist? Give me that thing by which I can become immortal and there remains no anguish." *Yagyavalkya* explained her a system of realising the essence of the Supreme Divine. Even today, among the woman of the Vedic eras, *Maitreyi* is referred with great reverence.

Gautam Buddha had avowed not to step in *Kapilvastu*, his kingdom, until he understood the mystery of death and birth, deliverance from anguish and rescuing all the living beings from the worldly pains. Saint Jesus said, "For what is a man profited if he shall gain the whole world and lose

his soul.” First get admitted in the God’s realm, you will achieve all the things automatically.”

Even *Mohammad Sahib* says, “Those, who have not known the Allah, have sustained the greatest loss.” In this manner all the great and enlightened saints have equivocally declared that, one must realise the essence of the Supreme Divine for ensuring deliverance of pain and anguish, eternal peace and achievement of material prosperity. *Maharshi Vyas* compiled the *Richa* evolved by the learned sages of the past in the form of the Vedas to preserve this research of spiritual realisation. The Vedas are four. At a later stage of time, in order to understand the Vedas and to teach them to other learned saints and many *Acharya* created *Upveda*, *Vedang*, *Brahmin Granth*, *Aranyak* and *Upanishad*. Later, *Maharaishi Vyas* presented the essence of all these in the *Geeta* told by *Bhagwan Shri Krishna*. The learned saints described the process of realisation of the Supreme Divine that has been contemplated upon by all the Vedas through aphorisms in the philosophy. Six scriptures through which the Supreme Divine could be realised are called *Sankhya Yoga*, *Nyaya*, *Vaisheshik*, *Mimansa* and *Vedant*. But later, questions were raised by spiritual seekers whether the God is inseparable cause or an intentional cause? Whether a spiritual seeker at last becomes God or becomes similar to the God? And as if tearing the hair apart from such mind-boggling questions other theories were created namely – *Dwait*, *Adwait*, *Vishishtadwait*, *Shuddhadwait*, *Dwaitadwait* etc. and these took shape of different sects. Instead of really pursuing spiritual realisation a section of society got engaged in discussion on the most suitable theory for spiritual realisation. The main purpose of realising the essence of the Supreme Divine within oneself was lost in oblivion. In place of one religion (*Dharma*) many sects came into being like *Tantrik*, *Pahupat*, *Panchratra*, *Shakt*, *Saur*, *Ganpatya*, *Sahiva*, *Vaishnav*, *Nathpanthi*, *Jain*, *Buddhist*, *Hinuan*, *Mahayan*, *Brijyan*, *Sautantrik*, *Vaibhashik*, *Yogachar*, *Madhyamik*, *Shwetambar*, *Digambar*, *Dakshinmargi*, *Vaammargi* and many other sects. This gave way to opposing and differing systems of worship and prayers. A devotee of eternity lost his way and began running after the morality.

These days the religious philosophies like *Sanatani Hindu, Jain, Sikh, Jews*, which do not publicise widely and Buddhism, Christianity and Islam, which are widely publicised, are not actual religions (*Dharma*). The great sages have been born in every country and at times. Institutions have been established to keep their preaching alive, volumes of books written, sculptors are made to keep alive the memories of the ideal personality of the saint. But in due course of time such institutions the places of worship, the *Acharya* occupying the seat of the sages and the system of ritualistic practices prescribed by them become religions. The great sage loses his significance. And these days, visiting temple, mosque, church and *Gurudwara* has become a religion. The names of Ram, *Krishna*, Jesus and Nanak have lost their lustre. Although, these philosophies prevailing in the name of religion are given name of spiritualism, which has been long forgotten. What remains in such philosophies, is only intolerant collective thinking. And yes, all are united to fight with the people of other religions or sects.

The Hindu religion that proclaims itself to be *Sanatan* (the ancient Vedic Religion) is divided into two segments – *Shrout Dharma* and *Smart Dharma* i.e. religious philosophies based on the knowledge of scriptures based on *Smriti* which is conveyed by speech and heard by disciple on one hand against the knowledge of *Smriti* preserved in the written form. The *Shrout Dharma* is inclusive of subtle influence of education, teachings (*Sanskara*) and ideal action, which have been described in the collection of Vedic Scriptures e.g. performance of ritualistic burning of holy altar and *Somkritya* which are not known to the people today. *Smart Dharma* includes the discussion on such activities, which have been described in the scriptures of *Smriti* and they are also known as *Dharma Shastra*.

Different versions of these *Dharma Shastra* (religious scriptures) are available. In this manner unique religion (*Vishistha Dharma*) is one that has been prescribed for a particular class or community of the people or declared suitable for the members of a certain ashram; for example, to earn living a *Brahmin* may opt for teaching, *Yagya* or charity. A *Kshatriya* may take up work of providing security to the people. A *Vaishya* would

take up profession related with agriculture, cow-protection and trade and *Shoodra* serve the others. In the *Ashram* system, the initial twenty-five years were earmarked for acquiring education. Then a period up to the age of fifty years was marked to live a married life, raise family and shouldering household and strive to get freedom from worldly attachments and after the age of seventy-five one was to strive for attainment of emancipation.

The ordinary religious (*Samanya Dharma*) were those, which were to be followed by everybody. For example, not to cause pain to other living beings, always to speak the truth, observe honesty in business transactions and have a deeper sense of forgiveness, compassion and charity. With that giving up stealing, adultery, consuming undesirable foodstuffs, jealousy, backbiting, egoism and cheating. At the same time religion is performance of *Yagya*, charity and penance also known as *Kamya Karma*, not performed for fulfilment of selfish motives.

The *Nimitt Dharma* (religious duties performed with purpose on certain occasions. Similar to the *Desh Dharma* (duties towards the country) and *Yug Dharma* (duties needed to be fulfilled during a specific period) in the time of exigencies the laxity permitted in these regulations are known as *Apad Dharma* and the duties of the ruler were called *Raj Dharma*. The other religion (*Par Dharma*) was recognised as one, which had different kinds of followers. In the similar manner, a religious system that prevailed for some time was called, *Chal dharma* or *Dharmabhaas*. It is the duty of the king to guide and direct those towards the religion also are deviating from following it.

Now, you should just think, how far the search for the God could ever reach amidst such diverse thinking about *Dharma*. Basically all these are nothing but the social arrangements. This is nothing but division of social life into four Varna and division of man's lifetime in the form of four *ashrams*. Whatever measures the state is taking for removal of anti-social elements today the similar tasks in the ancient time were performed by the *Smriti* in the name of *Dharma*. Whether that is a *Dharma*?

The traditions and undesirable customs are being worshipped in the name of *Sanatan Dharma*. In the world a *Hindu* worships with the greatest fervour, yet he is the most irreligious. Castes, deities and delusions – so much has remained in the name of *Sanatan Dharma*.

If *Varna* and the arrangement of *ashram* was a *Sanatan Dharma*, it was absolutely useless for the *Shoodra*. If a *Shoodra* had the slightest thought about the religion, he would be cast away to the hell. They had no right to learn. If the *Brahmacharya Ashram* was not meant for the *Shoodra*, how could they ever become ascetic? And when the base itself is removed, how could an edifice be built? When were they taught about asceticism that they think of renunciation? And if this is *Sanatan Dharma*, it is meant only for the select few of the society.

The modern reformists consider patriotism morally sound conduct and mutual love among human beings as *Sanatan Dharma*. If this is truly a *Sanatan Dharma* you will have to learn these virtues from the foreign countries. It is because, much better benchmarks of patriotism and honesty are established in other countries. Then how could India be recognised as the teacher of the world – *Vsishwaguru*? More than 3.3 million gods and goddesses amidst 5 million population! This works out to one and half Hindu for every god. Could such group be called *Sanatan Dharma*?

As a matter of fact, it is not *Dharma*, but a dangerous illusion. All these have pushed our country to slavery – politically as well as ideally. Such social roguery was adopted in the name of *Dharma* in accordance with the time and circumstances prevailing. Similar to the tradition of Sati, various problems related with casteism, untouchability, prostitution, *Devadasi* system, child-marriage, dowry abuse, intoxication, marriage divorce, vegetarianism – non-vegetarianism, professional adjudication, population control etc. are absolutely social problems. For resolving these problems social arrangements and democratically elected government is in place. These areas neither fall within the purview of religious leaders nor they should ever meddle in it.

The human society is dynamic. Hence, the regulations of social arrangements today pertaining to customs, behaviour food habits etc. may not be suitable in future conditions. That's why it is not necessary to accept the customs and institutions, which have been established by our ancestors, as it is a matter of great heritage. The customs being propagated in the name of religion undoubtedly have poetic values, issues of character building and social order, but how can we call that a religion? At one point of time, it was a necessity, but today it is obstructive and recognising this fact we can abandon that with due regards; besides the days of its abandonment have arrived.

The system of *Yagya*, sacrifice, forced, servitude and selection of husband by a bride has been abolished. Worshipping *Indra* and *Varuna* is the matter of forgotten past and their place is taken over by *Brahma* – *Vishnu* – *Mahesh* and other gods and goddesses. In place of *Soma Yagya* non-stop chanting, prayers and discourses on *Ramayana* are being organised. Directives pertaining to women, and *Shoodra*, food habits, utensils, dressing and even professions are undergoing changes. If all that was *Sanatan Dharma*, why it is undergoing changes? Whatever is subject to change, could that be called '*Sanatan*'-eternal?

'*Sanatan*' means, which is permanent or eternal. And that entity is the Supreme Divine. One supreme Divine prevailed earlier and even prevails today. If there were two Supreme Divines, both would need separate universe for their existence. The God is one and would remain one. Searching that one is the *Dharma* as was known by the ancient sages. There is only one religion in the universe – and that is the attainment of the element of immortality or the perpetual place. The religion of the animate and inanimate universe is the same. If there are two *Dharma*, it is a fraud, certainly a deceit.

These days, the word '*Dharma*' has been reduced to being an adjective. Amidst innumerable so called, religious the real significance of religion or *Dharma* has been distorted. In order to re-establish the religion in its true sense various rituals like fasting, festivals, pilgrimages, purity, offerings

to the deceased person (*Shraddha*), gods and goddesses, evil spirits or witchcraft, worshipping some tree or animals, snakes and idols will have to be thoroughly discarded. The social orders and economic matters, which are otherwise useful but, if given the name of religion, will have to be discarded. Under the present situation one clarification is very much necessary that under the purview of religion or *Dharma* only one thing comes- that is the ordained action through which self-realisation is achieved.

In order to understand the pure form of religion, it will have to be learnt from those enlightened saint, who have gifted the religion to the mankind and we shall have to seek their shelter and there is no other way. By reading the scriptures nobody can understand the religion. Although, the Vedas and the scriptures are available, but only the enlightened one can really understand its inherent meaning and only a rare spiritual seeker can read then. Not all have absorbed the scriptures can perfectly understand them.

What is the *Veda*? It is a discourse of that Supreme Divine! But he had never come to speak. There were around a hundreds of speaker saints. Whatever was expressed by them, the Supreme Divine was merely directing them. The *Veda* is the compilation of the speeches of all those saints. Even now, if anybody reaches the borderline of the realm of the Supreme Divine, he would direct from within and help decide what is truth and what is false? Only such a person can very well know, what is written in the ancient scriptures who is being directed by the Supreme Soul from within and who has absorbed the essence of the knowledge of the scriptures. It is because, whatever had been realised by the spiritual seeker today. Hence, let us examine how do the great saints have defined the word 'religion' or '*Dharma*'? The root of the word '*Dharma*' in Sanskrit is '*Dhrin*' which means 'to bear'. Only the Supreme Divine can bear or hold everybody, hence, he only is *Dharma*. *Dharma* is something, when we incline towards that can hold us, can hold the reins of our heart and our heart can begin to receive the divine directions.

The critic of the *Vedic* scriptures *Gemini* says that obeying divine orders is *Dharma*. Hence, till such time the supreme Divine does not hold

the reins of our heart and direct us from within and unless we begin to walk according to his dictates, the symptoms of *Dharma* would not come to the fore.

Maharshi Kanad says in '*Vaisheshik Darshan*' that, through which overall development of life in every situation takes place and that enables attainment of ultimate emancipation is *Dharma*.

The creator of *Nyayashastra*, *Gautam* says that ordained action leads to *Dharma*. Even such action in the *Geeta* has been described as *Vinit Karma*, *Niyat Karma*, *Karyam Karma*, *Punya Karma* etc., which are accepted as a process to attain the essence of the one God. This is a process of sacrificial action (*Yagya*) a specific system of contemplation and a method of self-realisation.

According to *Yogeshwar Shri Krishna*, putting into action as has been ordained (a process of *Yagya*) is an act of pursuing *Dharma*. Putting into action the process through which self-realisation is achieved is called acting upon *Dharma*. *Shri Krishna* says, if your intellect is not capable enough to activate such process of self-realisation, forgot about all the religions and come to my shelter and that is *Dharma*.

Bhagwan Buddha said, one who properly observes appropriate speech, appropriate outlook, appropriate income, appropriate work, appropriate thoughts, appropriate exercise, appropriate money and appropriate meditation, attains the emancipation.

Maharaj Manu has described ten qualities of the *Dharma* – patience, forgiveness, restraint, abstinence from theft, physical purity, and restraint of senses, intellect, education, truth and abstinence from anger. At one place he says, *Dharma* is acting upon the established path that had been attained by the learned saints who had no avarice or jealousy within their hearts.

Learned does not mean knower of education. ***Vidyā Hi Kā Brahmagatī Pradāyā*** – *Vidyā* is one, which comes to us and pulls us out the quagmire of ignorance and enables attainment of emancipation. During the time

spent in the forests, *Bhagwan Ram* explained *Laxman* about the two facets of the Maya as *Vidyā* and *Avidyā*. *Avidyā* leads one to moral degradation and dark void of misfortune. *Vidyā* enables attainment of ultimate good, but it is inspired by the Supreme Divine. On whichever level we are today, any God we love, he should get awakened within our heart and inspire us on the spiritual path.

Only due to this fact, the learned saints who walked on the spiritual path had no formal education. The hot-tempered *Kagbhushundi Ji*, too, was trying to learn and understand but he did not like it and did not study. Despite that he was one of the most learned men of his lifetime. The *Garuda*, whose doubts were not resolved by the *Brahma*, were resolved in no time when he visited the *ashram* of *Kagbhushundi Ji*. This purports that on the spiritual path, whatever education is required, is taught by the Supreme Divine.

As such, a person who maintains unflinching faith upon the Supreme Divine and chants *Om* or *Ram* (which are acquaintances of the Supreme Divine), he is purely religious despite not knowing what is religion.

In this manner, all the saints, indicate towards one Supreme Being, despite that, ignoring to worship the eternal and only one Supreme Divine people are wandering after the mortals. Innumerable undesirable traditions and rituals are prevalent these days and similar traditions were in vogue in the time of *Lord Shri Krishna*. *Arjun* too was victim of some of these traditions. Protection of family and clan, making offerings to the departed souls were, according to *Arjun*, *SANATAN DHARMA*. He argued that such battle would destroy the *Sanatan Dharma*, as allegiance towards the family was *Sanatan Dharma*. But *Yogeshwar Shri Krishna* said, “*Arjun*, in such a terrible place how come you have been engulfed by ignorance?” *Arjun* was worried about the protection of *Sanatan Dharma* is ignorance? *Shri Krishna* explained, “*Arjun*, for whatever thing you are so much upset, the great saints have never ventured over the them, even those things are not worthy to enhance your reputation or will help attainment of emancipation. And if salvation is not possible, reputation is not assured

and the honourable saints have not followed those things; this proves that those were nothing but absolute ignorance.

Then very courteously *Arjun* asked, “Bhagwan, if it is not religion, than I do not know what is religion. Moreover in regard to religion I am dunce. Hence, kindly advise me about what is certainly beneficial for me.

Bhagwan explained, “*Arjun*, illusion does not every exist and the truth is in abundance at all the three times – past, present & future. What is that truth? *Arjun*, this soul is the truth, the ultimate truth, this soul is eternal and the physical bodies of all the living beings are mortal. Such bodies have no existence because they cannot be retained. Only the soul is eternal.”

What are you - a follower of the *Sanatan Dharma*? What is *Sanatan* (eternal)? The soul! Than who is the follower of the *Sanatan Dharma*? The worshipper of the soul! If the knowledge of the spiritual path is not available, how could we call ourselves follower of *Sanatan Dharma*? This soul cannot be cut by weapons, burnt by fire, dried by air, drenched by water, absorbed by the sky and none of the five basic elements can touch it, than how could the food items and liquids made of these five basic elements touch the soul? How would our eternal *Sanatan Dharma* get destroyed by somebody’s touch or eating a couple of morsels of rice at somebody’s hands? This proves that, whatever our ancestors were following in the name of religion was erroneous, and that is why *Shri Krishna* refuted such thinking. The same mistake is being committed today, and for that reason we have compelled our own brethren to get separated from us.

When the body itself is subject to mortality, how could the caste-system based on the birth become eternal(*Sanatan*)? How could the classification of the society in four Varna based on the professions become eternal? When this eternal soul is unchangeable, permanent and stable how would that be changed? Whether the basic principle of the *Sanatan Dharma* is changed? No, and those who did such changes or organising them are diverted from one undesirable custom to another unworthy custom and they, in fact, are not finding a new religion. They even do not know,

what is religion. When we are not ware of the spiritual path and the specific process, which enables self-realisation, what kind of relation shall we have with *Sanatan Dharma*? All the bodies of every living being is mortal. The animate and inanimate universe created by the *Brahma* is changeable, perishable and transient; despite that some are worshipping a tree while the other a stone and that too, in the name of *Sanatan Dharma*!

The soul is beyond destruction and free from afflictions and unchangeable. It's realm is omni-present, dwells within everybody but the place to search and attainment is within one's heart, and not outside. Nevertheless, anything like non-destructible, undesirable or eternal and immortal spiritual realm does not seem to exist within. Examining minutely what we find is grief, anguish, death and avarice. Bhagwan *Shri Krishna* said that the soul is like that but it is unimaginable and mysterious. Till such time we contemplate upon it with gross reasoning it will remain imperceptible and invisible. Being imperceptible does not mean that the God would remain invisible through the senses. He would become visible but through the divine vision after control over senses. In the eleventh chapter of the Geeta he has said that through ardent devotion I could become perceptible and oneness with my essence could be achieved.

Now, a new question arises before us, how to restrain the reasoning or mind? For this Yogeshwar had advised *Arjun* thus –“*Arjun*, perform your ordained action (*Karma*). Your ordained action is to activate your sacrificial acts (*Yagya*).” In the beginning, imbibing the divine qualities within us is the *Yagya*. Restraint of eating and senses is *Yagya*. When the spiritual pursuit becomes subtle, chanting upon breathing is *Yagya*. Meditating upon an enlightened saint is *Yagya*. In this way, *Shri Krishna* described fourteen ways to perform *Yagya* in detail spread out in four chapters, which in totality is a unique spiritual process of restraining the mind. Through the restraining of mind, the animate power (*Prana*) gets controlled – neither the volitions would rise from within, nor they would enter within form outer atmosphere. This, in fact, is the inconceivable state of mental faculty, restrain over mind and a condition of mental equilibrium.

When the turbulences of the animate power get calmed, the *Yagya* gets completed and the result is obtained. On completion of the *Yagya* the result in the form of immortality is achieved. The *Yogi* who obtains the knowledge of eternity ultimately attains the eternal *Brahma*. Earlier *Shri Krishna* said, “The Soul is eternal.” And here he said, “The *Brahma* (Supreme Divine) is eternal.’ As a matter of fact, the soul, supreme soul, spiritual essence, Supreme Divine, *Ishwar*, *Sachidanand*, *Bhagwan*, Eternal Being, *Brahma* etc. are different names of the God.

In this manner, that imperceptible entity has been flowed down in these senses in the state of unimaginativeness of the mental faculty and the state of mental restraint. Not only flowed down, but has been achieved by the senses. But *Yogeshwar Shri Krishna* just does not stop here, he wishes to clarify that, ‘***Brahmavettā Brahmaiva Bhavati***’, ‘***Jānat Tumhahi Tumhahai Hoi Jāi***’ – meaning, a spiritual seeker having known the Supreme Divine, becomes one with the Supreme Divine. Let’s examine this fact in his own words – ‘***Ihaiva Tairjitah Sargo Yeshām Sāmye Sthitam Manah***’ – the seekers whose mind is steadied in equality are considered to have conquered over the world during their lifetime. Now, how to being in the state of equality and conquering the world are related to one another? And if the world is conquered over what is its state? On this *Krishna* says, ‘***Nirdosham Hi Samam Brahma***’ – he is guiltless and in equality. His mind too has attained equilibrium. ‘***Tasmād Brahmani Te Sthitā***’ – as such, he had been unified with the Supreme Divine.

Giving a form of work to the sacrificial action (*Yagya*) through which such a spiritual state is achieved is called ordained action (*Karma*). That is why, laying emphasis on the significance of *Karma*, *Yogeshwar Shri Krishna* explains in the 39th verse of the second chapter of the *Geeta*, “Listen about the selfless ordained action (*Nishkam Karma Yoga*), through its practice you shall be able to cut the bondages of the *Karma* in proper manner.” Hence, *Karma* is one, which helps getting freedom from the bondages of actions. Explaining about the second unique feature of this ordained action, he said, ‘***Nehābhikram Nāshiasti***’ – the initiation in this selfless ordained action never gets destroyed. If an ordained action is

initiated, neither the doer nor the action gets ever destroyed and blissfulness would result. Although, blissfulness has not happened, but that has been assured. Whenever, the spiritual pursuit, in this life, gets terminated, would begin in the following birth, from where it left. After a couple of births the soul of the seeker reaches the ultimate state and attains emancipation. Explaining about the third significance of the *Karma*, *Krishna* says, '**Pratyavāya Na Vidyate**' – by doing this *Karma* opposing result or curse, which compel you to fall in the illusionary trap of heaven or hell, saints and hermits, religious institutions or schools, *ashrams* or quagmire of intense desire. The fourth speciality is '**Svalpamapyasya Dharmasya Trāyate Mahato Bhayāt**' – the slightest adherence of this religion (*Dharma*) results in liberation from the great terror of death and life.

Which *Dharma*? The adherence or working in accordance with this ordained action is *Dharma*. The adherence to *Dharma* just begins from here and as a result knowledge about the Supreme spiritual entity is obtained. The *Karma* who's putting in action is *Dharma*. *Shri Krishna* has differentiated this *Karma* in four parts on the basis of inherent weakness of the spiritual seekers. In the 13th verse of the 4th chapter he says that he has created four classifications – *Varna*. Whether he divided the humanity in four classes? He means to say that he has divided the *Karma* on qualitative aspects, into four divisions. The quality is the benchmark for such division. When the conscience would have abundance of the *Tamas* quality (the quality of ignorance and illusion), the temperament of a person would reflect laziness, sleepiness, careless, neglect of duties and ordained activities. Abundance of activities of avarice and bewitchment becomes evident. If such a seeker sits for two hours meditation, he cannot concentrate his mind merely for ten minutes at a stretch. How could one begin acting upon *Dharma* under such circumstances? *Bhagwan* advises, "Begin this *Karma* through servitude."

In this manner, when half of the *Tamas* qualities are subsided, a person is referred as *Vaishya*. The mind would begin to concentrate in meditation and the gradual control over the senses would be achieved. With quelling

of the *Tamas* qualities, half of *Rajas* (fundamental quality which is the cause of worldly activities like egoism, covetousness etc) qualities get subsided and half of *Sattvik* (quality inspiring virtues and constructive activities) qualities are evolved, and when this happens, the seeker is said to have become a *Kshatriya*. Such a person shall be fearless about the turmoil of the nature, will be courageous and will properly act upon the selfless ordained action. When the qualities of *Tamas* and *Rajas* have been fully subsided and only the *Sattvik* quality is at the fore of the temperament, the seeker develops a quality that will enable attainment of union with the Supreme Soul. This quality reflects the temperament of a *Brahmin*. The seeker easily reflects a nature, which shows that he has restrained his senses, and mind, attained spiritual maturity through penance, meditation, patience and divine experience that enable him to seek entry into the ultimate spiritual realm. That is why he becomes a doer of the *Karma* of the standard of a *Brahmin*. Such classifications are made on the basis of the nature of the man and hence, the man acts in accordance to his nature.

In the 45th verse of the 18th chapter *Shri Krishna* says, “If a man performs ordained action borne of his quality of the nature, he can attain the highest achievement of the highest spiritual achievements through the ability borne out of inherent nature of a man.” You all should pay attention to the process. A man can attain the highest spiritual achievements by worshipping the Supreme Divine in perfect manner (which has been described in the Geeta at various places) through the ability developed by inherent quality of the nature and through such a spiritual process attain the realisation of the Supreme Divine who is omni-present and omni-potent and through whom the entire animate world has been evolved. From this, it is clear that on this path of ordained action worship of one Supreme Divine, in perfect prescribed manner and following the subsequent steps of the spiritual path, is the main process.

Later, this very similar process has been referred as *Dharma* (See verse 47 of the chapter 18). It is our duty our *Dharma* to act upon the ordained action in accordance with our ability borne out of our inherent

nature. Even if a person is of *Shoodra* class and has been fated to serve, if he begins his spiritual efforts from this level, it can enable him to attain highest spiritual achievements. In case a person does not have inherent ability and if he wanted to imitate the able persons, strive to properly act upon in the prescribed manner, than also, he shall be engulfed by fear of losing out and not attain ultimate spiritual success. That is why, acting upon the ordained action borne out of your inherent temperament following the tenets of the *Dharma* you could be liberated from all your sins and get freedom from the compulsion of revolving in the cycle of birth and death.

Besides, the *Karma* of the *Brahmin* class too, is having inherent shortcomings. It is because the ultimate quality of the nature- *Sattvik* – is still alive. Here too, the chances of degradation existing and a spiritual seeker could fall from the height of spiritual level. Hence, it is our *Dharma* to fulfil the ordained actions borne out of our nature until that quality does not get subsided. When a man, while following all the phases of spiritual path acquires knowledge of that eternal, essence of immortality and self-realisation, he can perceived and experience the presence of the Supreme Divine. That is why acting upon this *Karma* is *Dharma* who according to the *Geeta* is entitled to follow this *Dharma* is only meant for the saints and hermits and if a householder shall be able to follow it or not? Bhagwan *Shri Krishna* resolves this doubt in the verse 36 of Chapter 4 of the *Geeta* thus, “*Arjun* even if you are the greatest sinner, but leaving aside worshipping every other god or deity, you only worship me, you shall be considered as the most pious person, since you have devoted yourself to attain self-realisation.” “***Kshipram Bahvati Dharmātmā***” – such a person quickly becomes a holy being. His conscience becomes one with the essence of the Supreme Divine and ultimately, such a person attains eternal peace.

Therefore, even if you are the most wicked person and are scheming the most wicked activities, if you have faith upon one God and the procedure to attain his essence- engage yourself in ordained action with dedication, you are a saintly and purely religious person. Moreover, for following the spiritual pursuit you need to have ardent faith upon an enlightened saint

and his proximity is much more desirable. Except one God, nothing else is true in this universe and worship of any other entity has not been prescribed.

Note: Despite so much explicit directions, the people continue to worship stones and ponds or lakes. Many ask, “If the God does not dwell in a stone?” The ideal worshipping is worship of form or shape (*Sagunopasana*). Meditating within the heart is a spiritual path to attain salvation through knowledge (*Gyan Marg*). As a matter of fact all these are mere illusions. Let us examine this question in the light of the *Geeta*.

Yogeshwar Shri Krishna had explained that the soul cannot be cut or dried and is eternal and immortal as well as ever lasting. One may ask, whether he is saying this because he is a god? *Shri Krishna* further explained to *Arjun* that the enlightened sages have perceived this soul that has qualities of being eternal – universal-immortal etc what has perceived it? The enlightened beings have perceived it. The soul has not been perceived by a linguist knowing ten languages, neither an accomplished grammarian nor any prosperous person, but only an enlightened being has perceived it. Even *Shri Krishna* is trying to unveil that secret of ultimate truth, which was once perceived by the enlightened saints. That truth has always remained the same. However, at times certain illusions have prevailed in the name of that ultimate truth. All the sages who have incarnated in this world at different times have resolved these illusions and guided the society on the correct path of that truth. Even *Shri Krishna* has reiterated this.

Now, you may ask, what is this philosophy about that ultimate truth? Who is the knower of that philosophy? Are we also philosophers? Clarifying these issues, *Shri Krishna* says in verse 49 of chapter 18, “*Arjun*, one who wishes to learn philosophy of the essence of the ultimate truth must live in seclusions, controlling all the senses truth must live in seclusions, controlling all the senses from the worldly interests and divert them in meditation. While remaining as an ascetic (and not dressed as an ascetic) constantly engage oneself in meditation. And while doing so ensure that

eternal routines of anger, greed, avarice, bewitchment, egoism and jealously get subsided very well and also ensure that politeness, asceticism, tranquillity, restraint, patience, contemplation and depth of meditation is strengthened and when such a state of consciousness is achieved, one becomes eligible to know he *Brahma*.

What was needed was the divine essence. Another issue of eligibility of a person to know the *Brahma* has come-up in between. As a matter of fact, divine essence, *Brhama*, *Bahgwan*, Supreme Soul or *Ishwar* – are one in the same.

When a spiritual seeker acquires absolute deftness of knowing the Supreme Divine, such deftness or eligibility, in the words of *Shri Krishna* is called, '*Para Bhakti*.'

He knows the divine essence, but what is it? Whether they are five elements or twenty-five elements as the people have different counts? This essence is borne of nature. *Shri Krishna* says, "Whoever I am, with the qualities of eternal youthful, immortal, ever lasting an unparalleled and one who knows me, gets involved within me immediately. The essence means, the God. At the time of attainment a spiritual seeker perceives the Supreme Divine but in the next moment he perceives the essence of Supreme Divine who is with immortal, eternal, everlasting and *Sanatan* qualities, dwelling within oneself. He becomes an enlightened being. Those enlightened beings saw that the soul or the Supreme Divine is eternal and omni-potent. It is their experience that he swells within every particle of the world. Now, such a seeker becomes a great soul. He has not become an enlightened being by worshipping stones or lakes, but they are the initial steps of the spiritual pursuit.

For all of us, as *Yogeshwar Shri Krishna* has prescribed, undertaking ordained action according to our inherent nature is *Dharma* and its system has been prescribed in the *Geeta*. And with that no possibility of any pretence exists. The place to search for the God is within our heart. *Yogeshwar* explicitly directs us to go to the shelter of the God dwelling within us, and not outside. Hence, those who are one the look out for the

attainment of the divine essence from external sources are living in illusions. Even if the God dwells everywhere, but he could only be attained within through meditation.

In short, *Yogeshwar Shri Krishna* has explained that the soul is eternal, immortal and even omni-present. It is the duty of every human being to attain that. *Shri Krishna* has proclaimed such duty as the *Dharma*. This is *Sanatan Dharma*. What is *Sanatan Dharma*? It is a spiritual action, which enables a soul to fathom the reach up to eternal realm of the Supreme Divine.

In case, if you are not aware of the unique method of attaining self-realisation, you lack the thing called *Dharma*. If you express concern for the religion, you could certainly be a hopeful candidate, but not a religious person. You might be experiencing some kind of anxiety. Within your heart, but self-realisation would only become possible when you the prescribed method of spiritual pursuit is adopted by you and when you have faith in the Supreme Divine.

Worship of one God is the only *Dharma*. This *Dharma* or religion has been explained by *Goswami Tulsidas Ji* in the *Ram Charit Manas* in four ways (1) other than the ultimate truth there is no religion, (2) Adherence to religion lies in being benevolent, (3) observance of non-violence according to the spiritual scriptures is religion and (4) worshipping and having faith upon only one God is *Dharma*. Now, let us examine these in detail.

**Dharma Na Doosar Satya Samānā,
Āgam Nigam Purān Bakhānā. – 2/84/5**

Similar to the truth there is no other religion, which has been acclaimed by the *Vedas*, *Parana* and the scriptures. One may ask, what is the truth? Somebody would say, "I speak truth; never tell a lie." Some other would say, that the earth is moving and that is the truth; whereas some might just say something else. The people have drawn demarcation lines in the mortal nature about the truth and untruth. If anybody speaks within those limits, it is truth and anything stated out of that demarcated line

becomes untruth. *Goswami Ji* tells in *Vinay Patrika* – “Some call this world, the truth while the others regard this world as unreal. On the other hand some others believe the *Brahma* and the world as real.” But *Tulsidas Ji* had to say, “All these three lines of thoughts are illusionary. Relinquishing these three lines of thoughts could only result in self-realisation.” Which could mean truth does not exist anywhere in the world. The affairs of the world are all unreal. *Bhagwan Shiva* has put down his viewpoint decisively saying in *Manas*, “It is that (truth), having known it the worldly matters lose their significance and prove to be illusionary, as if upon waking up from sleep the whole dream world gets shattered.” Having known the Spiritual Divine this world goes in oblivion for a spiritual seeker. Now, how significant the truth could be if it could be destroyed? Such thoughts are nothing but figments of imagination, which say that the world is real or unreal or both. One who discards all these three types of thoughts can only recognise his true essence or self. Hence, there is no truth in the universe. So what is the truth? The great sages have expressed their viewpoint thus –

**Vyāpak Ek Brahma Avināshi, Sat Chetan Ghan Anand Rāshi,
Asa Prabhu Hriday Achhat Avikāri, Sakal Jeev Jag Deen Dukhāri.**

The God dwells in every minute particle, is only one and till date, there never were two gods. He is known as *Brahma*, because he is all encompassing. He is unperishable. He is an embodiment of truth, life-spirit and joy; and he is the ultimate truth. Such God dwells within the heart of everybody. He is unchangeable, pure. He is not concerned with any kind of behavioural deterioration of food habits. Like a witness he dwells within the heart. How could one know or learn about the God who dwells within the heart? First one must analyse as to what is the significance of the name (of God) and having understood that, one must meditate over it, so that its power could be awakened. One has to pass through many stages while worshipping one name. The name is the same. But for some, chanting all through the day could prove futile whereas, for the other it might prove highly beneficial. In fact, one must undertake chanting of the God's name under the guidance of an enlightened saint and it is a duty (*Dharma*) to walk on the path directed by such a saint.

What you have only to do is to awaken the essence of the god within your heart by chanting the name of the God who dwells within your heart. Having devotion and dedication for the God is, in fact, adherence to the spiritual duty or '*Dharma*'.

2. Talking about *Dharma*, *Goswani Ji* had said, ***“Parhit Sarasi Dharma Nahi Bhāi, Par Peedā Sam Nahi Adhmāi.”*** (7-40-1). Whatever is heard and seen in this animate world is all under this nature. Only the soul is away from all these.

There is no religion greater than to nurture and ensure benevolence of this soul and it is the greatest and the most degradable act to cause pain to this soul. Even *Bhagwan Shri Krishna* has told *Arjun* that, there is no greater enemy and even friend than our soul. One who has greater enemy and even friend than our soul. One who has conquered over his senses and exercised control over the mind, the soul, for him acts as a friend and gives blissful happiness. But, one, who has not been able to control one's mind and senses, the soul, for such a person acts like an enemy and forces the soul towards degradation and inferior species. *Shri Krishna* says, “*Arjun*, strive to develop your soul through your own efforts. Don't let it slide down to moral degradation.” In fact, that is caring for the others. The soul is beyond the scope of natural forces. It is under bindings. There is no religion as good as freeing this soul from the worldly founds and set it free.

3. ***‘Param Dharma Shruti Vidit Ahimsā’***. The *Shruti* or the *Vedas* are the compilations of periodical divine directions given out by the God to the saints engaged in worshipping. These are the collections of the experiences of those saints who were immersed in the essence of the God or had reached in the proximity of the Supreme Divine. After having attained the self-realisation who would study spiritualism and whom do the God teach? When some distance remains for a spiritual seeker to fathom to reach the Supreme Divine, the God explains them something. These experiences were exchanged and passed on from the spiritual teachers to their students. The sage *Vyas* compiled this knowledge in

the form of written texts, but when you worship and study spiritualism the *Vedas* will come before you afresh. That book will be of no use, because the God always speaks, always explains and always speak through animate and inanimate things everywhere. A spiritual seeker who can pick up the vibrations of the divine dictates, he shall be able to understand how does one can also be able to have their experiences. Gradually, the seeker is able to invoke his inner perceptions. With such perception a spiritual seeker begins to comprehend or perceive the grace of the Supreme Divine. But a book cannot give us the vision. It can only indicate the direction in which we shall begin our spiritual pursuit.

When efforts are made in accordance with the divine instructions the soul gets awakened and begins to direct on the spiritual path. After the mind gets absolutely concentrated on the spiritual Divine, when everything is known, behaving in accordance with that is called the ultimate religion (*Dharma*). This definition of *Dharma* is having a practical aspect. Following the divine dictates with devotion is an act of non-violence and if a spiritual seeker effects any deduction in that, it would be constructed as an act of violence. The pure meaning of non-violence is, contemplation upon one Supreme Divine.

Bhagwan Ram once summoned the royal court. He presented an illustration that the human body was similar to a boat, which can help sail across the ocean of life (*Bhava Sagar*). Favourable conditions are akin to favourable wind. The ideal spiritual teacher (*Sadguru*) is like a captain of the ship. When such rare conditions are available and if anybody is unable to sail across *Bhavasagar*, does not worship the God and continually postpones praying the God, such a person is worthy of contempt and a stupid who is a killer of his own soul. This is violence. But as concentration is meditation would enhance, one shall be able to perceive the God.

4. 'Ekai Dharma Ek Vrat Nemä, Käy Vachan Man Pati Pad Premä.'

In the world, there is only one religion and that is to pour out love and devotion at the feet of the husband through mind, action and speech.

Although, women shall be able to offer their servitude at the feet of their husbands, but it seems the males would be deprived of following this dictate of *Dharma*. But that is not what is meant here. In the spiritual context the Supreme Divine is addressed as husband or master. According to a legend narrated in the chapter of *Kishkindhakand* of *Ramayana*. When *Hanuman* met *Bhagwan Ram*, he complained and taunted as to why did the master forget the servant. *Bhagwan* assured him saying that he should never nurture anguish in his mind as he loved him more than his brother *Laxman*. ***‘Dekhi Pavansut Pati Anukoolā, Hriday Harash Biti Sab Shoolā.’*** (Here the word ‘*Pati*’, literally means husband, is used in the meaning of master) – when *Hanuman* saw that his entire master was favourable to him, his entire anguish was washed away. The ‘*Pati*’, meaning been deprived from a Sanskrit word ‘*Pat*’, meaning to protect honour and ‘*Pati*’ means, one who protects the honour. That is why *Hanuman* addressed *Bhagwan Ram* as ‘*Pati*’. As such, if we have to avow to follow the spiritual path in accordance with the divine dictates through mind, action and speech, we must dedicate ourselves devotionally at the lotus feet of the Supreme Divine who alone can protect our honour and alleviate us from the pains of involving ourselves in the cycle of birth and death. Dedication towards only one Supreme Divine and serving the enlightened sages is the only religion in the world.

**Soi Dharmagya Guni Soi Gyätä Soi Mahimandit Pandit Dätä,
Dharma Paräyan Soi Kul Tätä Räm Charan Jäkar Mam Rätä.**

One, whose mind is devoted in the meditation of the Supreme Divine and who has dedicated himself at the lotus feet of *Bhagwan Ram* is the knower of *Dharma*, an expert on religion, the most virtuous, a learned, knowledgeable about everything, the most honourable person on the earth, a *Pundit*, a great charitable person meaning he has things worthy of giving to others and all these means in totality that he is completely a religious person. Attainment of the essence of the Supreme Divine is a true religion. Dedication at the lotus feet of *Ram* is *Dharma*. And according to *Goswami Ji*, devotion for one God is *Sanatan Dharma*.

Sanatan Dharma does not belong only to the *Hindus* or only India, but it is universal. All the human beings spread out from the North Pole to the South Pole have one common mentality, the same ten senses, one mind, worldly desires and a common quest for peace. Tortured by the adversities of the nature whenever a man sets out in search of eternal happiness and peace, he will have to seek the refuge of the eternal and omni-potent entity. In the world, whoever moves forward in the direction of attainment of self-realisation and in search of eternal peace, such a person is a pure follower of the *Sanatan Dharma*.

The discovery of the system, which enables self-realisation could take anywhere in the world, but, fortunately it has taken place in India. Since, this was gifted to the world by India, India has being proclaimed as the world teacher (*Vishwa Guru*). *Buddha* - the great saintly personality was born in India. Half of the world followed his religious principles. Jesus too, evolved through his system of disciples. As he began to preach worship of one God, the Jews crucified him. Similar condition lay before *Muhammad Sahib*. Even he could not get sufficient opportunity to describe in detail the procedure of attainment of self- realisation.

That is why most of the human society is ignorant about religious philosophies. Some believe that religion is a matter for stupid people, whereas some believe this to be like a shield of the fearful people, whereas in the opinion of some others, religion is an issue of subsistence for some human parasites. Those who think thus are not at fault. When did the religion in true sense was ever explained to them?

Moreover, nobody becomes a religious person by doing anything in the name of religion or by intellectually recognising any external or philosophy. The religious person is one, who quickly absorbs the rules of attaining self- realisation. His qualities and virtues of self- restraint, concentration, proper lifestyle, control over senses etc are useful to lead the country and human society on the pinnacle of progress. When maturity and devotion in the religion is strengthened, a man never suffers from muscular illness or fatal diseases, because his heart is drenched with

humility and devotion. He is assured that the God will take his care. He also remains free from mental tension. He does not nurture ego, considering the prosperity as a gift of the God. If you continue to walk ahead on one divine path and have an all-round spiritual knowledge, you shall be united with an association and oneness and the society, which is united in oneness, never experiences pangs of difficulties and anguish.

Brethren! For obtaining information about you visit the pilgrimages. But if a religion lacks truthfulness, the life would be wasted. The human body or a birth as a human being is the best of all the species in the world. It is because a man is the only living being who has a capability to conduct research about the supreme divine and has a faculty of thinking. The utmost advantage of the human body is to attain realisation of the supreme divine till such this mortal body lasts.

Whenever, a man has walked in this direction some form of worship or religious rituals and sect have been bestowed upon him as a matter of heritage. Even, I too had received such heritage, but sect, culture, system of worshipping as well as dressing style or congregation of hermit was not my aim. This human form has not been received to sustain those things. According to *Shri Krishna*, those things are the gift of immodest and indiscriminate people. There is only one prescribed system on the path of devotion, but the intellect of the immodest and indiscriminate people is divided into many branches; as such, instead of one prescribed system of worship, they adopt a combination of innumerable activities. Not only that, they express that in flowery oratory. Those who are impressed by their speech, too, lose sensibility and they do not worship. Even if the truth is attempted to explain then, they do not quickly give ear to it. This is because they cannot give up their past complexes. In fact, the larger number of devotees is not the benchmark test of the greatness of any religion. Indicating at this, *Saint Kabir* expressed his views-

**Main Bhi Bhägä Jäiyän Lok Ved Ke Säth,
Äge Te Satguru Milyä Deepak Dinhä Häth,
Deepak Dinhä Tel Bhari, Bäti Dai Aghatt,
Poorä Kiyä Besähunä, Bahuri Na Ävoun Hatt.**

The religion is meant for human beings, the human being is not meant for the religion, as bread is made for human being but human beings are not meant for bread. As such, for ensuring individual happiness as well as prosperity and happiness of the entire humanity it is necessary to enlighten the man that it is an individual responsibility to explore and find the essence of the supreme divine dwelling within everyone's heart. The prescribed system of attainment of the supreme divine, in fact, is the *Dharma*. Such a religion prescribes only the attainment of the supreme divine and absolutely does not include any sort of social rituals; and such a religion is the purest *Dharma* of humanity. And that is the *Geeta* - spoken by *Shri Krishna*, which describes contemplation upon one God, according to the spiritual capability borne of individual temperament. Under such ordained action chanting of 'Om' or 'Ram' or say small word identifying the supreme divine, as well as, taking shelter of any enlightened saint have been prescribed.

All the saints and enlightened sages have laid great emphasis on refuge and closeness of holy beings; because the religion is their experience. Once, some professors of *Allahabad* University had come to the *Anusuiya Ashram*. They asked reverend *Gurudev Ji*, "*Bhagwan*, we study philosophy, the work of *Kabir* and such subjects, but we fail to understand the system of attaining self- realisation." Rev. *Guru Maharaj* (philosophical treatise) is available cheaply at 2 *Paise*. (In those days, the *Geeta* published by *the Geeta Press, Gorakhpur* was available at two *Paise*). Many people go on reading that and god only knows what do they go on writing." The system of attaining self-realisation cannot be taught by written words. That is awakened within the heart of an eligible and devout spiritual seeker by an enlightened sage. The method of attaining self-realisation is awakened by serving such saints for two to four months, suggestive signs and have spiritual experienced, which help find the right path and steadiness in spiritual pursuit.

For this reason, *Bhagwan Ram* had asked for his worship, whereas *Shri Krishna* echoed the same thing by saying come to my shelter, leaving

aside worrying about other religions. Earlier he had suggested to go to the refuge of the God dwelling within the heart and later suggested to seek the shelter of some enlightened sage. Why did he say that? It is to explain this system of religion. But here he said, leaving aside worrying about other religious go to his refuge. Finally, what does the god want?

As a matter of fact for a devout spiritual seeker - the religion, ordained action and the god everything is that enlightened sage. Such a sage is the one who has directly realised what the religion is. He is a living embodiment of religion, ordained action and everything that is related with *Dharma* as well as *Karma*. Rev *Maharaj Ji* used to say -

Tāt Mor Ati Punya Bahootā Dekheun Nayan Rām Kar Dootā.

"I am the representative or messenger of *Bhagwan*. Without having met me nobody can reach the God." Although, the God do exists; but without the help of an enlightened and virtuous spiritual teacher the perception and unification with the God is not possible. Since we can experience his presence within our heart hence, unless an enlightened sage awakens our spirituality from within, we have no use of such God. However, chanting of the name of the Go and having faith in that God is a part of religious devotion.

The Buddhists chant '***Buddham Sharanam Gachhāmi***', which means, one can get emancipation by seeing or meeting the *Tirthankar*, absorbing their knowledge and moulding our character like theirs. The followers of Islam say that, *Muhammad* is the messenger of Allah. The Sikh cheers, '*Wahe Guru*'. Jesus proclaimed, "Come to me, all that are weary and heavy laden and I will give you rest. If any man will come after me, let him deny himself and follow me."

All the great saints beckon the spiritual seekers towards them. It is like, each one has opened a shop of religion, but that is not so. A feeling of possessiveness is within your or other's minds, and that is why it looks like that. The only purpose of the great sages is to inspire the spiritual seekers to go to the refuge of the enlightened saints and ultimately attain the realisation of the supreme soul dwelling within each individual.

But how do we recognise such an enlightened saint? Many crafty and fraudulent people have taken undue advantage by cheating gullible masses. The King *Pratapbhanu* and devout *Seeta* were cheated in this manner, and *Hanuman* too was narrowly saved from such fraud. What if everybody claims to be an enlightened being?

In fact, this is not a problem at all. If an enlightened being is not in the sight, it is because of lack of virtuousness and spiritual efforts. Till such time you should maintain your faith in one God and gain moral righteousness by chanting any name of the God, be it the shortest! The day this moral righteousness would reach its pinnacle, whenever, the saint or Sadguru would be dwelling, on a throne or in mud, you shall reach them or they would come and meet you. You shall be able to recognise him and though their experienced inspiration, they would make you understand.

Who ever, gets engaged in this path of knowing the soul with devotion and dedication; his moral righteousness and spiritual efforts would beckon the Sadguru to provide him guidance, as and when required. The great saints have considered it their responsibility to guide such spiritual seekers. Many a times, renowned *Maharaj Ji* used to reflect, "A spiritual seeker having so and so characteristics and such and such name would arrive, whom I shall have to guide." Such indications were received, Sometimes, a year or two in advance and later those people did arrive.

Therefore, there is no need to venture out in search of a *Guru* or accept anybody as *Guru* out of imitating others. For recognising such *Guru*, what is needed is, a vision affected by virtuousness. Not only a saint or a *Guru* but the God could come in person before a real spiritual seeker, but those who are not morally righteous would consider them to be mentally deranged. They might mockingly laugh and chide a seeker for his attire or appearance. The local populace considered the *Guru* of reverend *Maharaj Ji* as a mentally deranged person, but for Rev. *Maharaj Ji* he was most reverend person. Following his directives *Maharaj Ji* became an

enlightened saint. Till such time you do not come in contact with an enlightened saint who can remove your doubts about spiritual matters, you should maintain your faith in holy beings; because it is said that only those who have faith can only acquire knowledge.

Questions – Answers

Listening to these thoughts some thinkers at *Maha Kumbh (Haridwar)* entreated him to clarify his thoughts on the issues of *Dharma*. They also asked *Maharaj Ji*, if he followed the Hindu religion? Which religion did he follow? What is the name of your religion? What issues are covered under the religion? And so forth.

Expressing his views on some of these points *Maharaj Ji* said, “Look, a religion is neither *Hinduism* nor Islam. The Buddhists, *Jains*, Zoroastrians, Jews, Christians or for that matter anybody has no specific right whatsoever, over the matters of religion (*Dharma*). In the entire world there is only one religion. What is eternal will enable you to get a place in eternity. What is perishable is not religion, and that will only cause the death. The *Rigveda* says ‘*Atodharmāni Dhārayan* (1/22/8) – what beholds everything is *Dharma* and that is the Supreme Divine and it is not Hinduism or Islam.

It is true that, in the modern times, the name that is given to the religion is Hinduism. Many institutions by name –*Hindu Mahasabha*, *Vishwa Hindu Parishad* etc. have come into existence using the word Hindu. The Buddhist, *Jains*, *Sikhs*, etc. believe themselves to be branches of Hinduism, but they all quarrel with the Hindus. A Buddhist wants a separate identity distinct from Hinduism, the Sikh to aspire for a separate identity for themselves and the terrorist are angered at the Hindus, whereas there is no religion by name Hindu.

‘Hindu’ is merely a locational adjective. When the plunderers from Gazni were lured by the immense wealth of the Hindu temples, the gathered information about this country from the inhabitants of the Indus (Sindhu) river-belt. In that region the character ‘S’ is pronounced as ‘H’, even today.

They called the Sindhu river as Hindu river and called the inhabitants living across the river as Hindu. In the Vedas, the words 'Sarito' is pronounced as 'Harito', 'Sarasvatyo' is 'Harahvatyo' and while talking the words 'Mas' (month) has become 'Mah', 'Saptah (week) became 'Hafta' and 'Kesari' became 'Kehari' in their pronunciations. When the same plunderers became rulers of this region across the river Indus, thus began to call the inhabitants as Hindu, which was accepted by the oppressed and illiterate population.

It is not that in those days, the people remained away from education out of choice. The regulations of the ancient scriptures (*Smriti*) were such that very few people could acquire formal education. That is why, due to repeated use the word 'Hindu' came into wider acceptance. Otherwise, none of our ancient religious scriptures refer to this word. Let aside the Sanskrit language. *Ram Charit Manas* was written at a time when *Mughal* Empire was on its zenith. The emperor Akbar was sitting on the throne of Delhi. At that time the word 'Hindu' was popularly used. The poets or laureates of that time did use this word, but saint *Tulsidas Ji* has never made use of this useless word. Even *Dayanand Saraswati* too did not find it proper to use the word 'Hindu' in place of 'Arya'. The other saints used this word merely as a form of address.

Therefore, the word 'Hindu' does not mean a religion, whereas, it is a gift of the Arabians. The word Hindu is a gift of pronunciation of the inhabitants of the Indus valley was Hindustan. This word denotes a place, not a religion.

One who lives in China is called Chinese; hence, can we call Chinese a religion? A resident of America would be an American, so if American is a religion? In the similar manner, a citizen of Hindustan is known as Hindu, so how could that be called a religion? Besides, the name of this country was never Hindustan. From the ancient times till the modern days today, the name of this country is written as Bharat in the government documents. A name of a country denotes a name of the piece of land of this planet and not religion.

The religion is always related with all the nations, all the timeframes and meant for everybody and such an entity is only one the Supreme Divine. What shall we call that realm, which cannot be described in words, or beyond the scope of mind and speech? That is beyond the scope of description. Despite that, out of innumerable names of the God, some have been selected to be used from time to time. For example, in the *Vedic* literature what has been described as *Dhruva*, *Sat* and *Sanatā Dharmāni* were referred as *Sanatan Dharma*. In the later years of *Bharat*, the same was known as *Brahmin Dharma*. Here, the word, '*Brahmin*' does not specifically refer to any class of people; but it refers to every person who is passing on the path of spiritual enlightenment and hence called a *Brahmin*. The followers of this path were also referred to as '*Arya*'. '*Arya*' does not mean, a person belonging to an institution called '*Arya Sama*'.⁷

Many of our ancient scriptures have frequently used the words '*Arya*' and '*Anarya*'. According to the *Valmiki Ramayana* the North Indians, South Indians, the family of *Sugriv* as well as the people of monkey and bear communities were all *Arya*. *Ravan* was as much as *Anarya* but his ancestors *Pulatsya*, *Vishrava* and his brother, *Vibhishan* were very much *Arya*. In the battlefield when seeing the gigantic *Kumbhakaran* advancing menacingly, the army of *Ram* got disturbed and began to retreat, *Angad* encouraged them to fight back shouting, "Brave warriors! We are the children of *Arya*, who have never shown their back in the battlefields. If we show our backs today, we would be dubbed as *Anarya*. Hence, the *Arya* are those who remain steadfastly focussed on their aim. At one place in the *Geeta*, *Shri Krishna* has been quoted saying, "*Arjun*, where have you learnt this behaviour of *Anarya*? Give up your procrastination and get on with the battle."

The thoughts of *Bhagwan Buddha* on the issue of *Arya* and *Anarya* are compiled in the *Pashrashi Sutt* of *Majjhim Nikay*. He had explained, "*Bhikkhus*! In this world there are two types of search - *Arya* and *Anarya*. The *Anarya* search relates with the one who searches for mortal things being subjected to mortality himself. Although, one tends to become old,

still looks out for the things, which can make him older. Although, such a person is already engulfed by anguish, death and sorrow, yet he goes in search for such painful elements. A son or a wife, are mortal. Wealth and prosperity too are mortal. An ignorant person gets mesmerised by such mortal elements and then strives to find more and more such mortal things, which will further make him unhappy. This is *Anarya* search.

But *Bhikhus*! Although, some people are being mortal, considering the bad results of the search for mortal elements, set out in search of something beyond the death and birth, something most beneficial emancipation. This way those who are themselves mortal but make efforts to look out for something that is beyond the scope of anguish, death, sorrow, unhappiness is the best and is said to be on the road to achieve *Nirvana* or is on the *Arya* Path."

It is clear from this that there is only one *Arya* Path, a bent of mind and a decisive direction. One of your brothers could be *Arya* and another *Anarya*. In the life of a person some moments could be *Arya*, whereas some others might prove to be *Anarya*. Sometimes a person could turn theist or sometimes atheist. One who worships the eternal element is theist or and *Arya*. Steadfastly following the system to attain the Supreme Divinity is an *Arya* search. And opposite to that one who wanders after illusionary, mortal, perishable entities is *Anarya*. The great sages have sometimes recognised these as *Vidya* or *Avidya* (knowledge or ignorance). Whereas, some called it introspection - extroversion, good or evil, divine or satanic activities too. These are kinds of behavioural actions. The behavioural action of the truth is *Arya*. The behavioural activities of untruth, is *Anarya*. That is why, the whole world is *Arya* and at the same time the whole world is *Anarya*. It is stated in the *Vedas* - '**Krunvantu VishwamAryam**' means; 'Make the world *Arya*.' This way, *Arya* is made and nobody becomes *Arya* by birth or living at a place.

Ranging from the most ancient scriptures of the world – the *Vedas* to *Gautam Buddha* - each one has considered *Arya* as an entity driven towards divinity or a virtuous quality and not a clan that has migrated

from outside India. It is true that, there have been many people set out in search of the Supreme Divinity and for this reason India was called *Aryavarta* at one point of time. It was the society, which was unanimously devoted to God the people were committed towards restraint of senses and mind, besides their lifestyle, social customs of dressing, festivals, wedding and other regulations were all driven by cultural values and as such, it was called *Aryan* culture; but the Indians do not have any right over the basic activity of the *Aryans*. That belongs to every human being of the world. In case the Christians are in search of the supreme Divine who is an eternal, omni-potent entity is also an *Arya*. Even a Muslim (like a *Sufi* saint), is striving in earnestness to attain the Supreme Divine; he too is *Arya* and his search can definitely be termed *Aryan*. The essence of *Aryan* spirit within a person cannot be recognised or assessed by individual lifestyle, dressing style, mode of living, or social background, but it is a process or method of spiritual pursuit or spiritual path, by following which a living being can fathom the distance to reach the supreme Divine. Attainment of *Sanatan Dharma* is the aim of an *Arya*. One who is of divine quality is an *Arya*. One who is gripped by wicked qualities is an *Anarya*.

The word '*Sanatan*' used for a religion or *Dharma* in the *Veda* means, what has always been in existence or what is eternal and which shall always remain. And that is only one Supreme Divine. This world vibrates due to his essence, he dwells within each particle of this universe, he can enter within every soul and every human being has to attain his divine essence and that is the ultimate truth. That God dwells everywhere and through meditation he could be awakened within. After awakening he enables the spiritual seeker to reach his divine essence and that is the ultimate truth and in real sense the *Sanatan Dharma*.

After the enlightened saints, when the ignorant wicked people in the disguise of shroud spreads over the real religion. Innumerable imaginary systems of prayers and worships, distortions, hypocrisy and religious rituals serve to shroud the real meaning of the religion. In such darkness of ignorance some enlightened sage emerges as a source of bright divine light. For their incarnation a system of hierarchy or a disciple following

his Guru is not required. A living being traversing his path through several births reaches that place and incarnate. He achieves that kind of eligibility through the accumulated effects of the noble and virtuous deeds of the past several in divinity, he does not any sort of assistance from anybody. For the past several births *Buddha* happened to be a hermit. Even *Mahabharata* refers to the ten incarnation of *Bhagwan Shri Krishna*. Therefore, traversing through innumerable birth when a spiritual seeker reaches the ultimate state of self-realisation and spiritual enlightenment, in the words of *Shri Krishna*, he becomes one with the divine image of the *Bhagwan*. Such an enlightened being can take birth at any place. After taking birth, that enlightened being would once again repeat that spiritual process and sooner would attain his ultimate aim. After attainment of the spiritual enlightenment when he would speak to the world population, through his speech the God shall be speaking. The intellect of that saint is merely instrumental. Only the ultimate truth would be uttered by him-which is eternal or *Sanatan*. That is why, no saintly person, born at any place in the world or in any community is not worthy of criticism. All the saints are alike and equally worthy of reverence.

It is not that, those great saints had discovered a new religion or began a new religious sect. Hence, let us all become disciples of one religion-that is eternal, ever- lasting and homogenous. It cannot be segregated or modified in any manner. *Yogeshwar Shri Krishna* has expressed to the extent that the form of spirituality of soul can never be changed. And if it can never be modified what modification be made by anybody? Ours, too, is not a different religion or sect. No saint begins a new religion, despite that, what is recognised as a religion from ancient times, seems to have changed identity, because, that saint is extensively uses one of the thousands of the names of the God. Let us look at an example of Mahatma Buddha. He did not initiate a new religion. But in the last phase of night due to the grace of the God, when he experienced self-realisation through his sheer spiritual efforts, he declared that he has attained the place in the eternity that had been reached by many enlightened sages. (*Buddhacharit* written by *Ashwaghosh* - chapter 14, verses 85-86).

It is a matter of contemplation that who were an ancestor of *Buddha*, if the Buddhist religion did not exit before *Mahatma Buddha*. The same that was yours! *Buddha* was one of us. He was born in a *Kshatriya* (warrior) clan and was brought up in the cultural atmosphere of such a clan. What did he attain through worship? He attained the same eternal and unperishable place, which was attained by the past enlightened sages before the advent of *Buddha*? Those were *Bhagwan Ram*, *Bhagwan Shri Krishna*, *Vashishtha*, *Vishwamitra* and *Valmiki* etc.

The *Geeta* proclaims that ultimate truth always prevails. The body is mortal or subject to death and the soul is only eternally time, omnipresent and permanent. Although, the Spiritual Divine does not have any specific name, but he is addressed by various perceived images. He is also recognised as *Avinashi*, meaning *unperishable*. *Buddha* had said that he had attained the *Avinashi*. The Supreme Divine is also known by another name-*Sarvagya*-meaning, a fountainhead of all knowledge. *Buddha* had also said that, he had also attained the essence of the fountainhead of the knowledge. This explicitly proves that, *Mahatma Buddha* had repeated the ultimate truth. He had reiterated what has been said in the *Geeta* about eternal, unparishable, essence of virtuousness, the Supreme Divine or the *Sarvagya*.

Tathagat has extensively used the word, '*Bodh*,' which literally means knowledge or *Gyaan*. *Adi Shankaracharya* had asked, 'What is *Bodh*?' And replied, "*Bodh* is that thing which is a system to acquire freedom." This *Bodh* is acknowledged as *Gyan* in the *Geeta*.

**Yastu Sarve Samārambhā Kām Sankalp Varjitā,
Gyānāgni Dagdha Karmānam Tamāhuh Panditam Budhāh.**

Even the Vedas proclaim that no ultimate freedom is possible without the knowledge. This way the word *Bodh* also reflects the name and personality of the Supreme Divine. The followers of *Buddha* made use of the word, '*Bodh*' in creating slogans like '***Buddham Sharanam Gachhāmi***,' '***Sangham Sharanam Guchhāmi***,' '***Dhammam Sharanam Gachhāmi***.' Go to the recourse of *Dharma* or a religion. But which religion?

The same, which is eternal and Sanatan, which is our religion, everyone's religion. This word, '*Bodh*' (*Gyan*) denotes activity part of the *Sanatan Dharma*. In the similar manner out of the twenty-four *Tirthakar*, a disciple of *Bhagwan Mahavir*, called *Rishabhdev* was famous for his penance and patience. Though he belonged to a royal family, he chose to live on unasked or unsolicited alms. Some declared him to be a mad man and threw stones at him, while others pierced nails in his ears. But he never was angered, nor suffered from any humiliation but remained engrossed in meditation. When he attained the ultimate state of spirituality, he proclaimed that the soul was the only truth and eternal, the essence of the Divine could be realised only through severe penance, restraint of senses and servitude of the holy saints. His line of thoughts is recognised as a separate religion called Jainism but this very same principles of the soul and *Karma* have been incorporated in the *Geeta*.

'**Jeev Ayan Sa Jain.**' '*Ayan*' means, a house. The *Jain* philosophy is related with the aim to provide its own house to the soul or a place in the eternity. This is achieved by becoming *Jin* - one who has conquered over his sensual desires and become one with the Supreme Divine. Even *Shri Krishna* tells the same thing in the *Geeta* to go to the refuge of the Supreme Divine dwelling within the soul. '**Tatprasādāt Param Shāntim Sthānam Prāpsyas; Shāshwatam**' - (the *Geeta* 18/62)- 'You shall attain that place with his divine grace, the place, which is in eternity.' The similar pronouncement had been made by *Mahavir Swami* that, he would provide the soul its own house. Contact with that ultimate entity, self-realisation, entry into and unification with the divinity attained while treading on the spiritual restraining the senses - and when this is what he has proclaimed, then how could that be considered as a new religion? How is that different from *Sanatan Dharma*? Whatever *Shri Krishna* had said was also reiterated by *Mahavir Swami*. Hence, no sage creates a new religion. On the contrary, in the name of eternity, when certain rituals develop as obstacles on the spiritual path such epochal saints perform the task of cleansing the parchment of ignorance and lead the society to the point of ultimate truth. Due to such efforts, *Sanatan*

religion was also recognised as 'Jain'. *Gautam Buddha* used to introduce himself as a *Jin*, *Kevali* or *Vedagu*; meaning one who follows *Jainism* or one who has attained the ultimate place in divinity or one who has the profound knowledge of the *Veda*.

In the similar manner, the *Sikh* community is making efforts to create its unique identity. A *Sikh* means - a student one who seeks knowledge. Every person following the dictates or teachings of the ideal spiritual teacher (*Sadguru*) is a *Sikh*. This too is another name for *Sanatan*, in which greater emphasis has been laid on *Sadguru* who enables one to reach the Supreme Divine or *Sanatan*. Some laid emphasis on the ultimate good, while the others stressed on the medium to attain the ultimate divinity. But the gist of everybody's dictates is the same.

To stress on the truth, *Sanatan Dharma* is a tradition of the disciples following the dictates of their spiritual teacher. Although, the *Geeta* is purely a religious scripture, but on the other hand it is nothing but a dialogue between the disciple and his teacher. Not only in India but all over the world, a whole mass of people follows their respective spiritual teachers in the name of religion. Hence, different kinds of religions do not prevail in India. As a matter of fact, there is only one religion. The entity, which is beyond the scope of time is unperishable and that is our religion. The Jainism, which believes in enabling a soul to attain the place in divinity, is our religion. It is our religion to attain the realisation of the Supreme Divinity. It is our religion to realise the ultimate truth by following the dictates of the *Sadguru*. This is what *Guru Nanak* said that only one god is the ultimate truth. Whatever exists in the world other than that is illusionary and mortal. Therefore, you must worship and contemplate upon one God only.

Simarau Simari Sukh Pāvahu, Kali Kales Tan Mahin Mitāvahu

This means, worship the God, because, attainment of happiness is prescribed through contemplation. But who should be contemplated upon? *Guru Nanak* advised in '*Sukhamani Saheb*' thus -

Simarau Jäsu Visambhar Ekai Näm Japat Anaganat Anekei.

Contemplate upon that entity, who alone nurtures the entire world. He is only one, although he is recognised by many names. Then by what name should we call him? How many names should be chanted? He said,

Veda Purana Simriti Sudhākhyar, Kinhe Rām Nām Ek Akhyar.

The *Vedas, Purana, Smriti* etc. are all gifts of one chanting of Ram.

Kinakā Ek Jisu Jiya Basāve Tāki Mahimā Gani Na Āve.

If only an essence of the contemplation of Ram, could be imbibed within the soul such a person gets alleviated to the highest spiritual realm.

**Rām Nām Ur Me Gahye Tāke Sam Nahin Koy,
Ja Sumirat Sanket Kare Daras Tumhāro Hoy.**

Nothing is comparable to the imbibing of the name of Ram within the soul. The difficulties are resolved due to the chanting of the name of Ram and realisation of the Supreme Divine is attained. Now, tell me what new thing does *Guru Nanak* say? He tells precisely that that is the message of *Goswami Tulsidas, Mahatama Buddha, Bhagwan Mahavir* and the *Geeta*. How can you consider *Nanak* separate from *Sanatan*? Because he has said, **“Ek Omkār Sadguru Prasād”**—One *Omkar* is the ultimate truth and what is *Sanatan*?

Therefore, if we ignore these great sages or believe that they are not ours or are opposed to our religious faith; this means we have entirely lost the research of our ancestors. The ultimate truth that they had presented for the benevolence of the humanity; we would lose their entire records. And that is our shortcoming and nothing else. Every great saints who has elucidated the ultimate truth is worthy of being worshipped.

For everybody the perfect and pure name of the religion is *Sanatan*. Regulations or customs of eating or dressing style etc do not have anything to do with a religion. That is not *Sanatan* or eternal. Only the Supreme Soul is *Sanatan*. He only is eternal and unperishable. Weapons cannot destroy him, fire cannot burn him, water cannot drench him, or the sky (void) cannot absorb him within itself. Even when the body dies,

he does not die. He is an every lasting, divine entity and an only religion. He alone is *Sanatan* or eternal. Other than him everything else – entire universe, the children of *Kashyap* and *Aditi*, the Sun, the Moon, the Earth – are all subjects to change, which does not have any existence. Only this Supreme Soul is eternal and epitome of truth. How could we call ourselves *Sanatani* (follower of *Sanatan Dharma*) or a theist if we have not made that Supreme Soul as an aim of reaching him?

Then, who is a religious person? It is prescribed by the religious scriptures the *Geeta* that, any living being on this planet, who worships the Supreme Soul with ardent devotion becomes an entity with divine soul. Therefore, in accordance with the *Geeta* there is only one condition or an identity of a person with divine soul that, one must devoutly worship only one Supreme Soul and none other, whoever worships only one Supreme Divine is considered as a person with divine soul. The eighteenth chapter describes that the God dwells within the heart of every living being hence, every living being is rightful of being united with him. The realm of the Supreme Divine is at the disposal of every person irrespective of he or she is rich or a poor, fair or dark complexioned. Those who misguide the massed explain that the system of realising the divine essence is difficult themselves do not know; what the *Sanatan Dharma* is, but they annihilate the souls which are not awakened as yet. They must act in accordance with the true sense of religion.

Acting in accordance with religion is dedicatedly following the dictates of the *Sadguru*, which are born out of the essence of the ultimate truth. One who dwells in the divine realm, understands the divine signals of the Supreme Being or makes others understand them is in true sense, the *Sadguru*. The *Vedas*, *Geeta*, *Muhammad*, *Mahavir*, *Jesus*, *Buddha*, *Nanak* and *Zoroaster* – all indicate living being to head towards the divine realm of the Supreme Divine. It would be a grave mistake to go to a Pundit or Panda or Maulavi to learn this spiritual system, because no great sage has ever prescribed to do so. Those are merely similar to administrators of schools.

If you can imbibe the essence of even one sentence of the *Sadguru* it shall be truly worthy and ideal for following as well as millions of religious scriptures shall prove futile before that. As a matter of fact, that is the only way through which the great sages have attained that eternal essence of the Supreme Soul. True following of the religion is adhering to the teachings of those enlightened sages. Hence, there is only one religion in the world.

The historians have unanimously accepted the *Rigveda* as the most ancient scripture, the first religious treatise. The *Purush Sukta* contains the well-known proclamation made by the sages of the *Vedic* era who were pioneers to spread and declare knowledge about true religion, that only one Supreme Divine is the ultimate truth. The essence of the divine aura of that Supreme Divine provides life substance to the universe. That only is the only divine entity. For attainment of the immortality there is no other way except this. The yester years mandarins too have realised that eternal and unparishable Supreme Divine within their heart. Although, the realm of the Supreme Divine is omni-present, but he dwells within the heart. Know him by going to enlightened sages.

The proclamation of the *Geeta* spoken by *Shri Krishna* about six thousand years ago declares that only the soul has ultimate truth, eternity permanence and divinity imbibed within it. Other than this nothing is ultimately true, or reverential. It dwells within the heart and could be realised through spiritual cerebration. Its method could be learnt from some enlightened saint.

This basic knowledge (*Veda* and *Geeta*) is found spread out in various treatises written in various Indian languages. The essence of the discourses of *Buddha*, *Mahavir*, *Guru Nanak*, *Kabir* etc. is only so much that, the Supreme Divine is one and his realisation could be awakened within the heart through severe penance. *Buddha* too performed penance in the similar fashion and realised the essence of the Supreme Divinity within his heart.

Around two thousand years ago Jesus Christ had addressed the same thing to his disciples which the incorporated in the holy Bible later, he had said that the God is only one and he dwells within the heart, although he is omni-potent. "Come to me. You too will be called a son of the God." The words, '*Come to me*' mean enabling a soul to reach the spiritual heights through meditation where the great sage has already reached. Living is seclusion, constant meditation and confession for the mistakes committed in the past – are the methods to attain hid divinity. This explicitly proves that whatever the *Vedas* or the *Geeta* had proclaimed, Jesus reiterated the same wisdom.

About fourteen hundred years ago, *Muhammad Sahib* highlighted on the realm of the Supreme Divine in the holy *Koran*, which corroborates the views expressed by the *Geeta* and the *Vedas*. '*La Ilāh Illillāh*' means, none other than the Supreme Divine (*Allah*) is worthy of worship. The *Allah* dwells within the heart as this heart is the home of *Khuda* (God)." Perceiving presence of the essence of the Supreme Soul like his own, *Muhammad Sahib* had been advising not to cut the green grass, kill any animal or cause pain to anybody's heart. He also had said that those who worship while walking, they can listen to the spatial voice of the *Allah*. Explaining the method to attain the Supreme Soul, he had said to concentrate upon the teacher of true devotee of *Allah*, enlightened saint. He said that one could attain the divine realisation through relinquishment of everything in the world and severe penance. To summarise his teachings we can say that the discourses of *Muhammad Sahib* were no different from what has already been reflected by the *Veda* and the *Geeta*.

The ultimate knowledge presented by the *Vedas* and expressed by *Shri Krishna* in the *Geeta* has been expressed in various languages of the world. No elemental difference exists within these scriptures. The spiritual system described in the *Geeta* as well as in the *Vedas* has been narrated by various saints in different languages by various saints in the regional dialects and languages. The God too has inspired those devotees to experience the similar divine message within their hearts.

The talk of non-secularism seems useless in the light of one god, one religion. The issues of relative and non-relative matters only crop-up when there are more than one religion. When there is one religion to highlight one ultimate truth, how could that become relative? Different languages and dressing styles have no bearing on religion or has no relation with it. As such, it is expected of the Government of India that it should invite the religious leaders to submit guidance similar to this book and present a pure form of religion. This way all the feuds of the society would get quelled. The way, the drops of dew get evaporate with the first rays of the Sun and darkness get removed; in the same manner with the advent of the divine light all the darkness of the ignorance would get obliterated. And when a realm of divine wisdom, a benevolent path becomes evident, why should there remain a reason for feuds?

There could be two different types of lifestyles, attitudes or thought processes, dressing styles or languages; but there can never be two kinds of spiritual pursuits, because each one is heading towards the realisation of the Supreme Divinity or devotee of one and only one entity. This is like, there could be a line of several cloth shops bearing different signboards and trademarks; but each shop would be selling cloth. In the similar manner each religious sect is in search of one eternal, unperishable entity. These signs are like insignia of the clans of the respective religious teachers, when a number of disciples of some great saint increase it takes a form of a sect or religious faith.

In every sect, with the passage of time true saints and persons engrossed in meditation are lost behind the smoke-screen of oblivion but what remains after then is a mechanism or administration of the sect and the followers get themselves engaged in erecting trademarks and ignore the spirituality within. This way, false beliefs and conservatism enters in our lives in the name of religion.

Just ponder over the fact that every sect worships the same entity, which prevails everywhere and which is an eternal as well as non-

perishable. In order to reach up to him, one has to seek refuge of a holy man, representative of the God, an enlightened being or a saint who has attained self-realisation and is unified with the divine realm. That alone is a method to get united with the God moving away from the forces of the nature. It is the aim of every holy person to enable every mortal being to attain the ultimate place in the divinity and attainment of ultimate happiness instead of grief and after attainment of such bliss all the physical discomforts get vanished. Eternal – which does never change, Divine Entity – that is beyond the scope of death and *Akāl Purush* – who is beyond the bounds of timescales; and attainment of such a spiritual state is called religion or *Dharma*. Some would be at the fledgling stage others could be halfway while some could have reached the places of achievement. Under such circumstances what is the significance of sects or even differences?

A temple, mosque, *Gurudwara* or church are the places of worships. These are the courts of god, the places of spiritual education or divine schools. The purpose behind their establishment would turn futile if it was not explained at these places what is God and where does he stay and how could one reach him. Such places, with passage of time, would become birthplaces of frauds perpetrated in the name of religions. The places where the above questions remain unresolved are like such schools where no teaching takes place. The temples, which indulge in organising mass prayers and distribute '*Prasad*' can get waylaid from their ideal aim. Those who create rifts within the society in order to earn their living and they are ignorant about the true sense of religion.

In the universe of all the human beings are alike. The differences of wealth or poverty, complexion of skin, intelligence level, etc. are of no differences. What is most significant in this is to devote with entire devotion and total concentration in the spiritual pursuit. If one is instilling faith elsewhere, other than the God one should be considered as a person gone astray and that is certainly a matter of anguish. For reaching the Supreme Soul if you seek guidance of an enlightened saint, the God

himself would lead you on the spiritual path, would guide you in person and at last, would dissolve you in the divine essence of his realm. The other name of such a state is eternal peace. A spiritual seeker traversing innumerable lives through generations attains such a spiritual state in the childhood itself.

**May the Glory of
the Sadguru Prevail Always!**

The Varna

(System of Spiritual Classification)

The *Varna* (spiritual classification) begins after the awakening on the road to self-realisation.

Varna is inclusive of four stages of one road to spiritual realisation and the entire world is segregated within these four stages.

The *Varna* cannot exist externally (in the communities).

Varna Vyavastha

(System of Spiritual Classification)

The Smritis (ancient scriptures) defined social systems, prescribed regulations but not a religion.

(The system of spiritual classification (Varna Vyavastha) expounded by **Swami Shri Adgadanand Ji**, at a public meeting held on the occasion of Maha Kumbh at Chandidwip, Haridwar on 08-04-1986)

Varna Vyavastha

Brethren!

The one issue that has created turmoil in entire India is related with casteism. Casteism has lead to the partition of the country, demand for communal franchise arose and even it is so demanded of various parts of the country. Communal violence takes place, people become thirsty for other's blood and above that they justify all these declaring that as a creation of the God. There is neither a single verse in the *Geeta* or in any religious scripture, which prescribe division among human beings or cast rift between a man and another man, but they quote the *Geeta* in the support of their arguments.

Today, we shall think over this question as to what is *Varna*? Whether the God separated the human beings? There is only one *Richa* in all the four *Vedas* about the *Varna*. Even the *Smriti* too has discussed this subject and *Yogeshwar Shri Krishna* has equally emphasised on this subject in the *Geeta*. Let us examine what do the scriptures have to say about this and what beliefs we have nurtured?

Earlier all the scriptures were in the oral form. Initially *Krishna Dwaipayana Vyas* gave a written form to all the previous scriptures. The great sage converted all the four *Vedas*, six ancient scriptures, *Bhagwat*, *Purana* and *Mahabharata* by compiling them in a text form. Later, he thought, "I have written so much, but it will take a good part of life for a person to read so much work. Hence, out of these which compilation is the best in the interest of humanity at large? And he declared thus –

**Geetā Sugeetā Kartavyā Kimanyei Shāstravistatreh,
Yā Swayam Padmanābhasya Mukh Padmādwinihṛita.**

The *Geeta*, which has been spoken by *Yogeshwar Shri Krishna* is worthy of contemplation and imbibe its essence within our minds. What is the need to explore the expanse of other scriptures? Hence, the *Geeta* is a religious scripture in its entirety. By pronouncing '*Iti Guhyatamam Shāstram*' – *Bhagwan* declared this as a scripture. The *Geeta* is the

pure scripture of attainment of spirituality and self-realisation. The *Geeta* is universal in its nature. If there is a pure and unblemished scripture for every man of this world – it is the *Geeta*.

Now, what do the *Geeta* say? When a merchant picks up the *Geeta*, he would come across a line like – ‘*Vyavasāyātmikā Buddhirekh Kurunandan*’ – do your business. To the warriors the *Geeta* advises to engage in fighting wars. The politicians say that, for your benefits if you sell foreign cloth, you would be considered as a *Sakam Karmayogi* (Doer with expectation of beneficial results). And if you are selling indigenously made cloth you shall be considered a *Nishkam Karmayogi* - meaning – a doer without desire of beneficial results. *Karmayogi* means a professional and *Karmayoga* means a profession.

Millions of knowledgeable and learned people deliver discourses on the *Geeta*. There are thousands of criticisms on the *Geeta* available and hundreds of these are available in Sanskrit but till date none has been able to explain what is described as the ‘*Karma*’ – ordained action – by the *Geeta*. Whatever you have described as the *Karma* in the mundane sense is, according to the *Geeta*, a malignant deed or an act out of delusion. By reading the *Geeta* we can learn that a war did take place but there is not a single verse in the *Geeta*, which supports battles or wars. And in this manner there are several such questions for which we need to explore in say the East but what we actually do, is to explore for the answers in the West. We strive in futility to explore the ideal qualities of the heart externally, rather within. One of these questions is related with *Varna Vyavastha* – a system of spiritual classification. However, the caste system that has been described as *Varna* in mundane terms is not what the *Geeta* accept as *Varna*.

In the fourth chapter, *Bhagwan Shri Krishna* says, ‘*Chaturvarnyam Mayā Srishtam*’ or ‘Arjun, I have created the four *Varna*’. Now just think of it, should the entire universe be called *Bharat* or India? Did the four *Varna* exist outside India? In case, *Bhagwan* created the four *Varna*, who created the other communities in other parts of the world? What do *Bhagwan* want to specifically say?

Sometimes back an event of mass religious conversion took place in *Chennai*. The *Harijans* changed their religion and embraced Islam. Some people went to the religious leaders with pleas to do something. They proclaimed, "The *Varna* (castes) are made by the God and mean do not have right to change them. We cannot provide any reprieve"

A system prescribed by the God should not be changed, but the people are just doing the otherwise. Not in singular numbers but religious conversions are taking place in thousands. Only about twelve thousand Muslims had come from outside India and after the partition of India, their population has increased to almost 2 millions. If their population was to increase from half a million or even up to couple of millions; but where did those 29 million come from? They were all your brethren whom you had pushed away from your communities. At least, you should have honoured the divine dictate about the four *Varna*. But instead of only four castes (*Varna*) you have created innumerable castes and sub-castes among yourselves and the whole scenario of the universe has changed.

On the event of religious conversion another religious leader said, if change in *Varna* is affected the *Sanatan Dharma* would be tarnished. In fact, he believed that, the caste system was the basis of the *Sanatan Dharma* and that prescribes that the people of *Shoodra* castes or communities should remain so and the people from upper castes like *Vaishya*, *Kshatriya* or *Brahmin* should enjoy the upper status of their communities. And they argued that if there were no *Shoodra*, a segment of the *Sanatan Dharma* would be severed from its system and thus that would cause damage to the *Sanatan Dharma*.

The third religious leader expressed fear that due to religious conversions their population would grow and they might once again demand a separate nation. This could also pose threat for the unity of the nation and as such, the government should impose ban on religious conversion. But our government is non-secular. To change it will need majority; whether it is mustered through you or from them. But why should they demand a separate nation for themselves? In fact, it is those who are in majority, they demand and your population would decrease.

As a matter of fact the bag of *Sanatan Dharma* is torn and a few grains are continually dropping. If such delusions were not resolved, the whole bag would turn empty sooner.

It is true that, according to the *Geeta* the system of *Varna* is the creation of the God, but the *Geeta* does not contain a single verse, which causes rift within the humanity. *Yogeshwar Shri Krishna* says that, whoever worships me with ardent devotion is dear to me, irrespective of such a person is a man or women, belonging to any upper or lower caste or community or a living being who is subjected to take birth in any specie – inferior or superior.

Even if a person who worships is one of the wicked persons, but if he worships me and none other, he or she must be considered as a holy person. It is because; he or she has dedicated himself or herself to the spiritual pursuit. Such a person would soon become much more holy and pure and would ultimately attain eternal peace. The virtuous ones do worship, but the *Geeta* basically prescribes a system to spiritually alleviate those who are sinners. It does not at all differentiate among the human beings.

In the fourth Chapter *Bhagwan Shri Krishna* said, “*Chaturvanyam Mayā Srishtam*” – ‘I have created the universe of four *Varna*’ does it mean he segregated the humanity into four classes? But further clarifying *Shri Krishna* said that he segregated the humanity on the basis of virtuous qualities and their ordained actions (*Karma*). Now if you understand about the *Karma*, you can understand the significance of the segregation of the humanity. Because what has been segregated is, the *Karma*. Some people might call farming as their work, while the other may describe his profession, social work or even service as *Karma* (work, duty). If we try to understand, verbatim what *Shri Krishna* meant in terms of *Karma*, we shall have no doubt about the system of *Varna*, prescribed by him.

In the third chapter of the *Geeta* he says, ‘*Niyatam Kuroo Karma Twam*’ – ‘*Arjun*, prefer your ordained actions’. This makes it clear that,

there are different types of *Karma* or actions or work. Out of these - some work or duty or action or *Karma* – are ordained or pre-determined. Describing unique feature of such *Karma*, he told *Arjun* that, without its performance, his life would not become worthwhile. Therefore, the *Karma* is something, which makes our life worthwhile, completes it. Our soul has been travelling through innumerable lives of various species. This soul has traversed different lives - sometimes borne as an insect, or a deity or animate or inanimate being. The journey of the soul through various species. This soul has traversed different dresses after dresses in the form of mortal bodies. But performance of the ordained action enables the soul get an eternal place in the realm of the Supreme Divine suspending the journey through mortal bodies; after which it does not have to travel through other mortal bodies.

What is that ordained action? *Yogeshwar Shri Krishna* explains, “*Arjun*, it is the process of a sacrificial action (*Yagya*). It is that action, which culminates the process of sacrificial act. Other than this whatever the people do in their day-to-day life; is that not karma? *Shri Krishna* explains that whatever is done other than the sacrificial act creates bonds for the person in this life. As such, he advised *Arjun* to perform his ordained action without falling under the spell or influence of others, in order to accomplish the sacrificial actions (*Yagya*). *Karma* is such a thing, which cannot be performed under the influence of the others.

What is that *Yagya*, which entails the performance of the ordained action? Highlighting the uniqueness of *Yagya*, *Shri Krishna* advised to bring about enhancement in personal divinity through the performance of such a *Yagya*. As your divinity would grow, you shall achieve progress on the spiritual path. This way, through gradual progress on the spiritual path, you shall attain salvation. Therefore, *Yagya* is such a thing, which enables one to easily attain salvation.

What is being done while performing such a *Yagya*? *Shri Krishna* explains this question in the fourth chapter of the *Geeta*, “*Arjun*, many spiritual seekers (*Yogis*) proffer inhaling of breath into exhaling of breath. They concentrate upon one God restraining their senses and conserving

their thoughts and desires from all external attractions, when they achieve subtlety in spiritual meditation they discard their dependence on the inhaling as well as exhaling of their breathing and ultimately take recourse to *Pranayam* – deep sound breathing. The breathing becomes absolutely subtle. Thus, effective control is achieved on sensual thoughts, desires etc. erupting with pulsating breathing waves. Neither the desires surface from within nor any desire can enter within the conscience from external sources. The other name of the pulsations erupting from within is volition. With the restraint of the mind achievement is attained thus – “*Yagyashishtāmrit Bhujō Yānti Brahma Sanātanam.*” – the *Yogi* who grasps the knowledge derived but of the performance of the *Yagya* and basks in the aura created thus ultimately attains the place in the divine realm.”

Shri Krishna adds, “*Arjun*, these *Yagya* are performed through the restraint of mind and senses.” While *Shri Krishna* laid greater emphasis on the performance of the sacrificial acts in this manner; but what about the *Yagya* performed by offerings made of barley, grains, sesame seeds, oil and ghee? In the thirty-ninth verse of the chapter four of the *Geeta* *Shri Krishna* told *Arjun* that, results obtained by the performance of sacrificial acts are performed merely for the purpose of enthusing a seeker to make an attempt on the spiritual path. But the sacrificial acts (*Yagya*) to be performed as prescribed by *Shri Krishna* are performed through the restraint of mind and ultimately they help a seeker to tread in the direction of self-realisation. This way, *Yagya* also means worshipping. This also means, a system of spiritual study and putting that system into action.

Explaining *Arjun* about *Karma*, *Akarma* and *Vikarma* – these correspondingly meaning action, inaction and undesirable act *Shri Krishna* says, “Many wise and knowledgeable people fall prey to such delusions, hence, I shall explain about it, so that you can get freedom from the worldly bindings. The performance of ordained action enables one to get freedom from the worldly bonds and such an ordained action is known as converting our devotion into a spiritual action.”

“*Arjun*, while performing the ordained action a spiritual seeker does not give any credence to his own individual efforts or believes that he is

not the doer of the *Karma* but he is directed by the Supreme Divine from within and he is merely an instrumental being. This way, those who achieve capability of realising that performance of ordained action is not done by them but they are merely instrumental in its performance, is said to be acting on the divine dictates of the Supreme Divine and hence should be considered as a wise man.”

Shall we always have to perform *Karma* or there should be freedom from its performance at any time in future? *Shri Krishna* provides an explanation, “A spiritual seeker should strive to perform the ordained acts with its entirety to achieve a result of its subtlety which should result of quelling of volitions and desires and the mind should get stabilised in nothingness or void borne out of total absence of volitions and desires and this way for which the seeker can attain what he had begun and that is the realisation of Supreme Divine who has divine qualities of non-perishing, eternity and permanence. Such an experience is known as the (ultimate) knowledge and all the ordained acts get burnt in the holy fire of the knowledge. The one, who has acquired such spiritual level is called, an enlightened sage by the holy saints. Here too, there is something like *Karma*, which conserves our volitions and desires from all the worldly objects and spiritually alleviates our soul. An ordained action (*Karma*) means devotion. At the end of the seventh chapter he says, “The men seeking freedom from the pains and anguish of old age and death come to my shelter and strive spiritually know the karma in all its essence and entirety, know the entire spiritualism, know my entire essence and divinity and at last having known me steady their entire faith within my divinity. Ordained action enables one to get freedom from the pangs of old age and death.” *Arjun* asked, “*Bhagwan*, what is the complete *Karma*? What is the entire *Brahma* and what is spiritualism in its entirety?” *Shri Krishna* explained, ‘*Aksharam Brahma Paramam*’ – What is imperishable, undestroyable is the *Brahma*. Besides, stability within one’s own countenance and sense of attainment of the divinity is spiritualism. Expression of one’s feelings or spiritual experience is not spiritualism. Upon receiving perception of the divinity a person comes out of the governance of illusionary forces (*Maya*). Attainment of the

governance of the soul is achieved. And this is spiritualism. Besides, the pinnacle of the efficacy of the *Karma* is reflected by absolute suspension of the feelings of the human beings who continually indulge in one creation or the other all the times, which create a universe of influence of your deeds and thoughts. Therefore, we can say that *Karma* is contemplation.

In the sixteenth chapter Bhagwan says that passion, anger and greed are three gates of the hell. Upon relinquishing them the beginning of the ordained action begins that enables attainment of ultimate benevolence. The system of *Karma* is such, where in entry becomes only possible after giving up lust, anger and avarice.

The person who is excessively engaged in the social entanglements is all bedecked with wicked qualities like lustfulness, anger and avarice. The *Karma* according to *Shri Krishna* is only devotion and that does not get initiated without renunciation. As the meditation and devotion would get gradually strengthened these undesirable qualities would get gradually reduced and thus you shall gradually be able to get yourself absorbed within the system of the *Karma*.

Yogeshwar Shri Krishna has segregated these *Karmas* (ordained actions) into four divisions, because nobody can suddenly reach the ultimate spiritual level. It is similar to the process of passing through several levels of leaning in the worldly matters. That is why *Shri Krishna* had told Arjun that he had created the realm of four *Varna*. *Varna* means form. Did he cast a division of human beings through the creation of four *Varna*? But *Yogeshwar* had segregated the *Karma* into four divisions on the basis of spiritual qualities. *Karma* means meditation or a system of devotional worship. *Krishna* made a division of the spiritual path into four levels. The *Varna* are four stages of a spiritual pursuit.

1. If *Tamas* quality is in excess within the temperament, you shall evidently be lazy, procrastinator, tend to sleep more, avoid doing your regular day-to-day work and you shall be a time waster. Under such circumstances if you sit for two hours in meditation, you shall hardly be able to concentrate, even for, two minutes. You shall be seated physically,

but your mind. Which has to concentrate on prayers and spiritual meditation, will be roaming at wind's speed among illusions. In the initial stage of spiritual pursuit you are at the level of being a *Shoodra* or ignorant seeker. At this stage you shall not benefit by sitting closed eyed in meditation; rather as is called for this most inferior level or *Varna*, you should take up serving and enlightened and holy saints. Devolve yourself in their service with your mind-action and speech. This is the first step on the road to spiritualism or the first segment of the spiritual pursuit.

2. By serving the enlightened and holy saints the *Tamas* qualities would gradually get subsided. The *Rajas* qualities would begin to evolve within your conscience and when almost half of such qualities would take hold of your mind. You shall begin to develop ability to concentrate in meditation.

'*Go Gochar Jahan Lagi Man Jaai, So Sab Maya Jaanehu Bhai*'. The 'Go' or a cow means, the senses. Today, when we say 'Go', we mean 'sense', but in the *Vedic* era at the mention of the word 'Go', the attention of the people was directed at mind, hands, legs, ear and nose.

A Muslim was singing a *qawali* - the wording of the song meant 'if Muhammad had not been there, nothing could have been possible'. The *Swami Ji* heard the singing and reflected; if *Moh* (bewitchment) and *Mad* (arrogance) were not present within man's nature, there would not have been any reason of birth and death in the world. In the similar manner a cow is an animal. Although, its significance from financial viewpoint is much greater, people have been worshipping as a holy entity out of delusion. I shall resolve this delusion on some other day.

Here, the protection of cows refers to the protection of our senses. The senses get maligned by bewitchment, greed, passion, anger, avarice and expectations. Such maligned senses become the reason for a soul to be borne in different species following death. However, these senses could be restrained by wisdom, renunciation, control and devotional faith and dedication and ultimately are protected. Commerce means trade or accumulation of money. Spiritual wealth is the immovable property. Step

by step proffer that spiritual wealth into the holy altar of the battle of the nature.

Shri Krishna said, “Arjun, our body is like a farm, where the effects of the good or bad deeds, when seeds of good or evil deeds are sowed. That is why you should weed out this farm. Remove effects of evil deeds and keep it in proper shape. This is the task of *Vaishya Varna*. Your temperament has created it and the nature is dynamic. The temperament of today will not remain so tomorrow. Once *Valmiki* happened to be a plunderer and murderer, but when he came in close contact with saintly persons the same *Valmiki* attained the highest stage of spiritualism. His body was the same, he had the same limbs, but what changed was his temperament. His inherent qualities had changed.

3. In the similar manner, when the *Tamas* quality gets subsided the soul get admittance within the realm of *Sattvik* (unblemished, holy) qualities. You reach the spiritual status of being *Kshatriya*. When abundance of *Rajas* and *Sattvik* qualities evolve within your spirituality. Having been established as master of all the entities, prowess, bravery, courage, compassion and a nature that does not beat retreat against difficulties on the spiritual path and in struggle with the natural forces. A spiritual seeker does not retrace his steps on the face of the greatest difficulties. *Meera* was given poison. Despite having been hindered by innumerable difficulties on the spiritual path her devotion and faith on the Supreme Divine did not slacken a bit. Such type of spiritual level that is known as *Kshatriya* quality should awaken within you.

When you achieve further spiritual progress only the *Sattvik* quality remains within. At this level, the *Rajas* and *Tamas* qualities totally get calmed and when such a spiritual status is achieved you shall temperamentally receive ability of spiritual pursuit.

**Shamo Damstapah Shoucham Kshāntirārjavameva Cha,
Gyānam Vigyānmastikyam Brahma Karma Svabhāvajam.**

Pacification of mind, restraint over senses, ability to putting the senses to severe test on the spiritual path capability of concentrated

contemplation and deep meditation, experience of divine direction in every work and an ability to act on such divine directions are such qualities, which are found in a spiritual seeker who has attained or reached the highest spiritual level of being called a *Brahmin* and they become evident in the temperament of such a person.

Spiritual knowledge does not mean some kind of figment of illusion but it is an experience of the divine directions being received from the Supreme Divine who dwells within our hearts sitting as a charioteer steering our spirituality. Reverend *Maharaj Ji* used to reflect at times, "The God saved me from the ugly situation. The God had told me so and so. The God has blessed me." I once asked him, "Do you converse with the God?" He had replied, "Oh Yes! The God talks to me in the same manner I speak with you for hours together without any obstruction." After sometimes he had said, "Why are you worried? He will talk with you too."

As a matter of fact, the God whom we adore and irrespective of on whichever spiritual level we dedication for the God that he must be compelled to come down our spiritual level, stand apart from our soul and direct us, as if in person. Till such time the God does not take the reins of our heart in his hands and begun to direct us, the beginning of the spiritual pursuit that enables us to attain complete to receive such divine direction as was told by my *Guru Ji*. This expression of what is indescribable is the spiritual knowledge. This is not the creation of the figment of our imaginative mind but it is a knowledge about something that is beyond the scope of our mundane knowledge, which we can get only if it has been inspired by the Supreme Divine. After gaining such knowledge, a seeker can effortlessly devote his attention at the feet of the Supreme Divine. All the necessary qualities warranted for unifying with the realm of the Supreme Divine become evidently imbibed within one's basic temperament. At that time a seeker is said to have a nature akin to the *Brahma*. Who gave you this ordained action of the spiritual action of the spiritual level of *Brahmin*? It was evolved from within your temperament and temperament is subject to change as well as dynamic.

Even the spiritual level of the *Brahmin* is not free from afflictions. As a matter of fact, the way smoke is associated with fire, the afflictions are attached with every state of spiritualism. Despite the ordained acts are of the *Brahmin* class and only the *Sattvik* qualities have remained in the temperament; but till such time any kind of quality exists the nature too, shall exist and as such, the *Maya* (illusion) would ultimately succeed. But when a spiritual seeker is able to gain a place above all these four stages of spirituality, the highest state of being one with the *Brahma*, he or she does not remain a *Brahmin*, *Kshatriya*, *Vaishya* or a *Shoodra*. His soul conscience becomes a mirror image of the *Brahma*. Only the image of the Supreme Divinity remains in the temperament.

Yogeshwar clearly clarifies, “Arjun, I have not segregated the human beings.” Then who did it? As a reality, the *Karma* or the ordained actions have been segregated. These *Karmas* are formed on the basis of influences of the certain qualities imbibed within the nature and thus, the *Karmas* are segregated on the basis of those qualities. At the time of the birth all the human beings are alike and none of them is a *Brahmin*, *Kshatriya*, *Vaishya* or a *Shoodra*. One who has not appeared for the medical exam can ever be called a doctor? And when he or she has not been admitted, how can there be any sort of classification?

Therefore, till such time you are not aware of this spiritual path or the ordained actions (*Karma*) prescribed by the *Geeta* - which is a definite system of spiritual meditation – and after learning about it do not take a few steps in this direction you can never be classified into either a *Brahmin*, *Kshatriya*, *Vaishya* or a *Shoodra* category. You are nothing but an ordinary mortal being. The moment you begin your journey on this spiritual path, irrespective of your country of origin, you are placed at the level of *Shoodra* – the first step of spiritual contemplation. In case, your eldest son was studying M.A and the youngest was studying in the class one; would you ever loathe the youngest child? After attainment of self-realisation, the spiritual experience of one God is very much similar for everyone alike.

In the issue of religious rituals many a people usually get disturbed. Some prefer to worship the goddess, while the other would like to worship

some God. But in the eighteenth chapter *Yogeshwar Shri Krishna* says that the man attains the essence of the Supreme Divine by performing ordained actions in accordance with the capabilities developed as per the temperamental abilities. He asked Arjun to learn that process from him. But which is that process? According to this process, a man has to perform the *Karma*, evolved out of his nature, to his abilities and satisfy the Supreme Divine through his absolute devotion and concentrated contemplation, and ultimately attain the divine gift of salvation. According to *Shri Krishna* the only system of this worship is to have absolute faith in only one God. Until you cannot steady your devotion upon one God the initiation of the ordained action does not take place. Therefore, those who chant 'Shree Ganeshay Namah' or 'Devyai Namah' before beginning any activity are living under the influence of the gravest illusions.

This way, not the human beings, but *Yogeshwar Shri Krishna* divided the levels of spiritual attainment into four classifications. It is because nobody can immediately attain the divine gift or blessings of ultimate self-realisation. However, people cannot steadily hold themselves through various levels of spiritual meditation. They begin to thoughtlessly imitate methods of meditation of years in the disguise of hermit they begin to call themselves enlightened beings, so that they can start earning respect from the gullible masses. Cautioning on this issue *Shri Krishna* says in chapter 3 and 18 of the *Geeta* that, the ability borne of our nature of the *Geeta* that, the ability borne of our nature is our *Dharma* irrespective of it having been influenced by any virtues or evilness. Since we have to do it, it is our *Dharma*. It is our responsibility. The *Dharma* of others could pose grave fears for us. Fear is within the nature or death and birth cycle. For example, if a student of primary school appears for M.A examination, he would never be able to clear it and would lose the eligibility of being a primary student, because when did he study for M.A?

In the eighteenth chapter once again emphasising this point *Krishna* tells Arjun, if he performed the ordained actions (*Karma*), which were borne of the nature, he shall be freed from the entire sins. It means one should proceed ahead step-by-step. The *Geeta* basically reflects the

inherent spiritual state of conscience in the form of classification (*Varna*) and this is very much within the hearts of everybody. One who fairly understands the path of ordained actions; for such a person the eligibility of spiritual classification (*Varna*) becomes easy to follow; irrespective of his or her place or country of birth attains self-realisation. And till such time one does not begin doing the ordained acts, no classifications could be made. Such a person is considered to be virtuously sleeping in the might of illusions. He who struggles waywardly through day or night merely puts up futile efforts.

The *Varna* by the *Veda*

It is necessary to analyse the *Vedic Richa* of the *Purush Sukt* being quoted in favour of the undesirable caste-system. In the *Sukt*, the *Rishi* (holy saint) has mentioned that the God has innumerable hands and legs, eyes and mouths. He once again has reiterated that the Supreme Divine has four legs and under his one leg entire universe- the Sun, the Moon, the Earth, Oceans and constellations are encompassed. The holy saints have imagined innumerable images of the Supreme Divine. Also, they further imagined as who resides where in the body of the Supreme Divine. A *Richa* reflects how did they imagine about the image of the Supreme Divine –

**Brāhmanasya Mukhmäsit Bahoo Räjanyah Krit,
Uroo Tadasya Yadavaishyam Padabhyäm Shoodrojäyat.**

The verse says, ‘the *Shoodra* is represented by legs, the *Vaishya* by thigh, the *Kshatriya* by arms and the *Brahmin* by mouth of the Supreme Divine. How could an entity have legs and hands when it is omni-present? But *Manu* had the divine perception, and he saw that the Supreme Divine and the Nature were juxtaposed with each other.

The holiest *Ganga* that washes the feet of the God, and they are the same feet of the Supreme Divine, the God, where *Bharat* sat with ardent devotion, goddess *Laxmi* clung to those feet and they are the feet where by bowing their heads with reverence the saints and sages consider themselves honoured and lucky and we too ourselves honoured and

lucky and we too feel highly gratified by touching the feet of the idol of the same Supreme Divine; but if a person of inferior caste (*Shoodra*) touch the same feet of the God, the God gets tarnished or dirty. What a great paradox and greater hoax! This is nothing but a false belief of fraudulent rituals and traditions as well as a thought propagated amidst the gullible masses. As soon as the masses were educated, the ignorance was converted into revolt.

On the issue of entry to the *Harijans* in the *Kashi Vishwanath* temple one religious leader proclaimed, “*Bhagwan Shankar* has been unsanctified, the God has been degenerated and now if anyone enters the temple would, all hell would be fall upon him or her. I have made a new temple. Come and have glimpse of the God here. Here resides the pure God *Shankar*.” What a great delusion! Not a single verse of the ancient scripture reflects that the God has created rift among the human beings. The division amidst us is certainly our-human-creation. Brothers do fight among themselves. A lot of inter-community squabbles take place in Africa is still reeling under slavery. If the similar idea of clans or castes takes hold of your mind; remember; a naked sword of slavery hangs over your head.

As a matter of fact, the intention of this *Richa* is similar to *Shri Krishna's* views on the system of *Varna* expressed in the *Geeta*. In the initial stage of spiritual meditation everybody is *Shoodra* or at the feet of the Supreme Divine. While worshipping devoutly at the feet of the Supreme Divine or the serving the holy and enlightened saints as Guru when spiritual maturity to some extent is achieved the same person at *Shoodra* level can rise up to be a *Vaishya* level. At this phase of spiritual pursuit a seeker is heading towards the attainment of the essence of Supreme Divinity. And than the next stage of being *Kshatriya*, where a *Kshatriya* means, who cuts the three basic qualities. At this stage a seeker is elevated in his spiritual pursuit and is considered to have reached the arms of the God like Arjun. And ultimately when he reaches the stage of entering in the divine realm of the Supreme Divine, the essence of the Supreme Divinity flows through his whole being. He acquires all the

qualities of entering the divine realm of the God. And that is why he comes to be recognised as a *Brahmin*. The intellect of such a seeker remains merely instrumental. The Supreme Divine conveys his dictates through his speech. Therefore, a *Brahmin* is considered as the mouth of the God.

Note: The god in entirety is pure and holy. But out of all the organs of the God the feet of the God are considered as the holiest of all and when human beings devote themselves to the worship of the God, they help them strengthen their spirituality. Than how could *Shoodra* be considered unholy? The wise should think over it.

Smriti

In reference to *Varna*, a verse of *Atri-Smriti* is similar to a verse of the *Geeta*. But a mind engulfed by the thoughts of *Smriti* cannot understand that,

**Janmanā Jāyate Shoodra Sanskārat Dwija Uchyate,
Vedādhyāyi Bhavet Vipra, Brahm Jāneti Brāhman.**

This means, every person taking birth on this planet is of *Shoodra* category. When he attains the desirable ideal qualities, he becomes a *Brahmin*. Attainment of desirable ideal qualities does not mean chanting of a few mantras and donning a sacred thread and became a virtuous person. When the essence of the Supreme Divine is imbibed by you within your heart, the seeds of divinity are sowed within your conscience and that qualifies you to become a *Brahmin*. It is like having a second birth. The first birth, having been born from the mother's womb into this world, is similar to any living being on this planet. But the second birth here refers to getting entry into the divine realm of the Supreme Divine since the soul is pure and eternal replica of the Supreme Divine. Although, the soul has just got admittance in the divine realm, it has just begun its spiritual pursuit; but sooner it would attain its ultimate form and essence of the Supreme Soul. *Shri Krishna* said, "Arjun, effect of initiation made as selfless ordained action never gets destroyed. Once you begin the spiritual pursuit and sow the seeds of spiritualism within your conscience, the *Maya* has no mean by which it can cause the destruction of the

ultimate truth. However, the *Maya* could cause some obstacles or delay one's pursuit but can never destroy it entirely."

That is how the soul pursues spiritual attainment with all its limitations in every birth and wherever it is left unfinished, picks up the threads in the following birth and once again begins its journey on the spiritual path. After the birth, despite being engulfed by the worldly passions the soul picks up the threads of spiritual pursuit given up in the past birth through its inherent intelligence and contemplation and after journeying through a few births ultimately reaches the ultimate place of divinity in the realm of the Supreme Divine. That is why when an iota of divinity takes place within the heart and a person becomes a *Dwija* or a *Brahmin*. Now it has to get freedom from the cycle of birth and death, for ever

When spiritual contemplation attains subtlety, the un-manifested Supreme Being begins to provide information about its divine realm and divine self. The soul begins to experience the presence of the Supreme Divinity and his divine realm. And the *Vipra* or *Brahmin* is one who follows the divine directions received from the Supreme Being and continues his journey on the spiritual path. Such a spiritual seeker does not fault in following the divine dictates and devoutly and dedicatedly engages self in the spiritual pursuit and that is why he is called a *Vipra*.

'Brahma Janeti Sah Brahmani' – when a spiritual seeker devotedly obeys the divine directions and ultimately reaches the origin of the divine directions i.e. the Supreme Divine, he knows the ultimate Supreme Divine and the Brahma; and hence is called a Brahman, one who knows the Brahma. This way the Atri Smriti explains us as to how do human beings are formed and how do the Varna are created or evolved. The classifications like Brahmin, Kshatriya, Vaishya or Shoodra are not segregation of the people. As a matter of fact, these are the four stages of spiritual realisation. This is the spiritual path and an act of following the fundamental religion.

According to the *Yagyavalkey Smiriti*, every being is born similar to their mother. Out of them, whoever is ceremoniously given a sacred

thread (*Yagyopavit*) becomes a *Brahmin*. Among the *Brahmins*, an eight-year old child is given *Yagyopavit* (sacred thread), among the *Kshatriya*, an eleven-year old child is given *Yagyopavit* and among the *Vaishya* a twelve-year-old child is given *Yagyopavit*. And those who are not given mantra giving sacred threads a person could either be made a *Brahmin*, *Kshatriya* or a *Vaishya*, why should this procedure be applicable for all the people?

And what do a child of eight years get or learn by chanting a *mantra* while accepting a *Yagyopavit*? In fact, it was only a social custom, which had no relation with religion, whatsoever. In those days, the children were initiated into educational studies through this kind of social custom. A child of twelve years of age was taught using weapons of different kinds and was inducted into defence services. These days, youngsters join military services or acquire expertise in one field or the other.

These days such arrangements have fallen in the control of the government. Learning and teaching, business or employment has become income-oriented, responsibility of defence, eligibility have become dependent on the social equality. The kings and emperors have become history, change in political system has been evolved and even that system has undergone change when only the children with sacred thread used to acquire education. The *Smriti* forbade the people from teaching or imparting knowledge to the *Shoodra*. It also laid ban on religious discourses.

The external system of *Varna* was created by the King *Manu* and emphasised that living within the *Varna* enabled one to attain emancipation. There was no need to relinquish household for attainment of emancipation. But contrary to such advise by the King *Manu*, he had left his household and engaged himself in active penance in the forests of *Naimishāranya* for attainment of emancipation. As a matter of fact, he should have followed his duties as a ruler and *Kshatriya* (warrior).

Gradual development took place in the ancient times. The King *Manu* had organised its arrangements. He appointed some intellectuals in the

task of learning and teaching and they were called *Brahmins*. Some of the people were given charge of defence and security and they were called *Kshatriya*. Some of the people were engaged in fund management and provision of food and essential supplies, and they came to be recognised as the *Vaishya*. Those who were detailed to serve all these were called *Shoodra*. But today the social system created by the Kind *Manu* has turned redundant. The political and social systems, which supported such systems have been eradicated and the people's Republic has been established.

The entire social systems have changed, laws and regulations too have undergone change. In the new social order to ancient *Smritis* are like thorns spread on a road and act to cast rift within the society.

What is a matter of good luck or solace is, it is written in *Smriti* to not to show its scriptures to anybody. Only such a person is eligible to read *Smriti* who knows all the mantra from the conception of a child to ultimately performing the last rite upon death. It could be shown to such person, since he had to perform all such tasks. Only about 10-15 *Brahmins* knew about *Smriti* among a million of *Brahmins*. The remaining followed their directions. That is why all the *Brahmins* are not blameworthy. The blameworthy were those who acted as ministers and advisers to the rulers or the emperors. To quote the *Smriti* – 'The king, after rising in the morning must worship *Brahmins* and should do anything according to the advice of the *Brahmins*.' As a matter of fact, they were the rulers in real sense. They were the real blameworthy who exploited the masses by instilling fear of hell within their minds in the name of religion. Although, the *Smriti* contains many useful verses for social system but I humbly feel served by following every ancient dictum about social arrangements.

The beliefs in caste-system, inferiority and superiority of human beings or issues of untouchability etc. are the products of Passions and hatred giving birth to lust, anger, bewitchments, hypocrisy and malice. There are innumerable incidents of quarrels among the brothers. Such groups of *Varnas* are the product of ignorance and stupidity. The entire world is divided on the issues of apartheid. Unabated arms race goes on amongst

all the nations of the world to crush one another. An atmosphere of cold was prevails in the world. But all these have nothing to do with religion.

Who is not secular today? Tickets are distributed in elections on the conservative consideration of caste, sect, language and regions. The representatives of certain caste or sect are elected and we too cast vote under their influence. Who does not know that such considerations at the fore in selecting the employees? Such issues are not for discussions but change in attitude is very much warranted. The mistake lies with us who at times find fault with the reservation system of the government and at times hold it guilty on the matters of religion. Besides, there is not a single verse in the scriptures, which states that the God engineered segregation of the human beings on the basis of superiority or inferiority or made any of them untouchables.

According to the *Geeta* the human beings are of two types – divine or wicked, either an atheist or a theist. Either a man would be heading towards the Supreme Divine or towards the delusions. If a person believes in submitting to nature, he shall be of satanic qualities and if striving for the Supreme Soul, he or she shall have disposition, which has been narrated in the sixteenth chapter of the *Geeta*. Even some of the close relatives of *Shri Krishna* were demons, but he was a divine entity, a god dwelling in the realm of Supreme Divinity. Hence, as per the religious scriptures this is how the caste-system (*Varna*) has been designed and it is in no way, a system to segregate the human populace.

The *Smritis* Prescribed Social System, Not a Religious Order

The *Smritis* have created great chasm among different sets of human beings. The caste system based on the basis of birth is the gift of the *Smriti*. All the *Smriti* had been created after the *Mahabharat* era and some of them were written following the advent of Gautam Buddha. Out of them *Manu Smriti*, *Yagyavalkey* and *Parashar Smriti* are very famous. Even the learned historians are aware that between the *Mahabharat* era and today neither did a king by name, *Manu* exist nor a sage called *Yagyavalkay* ever exist after the advent of *Gautam Buddha*. The intellectual

people created those *Smriti* in the name of great sages of the *Vedic* era and evolved suitable circumstances for themselves, developed a social system to suit their motives and propagated this social system as religious order under the patronage of the political protection. These *Smritis* have no relation with religion in any manner.

Manu Smriti says that, in the beginning there was an egg. A living thing within the egg broke open the egg through its own efforts. The entity thus born out of the egg was called Brahma. Brahma created a man and a woman by dividing his body into two parts. Besides for the development of the world he created *Brahmin*, *Kshatriya*, *Vaishya* and *Shoodra* correspondingly, from mouth, arms, thigh and feet. The *Brahma* also created *Manu*. *Manu* created ten great sages (*Maharishi*) and those ten *Maharishi* created seven *Manu*, divine and demonic entities, happiness and sorrow, virtuousness and sins, heaven and hell, earth and water, animated and unanimated things and the living beings of all kinds. In view of *Shri Ram Charit Manas* this is nothing but a great fraud. Brahma created such classifications to run the affairs of his world. This is a great deceit, but not a social system. What benefit could ever be gained by worshipping an element of such fraud? How could we extricate ourselves from it when, even *Brahma* himself is a mortal being like any other mortal being?

By the way, let us have a look at the universe of *Brahma*. The expanse between the rivers *Drishadwati* to the river *Saraswati* came to be known as *Brahmavart*, which, today is known as *Bithoor*, located near *Kanpur*. The region from *Mathura* to *Taxshila* was known as *Panchal*, the main abode of the *Brahmins*. The region from *Vindhyachal* to the plains of Himalayas was *Madhya Pradesh* and the southern part came to be known as *Mlechha Desh*. His comprised the description of the entire world. What is ironic is that *Brahma* was not aware of China and Japan beyond the Himalayan ranges and about the islands existed in the oceans. As a matter of fact, neither any entity called *Brahma* had created the universe, nor the creator of the *Smriti* had any knowledge of the world geography. While referring to various creatures the names of all types of creatures,

birds and insects have been recounted but kangaroo, zebra or giraffe do not find any mention and they proclaimed their treatise as a text in entirety on the universe.

The same Brahma has created differences within different places as holy and unholy place. He even went to the extent of indicating holy and unholy parts of the human body. He had said that the part below the naval was unholy and the part above that was holy. Since *Brahmin* was born from the mouth of *Brahma* he was the most superior among the human beings and a *Shoodra* was the most inferior of all the people as he was born from the feet of the Brahma. He had prescribed that even a name of *Shoodra* person should be abhorable. He had advised that even a name if you have to talk to a *Shoodra* person, you should continue to touch your right ear, because fire, water, *Veda*, sun, moon, pilgrimage and holy rivers like *Ganga* dwell in the right ear of a *Brahmin*. This is the research of the *Shoodra Smriti*. How absurd! These imaginations of holy or unholy, inferior or superior, master or slave, hatred and disgust, and becoming propitious through chanting are the gifts of the *Smritis*.

The *Smritis* believed that the children born of the parents who were lustful are like animals, whereas the children born after ritualistic rite of chanting *mantra* were *Dwija* or *Brahmin*. It is now a matter of contemplation how many parents could be good at the *Vedas* and chanting *mantra*. About being *Brahmin* another verse says that those who study the *Vedas* are *Brahmins*. A person became *Brahmin*, even if he studied only one branch of the *Vedas*. During the *Satyug*, *Manu Smriti* became a scripture of authentication. The *Shoodra* are not authorised to read these *Smritis*, and at last they wrote that, the benefit of reading the *Smriti* and the *Vedas* was similar. Even if you do not read the *Vedas*, but can have the knowledge of it by merely reading the *Parashar Smriti*. How can you compare the divine knowledge of the *Vedas* with that of the *Parashar Smriti* written by the saints of *Kaliyug*? If by reading books anyone could become a *Brahmin*, why not increase your population by inducing more and more people to read those books? These days by good luck everybody has a right to study. If a person can become *Brahmin* by reading a

chapter of the *Vedas*, why not make many such *Brahmins* by inducing them to read that way? Now, these creators of the *Smriti* did not know that the eras (*Yug*) are not something external, but are within our conscience on the basis of superior or inferior level of spiritual qualities.

It is stipulated by the *Manu Smriti* that if a person of *Shoodra* class abuse a *Brahmin*, such a person should be meted out punishment by cutting off his tongue. Or a ten inch long heated iron rod should be inserted in such a person's mouth, since he has been born from inferior place. If some *Shoodra* dared to preach religion to some *Brahmin*, the king used to punish such a person by pouring boiling oil in his mouth and ears. If a *Shoodra* dared to sit with persons of upper class, he was punished by searing off the flesh off his buttocks.

If a butcher (*Chandal*) had stayed in the house in the following morning the house should be set on fire after taking out all the foodstuffs from it. After the house has turned to ash the place should be cleaned up and spruced up with cow dung. Then a *Brahmin* must be invited for feast and he should be given twenty cows as donation, otherwise the householder would be subjected to fall in the most severe hell (*Kumbhipak*). This way when a poor man's house was turned to ash, the entire remaining foodstuff was eaten away by the Brahmins in the feast and twenty cows were taken away as donation, what will the poor man be left with? A *Shoodra* was so much abhorable, but milk, ghee, foodstuffs, grains, honey and their beautiful women were very much acceptable by the people of upper castes.

And when a *Brahmin* sat for eating if a dog or a *Shoodra* happened to look at him, such food was considered to have been by a demon. And even the host would fall into the hell. The *Shoodra* were given leftover foodstuffs to eat, stale grains, charred and old clothes and sheets. If at all he thought about only a sentence of the *Vedas*, such single fleeting thought could lead him to the most severe hell.

The *Smritis* had banned consumption of garlic, onion, carrots, Sooran (Botanical name - *Amorphophalus Campanulatus*), tomatoes, reddish, asafoetida, gum etc; but sacrifice of animals and birds was very much prescribed and who would chant *mantra*? It is written in the *Smriti* – a child born of a *Shoodra* women fathered by a *Brahmin* becomes a barber following purification ritual. That is why the presence of barber with a *Brahmin* during every religious ceremony is much significant. Among the *Shoodra* their foodstuffs are considered unworthy of consumption. How much should be given as a donation to a *Brahmin* priest? It is written- donation of small amount of money or grains, etc. will cause devastation or degradation of virility, prestige, claim on heaven, longevity and cattle. One who has stolen wealth of a *Brahmin* should plead the king for punishment carrying a pounding rod in his hand. That was not merely a system prescribed for living or eating. It is further written – a *Brahmin* could marry a girl from any community or caste. However, if a *Shoodra* had married a *Brahmin* girl, he should cut his penis and testicles and walk towards the South-West direction till such times he dies of continuous bleeding. Such was the social system of security was prescribed.

A *Brahmin* should not be beaten, even by a blade of grass but if somebody has beaten or killed a *Brahmin*, how could such sin be washed away? Such a criminal was punished to jump in the burning pyre with head down, three times. A king could punish people of other castes with death sentence but for a *Brahmin* shaving off the head was equal to death sentence. Besides a *Brahmin* was not to be punished for sundry crimes unlike others, since a *Brahmin* could purify himself through penance and chanting mantras.

There is no point in blaming those designers of social system, who created those laws suitable for their times. But, on the other hand we should blame ourselves for believing in them and following those laws, even today. What is true that despite not believing in them; many of us claim to have belief in them. Instead of abusing them, it would prove useful and beneficial to correct ourselves.

It is another matter that, some of us are recognised as lineman for working as an electrician, iron-smith for working with iron tools, or gold smith for making ornaments – but these are not the communities or castes, but names of professions. Such classifications would always take place. But on the devotional path there is no place for any community or caste nor any sect, the worst criminal too is eligible to act with devotion and ultimately seek blessings of the Supreme Divine. Therefore, where belief prevails in touchability or untouchability, inferiority or superiority of castes, community differences and sect differences, that is not a true religion and those who believe in such things and those who believe in such things are in no way religious. The god is only one and everybody can equally experience his essence of divinity. The saintly person who has had experience of the essence of the Supreme Divine can never ever create rift or differences within the human society. Only the people with incomplete knowledge and ignorance about true nature of religion believe otherwise and act in such a manner

The Vipra - A Spiritual State

Treading the Spiritual Path,
One who has realised
The *Brahma* is a *Brahmin*.
And that calls for total
Dedication in the
Supreme Divine

- Swami Adgadanand

The *Vipra*

The *Vipra* According to *Bhagwat*

On the conclusion of *Bahgwat*, *Bhagwan Vyas* said, “*Parikshit*, thus I have briefly described about the lineage of *Manu*. As per *Manu*’s calculations every era shall have a tradition of *Brahmin*, *Vaishya* or *Shoodra*.” It is clear from this treatise that some courageous *Kshatriya* elevated themselves to be *Brahmins* lately. *Brahmins* are borne of *Kshatriya*, because when the Destiny created four *Sanakādi* sons, while creating this universe. Destiny instructed them to create the world. But they said that they would contemplate upon the *Brahma*. They refused to create the world. Those were the first ever four *Brahmins* of the world who did not have any lineage of family. After that *Brahma* created *Manu Shatroopa* – a person having *Kshatriya* deposition. The whole world population grew through his lineage of his three daughters. The *Shrimad Bhagwat* vividly describes legends of the devotional *Manu* and his glorious lineage of children. From this viewpoint, *Nrivansh* and entire *Bhagwat* is a glorious history of the *Kshatriya*. Being a progeny of *Manu* a human being came to be known as *Manav* or a man.

Among the four stages of devotional path – *Brahmin*, *Kshatriya*, *Vaishya* or *Shoodra* the progeny of *Manu* could hardly be in the category of *Kshatriya*. But according to the definition of *Kshatriya* in vogue for thousands of years, they certainly possessed all the qualities of being *Kshatriya*. But they too possessed the qualities of being *Brahmin* in abundance.

Manu had ten sons. The fifth one was *Dhrishta* and his son *Dhastra* was a *Kshatriya*. But he became physically a *Brahmin* (9-2-17). *Agniveshya* was born in the tenth generation of *Manu*’s *Agniveshyayan Gotra* of the *Brahmins* had begun from him (9-2-22). *Nabhog*, the son of the fourth son of *Manu*, *Disht*, became *Vaishya* due to his profession. But *Marutt* born in the twelfth generation of the same *Nabhag*, became an emperor (*Kshatriya*). This way, number of incidents of change of *Kshatriya* to *Brahmin* and *Vaishya* and again becoming *Kshatriya* are narrated in the *Bhagwat*.

Manu's third son, *Sharyati* became an *Acharya*. He had explained about the second stage of ordained action (*Karma*) during the sacrificial action (*Yagya*) performed by the sages of the *Angira Gotra* (9-3-1). The emperor *Rishabhdev*, who was considered as the eighth incarnation of the God was born as the fourth generation of *Manu*. The emperor *Rishabhdev* has one hundred sons and accepted to be a monk and remaining became expert *Brahmins* engaged in accomplishing the *Karma*. The people say that a *Shoodra* is born of feet, *Brahmin* from the mouth, *Vaishya* from the thigh and *Kshatriya* are born from arms; but this example of *Manu* shows that some of the children of the single parents had either become *Kshatriya*, some became hermits whereas many became *Brahmin*. This explicitly clarifies that according to *Bhagwat*, the *Brahmin* is a mere qualification.

While giving discourse to his sons *Bhagwan Rishabh* explained them that in comparison with the five basic elements of the nature trees are superior. And the moving living beings are superior to the trees. And out of them the intelligent animals are superior to the creatures. Out of the animals the man is superior to all. And more than that, *Pramathgana*, and over them *Gandharva – Siddhi – Kinnar* are superior. The demons are further superior to them. The deities are superior to the *Asur* (Demons) *Indra* is superior to the deities, and *Brahma's* son *Rudra* is superior to *Indra*. And *Brahma* is superior to *Rudra* and I am *Brahmin* is superior to me. It is because they have attained spiritual maturity through eight qualities of perseverance, self-restraint, truth, compassion, penance, forbearance, study or contemplation and knowledge. Thus, the creator of *Shrimad Bhagwat* has prescribed that one who is devoted to the *Brahma* is a *Brahmin* and it is not a caste.

The fourth chapter of the *Bhagwat* narrates the historical account of the cruel king *Ven* who was born as the fourth generation of *Dhruv*, the son of *Manu*. When he died childless, the saint churned his thighs and produced a male child whose lineage was called *Nishad*. *Prithu* and *Archi* were created from the arms of the King *Ven*. Since these three were born from one body; they were considered to be brothers and sister.

Considering *Pruthu* more suitable, the sages coronated him to the throne of his father. *Nishad* was given part of kingdom spread out in the forest. This way *Nishad* and *Pruthu* were real *Kshatriya* brothers. Despite that, describing the *Nishad* king and the lifestyle of *Nishad* as uncultured or devaluation of their lifestyle, is the creation of the latter historians.

The king *Pruthu* received the first honour of being a Emperor. He got the lands levelled, harnessed the lands to get excellent yields, removed the useless plantation and grew useful vegetation. He taught his subjects about animal husbandry tilling farms, and also taught them to live in settlements leaving their abodes on the treetops. Out of the twenty-four incarnations *Pruthu* too is an incarnation. Once upon a time, the Sage *Samakadi* paid visit to his royal court. All the people got up in his respect. *Pruthu* offered his respects to the present sages. Addressing the royal court *Pruthu* said – “Dear Members of the court, such a society is absolutely graced where learned *Brahmins* like you live. It is rare to meet *Brahmins* who can awaken spirituality within the hearts of others merely by their glance. (Rev. *Gurudev Paramhans Ji* possessed such knowledge by which he could inspire spiritual or divine realisation among others by his mere look). I offer my profound respect to all such *Brahmins* of this kingdom who have dedicatedly restrained their senses, pacified their minds and given up thoughts, which could cause obstacles in their spiritual pursuit and through their devoted study have realised the essence of the Supreme Divine and I do so because that way I shall be able to imbibe essence of their divine qualities.”

In the above paragraph, *Brahmin* refers to that person, who has performed penance, restrained senses, pacified mind, dedicated contemplation. Living in seclusion, relinquishing thoughts, which obstruct spiritual pursuit and who make continuous efforts to realise the divinity of the Supreme Soul. A person, who has learnt this way, is a *Brahmin*.

The fifty-first chapter of the tenth section of *Bhagwat* has a legend. According to the legend a demon called *Kaal Yavan* was turned to ash merely by look of the king *Muchkund*, the son of emperor *Maudhata* of *Ishwaku* royal family. At that time *Bhagwan Shri Krishna* appeared before

him and asked him to request for grant of a boon. *Muchkund* said, "Other than devotionally of boon." Granting him his wish *Bhagwan* said, "In the next birth you shall become a *Brahmin* and shall be able to attain my divinity."

This incident is worth thinking about. Even when a spiritually capable person was able to turn to ash a demon, merely by his glance, had to wait till the next birth to attain a state of *Brahmanism*. This clarifies that *Brahmanism* is the pinnacle of spiritual accomplishment. Innumerable impositions are heaped on the people like – for centuries the door if the temples are closed for people of some castes or communities, many are prohibited from reading religious and spiritual scriptures, not to think over the *Vedas*, live under trees and eat in pieces of earthen vessels, avoidance of doing virtuous acts. With so many restrictions if a person cannot become virtuous and lead a spiritual life, how could he even attain the divinity and become a *Brahmin*? After a great penance *Shri Krishna* granted a boon of attainment of *Brahminism*. Thus *Brahmin* is a spiritual state or a level. One who has acquired knowledge about the Supreme Divine and is unified with the divine realm is in the sense – *Brahmin* and the process of attainment of that spiritual level begins by serving other divine saints.

In the third section of *Bhagwat* the saint *Maitreya* has explained the significance of servitude to *Vidur* that, for realisation of *Dharma* servitude at the holy feet of the Supreme Divine and its eligible *Shoodra* had been evolved and that was for the satisfaction of the God. The *Shoodra* level is, thus, a first step on the road to divine realisation. *Shoodra* means efforts. The remaining three levels of spiritual realisation are the development stages of the plant. On this divine path efforts made in the initial stage never turns futile. When the God is appeased, he would show you the system of spiritual realisation. One who strived spiritually having known the process is a *Vaishya*. Every one has to begin from the *Shoodra* level on the spiritual path and thus, whoever, has become a *Shoodra*, for him attainment of the level of being *Brahmin* is very much assured. A dedicated seeker can traverse all the four stages of spiritual

pursuit and attain union with the Supreme Divine. *Shri Krishna* assured *Arjun* saying, “Even if you are the worst sinner, you can traverse this path with the support of the spiritual knowledge.” - (The *Geeta*)

According a legend in the tenth section of *Bhagwat*, once *Shri Krishna* accompanied by *Narad*, *Vamdev*, *Atri*, *Asit*, *Kanva*, *Parashuram*, *Vyas*, *Sukhdev*, *Brihaspati*, *Maitreya*, *Chyavan* etc. sages visited the ash *Ram* of *Brahmin Shritdev*. He said, “A *Brahmin* is superior of all beings right from the birth. That is why, *Shritdev*, you should worship all these saints, considering them to be my divine images. Through the worship of such enlightened *Brahmins*, my worship could be accomplished and otherwise through other millions of ways my worships cannot be performed.” Here, *Bhagwan Shri Krishna* had advised one such *Brahmin* to other accomplished *Brahmins*, who were not *Brahmin* by birth. When you wisely think about this incidence, you shall realise that those enlightened *Brahmins* were in no way superior by their social caste or community status. They were not even born to legally wedded parents. But they had gradually traversed all the four levels of spiritual study and attained the highest state of spirituality i.e. *Brahminism*. Such accomplishment during the lifetime could only be achieved by the greatest divine souls. Thus, whoever would pursue the divine path of spiritual realisation would ultimately reach the pinnacle of the spirituality and that way a butcher can become a *Brahmin*.

The twelfth section of the *Bhagwat* contains a legend of *Märkandeya*. *Bhagwan Shankar* had told him, “A *Brahmin* can have my divine body through concentration of mind, penance, spiritual study, patience and deep meditation. That is why we pray and worship enlightened sages like you, we offer our reverence only to *Brahmins*.” In this chapter too, a saint whose soul is satiated rests in divine realm is referred as a *Brahmin*. Due to this reason, although *Narad*, *Vashistha*, *Sukhdev*, *Vyas*, *Parshuram*, *Bharadwaj*, *Chyavan* etc. sages were not born in socially respectable families, yet were considered as holy *Brahmins*.

At different places in *Bhagwat* cases of the *Kshatriya* performing penance, attaining ultimate divine realisation or becoming *Brahmins* have

been narrated. The ten sons of *Barhishad* – the grandson of the emperor *Pruthu*, having learnt the spiritual studies from sage *Narad* and ultimately attained emancipation. Again, the eighth section of the *Bhagwat* narrates a legend of the eleven thousand sons of the emperor *Daksh*, the son of *Pracheta*, also attained emancipation following receiving spiritual education from the sage *Narad*. Therefore, it would not be wrong to say that attainment of *Brahmanism* flows through being a *Kshatriya*. Although, the origin of the universe is considered to be *Manu* and *Shatrupa*, but only a man can become a *Brahmin*. Despite that the percentage of *Kshatriya* has been much more who were elevated to be *Brahmins*. The *Kshatriya* youth achieved greater success in rising to the level of being *Brahmin*, as they duly honoured their commitments towards the society and the nation with exemplary courage and valour, laid down their lives and in the similar, a spiritual seeker has to devote oneself on the spiritual path with total truthfulness and integrity. That is why the *Kshatriya* youth achieved greater success in attaining *Brahmanism*.

The *Shrimad Bhagwat* is a *Paramahans* compilation. In fact, *Paramahans* and *Brahmin*- these two words are synonyms. That is why, at various places we come across praiseworthy references for the *Brahmin*. *Bhagwat* narrates accounts of many princess who attained *Brahmin* status, and also the case of *Bharadwaj*, who has taken births under every conditions. This proves that any person can attain this spiritual status, irrespective of his place of birth, or caste, or living by whatever means. One who acts and lives his life as if following spiritual meditation can attain the spiritual status of being a *Brahmin*.

The human form is very much invaluable and not the considerations of any specific caste or creed.

The Vipra (*Brahmin* By 'the *Mahabharat*')

The creator of *Bhagwat*, the Sage *Veda Vyas* happened to be also the author of the *Mahabharat*, which has narration about the state of the *Vipra* at various places. According to a legend of '*Vāmparva*', once the emperor *Nahush* attained the divine place of being an *Indra* having

performed a hundred *Ashwamedh Yagya*. Having attained the highest position among the deities he became egoistic. He declared, "Since I have become an *Indra*, the empress *Shachi* must live with me." *Shachi* pleaded with the *Guru* of the deities - Jupiter for help and guidance to save her honour. He advised her to tell *Nahush* to come to her palace in a palanquin carried by seven greatest sages (*Saptarishi*). Receiving such a proposal from *Shachi*, *Nahush* made necessary arrangements. *Agatsya*, *Angira*, *Vaishistha* and other sages walked towards the palace of *Shachi* carrying a palanquin with *Nahush* seated in it. In order to make the sages walk briskly, *Nahush* terrorised them calling 'Snake... Snake..', but still they did not walk fast enough. In a feat of anger *Nahush* kicked the sage *Agastya*. At this, the sage *Agatsya* cursed him to turn into a snake. Instantly, *Nahush* fell down from the palanquin. He realised his mistake and pleaded the sages to pardon him. He also asked then a way to get freedom from the devastating effect of the curse. They said that, the day somebody tells him the definition of being spiritually a *Brahmin* and he accepts that, he shall get freedom from his mortal body and attain emancipation. (Since *Nahush* was not aware what makes one be at the spiritual level of being a *Brahmin*, he committed the misadventure of kicking the sage *Agatsya*).

The *Saptarishi* informed him that there was nobody on the planet then who could define the meaning of *Brahmin*. But they assured him that in the *Dwapar* Era, an emperor called *Yudhishtir*, hailing from his clan would meet him and would provide him proper details as to what is meant by a spiritual level of being a *Brahmin*. As soon as you learn and understood the meaning of *Brahmin*, you shall be freed from the life of a snake and would be reinstated as the *Indra*. The snake said, "But O' divine *Guru*, how shall I sustain my life until that lucky day arrive?" The sages told him that in the fourth part of the day whoever would enter the area under his control, despite it being a very powerful entity, would become his food.

Under such circumstances *Nahush* who had become a great python was spending his days in the forest. The *Pandavas*, who were compelled to live in forests, in hiding, were camping nearby in the forest. Once,

Bhim - one of the *Pandavas* – wandered while hunting towards the place where the python lived. When *Bhim* neared the place the python challenged him and warned if he moved closer, it would swallow him up. The python told him that it was hungry but was pitiful towards *Bhim*, but if he came closer, he would be killed. *Bhim* was enraged and challenged, “Would you eat me, Insect!” And he attacked the python. But no sooner did *Bhim* touch the python he fell unconscious.

In the *Pandava* camp, *Yudhishtir* began to experience bad omen. He felt that, *Bhim* who had gone away could be in grave danger. Accompanied by the sage *Dhaumya* he set out in search of *Bhim*. On the way they found dead bodies of tigers, elephant, bison, rhinoceros etc. and trees uprooted by him. At last, they reached the spot where they found *Bhim* encircled in the tight grip of the python. *Yudhishtir* said, “*Bhim*, no ordinary animal or creature can subdue you. Who is this mighty entity in the form of a python?” *Bhim* had already had the acquaintance said, “It is our ancestor the great emperor *Nahush* who had been dethroned from the status of being the *Indra* and had turned into the python.”

Yudhishtir pleaded, “Oh the great emperor, please leave my brother. Due to him we live in the forest without facing troubles. Till such time we live in this forest, we shall make proper arrangements for your eating.” The python replied, “O’ king, I am not suppose to eat any other food. I had been cursed that way. If you continue to stay here till tomorrow, I shall you eat you up too.” *Yudhishtir* asked, “You have performed thousands of *Yagya*. But how come you are subjected to such a pitiable state?” The python informed him that his condition was caused due to the curse inflicted by the *Vipra*? “How could a devoted saintly and enlightened person have committed and act of insulting the *Vipra*? Were you unaware how a *Brahmin* should act?” Hearing the word ‘*Brahmin*’ the python was reminded of the events of his past birth. He said –

**Brāhmanah Ko Bhaved Rājan Vedyam Kimcha Yudhishtira,
Bravihyatimatim Twām Hi Vākyeiranumimīmahe - (180/20)**

The python asked, “King *Yudhishtir* tell me as to who is a *Brahmin* and what is he suppose to know?”

Yudhishtir replied,

**Satyam, Dānam, Kshamā Shīlmānrishamsyam Tapo Dayā;
Drishyante Yatra Nāgendra Sa Brāhman Iti Smritah. - (180 / 21)**

“O’ the greatest python, *Brahmin* is one who possesses virtuous qualities of truthfulness, charitable temperament, compassion, forbearance, lack of cruelty, willingness to perform penance and ahs pitiable nature.

The python asked, “But such virtuous qualities could also be found in a person of *Shoodra* category?”

Yudhishtir replied, “In case, a person of *Shoodra* category is found to possess above qualities than he cannot be called a *Shoodra* and if a *Brahmin* does not possess such qualities, he cannot be accepted as a *Brahmin*. A person is only recognised as a *Brahmin*, only if he or she possess these virtues and one who does not have all those qualities should be called a *Shoodra*.”

Hearing these words the soul of *Nahush* trapped in the body of python was released instantly and he appeared in the form of a brightly glimmering divine body before the *Pandava*. He blessed them and left for his heavenly abode. Therefore, the state of being a *Brahmin* is a spiritual state attained after achieving due maturity and excellence in the spiritual pursuit with total devotion. Nobody could be borne as a *Brahmin* by birth. This trivial issue has been classified in the *Mahabharat*. *Yasksha* asked *Yudhishtir*, “Please tell me O’ King, how could one attain the state of being a *Brahmin* through following tenets of family traditions, listening to scriptures, spiritual studies or virtuous behaviour? Please advise me as to which of those would help me attain my aim?”

Yudhishtir replied, “Attainment of the state of being *Brahmin* is not possible through any of the methods described by you. Attainment of

such an exalted spiritual state is only possible through virtuous actions. Only possible through virtuous actions relate with restraint over senses, pacification of cerebrations and one has achieved pacification of sensual desires and avarices, such a person could be called a *Brahmin*. Therefore, being a *Brahmin* is, in fact, a spiritual state achieved by a spiritual seeker.

The *Yaksha* again asked, "But such qualities to be found in a person of a *Shoodra* spiritual category? What about certain people of *Brahmin* caste found with undesirable qualities? At this, *Yudhishtir* replied that, they should not be considered to have achieved the spiritual status of being a *Brahmin*.

Those who study spiritualism from such hypocrites and such hypocrites who teach or comment over the scriptures are all under the influence of illusions and stupid.

Despite having studied all the four *Vedas*, one who acts in a derogatory manner, is worst than a *Shoodra*.

Hence, the spiritual status of being a *Brahmin* is achieved after taking birth. The *Yaksha* who was a knower of *Dharma* accepted all the replies given by *Yudhishtir* as correct and gifted his brothers their lives, blessed them and walked away. Therefore, everyone must contemplate upon the *Brahma*, which is the source of the essence of being a *Brahmin*.

The Vipra By Shri Ram Charit Manas

The reflection of the explanation about the '*Vipra*' contained in the *Bhagwat* could be also found in the *Mahabharat*, because both were authored by the same person. *Goswami Tulsidas Ji* too has replicated those thoughts in the *Ram Charit Manas*. In *Bhagwat* the *Bhagwan* (God) has said that through the worship of the *Vipra*, he could be worshipped. And *Goswami Ji*, precisely, has written that the one who having given up crookedness serves a *Brahmin* through his heart, mind and soul, all the gods inclusive of *Brahma*, Vishnu and Mahesh and the Supreme Being too are worshipped. The similar thought is reflected by the *Bhagwat*.

In the chapters of divine incarnations, *Goswami Tulsidas Ji* has written that the god incarnates for the *Vipra*.

The god incarnates whenever cows, the Earth, *Brahmins* or the deities experience troubles, through different forms of bodies. What does the God say by incarnating on this planet? Does he try to dissuade the wicked persons bothering them? No, that's not it.

The God kills the demons and does not cause change of heart; and that way assures the deities. He removes the illusions crept in the Vedas. He once again directs the humanity on the path of achieving knowledge about spiritualism. That was the basic purpose of incarnation of the God in the form of *Ram*.

The God incarnates for one inanimate object i.e. the Earth, out of all the five natural elements! Neither for the sky or for air! He incarnates only for the Earth! Now, it is just a different, what benefit did the earth get and you and I are not the Earth. That leaves the Gods. The God would incarnate in India but does good of the deities. Now, the deities would only know if they have been made happy by the Gods incarnation. And we certainly are not the cows. And what do we get? The God incarnates only for the people one particular community among the human beings and that is *Brahmin* community. The world has around three too four hundred countries. And a *Brahmin* can never be found in any other country except in India. But on the world-map India is just a small dot. And within India we have innumerable castes and communities. And we have four *Varna*! But what is ironic is the God incarnates for only handful of people and that too, only for the *Brahmin* community. Hence, the God belongs to a community. Now, if by chance, you have not been born as a *Brahmin*, your life would remain meaningless. And in case, if the God would incarnate, he would only wield an axe. A *Brahmin* would not bother another *Brahmin*, but only a person of other community. Besides, those who harass *Brahmins* are the *Asur* or demons. The God does not incarnate to bring about change of their hearts but only to kill them. So why should the other people worship the God?

At another place, Goswami Ji has written that the God incarnates as per his will. His willingness gets strengthened only when some holy person, cow or a *Brahmin* is bothered. Thus, such a God only becomes a good doer only for select entities like cows or *Brahmins*. What concern shall other human beings have with such a god? Then how could we call India a spiritual teacher of the world? Hence, it is a matter of contemplation as to who is a *Brahmin* for whom the God incarnates.

As a matter of this statement of the *Manas* that, the God ensures good of *Brahmin* and cow is absolutely correct. But the *Brahmin* for whom the God incarnates is not any particular community but it is a name of a spiritual status achieved by a spiritual seeker, which has been reflected by the verses of the *Bhagwat* as well as the *Mahabharat*. But having gone through the reading of the *Manas*, we come to realise that even after eleven thousand years of the incarnation of Lord *Ram*, he has never ever uttered a word in favour of protection of the cows or *Brahmins*. During his lifetime Lord *Ram* neither established a cowshed nor freed a single cow from Lanka. Although, as is popularly believed, he had incarnated for the protection of the cows and *Brahmins*; but throughout his lifetime he neither said nor did anything, which could go to ensure protection of cows or *Brahmins*.

Besides, after his incarnation, for whomever *Ram* was a saviour, were all very much inferior beings and none of them was a *Brahmin*. As he had set out for 14 years stay in the forests he met a boatman.

The boatman told that the people of society prefer to keep away even from his shadow and he does not have a line of devotion in his palm; yet *Ram* accepted him as his devotee. *Ram* told the boatman, if it was not written in his destiny to be a devotee of god, it was quite inconsequential. What was more important that, he was born a human being. Being a human being if you establish your faith on the essence of the Supreme Divine, you shall ultimately attain emancipation. The God is the saviour of all those who are destitute. You only have to start on the path of the spiritual status. *Bhagwan Ram* accepted him as his brother, and accorded him the same place in his heart that was reserved for his brother, *Bharat*.

During his time in the forests, the tribal and aborigines served him well. *Ram* accepted them as his devotees. *Ram* befriended the king of vultures (*Jatayu*) and when he died, performed the last rites.

Bhagwan Ram visited the *ashram* of *Shabari*. She introduced herself saying, "I belong to the most inferior community of the tribal and I am far behind in normal intelligence." *Bhagwan Ram* assured her, "*Brahmini*, I am merely a bridge or an instrument of devotion. I prefer a devotee, even if he or she belongs to the most inferior community of the human society. Realisation of the Supreme Divine is attained through relation of devotion and not community.

According to the *Valmiki Ramayan* when *Ram* met *Shabari*, he asked her, "*Shabari*, are you able to pursue your spiritual pursuit in proper manner? Are you getting the good results of your services offered to the enlightened sages and saints? Are you steadfastly following your resolves in perfect manner?"

The, then prevalent scriptures in the name religion has prescribed that the *Shoodra* have no right to worship or spiritual pursuit. But, there, *Ram* was helping *Shabari* to continue on her chosen path of spirituality with thorough devotion, penance and restrain. *Bhagwan* helped *Shabari* attain emancipation, whereas, according to popular belief he had incarnated for the *Brahmins*.

After that, he chose monkeys and bears as his devotees. Before, seeking refuge of *Ram*, *Vibhishan* asked *Hanuman*, whether *Ram* would accept him as his devotee. Assuring him, *Hanuman* said, "If despite I being of such lowest community, I was accepted by *Ram*, you belong to a royal family, hence, you needn't worry a bit."

It is doubtless that those who are of wicked temperament are deplorable. But any wicked came to the refuge of *Ram* were accepted by *Ram* and enabled them attain them emancipation. Although, it was believed that *Bhagwan Ram* had incarnated for the *Vipra*, but instead of their emancipation, he helped people of most inferior communities, tribal,

degraded wicked people and such other fallen entities. In fact, those were *Brahmins* from spiritual viewpoint.

As a matter of fact, incarnation takes place within the heart of some enlightened sage, not outside. *Bhagwan* is certainly benefactor of the *Dwija* (*Brahmin*), but that is not a community but a qualification. One who is devoted to the *Brahma* is *Dwija* - '*Dwi*' means second and '*Ja*' means born – *Dwija* means, who is born second time. The first birth is from the womb of the mother in natural course but when a person perfectly becomes devoted to the Supreme Divine is the second birth of that person. Once, the seeds of divine qualities are instilled within the heart, they never get destroyed. Under the divine influence such a person strives on the spiritual path and ultimately attains emancipation, where the divine realm of the Supreme Divine exists in all galore. Therefore, one in whom the seeds of divinity are instilled is called a *Dwija* who is considered to be born second time.

Every spiritually enlightened being, in whom, the fire of spiritualism has been rekindled, is the *Dwija*. The God is his benefactor. The God listens to anybody who walks towards him, incarnates and causes his good. One, who is totally devoted to the God, is called the *Vipra* or the *Dwija*. The God takes piety upon him. For the benefit of the spiritual seeker *Bhagwan* takes over the body of his devotee. Upon receiving blessings of the saints by serving them a spiritual seeker develops virtuous qualities within him and since then he gets elevated from the spiritual status of *Vaishya* to that of *Brahmin* or the *Dwija*.

Whomever *Bhagwan* enabled to get emancipation were all the *Vipras*. As per the *Manas*, *Brahmin* is a status or a level achieved on the spiritual path. Incarnation for devotees and incarnation for the *Vipra* are synonyms. The *Vipra*, *Dwija* or *Brahmin* words reflect the spiritual quality of your soul.

Having attained maturity. Lord *Ram* put himself to the task of causing emancipation of the *Vipras*. In his teenage when the great sage *Vishwamitra* asked the emperor *Dashrath* to send his sons *Ram* and

Laxman to protect the *Yagya* ceremonies, *Dashrath* was disturbed. *Dashrath* exclaimed, "O' the greatest *Vipra*, perhaps you have not given due thought to your demand." *Dashrath* knew *Vishwamitra* to be a king of his contemporary times and his relative. But *Dashrath* had addressed him as a '*Vipra*'. It was because *Vishwamitra* was spiritually enlightened saintly person. One, who is entrenched in the depths of spirituality and whose senses are silent and has a profound knowledge of the essence of the Supreme Divine is called the *Vipra* and as such, the *Vipra* is a spiritual status of a *Yogi*.

During his stay in the forest, Lord *Ram* had visited *ashrams* of various saints. Although, he expressed his respects to all the saints; but when he met the great sage *Valmiki*, *Ram* offered his profound respect with due reverence. The great sage who had already attained the spiritual level of being a *Vipra* blessed *Ram*. *Valmiki* was a *Muni*. A *Muni* means, whose senses are pacified and devolved in the Supreme Divine, thus, such a person is called a *Vipra*.

Wandering in the forests when Lord *Ram* moved forward he came across a mound of bones. *Ram*'s heart was filled with anguish. Upon his asking, the saints told him that those were once sages who were killed by demons roaming in the depths of the forest. The tears welled up in the eyes of the God. He lifted his arms and avowed to avenge their killing-

**Nichichar Hin Karaûn Mahi, Bhuj Uthai Pran Kinh;
Sakal Mumin Ke Ashramnhi, Jai Jai Sukh Dînh.**

He avowed to eradicate the demons from the face of the Earth. He visited the *ashrams* of every saint, assured them and made them happy. In fact, a *Muni* is a *Vipra*. Those who are attached to the *Brahma*, devoted to the Supreme Divine, the God comes from them. *Vishwamitra* was the *Vipra*, and so was, *Valmiki* and all the other saints who were annihilated by the demons. The purpose of incarnation of *Ram* was fulfilled when he avowed to destroy all the demons. As per the *Manas*, incarnation of the God is equally useful for the humanity. The need is to instil your faith upon him and attain him.

Goswami Ji had described the Supreme Divine – who is benefactor of the *Dwijā* as also the protector of cows in the same vein. ‘Gou’ or cow means, the senses. Until the mind roams about in different sensual desires, it remains engulfed by the illusionary effect of the *Maya*. The God is beyond the reach of those sensual desires. The *Muni* (ascetics) contemplate upon meditation on the God, freeing their senses of all kinds, desires and interests. A spiritual seeker cannot manage to have control over the senses. The senses are like horses and the mind is like a leash to control them and when the God takes the reins of the mind in his hands and guides, they are restrained. Then they do not have to act in accordance with the natural forces of the senses. Then only a soul would assume its normal form. The God incarnates to restrain over the senses. The God is beyond the *Maya*. Another form of the *Maya* is triple faceted nature and that is why the God is beyond the scope of these qualities. The third facet of the *Maya* is senses; hence, the God is beyond the senses. Moving away from senses, the ‘Gou’ or cow and natural qualities are one in the same kind of an action. Without getting freedom from the senses nobody can have liberation from the natural or temperamental qualities. Nobody can get liberated from the influence of the *Maya* without moving away from the basic temperamental qualities. These are the gradual levels of spiritual seekers. Scaling these levels can one ultimately realise the essence of the Supreme Divine and now by grazing the cows.

When the planet Earth gets bogged down by the inflected tortures of the wicked and cruel entities, the God incarnates.

The way possibilities of provision of food, clothing and other means of prosperity are inherent within a precious jewel; in the similar manner the hell, the heaven and the world beyond life are inherent within the depths of mind. Whenever, this world gets engulfed by the troubles and a spiritual seeker cannot overcome those wicked entities, he goes to the refuge of the Supreme Divine. The God manages to create image of his incarnation within his heart and becomes a charioteer of his soul and effect liberation of his soul and emancipation.

The god incarnated amidst human beings but does god of the deities. Our conscience is governed by two inherent qualities – divine and devilish temperamental qualities. The Supreme Divine provides stability to the divine qualities received from the God, and when the Supreme Divine takes pity on you, he eradicates the devilish qualities. The Supreme Divine resolves the delusions on the spiritual path. The God, once again, establishes the values cherished by the ancient scriptures. This, in fact, was the purpose of incarnation of *Ram*. Therefore, caretaker of cow, *Dwija*, Earth, Deities, Saints and devotees are the same and all these are the gradual levels of spiritual achievements.

On the issue of how should a *Vipra* be; different forms of delusion are prevailing in the society. Many learned persons holding similar viewpoint pass criticism on this matter. For example, Dr. *Ram Manohar Lohia* had said, “Without doubt, *Ram Charit Manas* can unite the entire Indian society into one thread but a couple of errors were committed by *Goswami Ji* e.g. degrading criticism of women and partiality for *Brahmins*. Perhaps, following error was made to have been committed by the great saint –

**‘Poojiya Vipra Shil Gun Hinä,
Shoodra Na Gun Gan Gyän Pravinä.’**

Even if a *Shoodra* is spiritually knowledgeable and virtuous, he is worthy of beatings. As a matter of fact, the *Manas* is a scripture of spiritual *Yoga*, which only enlightened saints can understand and only a devoted spiritual seeker can realise it under their direction. Nobody can understand true essence of spiritualism by being an excellent linguist and highly intelligent person. Therefore, although Dr. *Lohia*, being a highly intellectual person, he blaming *Goswami Ji*, was quite natural.

In the *Bhagwat*, *Bhagwan* explained to the *Brahmin Shrutdev* that, worship of those saints, who were travelling all over the world spreading divine benevolence all over, was the worship of the Supreme Divine. Similar thoughts were expressed by Lord *Ram* to *Kabandh* and even *Vibhishan* who had seek his refuge. Even in ‘*Sant–Mahima*’ the similar thoughts

were explained by *Narad* and *Bharat* by the God. Here is an excerpt about *Kabandh*—

‘In the Dandakaranua forest, when Bhagwan Ram was wandering in search of Seeta, he met broad chested giant Kabandh, when Ram was heading towards the ashram of the saint Matang. Kabandh had a weird body. His physique consisted of only a headless torso with his glowering eyes from the stomach. He had two large arms but no legs and he moved about rolling his body on the ground. The great giant caught hold of Ram and Laxman together and made them helpless. Laxman turned impatient but Ram assured him. Later, they cut off his arms, threw his body in a pit and set the giant on fire. As soon as Kabandh died at the hands of Ram he emerged as a person having quite an enchanting physique, and he mentioned that he was cursed by the sage Durvasa. However, since he received emancipation at the hands of Bhagwan Ram, his sins had been washed away.’

Bhagwan Ram did not like what *Kabandh* had said. He asked, “*Gandharva*, how could you have erred that way? You are knowledgeable. How could you insult a *Vipra*?” A *Gandharva* is an exalted seeker on the spiritual path who meditates upon pulsating breaths. Such seekers, at times, become arrogant and begin to think so much progress as an ultimate achievement. Under such feat they sometimes insult great, enlightened sages. Such an error was committed by *Kabandh*. *Shri Ram* explained him what his actual duty (*Dharma*) was.

Bhagwan Ram said, “Any person who gives up deceit and treachery and takes vow never to indulge in it through mind, speech and action and then worship a *Vipra* (spiritually enlightened sage); I alongwith *Brahma* Shiva and all other deities get subdued by him” hence you, need to only remember one thing, and that is the worship of a *Vipra*. Also, you don’t have to worry of the wrath of any God or goddess. Worshipping a *Vipra* will enable you to ultimately enable you to realise the divine essence of the Supreme Being.

Bhagwan Ram believed that a *Brahmin* is worthy of worship even if, he curses, gets angry, abuses, and he is degraded temperamentally and quality wise. But when he learnt that the abductor of Seeta was a *Brahmin*, he devastated him to such an action that when *Ravan* died, there was none to shed tears on his death. It seems from this that the creator of such ideology, *Bhagwan Ram*, did not remain stuck to his ideology. If *Ram* wished, he could have killed *Ravan* at will, because as it is said in the *Manas* (1/68/8) that a powerful does not commit an error ever. The followers of *Ram*, the monkeys and bears totally devastated the roots of the family of *Ravan*, when *Ravan* sat down to perform *Yagya*, they kicked him and pulled the women of his palace by their long hair. At least, *Ram* could have told his followers to maintain respect for a *Brahmin*!

Ravan possessed profound knowledge of all the four Vedas, astrology, and having read the writings of *Brahma* knew about how long he would live. Without doubt *Ravan* had excellent qualities but he was temperamentally degraded. He did not act according to his good qualities. *Ram* believed a *Brahmin* worthy of worship even if such a person was degraded temperamentally and qualitatively. But in this instance, he does not follow his principles. As a matter of fact, what d Goswami Ji meant to say by portraying *Ram* in this manner?

Ravan was the son of *Vishrava*, who was the son of the great sage *Pulasti*, who hailed from the most virtuous and respected *Brahmin* clan. *Ravan*'s younger brother *Vibhishan* took refuge of *Ram*. He was doubtful as to *Ram* would grant him refuge or not. But *Ram* assured him citing him his principle that one who is devoted to me and acts for the good of the others; such a person is very much dear to me who holds the *Dwija* in high esteem.

He told *Vibhishan*, "since you possess all the virtuous, you are much dear to me". Now, a reader of the *Manas* should really ponder, whether *Vibhishan* really was a worshipper of *Brahmins*? Nether *Vibhishan* nor the monkeys and bears were worshippers of *Dwija*. Then on worship of which *Brahmin* does *Ram* lay emphasis?

As a matter of fact, a *Dwij* is such a great person who has conquered over dualism. One who is devoted to the God and is active to have realisation of the essence of the Supreme Being, comes under the *Brahmin* clan (classification). On the pinnacle of the spiritual pursuit who is one with the Supreme Divine is called a *Vipra* or a *Brahmin*. Such saintly person does not have to follow any rituals. They are not measured by their external activities but the spiritual heights they have attained within. Their appearance, lifestyle or system of meditation could be at great variance of the masses. Reverend *Maharaj Ji* used to say that until a great, enlightened sage does not reveal his disciple, who is always near him, he would never know as to when is he worshipping or meditating. Behaviour of such sages is entirely different from the prescribed behaviour of their disciples.

Yogeshwar Shri Krishna says in the Geeta,

**Yastvātmaratirev Syādātmatriptashcha Mānavah,
Ātmanyeva Cha Santushtasya Kāryam Na Vidyate - (3/17)**

There is neither any benefit nor any loss by performance or non-performance of ordained acts (*Karma*) by a spiritually enlightened sage whose soul is satiated, who is devoted in entirety to the Supreme Soul and totally devolved in his worship because he has attained the ultimate aim that he had to achieve, and he is immersed in the divine aura and has steadied himself in the divine realm. Then, whom should he search for, through the performance of the ordained acts? Such great saints become pensioners. *Maharaj Ji* used to say many times, “Oh yes, now I have become, a pensioner. You take care of yourself. Nobody can get anything without striving. But do not mindlessly imitate me.” How laughable it would be if a professor is asked to study at two in the, wee hours of night! Prescriptions for the enlightened sages are entirely different. The saint *Kabir* highlights their state of spirituality.

**Avadhoo Begam Desh Hai Merä,
Tahän Na Ishwar, Jeeva, Na Mäyā, Poojak Poojya Na Cherä.**

No duality of the Supreme Being or a living being exists there. There is no worthy of worship nor anybody is a worshipper. Those who have

reached such a spiritual state are, in true sense, called *Vipra*. *Jadbharat* was such great sage. The creator of the *Manas* writes in reference to such sages as –

Säpat Tādat Parush Kahantā, Vipra Poojya Asa Gävahin Santā.

A *Vipra* who curses, gets angry or is abusive is worthy of worship despite such qualities. The anger of the sage *Durvasa* was legendary. Reverend *Maharaj Ji* often said, “Being abusive does not befit me, but what can I do? *Bhagwan* has instructed me to abuse or admonish for the good of the disciples. If a person was destined to be hanged to death tomorrow and I beat him with my stick, he would not be punished to death sentence and perhaps his form of punishment could get changed. That is why I express my anger. Otherwise does it befit me to be abusive?” such great sages who are enlightened are in real sense, the *Vipra* or *Brahmin* and they are the most revered. Their lifestyle is at variance with that of the massed. Least anybody would disregard them by watching their lifestyle externally, *Bhagwan* has prescribed to worship such *Vipra* disregarding their evil temperament or qualities.

The sages who have achieved the greatest heights of spiritual qualities do not reflect any sort of conduct in their lifestyle. They are supposed to have realised the divine essence and when their inner realm is no different to the divine realm, for what should they conduct themselves? Not only they are fountainhead of divine knowledge, their speech is that of the Vedas. Realisation of the divine essence within the heart is true knowledge. The saintly persons with rude temper and seemingly unworthy attitude may resemble to be the *Shoodra* but, in fact, they are the most reverential persons. *Dwija* is a unique name of a particular spiritual status.

In the social context the system of caste-system could have been anything but according to the religious scriptures the essence of being a *Brahmin* was never decided on the basis of the person's birth. As a matter of fact, one who is devoted to the Supreme Divine comes under the clan of the great sages. On conclusion of the spiritual worship, one who is totally in unification with the Supreme Divine is, in true sense a complete *Brahmin*. That is the pinnacle of being a *Brahmin*.

An incident is narrated in the *Valmiki Ramayan* wherein, appeased by the penance of *Vishwamitra*, *Brahma* appeared before him and said, "Now, you have become a Rishi (sage)." *Vishwamitra* did not approve of that title. He, once again, got busy in performance of penance. Once again *Brahma* appeared before him accompanied by other deities and proclaimed, "Today onwards you have become (great sage) *Maharishi*." That too did not satisfy *Vishwamitra* as he once again began his severe penance. Later, *Brahma* bestowed upon him the title of (the great glorious sage) *Maharishi*. *Vishwamitra* asked him, "won't you call me *Jitendriya Brahmarishi* (the greatest sage of the level of *Brahmin* who has conquered over his senses)?" *Brahma* replied, "No, you haven't achieved that sort of capability." Once again *Vishwamitra* continued with his penance. *Brahma* appeared accompanied by other deities and said, "*Vishwamitra*, you better give up your obstinacy. Now, you have become a *Brahmarishi*." *Vishwamitra* requested, "If I have become a *Brahmarishi*, let this title be conferred upon me by the sage *Vashistha* and let the *Vedas* recognise my status."

Brahma agreed with him. *Vashistha* granted recognition to *Vishwamitra* and he imbibed the *Vedas* within his heart. The *Veda* is not a book, which could be read. As a matter of fact, the Supreme Divine whom we search, his realisation during the meditation is the *Veda*. Than only the great sage would know how does the God walk, hear or dwell? Only a *Vipra* would know all this who has imbibed the essence of the *Vedas*. It is clear from this legend that no one is *Brahmin* by birth but one attains such state through penance. *Bhagwat*, *Mahabharat*, sage *Valmiki* and even *Goswami Tulsidas* are unanimous on this issue.

Once *Narad* asked *Ram*, who was living in the forest devoid of *Seeta*, "Why didn't you let me marry?" The Lord *Ram* replied, "The way a mother protects her child, I take care of my devotees." *Narad* became inquisitive to know if he possessed those qualities. He asked, "*Bhagwan*, what are the characteristics of the saintly persons whom you protect?"

Lord *Ram* replied, "The saints are supposed to have conquered over six afflictions – passion, anger, bewitchment, greed, vain, pride and

jealously. They must be free from all kinds of sins, lust, and they should be living examples of purity and divine happiness.” Elaborating further he said, “Such saintly beings are ascetics, devoid of any kind of attachment and they are wise. They are well aware of their path and they constantly remain engrossed in spiritual meditation.”

Meditation and penance, cerebral restraint, devotion for the God, *Guru* and enlightened sages are some of the characteristics of the sages. It is ponderable as to what state of *Brahminism* would a spiritual seeker get who is ascetic and has relinquished the household? No; only a seeker who has performed penance like *Vishwamitra* who had attained the spiritual status of being a *Brahmin* on completion of the spiritual pursuit and such a person is true *Brahmin* and thus a world Teacher. He has something that he can teach the world.

Following coronation *Bhagwan Ram* was seated in a mango orchard. *Bharat*, *Laxman*, *Shatrughna*, as well as, *Hanuman* etc. were attending him in service. Meanwhile four ascetics appeared. *Ram* got up from his seat and spread a cloth for them to sit. *Ram* continued to serve them till such time they remained there. *Bharat* was perplexed. He thought a person in ascetic attire has kidnapped *Seeta* and another ascetic had almost caused the death of *Laxman*. Despite that *Ram* was ever willing to serve the ascetics. *Bharat* placed his question through *Hanuman* that although a lot had been written in the *Vedas* and *Purana* and *Ram* as well had appreciated them; what were the characteristics of a true ascetic? *Bhagwan* replied, “Dear brother, the characteristics of the saints are manifold. They are unattached to the worldly affairs and are totally devoted to virtuousness and worship of the God. Besides, they are free from afflictions like false pride and friendly towards all.”

They are far moved away from greed, anger, joy and fear. Their temperament is serene, simple, friendly and they have utmost devotion for the *Dwija*. Reverence for the *Dwija* is the mother of *Dharma*. Just think, who is that *Dwija* at whose feet the ascetic should bow down with

reverence relinquishing the household and while living in absolute seclusion?

In fact, the *Dwija* is a unique spiritual state. This is the spiritual state of a saint or a seeker who is united with the realm of the Supreme Divine. Such saints are recognised by different names such as *Bhoosur*, *Mahisur*, *Mahidev* etc. in the beginning of the *Manas*, *Tulsidas Ji* has proffered his prayers at the feet of the first ever *Mahisur*.

Vandaun Pratham Mahisur Charnä, Moh Janit Sanshay Sab Harnä.

I proffer my prayers at the feet of the first ever deity of the Earth, the *Vipra* who eradicated all the delusions borne of bewitchment. This is how the *Vipra* is defined. But how could one who is under the spell of bewitchment can remove delusions of the others. How could one who is entrenched in the quagmire could extricate others? Whether the advocates of the so-called social system, where a person is declared a *Brahmin* owing to his birth, can ever pacify the delusions borne of bewitchments? At various places in the *Manas*, *Mahisur* has been referred in place of saints. By serving such saintly spiritually enlightened sages *Valmiki*, *Narad*, *Ghatyoni*, *Agatsya*, *Bharadwaj* etc. Had attained a spiritual status of being *Brahmarishi*, whereas they were not borne in higher communities.

In fact, *Brahmin*, *Sadguru* and *Brahmarishi* are synonyms. Those who walk on the spiritual path and realise the essence of the Supreme Divine are, in true sense, *Brahmin*. That process involves devotion towards the Supreme Divine. That Supreme Divine could be searched within the depths of one's own heart and for that chanting any name of the God with ups and downs of the breathing is prescribed while serving an enlightened saint with absolute devotion. The great sages who have traversed on this spiritual path are elevated above the considerations of the caste and creed, but other than calling them *Vipra*, how shall we address them? That is why such spiritually enlightened persons should be referred to as *Brahmins*.

The *Brahmin* According to the *Geeta*

After converting in text all the four Vedas, six scriptures, *Bhagwat*, *Mahabharat*, and other scriptures, *Bhagwan Vyas* thought, out of those, which could be considered as the basic scripture. Then, he came to conclusion that, the *Geeta* was worthy of imbibing within our conscience and attitudes because it emerged from the divine speech of *Bhagwan Shri Krishna*. Hence, what was the need to gather all the other treatises? It is mentioned in the *Geeta* –

**Iti Guhyatamam Shästra Idamuktam Mayänagh,
Etad Buddhvä Buddhi Mänasyät Krit Kritashch Bhärat**

“The treatise on spiritualism delivered by me is one of the most intricate one to understand. Having learnt that, you shall become spiritually knowledgeable and an accomplished person.” Therefore, the *Geeta* is our basic treatise. The other scriptures are mere imitations of the *Geeta*. The *Geeta*, too, highlights significance of *Brahmin* at a few places.

According to the *Geeta*, *Brahmin* is one state of spirituality. The spiritual path has four different levels called – *Brahmin*, *Kshatriya*, *Vaishya* and *Shoodra*. A spiritual seeker has to traverse all the four levels. One who has not entered this road of spiritualism is not even a *Shoodra*.

Yogeshwar Shri Krishna has segregated the ordained actions (*Karma*) into four parts, which determines the classification of the seeker.

**Brähmana-Kshatriya-Vishan Shoodränäm Cha Paramtap;
Karmäni Pravibhaktäni Swabhäv Prabhavairegunehi. - (18/41)**

The ordained acts of *Brahmin*, *Kshatriya*, *Vaishya* and *Shoodra* are determined by the qualities borne of temperament. Besides, temperament is changeable. Arrogant nature of today can become moderate tomorrow. Persons like *Valmiki* and *Angulimal* were changed into ascetic sages. Hence, according to the *Geeta* there is only one *Karma* or an ordained act and that is the process of realisation of the Supreme Divinity. Every person is at the *Shoodra* level in the beginning of this pursuit. He must serve. Prolonged servitude would result in

developing subtlety of spirituality. Spiritual property is the most stable property. Its accumulation is possible through *Goraksha* (protection cows), meaning restraining the senses. Gradually a spiritual seeker develops qualities of valour, power, adventure, patience, expertise in contemplation and a nature not to accept defeat in battles with the demonic or wicked tendencies, devotion, dedication and sense of reigning over all the living beings and then he is known to have attained the spiritual status of being called a *Kshatriya*. And when spiritual meditation becomes some subtler, seeker becomes a *Brahmin*.

**Shamo Damastapah Shoucham Kshāntirājavmev Cha,
Gyānam Vigyānmāstikyam Brahma Karma Swabhāvjam. - (18/42)**

Tranquillity of mind, self-denial, control, penance, purity, spiritual knowledge, ability to tread perfectly on the spiritual path, are the ordained acts borne of the temperament of a *Brahmin*. When these abilities get imbibed within the nature, the person becomes a *Brahmin*. The person, in whose nature, these nine qualities are fully active, which enable attainment of the Supreme Divinity; is considered to be of *Brahmin* category. Having attained the entry into the divine realm and unification with the Supreme divine such a spiritual seeker rises much above spiritually and then he does not have to perform any more *Karma*. Whatever he had to attain is achieved and then no realm remains ahead, so, what should he look for by performing more *Karma*? Having rose to that level *Adi Shankaracharya* proclaimed – “Now, I am no more a *Shoodra*, *Vaishya*, *Kshatriya* or a *Brahmin*. My heart reflects most joyous countenance, I am nothing but the most and ultimate benevolent *Shiva*.” Everyone has to attain such a divine state.

Arjun belonged to the *Kshatriya* classification. *Yogeshwar Shri Krishna* inspired him to strive to attain spiritual classification of *Brahmin*

**Traigunyavishayā Vedā Nistraigunyo Bhavārjun,
Nirdwandwo Nityasattvastho Nir yogkshem Atmavān. - (2/45)**

“*Arjun*, the *Vedas* only help develop or highlight three basic qualities. Beyond that, they have no scope. Therefore, you must rise above these

three basic qualities.” Explaining the process of doing so, *Shri Krishna* tells him, “Be, devoted to the efforts of realisation of the Supreme Divinity distancing yourself from the conflicting tendencies of joy or sadness, stabilising your faith in the ultimate truth and without caring for personal aggrandisement. One who moves ahead of the *Vedas* and the temperamental qualities is a *Brahmin* in true sense.

**Yävānarth Udpāne Sarvatah Samplutodake,
Tävānsarveshu Vedeshu Brāhmasy Vijānatah. - (2/46)**

When a man gets a water resource that is perfect in all respect, he hardly has any purpose of a small pond. In the similar manner having perfectly known the essence of the Supreme Divinity a *Brahmin* is left with no purpose with the *Vedas*. This means that one who elevates oneself from the level of the *Vedas* and realises the *Brahma* is, in fact, a *Brahmin*. *Shri Krishna* counselled *Arjun* to know the *Brahma* and become a *Brahmin*. *Arjun* who was of *Kshatriya* category was eligible to achieve that status. As a matter of fact, true divine love, itself, is *Arjun*. The spiritual seekers with love for divinity would ultimately attain emancipation and they are in true sense are the most eligible to tread on this path. *Yogeshwar Shri Krishna* had given discourse to the most wicked for enabling them to get emancipation. – (the *Geeta*) – 9/30.

Yogeshwar recognised system of such *Yogic* self-realisation or realisation of divinity as *Karma*. It is necessary to understand the difference between *Karma*, *Akarma* and *Vikarma* (Here, *Karma* means, ordained action, *Akarma* means absence of action and *Vikarma* means undesirable action. In this regard he had explained a method of the system –

**Yasya Sarve Samārambhāhā Kām Sankalp Varjitā,
Gyānāgni Dagdhā Karmānām Tamhuh Panditām Budhaa.**

“*Arjun*, when a man begins his spiritual pursuits in all perfection and when that process becomes so much subtle that it rises above the worldly desires and conflicting mental vibrations, he comes to realise such divine entity whom he had never known before, but always wanted to know.” Such first information is called knowledge. All the ordained actions get

burnt in the holy fire of that knowledge. The sages have recognised such knowledgeable spiritual seeker as a *Pundit*. Since he has the complete knowledge he is a *Pundit*. But how is the spiritual or mental state of such a *Pundit*?

Vidyāvinayesampanne Brāhmane Gavi Hastini.

Shuni Chaiva Shvapāke Cha Punditāhā Samadarshinah. - (5/18)

The spiritually knowledgeable saintly seekers whose sins have been pacified through divine knowledge perceive *Brahmin*, butcher, cow, elephant and dog as the same. In their eyes neither a highly cultured and knowledgeable *Brahmin* hold any place of significance nor a butcher is considered, in any manner, insignificant. Neither the cow is a symbol of religion nor a dog is symbol of non-religion. Their observance rests not on the physical appearance or mortal body but, upon the soul within the heart. The difference is so much that one might be closer to the Supreme Divine, whereas the other could be far away from the God, but each one is eligible to attain the ultimate emancipation. The *Vipra* whose worship was recommended by *Ram*, were all of the similar status.

Bhagwan Mahavir

The gradual spiritual development that a living being gets with the entry on the spiritual path is called *Varna*. The spiritual state that emerges has been expressed in the speech of every sage. Hence more than 2500 years ago *Mahavir* too, expressed the same ultimate truth, which was expressed by the ancient *Vedic* sages as well as *Valmiki* and *Vyas*. The message of the *Geeta* and conclusions of the *Bhagwat* were experienced by *Mahavir* in exact manner through performance of penance. His thoughts about the spiritual state called *Brahmin* are the same as were expressed by his ancestral sages like *Rishabdev* and *Shri Krishna*. Resolving the doubts of his favourite disciple *Gautam*, *Mahavir* conveys his thoughts in 'Ygyiya Sutra' of 'Uttaradhyayan'.

(1) We call him *Brahmin* who neither feels elated at the arrival of dear ones nor feels sadness at their departure.

(2) We call him *Brahmin* who is free from attachment, jealousy and fear.

(3) We call him *Brahmin* who does not think of copulating with deities, human beings or living beings other than human beings or even speak about and indulge in such acts physically.

(4) We call him *Brahmin* who does remains away from worldly passions the way a lotus remains unaffected by the mud and water from where it has been born.

(5) We call him *Brahmin* who does not get enticed by worldly interests one who sustains his life upon elms received by the purest means, one who has relinquished his household, one who is devoid of material wealth and one who is unattached with domestic affairs.

(6) We call him *Brahmin* who after forsaking relations with his caste or communities and brethren does not get one again fascinated by them.

(7) One is *Brahmin*, *Kshatriya*, *Vaishya* or *Shoodra* owing to one's ordained action.

(8) An enlightened beings have presented these essence. Any spiritual seeker who is accomplished by them and free from ordained actions is called *Brahmin*.

(9) We call him *Brahmin* who is capable enough to cause good of self as well as others.

(10) A real *Brahmin* possessed virtuousness. None is *Brahmin* by birth. Same way, nobody is *Kshatriya*, *Vaishya* or *Shoodra* by caste.

In this manner the thoughts propagated by *Bhagwan Mahavir* are echoing the discourses of the sages of the ancient past and translation of the *Geeta*. Being a prince and a knowledgeable saint, for the masses he used *Ardha Magadhi* language to spread his message. The difference that of language and not the sense. Hence, everybody should strive for self-realisation.

Bhagwan Budhha

The glory of *Bhagwan Gautam Buddha*, the contemporary of *Bhagwan Mahavir* spread so much, that half of the world became his disciple. Although he was a prince, he was spiritually knowledgeable too, despite that, for propagating his message he used local language, *Pali*. This great sage echoed the same divine truth that was previously given by the *Bhagwat*, the *Geeta*, the Upanishads and other sages over the time. An anecdote of *Buddha* is included in the *Buddha Charit* written by *Ashwaghosh* – ‘After observing complete abstention from consuming food for forty days in the fourth part of the night I have attained that everlasting place in the realm of the Supreme Divine, which has been attained by the great sages much before me. Now, I know all.’ The similar reference could be found where it is stated that the soul is un-perishable and it possesses all the knowledge. If *Buddhism* was in existence before the advent of *Buddha*? Who were the sages before *Buddha*? They were the same who were before us; the same *Ram* and *Krishna* and the same *Vedic* sages. Other than them, *Gautam Buddha* had none before him. The God is one, system of attaining him is one, the experience of realising divinity is one, so, what other thing could be expressed by someone else? *Buddha* lashed at the then prevailing social customs in his discourses where instead of spiritual quality, emphasis was laid on the caste of birth for determining a person’s category.

According to a legend incorporated in the *Vāsettha Sutt* of *Majjhim Nikāy* once discussion ensued between two students of *Buddha* – *Vashishtha* and *Bharadwaj* as to what makes a person *Brahmin*. One student was favouring birth, whereas the other was favouring *Karma*. When they could not arrive at consensus on this issue they referred to *Bhagwan Buddha*. *Bhagwan Buddha* explained to them that the way there exist various types of insects, amphibians, birds in the universe, distinction of such kind does not exist within the human society. Every human being is born without differences of hair, head, ears, eyes, mouth, nose, back, stomach or private body parts or copulation. Out of the human beings, one who earns his livelihood through conservation of cows, such people are farmers and not *Brahmin*. Out of the human beings, one

who earns his living by acting as a *Purohit* (helping or guiding others to perform religious rituals) should be considered as medicant and not a *Brahmin*. Having been born from mother or woman does not qualify one to be called a *Brahmin*. I recognise such a person as a *Brahmin* who is not a hoarders of wealth, who does not get absorbed or involved in the worldly pleasures similar to a lotus leaf which never gets drenched by water or mustard seeds on the tip of the plants. A person becomes a *Brahmin* through strict adherence to penance, celibacy, restraint and controlling senses craving for worldly pleasures.

Guru Nanak

Similarly *Guru Nanak* was the greatest sage of his time. Having attained spiritual enlightenment he had undertaken travelling to *Mecca* and *Madina*. Many Muslims inclusive of *Bhai Mardan* were his disciples. He had said, “*Ek Noor Te Sab Upajiyä Hai, Kaun Bhalä Ko Mandä?*” meaning ‘Everyone is born of that essence of the Supreme Divine and there is none who is superior or inferior’. Hence, he did not discriminate among human beings. He believed, ‘*Bande Ek Khuday Ke Hindu Musalman, Jhagde Ram Rahim Kari Ladale Beiman*’ meaning – ‘Whether a Hindu or a Muslim, each one is a son of the *Khuda* (God) but only the wicked create quarrels between them in the name of *Ram* and *Rahim*’. He was an ardent devotee of the omni-potent *Bhagwan Ram*. He used to say, “*Räm Naam Ur Me Gayo, Täke Sam Nahin Koy, Jä Sumirat Sankat Katai, Daras Tiharo Hoy*’. There is nothing equivalent to *Ram* dwelling within the heart. By chanting the name of *Ram*, a spiritual seeker can perceive the God. He taught by the ancient sages, the teachings of the *Sadgurus*; despite that some people are falsely propagating that Sikhism is a separate religion. About *Brahmin* *Guru Nanak* had said, “*Yoga Shabad Giyän Shabad Te Brahmin*” meaning – one, who understands the meanings of the words *Yoga* or *Gyän* is the *Brahmin*. One, who knows the system of spiritualism (*Yoga*), is the *Brahmin*. *Brahmin* is a spiritual state on the path to divinity. One who understands and walks on the spiritual path is a true *Brahmin*. Even the *Geeta* corroborates this viewpoint.

Imitating the acquired qualification through worshipping, delusion prevailed even in the time of *Shri Krishna*, to believe in caste system created on the basis of birth. Watching his dear ones and relatives on the battlefield he advanced the arguments in the name of religious sentiments. *Arjun* recounted four to five reasons for his backing out from the battlefield, ranging from extinction of clan to removal of system of making offerings after the departed soul, illegitimately born children etc. and one of those that he had mentioned was caste system, that it was a kind of religion. On that *Shri Krishna* laughed and asked him, at that arduous place, how did he thought of such weird ideas and showed his lack of spiritual knowledge? Whatever was pointed out by *Arjun* was justified as lack of knowledge by *Bhagwan Krishna*. This means, infatuation for caste is nothing but ignorance. After that *Bhagwan Shri Krishna* gave a learned definition of *Dharma*. Please refer to '*Yatharth Geeta*' for detailed information.

In short, according to *Yogeshwar Shri Krishna* in the *Geeta* (* 2/16-29) that untruth does never exist and truth exists in abundance. Only the Supreme Divine is truth, everlasting, beyond immortal, unchangeable and omni-present; but that Supreme Divine is beyond mundane contemplation and unperceivable and also beyond the scope of cerebral vibrations of mind. The system of attaining realisation of that Supreme Divine restraining the cerebrations is known as (*Yagya*) or sacrificial action. *Yagya* is the system of pursuance of the Yoga. Putting that *Yagya* into action is the *Karma* or responsibility. It is your duty (*Dharma*) to put it into action in perfect manner is your *Dharma*. Highlighting unique features of that *Karma*, *Yogeshwar Shri Krishna* said,

**Nehābhikram Nāshosti Pratyavāyo Na Vidyate,
Svalpamasya Dharmasya Trāyate Mahato Bhayāt. - (2/40)**

"*Arjun*, on this *Karma Yoga*, result of the efforts made in the beginning do not go astray. A little effort made in form of *Dharma* are good enough to alleviate one from the greatest fear of death and birth and as such, it is our ultimate duty (*Dharma*) to put our ordained acts into action.

This spiritual path of performance of ordained action has been divided into four parts on the basis of temperamental capabilities of the spiritual seekers. Having understood the *Karma* when a person begins his spiritual efforts, in the initial stage he is equivalent to be a *Shoodra*. Upon gradual efforts when some capability is achieved, he becomes a *Vaishya*. Later, when he develops capability to tackle conflicting elements of the nature and valour he becomes a *Kshatriya*. The spiritual seeker attains the level of being called *Brahmin*, when he develops capability to get unified with the realm of the Supreme Divine, actual spiritual knowledge of the *Brahma*, receive divine directions and an ability to depend upon the divine dictates of the Supreme Divinity. That is why, *Yogeshwar Shri Krishna* says in the *Geeta* (chapter 18, verse 46-47) that performance of the ordained actions (*Karma*) according to one's nature is *Dharma*. Even if seemingly inferior the *Dharma* borne of our own nature is far superior and imitating performance of the ordained actions done by others without acquiring proper capability is harmful. It is better to die following one's own *Dharma*; because by donning other's attire we cannot change ourselves. His sequence of spiritual pursuit would begin from where it was left previously. Gradually, treading through various stages a spiritual seeker can ultimately attain the place in the divine realm.

What is the performance or following *Dharma*? Who is qualified enough to follow it? *Yogeshwar* clarifies it thus,

**Api Chetsudurächäro Bhajate Mämananyabhäk,
Sädhurev Cha Mantavyah Samyagvyavasito Hi Sah. – 9/30**

Arjun, even if the most wicked person worship me and except me does not worship anybody else, his soul gets united with my divine realm. Hence, according to *Shri Krishna* such a person is a religious one who is dedicated in the worship of one God and is in search of the Supreme Divine.

At last, he concludes saying, "*Arjun*, forgetting about all other forms of religions, come to my refuge." Hence, a person devoted to one God could be considered religious. Hence, stabilising faith in one God is religion. Performance of one unique spiritual pursuit is religion. The principle

of the sages having attained that spiritual state or a saint who has achieved self-realisation is the only one *Dharma*. The desirous seekers should go to their refuge to learn how did those sages realised the essence of the Supreme Divine. On what path should one walk? Such path is only one and walking on that path is *Dharma* or religion.

Religion or *Dharma* is a matter of acting upon or following it. That involves only one standard thing and that is to restrain the worldly desires of the senses and mental cerebrations; and thereby direct the soul towards the realm of the Supreme Divine - (4/27).

If recognition is granted to the perfect definition of *Dharma* in accordance with the *Geeta* many different castes and communities would evolve under its aegis. The honours or recognitions received by our ancestors are nothing but these classifications. There is no need to discard the honours received by our ancestors and their heritage too should be protected but there is no need to call it an eternal truth. The eternal truth is only that, that was told by the Supreme Divine or was attained by the ancient sages. Go to the refuge of some enlightened sage to understand & realise that.

In the Course of spiritual pursuit terrible obstacles could prop-up, but a spiritual seeker must remain unflinching on his resolve. Only an enthusiastic being, who has avowed truthfully, can walk on this path. By performing spiritual pursuit unwaveringly even the arduous difficulties turn into opportunities as could be seen from the life sketch of Arjun or the sage Kag. Arjun considered Urvashi with viewpoint that se was like a mother, even if he had to spend a year of his life as an eunuch. That curse proved much useful during the period of secret stay. The curse became a boon for Arjun. Kagbhushundi remained undaunted upon his resolve and for that whatever curses he was heaped upon, all those turned out to be the great boons. Therefore, a spiritual seeker must steadily and unflinchingly follow his Dharma.

**- The Thoughts of
Rev. Shri Paramhans Maharaj Ji Excerpt
taken from “Jivanadarsh and Atmanubhooti”
page 297-98, edition 1989.**

The Arya

One Who Resolutely Follows
The Virtuous Path Is The *Arya*.

- The *Geeta*

Part 1 : See “Jivanadarsh and Atmanubhooti”

Part 2 : This article

The Arya

Since the ancient *Vedic* era, India has received an honour of being called *Aryavarat* (where the *Arya* inhabit). Those who were devoted to one God and following the system of attaining the essence of the Supreme Divine were known as the *Arya* and their population was very large at this holy place. While taking avowal during the religious ceremonies there was a tradition to say '*Jambudwīpe Bharatkhande Aryāvartik Kshetrāṅgate*' but later the European communities invading India; had under the 'Divide and Rule' spread false belief that the fair complexioned foreigners who had entered in India were the *Aryans* who pushed away the original inhabitants of this lands who were dark complexioned, deep down in the south. Taking a cue from such beliefs some people began to say that since the *Aryans* and hence, foreigners therefore they should get out of this country. The original inhabitants of this country are, according to the people of such belief, the butchers, backward classes and oppressed communities. Under such venomously polluted social atmosphere, whom should we recognise as the *Arya*?

Presently, confusions prevail in India as to from where did the *Aryans* arrive? The fact is the *Aryan* spirit does not come from anywhere nor goes anywhere. Anybody from you can become an *Arya*. It is worth remembering that the British who came to India created this question. Before them in the period of *Mughal* rule and the *Rajput* rule nobody had ever imagined about such questions. The historians of that period too did not raise the question, as to where did the *Aryans* come from?

Lord McCauley's statement is very much significant. He had said, "If any country or community is to be enslaved forever, her language, history and culture must be destroyed." As a result of such philosophy, the people are asking a question today, as to where did the *Arya* come from? This cunning scheme was perpetrated by an Italian businessman, Phillippo, who had been visiting India for five years from 1583 to 1588 AD. He proclaimed that the ancient language of India Sanskrit and some languages of Europe were certainly related with each other. Such relationship among the languages was attributable to the fact that the

ancestors of the *Arya* also had come from Europe. Basically, they both belonged to the same clan of family.

Collectively, Sir William Jones provided impetus to this philosophy when in 1784, at the time of establishment Asiatic Society of Bengal, he indicated that Greek, Latin, Gothic, Sanskrit and Persian languages have been originated from one place and the learned philosopher gave it a name – Indo-European or Indo-German language group. His address to the assembly provided a new direction to the intelligentsia then. As a result, in determination of communities the languages became an important measuring tool. The famous German scholar Max Mueller, who was appointed as a professor of language science in the Oxford University in 1850 AD said that, the word *Arya* does not denote a community but indicates towards a language, and when we use the word to indicate a community, it means such community, which makes use of *Arya* language.

Dr. Giles was of thought that the original dwelling of the *Aryans* could have been the plains of Austria – Hungary or the valleys of the river Danube, because the *Aryans* reared horses, cows, sheep, goats, cattle and did farming. The land suitable for grazing and agriculture was available there. On the basis of such facilities, Perkins indicated possibilities that, the original homeland of the *Aryans* could have been the Southern plains of Russia; whereas some scholars tried to demarcate the region between Poland and Caspian Sea as the homeland of the *Aryans*.

Edward Meyer is of the thought that the origin of the *Aryans* could be traced to the plains of Caucasus or Pamir mountains. It is because during excavations carried out at *El Amarna* located in this region, a chariot was dug out said to belong to the *Aryans*. Besides, a silver birch leaf (*Bhojpatra*) was found tied to its yoke, which were growing on the Caucasian hills. Hence, perhaps the *Aryans* lived here.

Certain archaeological excavations have been carried out at a place called *Bogaz* in Turkey. Some coins bearing the names of *Varun*, *Mitra*, *Indra* and such deities as well as numbers like one, three, five, seven,

etc. are found. Since, Max Muller found identical names of the deities he indicated a possibility of Central Asia as the homeland of the *Aryans*.

Certain scholars are of the opinion that golden hair was a unique feature of the people of *Bharopean* communities, which was supposed to have lived in the German region. It is believed that the Greek god Apollo had golden hair. Even the hairs of the Roman rulers were golden. According to the famous grammarian *Patanjali*, the hairs of *Brahmins* of India were golden; hence, it would be proper to believe Germany as the place of origin of the *Aryans*.

According to the researchers of the origin of the *Aryans*, when the *Aryans* observed the unique characteristics of Air, Sun, Thunderbolt, Moon, Fire, etc. natural elements and their tremendous power, out of awe and fear accepted them as the deities. Due to this reason there are many gods and goddesses in India. The pioneers of the Indus Valley civilisations were called *Anarya* who were the original inhabitants of this region. Due to their prolonged proximity the *Aryan* and non-*Aryan* communities had opportunity to exchange number of ideas and viewpoints. The religious philosophy the system of worshipping and superstitions as well as tricks of black magic etc. gradually impressed the minds of the *Aryans*. Against their better judgment the *Aryans* could not remain unaffected by the non-*Aryan* culture. The fourth *Veda* created by them – i.e. *Atharva Veda* contained great many *Mantra* and learning system of the *Mantra* of black magic, controlling ghosts and spirits. It seems that due to that cultural intercourse, the *Aryan* philosophers were sufficiently impressed by the system of asceticism of the non-*Aryan* communities and in the *Brahmin* period itself the *Aryans* were attracted by the system of penance and asceticism. As a result, many *Aryan* philosophers and Scholars began to live the life of ascetics in the ashrams and wrote *Brahmin* scriptures.

From above one would deduce that the *Aryans* were idiots and uncultured and only after they came to the Indus Valley they were civilised. They learnt the tricks of black magic, philosophy of asceticism etc. from the non-*Aryan* communities. It looks like it is an effort to create inferiority

complex by destroying that culture. Whatever castes were described by modern scholars such as, *Anarya* (non-Aryan) these days are all backward. Having learnt all the good things and systems the *Aryan* became highly cultured and the *Anarya* forgot their most beneficial traditions in such a manner that they cannot learn even if it is taught to them. They were also fearful that if the *Anarya* were made to follow their traditions, the *Shoodra* too would accept renunciation. The western scholars wanted to show that not only idiots, the *Aryans* were cowards who were afraid of insignificant natural powers and believed them to be deities out of sheer fear or they were not aware of the true nature of natural elements. There is hardly any need to say that, the way the Western scholars have characterised the *Aryans*, was the product of complexes and kinked mentality.

To summarise, some of the western philosophers and scholars while deciding about the origin of the Aryans on various basis, such as, languages, archaeological findings, tree, plants, animals or lifestyle arrived at conclusion that the *Aryans* hailed from Asia Minor, Syria or Turkey or Austria, Hungary, Germany, Greece, Ukraine (Russia) etc. countries and came to India. Those scholars even took resort to biological science to arrive at some conclusions about the origin of the Aryans. This way, out of around over twenty-five or so theories are quite popular. But those who lived the lives of the *Aryans*, those who were *Aryan* have explained the purpose of the word '*Arya*', presented an introduction of the *Aryan* essence. None of the western scholars have taken cognisance of the meaning or spirit of the word '*Arya*' as has been used by *Bhagwan Shri Krishna*, *Bhagwan Mahavir*, *Bhagwan Buddha* in their discourses or by the sage *Valmiki* in the *Ramayana*, or in the *Mahabharat* by the sage *Vyas* etc. scriptures. The western scholars have not used any excerpt from the thoughts expressed by those ancient sages.

According to *Bhagwan Shri Krishna*, one who is ardently devoted in the contemplation of one Supreme Divine is the *Arya*. One who steadfastly treads the path of virtuosity is the *Arya*. In the beginning of *Mahabharat* battle, believing protection of the family or clan as his *Dharma* was greatly

disturbed. Scolding him *Shri Krishna* addressed him as '*Anarya Arjun*' and reprimanded him asking where did he learn such behaviour befitting to the non-Aryans (*Anarya*)? Behaviour or an action that did not befit an *Arya* or that did not enhance glory or cause good of the doer was not in accordance with the *Aryan* system but an absolute ignorance. The soul is eternal. One who is set out in the search of the essence of the soul is, the *Arya*.

According to *Bhagwan* who also corroborates the same view that despite on the verge of death one who pursues the essence of the eternity or immortality is called an *Arya*. Despite under the spell of despair and sorrow one who is in search of the eternal happiness is called an *Arya*. This is, perhaps the most severe test of the spirit of *Aryanism* but from where it begins is the lowest limit of the chain of virtuous actions of *Aryan* system and following them devoutly if the *Aryan* culture.

Reference to the *Aryan* culture could be found abundantly from the beginning to the end in the *Ramayan* written by the sage *Valmiki*. Watching *Kumbhakarna* advancing in the battlefield when the army of Ram ran backward to save life the prince *Angad* encouraged his soldiers by calling them saying, "Brave soldiers, our ancestors had fought great battles in the past. Either they had won the battles or laid their lives fighting but never ever they turned their backs to the enemies. We are the children of those great Aryans. If we turn our backs to the enemy today, we would be termed *Anarya*. Turn around; come back! Don't lose your honour. Even at the peril of our lives, either we will defeat our enemy or shall die in the battlefield." The soldiers returned. That was the instance of the *Aryan* culture. An *Arya* never shows his back.

In the *Panchavati*, hearing the call of help in the voice mimicked by the golden deer, when *Laxman* did not attempt to go for helping his brother, rebuking him *Seeta* said, "Cunning *Anarya Laxman*, I hate you. At the instance of *Bharat* you followed Ram putting an act of devotion, but on the back of your mind, you had been thinking of getting me when Ram fell into trouble." At such bitter words *Laxman* lost his patience and at last, set out in search of his brother, *Ram*. This is an instance of the *Aryan* culture. An *Arya* does never belittle his character.

Ram was an *Arya*. The ancient poets have referred to him with the word '*Arya*'. In the Hindu literature, the pioneer of the legends of *Ram*, *Saint Tulsidas* has referred to *Ram* as '*Arya*' at many places in the *Ram Charit Manas*. Looking at the beauty of *Seeta* when the feelings of *Ram* had changed and he was attracted towards her. But innocently he revealed his feelings to his younger brother, *Laxman*, "Only the destiny would know the reason of the feelings erupting in my mind, although, I have complete faith upon my mind and forgetting about that, I have never ever ventured to act in wicked manner. This is the natural disposition of the *Aryans*."

Similar definition of the word '*Arya*' is given by *Bhagawan Mahavir*. In accordance with him a man who is of simple disposition, has uncomplicated way of speaking virtuous behaviour and is free of cunningness and also who does not hide his shortcomings as well as whose viewpoint is the same in considering all aspects of the life in equal manner is an *Arya*. He is a pure *Arya*. One who is complicated by temperament, wicked through speech and action, cunning has dirty outlook is an *Anarya*. An *Arya* is a viewpoint, dedication, a spiritual state and not a community. One of your own brothers could become an *Arya* nurturing virtuous qualities of *Aryanism*, whereas other could deviate from it and become an *Anarya*.

The attitude and behaviour of the *Aryans* reflect ideals of compassionate disposition among brethren, friendliness, hospitality and integrity in dealing within men and women. They are benevolent towards their neighbours. Those who have imbibed the qualities of the *Aryans* serve the parents and *Guru*, sick and aged, selflessly share unhappiness with others and act in benevolent manner. Such is the lifestyle of the men who have imbibed virtuousness of the *Aryans*.

Inspired by the benevolence of every being of the world our ancestors had avowed to make our ancestors completely *Arya*. For this reason the perceivers of the truth spread in the entire world. Wherever they went, they learnt the local language and through its medium have discourse about the divine path of the Supreme Being in the system of *Aryan* culture.

It is only because of this reason that traces of Sanskrit language and archaeological remainders and ruins of Indian civilisation are found the world over and it is not true that we found some words or some thing elsewhere and brought them here. The people just don't think so much the *Arya* brought along a whole Sanskrit language with them and left only a few words behind! They brought along the *Vedas* and left nothing for the families left behind, because only the traces of language were found in the foreign countries and not the *Vedas*, history or even lifestyle.

The Indian mandarins woke up the sleeping souls and enabled them to acquire a place in the divine realm of the Supreme Being but they never took interest in accumulation of the material wealth. Because upon receiving the *Aryan* teachings even a child would know as to what is truth and what is false. Such experience if of every person who has imbibed the virtues of the *Aryan* culture, but according to *Bhagwan Shri Krishna* only the soul if the ultimate truth. The perfect process of realising that is the *Arya Dharma*. This is the pinnacle of the *Aryan* spirit and its purest form. Until an experienced spiritual teacher is not received the teaching of the *Aryan* spirit does not get completed.

What is shocking is, since the time of William Jones or for the last two hundred years this issues are being taught in the schools and the students are blatantly being misguided about the origin of the *Arya*. But why did the researchers did not take cognisance of the fact that from the *Vedic* Era to the *Buddhist* times, that the torch-bearers of the *Aryan* culture were going places the world over and spreading the message of the *Aryan* philosophy. It is not that they would not have noticed it but perhaps it did not further their vested interests or was opposite to their scheming purposes, hence, they did not give recognition to the research projects and thus they turned a Nelson's eye to the truth. Therefore, you have forgotten forever that the *Arya* comes or goes from somewhere. This word denotes spiritual pursuit and a language or a community. Giving rest to this controversy it is better to seek the refuge of some enlightened sage to learn the qualities of *Aryan* philosophy. Every human being is merely a single entity of this world. Troubled by the beatings of the nature when anybody sets out in search of the essence of the *Aryan*

spirit, he would traverse his path from death to immortality, anguish and pain to pure happiness.

Our ancient scriptures have used these two words – *Arya* and *Anarya* – quite extensively. According to *Valmiki Ramayan* the North Indians, South Indians, family of *Sugriv*, the communities called Monkey or Bears were all *Arya*. *Ravan* was considered to be an *Anarya* whereas in his contrast, his ancestors, *Pulatsya*, *Vishrava* and his brother *Vibhishan* were better *Arya*.

The thoughts of *Bhagwan Budha* on *Arya* and *Anarya* are included in the *Paashrashi Sutta* of *Majjhim Nikay*. He had explained, “Disciples, in this world there are two kinds of explorations – *Arya* as well as *Anarya*. The *Anarya* explorations deal with the mundane nature of mortal life. Under its influence a man invites troubles related with the old age, death, illness and unhappiness despite having known that such afflictions are going to affect him during the lifetime. The children and wife are subjected to mortality. All the material wealth contains gold-silver and all the other things of material consumption in the universe are mortal. And when a man, being a mortal entity himself searches for other mortal things under the influence of delusions and bewitchment that is the *Anarya* search.

But disciples, some people having realised their mortal nature explore something that is immortal superior, ensuring emancipation. Such exploration is, in true sense, the *Aryan* search.

It is clear from this that, the *Arya* is a spiritual path, a bent of mind and a definite direction. One of your brothers could be an *Arya* and the other could be an *Anarya*. Besides, a person could be *Arya* or *Anarya* at some points of time the lifetime. One could be an atheist or a theist at times. One who is worshipper of that Supreme Being is a theist or an *Arya*. The process of attaining the Supreme Divine with utmost devotion and dedication is known as the *Arya* search. Opposite to that one who craves for the mortal, temporal bodies, which are subject to death or devastation is an *Anarya*. The great sages have at times, regarded this as *Vidya* or *Avidya* (knowledge or ignorance). Whereas some others

have termed these as internal or external perceptions, or even divine or devilish properties. This is the name of a kind of temperament or attitude. An act of search for the truth is *Arya*. The search for falsehood is, *Anarya*. That is why, the whole world is *Arya* and the whole world is *Anarya*. It is written in the *Veda*, '*Krinvantu Vishwamaram*' – meaning make the entire world the *Arya*. Hence, the *Aryans* are made and none is *Arya* by birth or a place.

Including the most ancient scriptures of the world, the *Vedas* and even *Gautam Buddha* – everybody has recognised the intention of being an *Arya* was an idealistic act, a qualitative act and not a community that had come from outside India. In those days the population of the people in search of the Supreme Divine was a large number, hence at some point of time India was known as the *Aryavarta*. The majority of the population was devoted to one Supreme Divine, and it was committed on sensual and mental restraint; the lifestyle, food habits, dressing, ceremonies of marriage and other social regulations of those people were ideally cultured, that is why, it came to be known as the *Aryan* culture; however the present day Indians have no control over the basic attitude of the erstwhile *Aryans*. But that belongs to the entire world populace. If a Christian is in pursuit of spiritual search of the Supreme Divine that reflects eternal life, such a person could be termed as an *Arya* and nothing else. Even a Muslim (like a *Sufi* saint) who strives devoutly to attain realisation of one Supreme Divine would be considered pursuing the *Arya* search and termed as an *Arya*. The main identification of the *Aryan* spirit is not reflected by lifestyles, dressing style, food habits or social customs but it is spiritual pursuit. A human being can pursue the spiritual path to fathom the distance up to the realm of the Supreme Divine. Attainment of the eternal essence is the aim of the *Arya*, otherwise, a person is *Anarya*. Those who act upon the spiritual path have been recognised as the *Arya*. The meaning of the *Arya* is not that a person belongs to any institution or a social order, but who is a theist. The *Aryan* spirit is a spiritual state of a seeker.

Protection of Cows

Protection of Cows Is our
Vedic Religion From Ancient times
But
The animal Cow is not a religion

- Swami Adgadanand

Protection of Cows

Brethren,

Every day we hear cries to stop slaughtering of the cows. Many great religious leaders are seen to observe abstention of food and collection of fund-raising drives on this issue. These have resulted in the fact that in 1942 where 17,000 cows were slaughtered these days over 50,000 cows are slaughtered. This calls for thinking if the cow is our religion? Whether, our ancestors have said something in its support in the *Vedas*, the *Geeta* or religious scriptures like *Ram Charit Manas*? If nothing is said than such movement is just a big fraud. We must beware of it.

Believe the cow to be a religion has made entire India bear undesirable results. Taking shelter of the cows the handful of *Moghul* invaders defeated the brave *Rajputs* on their own soil. In order to create differences and distrust between the Muslims and Hindus, the British used the cows as an instrument. The cows have always remained at the centre-stage of communal violence erupting in the post Independence India. The reason of such frenzy could be traced in the belief that cow is our religion, but can you justify it?

According to the *Ram Charit Manas* the God incarnates only for the four entities –

Go Dwija Dev, Sant Hitkari, Kripa Sindhu Manush Tanu Dhari.

Nij Ichha Prabhu Avatarahin, Sur Mahi Go Dwija Lagi.

Vipra Dheni Sur Sant Heet, Linh Manuj Avatar. etc.

Among the common masses the meaning of this verse is this – whenever the God incarnates, he does so far the cow among human beings, and such, group of *Brahmins* is only found in India. Whenever, the cow or a *Brahmins* are in trouble, the God incarnates. Such troubles could only be perpetrated by the people other than *Brahmins*. Hence, killing them the God eradicates fear of the cow or Brahmins. Then why the people world over should hope for the mercy of the God? What does the *Ram Charit Manas* intend to say? This certainly compels us to think

that although the God incarnates for the cow but he still is away from it. Why is the whole world embroiled in controversy over this issue of cows?

According to the *Manas*, the God did incarnate but he neither helped a *Dwija (Brahmin)* nor did anything to protect the cows. Neither did he emphasis in building a cowshed or set aside piece of land for grazing of the cows. This could prompt you to think as to what is the cow actually? Isn't that some form of illusion?

In *Shri Ram Charit Manas* the word 'cow' has been used by seventy times and out of these includes seventeen instances indicate cow as a property or wealth and around forty the cow has been referred as senses.

Although, a cow may be black coloured, but its milk is nutritious, hence, everybody uses that. In the following excerpts of some legend the cow is referred as mere examples and not religion.

Celebrating the birth of *Ram*, his father had given gold, cows, cloth and jewels in charity. When *Vishwamitra* asked for donations, *Dashrath* told him that, lands, cows, wealth and treasures are all equally valuable. Marrying *Seeta* to *Ram*, her father, King *Janak* gave elephants, horses, servants and healthy and milking cows bedecked with jewellery in dowry. In this instance cows are similar things to be given like elephants and horses. After the death of his father, king *Dashrath*, *Bharat* made donations of cows, horses, elephants, chariots and many other things. Similar to *Videh* city even in the Kingdom of *Ram*, there were many cows, which were giving abundant milk. It means, the cow was similar to other things like elephants, horse, servants, maids, gold or jewels and things of transactions and not something as religion.

Now, let us examine some of those forty instances where the cow or 'Go' word is used in symbolic representation of senses.

Anavadya Akhand Na Gochar Go, Sab Roop Sadā Sah Hoin Go.

Something that is '*Anavadya*' or unblemished and complete is neither a grazing field (*Gochar*) nor a cow (*Go*). This means the God is neither the senses not the worldly passions from where they receive their nourishment, is the God.

**So Nayan Gochar Jäsu Gun, Nit Neti Kahi Shruti Gävahin;
Jiti Pavan Man Go Niras Kari, Muni Dhyän Kabuhuk Pävahin.**

Today, the same God is present before me. The *Shrutis* sings his praises, and having conquered over wind and mind and without drying up the cows the saints could hardly concentrate upon the God is perceived by me. Does this mean that by drying up flesh, blood and bones of the cow, could only realise the essence of the God. What is meant by drying-up the cows? Here, the cows (*Go*) means, mind and senses – together. While meditating the mind would not get concentrated till such time even one of the senses is involved in absorbing pleasure out of the worldly interests, and only the worldly pleasures would take hold of your mind. And the God would not be perceived and his image too would get blurred. Then how should the ‘*Go*’ be dried.

**Balam Aprameya Anädi Ajam Avyakt Ekam Gocharam,
Govind Gopar Dwand Har, Vigyän Ghan Dharani Dharam.**

The power of that God is incomparable. The God is uncreated, free from the bondage of birth, un-manifest, only one, imperceptible, hence he is beyond the perception of the senses but he dwells amidst the senses within our heart. That is why he is *Govind* and as a matter of fact is away from ‘*Go*’ or senses. He removes the conflicts of the senses. We cannot overcome these afflictions on the strength of our intelligence. The senses do not have power to be decisive in this regard. It is because –

Go Gochar Jahan Lagi Man Jäi, So Sab Mäyä Jänehu Bhäi.

The extent to which the mind can think or take decision in the matters of the senses and sensual pleasures is all under the influence of the *Maya*. That is why you cannot ‘*dry-up*’ the ‘*Go*’. In case, you take any decision that would be an insignificant decision taken by your limited intelligence or thought that is already under the influence of the illusions. It is because the intelligence has limited scope. That is why the God incarnates to ‘*dry-up*’ the ‘*Go*’ and the mind. The God is the fountainhead of the spiritual knowledge or an experience in personae. He takes the reins of our soul through internal experiences or directions as a charioteer of our heart. The God, thus, incarnates

for this very cow. In order to remove the afflictions borne of the senses or 'Go', the God incarnates.

The Geeta: Giving the discourse of the *Geeta*, *Yogeshwar Shri Krishna* had said, "Whoever leaves his mortal body under the influence of 'Sattvik' (virtuous) qualities attains the highest specie of the deities. The soul with 'Rajas' qualities becomes a human being, whereas a soul that leaves the mortal body under the influence of the 'Tamas' quality adopts the body of inferior species like animals, birds, insects or butterflies. According to the *Geeta* animals come under the inferior specie. How could the cow, which is living as inferior specie could help you attain the place in eternity? One who is already trapped in quagmire; how could he help you extricate you from your troubles?

According to *Yogeshwar Shri Krishna* – "The way a person discards his old garments and dons new ones, in the similar manner, the lord of five fundamental elements, the soul too, discards old mortal body and takes up new ones. *Arjun*, this body is temporal. One that is mortal could ever enable you to attain a place in the eternal realm? The cow's body is one of such mortal bodies; so, how could it help you attain immortality?

What is surprising that the *Smritis* and *Purana* have prescribed to catch hold of the tail of the cow to cross over the river *Vaitarni* (the life span) where nothing can keep you afloat and swim across it! It is seen that hundreds of devout pull the tail of the cows throughout the day and the poor animal gets harassed, but those devout worshippers never take pity upon her. How could a weak and sick cow help you cross over *Vaitarni*, which is believed to be an abode of the deities? In case, the deities exist even in the dung and urine of the cows then the belief of the cow, as a saviour is the biggest hoax. Only the cow was enough to get drowned on which those deities are floating like any mortal being, how could they help you swim across the river *Vaitarni*?

**Kritya Kritya Prabho Bānar Ye, Nirakhati Tavānan Sādar Je;
Dhik Jivan Dev Sharir Hare, Tav Bhakti Binā Bhav Bhooli Pare.**

I hate this *Dev* (divine) body. Without devotion for you we are lost in the wilderness of the life.

The creator of the *Mahabharat* was of the opinion that human beings are the most superior of all the species. *Shri Krishna* told *Arjun*, "Take away all your attention from these senses and meditate upon me." I avow that you shall attain my divinity. Any person who cannot attain the divine essence of *Shri Krishna*, according to him, is a killer of his conscience. This aptly clarifies that it is the holy duty of every human being to fathom the distance separating him and the Supreme Divine. The human form is an instrument to achieve that aim. Even the deities to crave for this human body to attain emancipation or ultimate freedom. Why should you look for religion or holiness among the ordinary things like stones, rocks, water source, birds, trees-plants, where you have been bestowed with the human body out of sheer propitious luck and how could such belief in religion become your ideal?

In the *Geeta* of *Yogeshwar Shri Krishna* a couple of reference about the cows could be found. One reference is related with protection of cows or conservation of senses for achieving the spiritual level of *Vaishya* is made. The second reference relates with the spiritual status of the enlightened sages where it is mentioned that the spiritually learned saints look at cows, the dog nor the elephant hold any religious significance because such great saints do not look at the external outlook of the things they see but their glance catches the spiritual essence within the heart.

Some people are bent upon laying down their lives to protect the cows as *Shri Krishna* used to graze them. Since, he was born in the family of a cattle-grazer, he had to do that. *Saint Raidas* used to make footwear of leather, *Kabir* had to weave, whereas *Ram* had to wield a bow and arrows. Can we call all these religious? *Shri Krsihna* had even killed a demon known as *Dhenukasur* (a Demon in disguise as a cow). After becoming emperor of *Dwairka* he never had an occasion to graze cows.

As cattle, the cows are a form of wealth. Even in the ancient times cows were considered a part of property. The usefulness of cow from the viewpoint of agriculture, animal husbandry, dairy, fertilisers etc. the society

was carefully watchful on the aspects of protection of the cows. In order to re-establish Nagasaki the people were encouraged to procreate many more children and as a result, a woman who gave birth to thirty-nine children was bestowed upon the greatest honour of 'Motherland'. In the similar manner looking at the usefulness of the cows, people called her 'mother'. These days, we have declared tiger as a National wild Animal and made legal provision of punishing the poachers killing them. Similar system was in place in regard to the cows. These days we have legal statutes and in those days the *Shruti* was in place.

As a matter of fact, the cow does not have any significance but the human mind is very much significant, which has highlighted the usefulness of the cows to such a great extent. Uniqueness does not rest in atom or metals but in the human mind that uses them to fathom the space and sail across the oceans. It is within the human nature to invent as the need arises. That is why the cow is losing its importance as a form of wealth. One might suffer from some mental anguish due to such devastation of the cow, but how many of the people who consider the cow as religion, graze or rear them? Among the nutritious foodstuffs, the fruits come next to cow-milk in nutritional values, so should we term them religious thing or religion. The cows are nothing but form of wealth for everybody.

In the ancient times cows were medium of exchange. In those days people used cows as we use money today for commercial transactions or barter. During the *Vedic* era such barter were extensively practiced. Not only that, in a chapter from '*Somayoga*', the cows were necessarily fed *Soma* (an intoxicating herb). Possession of large number of cows was considered sign of prosperity. Therefore, the intelligentsias in those days made efforts to acquire as many days as possible, using *Smriti* to their advantage. The social *Smritis* were legal statutes. It is the gift of those *Smritis* to consider every mundane day-to-day activity a sin and for such insignificant sins, they dictate to donate a cow. The so-called saintly persons of those days had to sustain on limited alms, while maintain highest standards of character as well as seeking donations. And out of these only the donations could be increased and they made

it a point to increase that. The *Manu Smriti* had prescribed donation of at least ten cows for killing a mongoose. Keeping the social administration under their control they ensured that majority of the population remained illiterate and this because an authority on matters of religion. They changed the definitions to suit their selfish motive e.g. as per their definition a saint is one who taught in *Gurukul*. Instead of taking the 'Go' (cows) as senses they defined them as animals and proclaimed this animal – the cow - as a religion. Again, it is their gift of introducing newer rules and regulations of religion propagated in the name of kings and sages. Those *Smritis* were meant only for sustenance of a particular class of community and nothing else.

It is my request to every individual citizen of India who is luckier to be literate should, at least once, read the *Smritis*, because while deciding court cases in matters of Hindu matters those *Smritis* are still referred to for justification. Let aside the matters of renunciation, penance and meditation, not once the Supreme Divine has been referred to in the *Smritis* and they have written that reading *Parashar Smriti* and the *Vedas* are same. And if you do not read the *Vedas* and only read the *Parashar Smriti*, still you would be called *Vedagya* – a knower of the *Vedas*.

It is because of the *Smritis* that we recognise religiousness in the mortal body of the cow. Although, we live in our houses but our religion remains tied down in the cowshed. Cattle-grazers take rest under a tree in forests while our religion (the cow) graze around and when wild animal like tiger or leopard. Kill it, so dies or religion too. Besides, anybody can steal our religion. You all worship cows in India but it really blesses the people of Denmark and there we find that whatever we recognise as religion is establishing new landmarks in milk production. But the Danes do not worship the cows but ensure procreation of the best cows.

If the cow is religion, than one who is in their proximity should be recognised as the most religious and that should be the family of a cattle grazer, who had served the cow for centuries. Today, such people do not have sufficient clothes to cover him or her nor enough food to eat, and intellectually they are considered as the most idiots.

Not only in the ancient scriptures but, even in the words of the sages of every era the 'Go' has been considered as the senses. In the following verse *Saint Kabir* talks of killing the cow

**Mätä Märi Param Pävai, Pitä Badhe Sukh Hoy;
Go Käte Baikunth Sidhävai, Sant Kahävai Soi.**

Shri Krishna says that in this world the nature that has three fundamental humours is the mother and I the essence of the Supreme Divine, our father. Echoing such philosophy *Kabir* too reflects that one who overpowers the Mother Nature can attain the ultimate emancipation. The Supreme Divine is the father. Having realised his essence, the individual identity of a seeker gets abolished and he becomes one with the Supreme Divine where a seeker attains eternal peace and eternal happiness. But in order to achieve that one need to cut 'Go' or the cow i.e. the senses. One, who can cut down the sensual desires, attains the essence of the Supreme Divine and as such should be called a saint. Due to such reason *Tulsidas Ji* is called *Goswami*. One shepherd was taught to read and tell time by watch. He could very well the time when the watch showed thirty minutes past three (03.30). But when the watch showed forty minutes past three (03.40), he got perplexed and could never tell the time. When his intelligence level was such low, how could he have other prosperity? The roots of prosperity lie in the intelligence, or mind but in case of the shepherd, he was absolutely blank. Remaining busy in grazing cattle his mind became like that of animals, because he could never get an opportunity intermix with somebody intelligent. It is being propagated the cow would enable achievement of prosperity but then why do those shepherds become prosperous and attain emancipation? These days, the shepherds who are happy and prosperous, tend buffalos and not cows.

The statement of the scriptures that the God incarnates only for the 'Go' and '*Dwija*' is absolutely true. But the word 'Go' here does not mean an animal but the senses inclusive of mind. The God incarnates to cleanse the senses of various afflictions. This way, when a *Yogi* gets awakened from the sleep of blatant ignorance, when he opens his eyes

in the daylight after suffering the pangs of remaining in the darkness of the womb and heads towards the realisation of the essence of the Supreme Divinity he is called a *Dwija*. Since, he had been born the second time i.e. having been spiritually born, he is called *Dwija*. The God actually incarnates for such devout, spiritual seekers and ascetics and not for any particular community or an animal.

I don't mean to say that you should not care for the cows. But when neither the enlightened sages nor the most honoured scriptures are silent on the issue of protection of the cows, why do you all harp on it? And if such a thing is mentioned anywhere, do show it to me, so that I too would believe in it. In case, such a false belief has carried on till date, I beckon the whole society to come forward with courage otherwise such prejudice about the cows would result in devastation of all.

Without doubt, the cow is a useful animal and invaluable wealth. Who wouldn't want to protect the wealth? You must protect it. But you must not misguide the society by calling the cow 'a religion' or '*Sanatan Dharma*'. Your views and comments are welcome for exchange of thoughts.

Special Note: The explanation of those enlightened saints is absolutely justified when they say that the Supreme Being incarnates only for 'Go' and '*Dwija*'; but neither the meaning of the word 'Go' here is, cow – an animal and the '*Dwija*' - a person of *Brahmin* community. If these two are only worthy of protection and reason for incarnation, what would happen to others? If that happens, than all the others will have to take recourse of some benevolent religious institute to have the grace and mercy of the Supreme Being, as he incarnates only for the cows and *Brahmins*; but such hoax does not exist in the scriptures and the speech of the enlightened saints.

The scriptures have meant 'Go' as all the senses along with the mind. The senses have the tendencies to run behind the objects of gratification. They get corrupted due to the influence of evil tendencies like bewitchment, anger, greed, avarice and such innumerable cravings. Thus, they become a reason for soul to be borne through innumerable

species – this is the cow-slaughter. They create a chasm from the Supreme Being and that is why the method for protection of the *Sanatan* religion is protection of the cow. Opposite to that controlling the senses through absence of passions, self-denial and restraint in accordance with the directives of the Supreme Being is also a conservation of ‘Go’, meaning the cow. This is our responsibility and a true religion. Conservation of cow is our universal (*Sanatan*) religion, because realisation of the ultimate divine essence, which is known to grant emancipation could be realised through discrimination, asceticism, spiritual reliance, meditation, constant contemplation and moulding the senses in accordance with the dictates of that Supreme Being.

The restrained senses in accordance with the Supreme Being begins to adopt a form of an emancipating grace and one begins to experience divine joy through it and thus, we can call that this is in true sense a cow, called *Nandini* – the wish fulfilling cow. Serving and maintaining proximity with the enlightened saints who dwell in the divine joy natural fulfilment of our reasonable desires is achieved (as the kings in past used to graze the cows of the sages) and when these restrained senses become one with the essence of the Supreme divinity, they acquire potential to fulfil all the desires. That is why they are regarded as *Kamdhenu* – the legendary cow, which satisfied all the desires. Even the Supreme Being, himself comes forward to satisfy all the wishes.

Jo Ichhä Karihau Man Mähin, Hari Prasad Kachhu Durlabh Nähin.

Kamdhenu is not any sort of an animal that would provide desirable delectable food items or an imaginary tree called *Kalpavriksha*. As a matter of fact, the Supreme Being becomes a *Kamdhenu* and *Kalpavriksha* for a devotee. His all the desires get satiated.

There is no doubt that ‘Go’, due to perverseness (perverse senses) is like a hell or an expanse of innumerable species. By restraining the senses attainment of the eternal divine realm. Our eternal *Sanatan* religion is dependent upon it because this is the method to attain the realisation of eternal Supreme Being and this is prevalent the world over.

// Om Shanti //

REVIEW

SHANKA-SAMADHAN

Criticising on a book - "The animal cow is not religion" published by Shri *Paramhans Ashram Jagatanand*, an honourable *Acharya* of *Chitrakoot* has written a book - 'Sanātan Dharm Ki Vighrah Swaropā Gou Mātā'. He tells through the book that the cow is equal to a mother and emancipation could only be achieved through the cow, hence worship cows. Drawing inspiration from the verses of the *Atharva Veda* (9/7/1-26) in this regard he had to say that the deities reside in the body of the cows. *Prajapati Parameshthi* in the horns, *Indra* in the head, *Agnidev* (Fire God) in the forehead, *Yamraj* in the neck and the Moon in the mind are said to be living in the cow. The cows upper jaw represents heaven, the lower jaw represent the Earth, tongue is the glimmer of lightening and the propitious hills of the *Marut* Mountain are her teeth. Her backbone is the *Rudra*, and the tail is the *Vayu Devta* (Air God). When it faces the East, it is the *Indra* and facing south it is *Yamraj*. This way most of the Gods dwell in the body of the cow. Not a cow, but the whole body group of the deities put-together! All the powerful deities live in the body of the cow. The *Indra* wielding a weapon called *Vajra* and *Yamraj* (the God of Death) wielding a mast dwell within the cow).

Basically, those deities should protect and save the cow from getting slaughtered. But the cows are slaughtered in large number in the South. The cows are considered to have *Amrit* (life-giving elixir) in her navel, but they are slaughtered in many states of India - let aside the world.

As a matter of fact, none of the mantras of the *Atharva Veda* has any reference made to the cow. Its thirteenth *mantra* reads - '**Krodho Vrikkou Manyurandou Prajā Shepah**' - The anger are his two kidneys, *Manyu* (power) is in the testicles and its procreating organ is the people. Such verse does not characterise the cow.

Such imagery could be found in the *Rishabh Sukt*. According to the verse, the abode of the God Jupiter is in the buttocks of a bull, the *Vayu*

Dev dwells in the tail and the sun dwells in the lower stomach. It is believed that the Brahmin who pleasures a bull gets a life of hundred years, the fire cannot heat him and the deities keep him satisfied.

Now, a question is – who is that *Rishabh*? Is that a bull? No, because in the fifty-first verse of the seventeenth chapter of the *Yajur Veda* a description of a bull with four horns whereas, the *Atharva Veda* (4/5/1) has a description of a bull with a thousand horns. Resolving this secret of the scriptures *Yajur Veda* (9/91) explains that this is the description of the *Indra*. Hence, the *Indra* and *Rishabh* are the symbolic representation of the Supreme Divine and that is not the description of a bull and certainly not the cow.

According to *Aitareyopanishad* of the *Rigveda* no deity or god lives within the body of the cow. No God had ever chosen the body of the cow to live in. the four mantras of the second part of the first chapter of this *Upanishads* narrates a legend. All the deities created by the Supreme Being requested him to make available to them a place where they could live and have their meals. The Supreme Being brought before them a body of a cow. Looking at it, the deities said that it was not enough for them. Then the Supreme Being brought before them a body of a horse. They again said it was not sufficient for them. At last, the Supreme Being brought before them a human body. They expressed their appreciation for the beauty of the human body as a place of abode.

Here, the human body is considered better than the body of the cow. The Supreme Being asked the deities to find suitable places for themselves in the human body to settle down. The fire God took a place in the mouth as a speech sense, the *Vayu Devata* entered through the nose and became a life-substance (*Pran*), the directions entered the ears, Moon became a conscience and took place in the heart. This means, the deities or the gods dwell within the human body and nowhere outside; and that too in the form of divine and devilish tendencies, as has been described by *Yogeshwar Shri Krishna* in the *Geeta*. Who says that, the deities live within the body of the cow?

Somewhere – it is written that since a demon called, *Tripurasur* steal the pot of *Amrit* (immortality elixir), he did not die due to its effect. As such, *Bhagwan Vishnu* became a cow and made the *Brahma* a calf and that way drank up the entire *Amrit*. The demon was killed. They achieved success. That is why we should respect the cow, since it has become an image of *Bhagwan Vishnu*.

Once upon a time, in order to protect *Shankar* from the wrath of a demon *Bhasmasur*, *Vishnu* in a disguise of a beautiful damsel at the time of the churning of oceans, had distributed *Amrit* among the demons. Does this mean we should worship all the beautiful and attractive women of the world? Due to the power of purity and virtuousness of the wife of *Julundher*, he was not getting killed. At that, *Vishnu* played a trick. He molested the chastity of his wife adopting the form of the demon, *Julundher*. *Vishnu* succeeded in his plan and the demon was killed. If by taking a form of a cow, all the cows became worthy of worshipping, then all those who disregard virtuousness and molest women's chastity should be considered as *Vishnu* and worshipped! The God is said to have incarnated as *Matsyavatar* (incarnation as a fish), *Kachhapavatar* (incarnation as a tortoise), *Varahavatar* (incarnation as a pig); than why don't the guardians of religion advocate worship of fish, tortoise and pigs? Why so much show of love for cows? *Brahma*, *Vishnu* and *Mahesh* run the administration of the entire universe. They would do what is needed to be done. Why the talk of worshipping?

* Certain modern-day books like *Prayashchit Tattva*, *Madan Parijat*, *Aparark* etc have description of *Gomati-Vidya*, in which, while praising the cows it is mentioned that they are the daughters of *Brahma*, cow-slaughter is advocated for purification process of the sins. Again it is mentioned that the cow and the Brahmin are two parts of one family or origin. The *Vedic mantra* resides within the *Brahmins* and the offerings for the deities are contained within the body of the cow.

As a matter of fact, the *Brahma* as well as the universe of created by the *Brahma* are mortal or destructible. The *Brahma* and his universe come under the periphery of regeneration or re-birth. When the *Brahma*

himself is not eternal and immortal then how could the cow procreated by him become a *Sanatan Dharma*? Why don't you worship who is beyond the scope of death and birth? In the *Geeta* the Supreme Divine in the form of *Shri Krishna* says, "Worship me. Having worshipped me, you will not have to go, through the cycle of death and birth." He did not advocate worship of either cows or any other entity.

It is written in the *Ram Charit Manas* – 'Vidhi Prapanch Gun Avagun Sanā,' meaning, the good and evil are both equally parts of the nature. It is further said, -

**Dānav Dev Oonch Aur Nichoo, Amiya Sujivan Mahur Michoo;
Sarag Narak Anurāg Virāgā, Nigamagam Gun Dosh Vibhagā.**

It means, the heaven or hell, the divine or devil, inanimated or animated are all the extents of the mother nature or – destiny , which includes the cow too, why should you worship fraud or deceit?

At *Shringavepur*, consoling *Nishadraj Guh*, *Laxman* explained to him that the heaven or the hell is illusion of the universe. It is futile to think about it. It is an act of delusion to ponder over it. It is absolutely ignorance and thinking about it would not prove beneficial in any manner. Then why should it be worshipped? You must devote yourself at the worship of *Ram* with your mind, action and heart. Now, what is left with which you can worship the cow?

**Bhagat Bhoomi Bhoosur Surabhi, Sur Hit Lägi Kripāl;
Karat Charit Dhari Manuj Tanu, Sunat Mitahin Jag Jäl. - (93)**

For the development and enhancement of the divine quality of the senses of a spiritual seeker as well as to enable attainment of divinity for a spiritually inclined devout *Bhagwan Ram* takes over a body of some fortunate person as his divine abode. The characteristics of the Supreme Divine get imbibed within the conscience of the seeker. Whoever, listens to that characteristics, meaning listens to the voice of the Supreme Divine and walks as per the divine dictates gets freedom from the entanglements and webs of the worldly afflictions.

**Sakhä Samjhi Asa Parihari Mohoo,
Siya Raghuvir Charam Rat Hohoo. - 2/93/1**

“Oh friend, thinking this way leave away your bewitchment and direct your devotion at the feet of *Bhagwan Ram* and his consort *Sita*.” What is bewitchment? Give up cravings for landed property, place, considerations of heaven or hell, gods and goddesses inclusive of the cow. And what should a seeker love? Love the God and not a bull.

It will not be out of place to draw the attention of the readers about the process of Avatar. The verbatim meaning of Avatar means coming down from the top, adoption of a body or physical form by the God. Its dull reflection could be found in the Vedic verse where it is mentioned that the Supreme Divine is an essence of the ultimate truth. He is represented by other names, such as, *Indra*, *Varun*, *Mitra* and *Aryama* (*Rigveda* (1/164/46). How did incarnation or *Avatar* take place? In the fifth *Richa* of the one-twenty fifth *Sukta* of the tenth *Mandal* of the *Rigveda* that, “*Yam Kämaye Tamugram Krinomi Tam Brahmänam Tamrishi Tam Sumedhäm*” – “Whoever I love, I make him a radiant spiritually enlightened sage and a person of pure intellect.” Similar viewpoint is reflected by the twenty-third verse of second *Valli* of the first chapter of the *Kathopanishad*. It is written – “The divine essence of this soul can never be achieved through hearing discourses, unique intelligence or hearing many such thoughts.” Only such spiritual seeker can perceive whom the Supreme Divine has chosen from thousands and millions of worshippers heading towards him. Only the spiritual seeker can know about the essence of the Supreme Divinity who gets divine direction from the God. Although, the God prevails everywhere, but he could be only perceived by one at whose abode the God chooses to dwell. The divinity of the Supreme Divine gets awakened within the heart of a striving spiritual seeker through the blessings of an enlightened saint. This is the only process described by the *Vedas*. There is no mention of incarnation for the cow in the *Vedas*. Incarnation takes place within the heart of some Yogi and not somewhere outside.

* In order to avoid all these blames, the writer of that book says that the cow is outside the periphery of the Supreme Divinity. It has

taken the form of an animal out of own willingness. It's lifestyle as an animal and leaving the mortal body is just an act of incarnation and that is for the benevolence of the masses. How funny that a cow is considered as the God! It could be acceptable to call the cow by any other name but it is certainly funny to recognise cows as the God. The cow has a body, which could be perceived by eyes and recognised by intellect whereas, the God is beyond the scope of mind and intellect.

If the cow has incarnated for the benefit of humanity then what is wrong in it if anybody considered her useful for procurement of milk, curd, or ghee or if others are interested in her skin, bones, flesh or bone marrow or when medicines like *Gorochan* are made from the cow's gall-bladder? It has never been explained as to how to realise our benefit!

On the battlefield of the *Mahabharat*, *Bhagwan Shri Krishna* was not affected by the attacks of the most superior weapons, yet the same *Shri Krishna* had succumbed to the hit of an arrow released by the bird-hunter and brought an end of his glorious life. If the cow too wants to bring an end to her life in a manner, who can ever object to it?

According to the author of that book, the God would incarnate as soon as the cow is put to danger. If the cow could be only protected when the God incarnates than why should the man ever bother about it? And if the cows is unsecured or unsafe and looks for your help for her safety, how could it ever protect you? Why don't you worship the omnipotent Supreme Being who is the protector of all, besides the cow?

For hastening the incarnation of the God, the great sage such as *Narad* got six children of *Devaki* murdered by the king *Kansa*. Does inducing murders of innocent six children befit a sage like *Narad*? And he wasn't getting the cows killed; but he was getting the human children killed and that too, the siblings of *Shri Krishna*! Despite that *Narad* was not subject to have committed any sin. He continued to received respect and welcome at the place of *Shri Krishna*. That is why the saintly persons should escalate this issue of the cows to the extent reached by the sage *Narad*, so that, *Bhagwan* should not forget that he has to incarnate!

* That author has given an example of an incident narrated in the epic *Raghuvansh* written by the great poet *Kalidas*, wherein it is mentioned that due to serving a cow the King *Dilip* was blessed with a son. King *Dilip*, in fact, was an emperor. If any grazing cows, children could be produced, why didn't he only graze his own cows? As per the story, when he did not beget any child, sadly he went to the sage *Vashistha*. He narrated his plight. The sage took pity upon the emperor and asked him to take care of his cow. Well, he did not have his cow to get cleaned and maintained!

Further as per the story, a lion catches the cow. *Dilip* pleaded with the lion to spare the life of the cow saying, "Leave her, it is the cow of the sage." He didn't say that, "Leave her, since it is a *Dharma*." As a matter of fact, services given to a great and enlightened sage results in his divine blessings. The wishes of the enlightened sages are fulfilled by the God. Our *Paramhans Ji Maharaj* had blessed many, but that was the gift of the enlightened sage and not a cow. *Dashrath* too was blessed with a boon to beget son. Although, the formula was old but the sage *Vashistha* did not lay down the condition of taking care of cows. He organised another system, by which the emperor *Dashrath* became a father of a son. During the *Mahabharat* era a system of artificial insemination was adopted. If grazing cows could have been a method of begetting children, nobody would remain childless.

* In the support of the cows that author has referred to the wish of the sage *Vashistha* as is indicated in the *Mahabharat*, where he has expressed his desire in these words - "The way rivers flow down into the oceans, let I receive the cows, which give abundant quantity of milk and whose horns have been covered with gold." The author writes that, if the cows were not religion, why did *Vashistha* crave for them? As a matter of fact, sage *Vashistha* was a pundit who performed religious rites for the emperors and kings and for that reason expected to receive cows with gold-covered horns. The cows with gold-horns are not born. That could be done by some person. The sage should have been satiated receiving a few such cows but on the contrary his cravings grew more and more.

Why talk of only *Vashistha*? Look at the cravings of other sages of the *Vedic* era. A verse of the *Yajur Veda* reflects such thought- Let me continue to enjoy the possession of horses, cows, clothes and then contemplate upon spirituality. There is another sample, 'Oh God, let me become a king of the place where grains and rice are growing and where milk, curd and *chhena* (a sweet made from milk) are available in plenty.' Somebody today might say – "O God! I would like to live in Mumbai and buy a flat." Can you call it a religion? So what if that was the wish of the sage *Vashishtha*? What would a pundit, performing religious rites, expect? Donation of the cows was considered as the most superior charity.

* Another thing superior to cows has been indicated in the *Mahabharat* and that is, gold. It is mentioned in the *Anushasan Parva* that to wash off the sin of massacring the *Kshatriya* from the face of the Earth *Parshuram* donated, lands, cows and food-grains etc and even performed an *Ashwamedh Yagya*, but he was not absolved of the sin. He took advice of the sages like *Vashishtha*. They told him that donation of gold was far superior to that of lands, cows and other things.

* The God, who protects the cows, is basically a symbolic representation of the senses. A spiritual seeker cannot effectively control over the senses. Whatever you do on the strength of your mind and intellect is generally done under the influence of the *Maya*. That cannot be a decision taken free of the effect of the illusionary effect of the *Maya*. Until the God does not take reins of your conscience being a charioteer in your heart you cannot consider that the God has taken mercy upon you. You just cannot assume the God is merciful upon you. *Shri Krishna* says that realisation of the divine realm could only be awakened within your heart by walking on the path of ordained action. Rev. *Maharaj Ji* used to say, "The communicates in a manner that you and I are conversing for hours and without any hindrances. Nobody does the act of worshipping but the God inspires us to, just, do that. If the God does not accompany us, we cannot begin our meditation that can enable us to attain emancipation."

In the other societies a cow is merely an animal and a thing of wealth. It is mentioned in the *Atharva Veda* that the cows are wealth. The *Mahabharat* (*Anushasan Parva* – 51/26) says that, there is nothing as valuable as cows in the world. Hence, cows are wealth. Wealth is necessary for the administration of the society. How much struggle the people had to put-up to earn and conserve money? You can protect the cows but fear in the mind of the people calling the cow as a mean to reach the heaven or attain emancipation.

* The author of that book advances another funny logic. '*Go Dwija Dhenu Dev Hitkārī*' – In this part of the verse, *Goswami Ji* had used two synonymous words – '*Go*' and '*Dhenu*', both meaning, a cow. He has used these two words with the intention that people can understand anything by the word '*Go*' but '*Dhenu*' only means the word, cow. But the word '*Dhenu*' too has different meanings. In the *Vedas* this word has been used to denote speech and also it has been used to indicate wealth. The *Matsya Purana*, *Varah Purana* etc have described about ten to twelve '*Dhenu*' as – *Gud Dhenu*, *Til Dhenu*, *Madhu Dhenu*, *Sharkara Dhenu*, *Dadhi Dhenu*, *Ghrīta Dhenu*, *Navnit Dhenu*, *Ratna Dhenu*, *Jal Dhenu*, *Lavan Dhenu*, *Kapas Dhenu*, *Dhanya Dhenu* etc (respectively meaning wealth form of storage of jaggery, sesame seeds, honey, sugar, curd, ghee, butter, jewels, water, salt, cotton and lastly food-grains). All these are certainly properties and wealth. In the modern-day contest Radium, Petrol and electricity are *Dhenu* meaning, the wealth.

The use of the material wealth is limited to the longevity of the man, but the property or wealth comes to use after the death is the spiritual wealth, which is very much a personal wealth. If anyone gets it, it will certainly prove beneficial for an individual. This wealth is received only through restraint of the '*Go*' i.e. senses and that is why another term for the word '*Go*' is '*Dhenu*'. *Shri Krishna* had described the spiritual wealth as a divine wealth in the *Geeta*; and that is why '*Go*' is also recognised as '*Surbhī*' because it imbibes within itself the essence of the Supreme Divine.

* Some people say that when *Shri Krishna* returned after grazing cows at evening time, some dust kicked up by the herd of cows usually was smeared on his forehead. That is why the cow is propitious and hence worthy of worship! Once upon a time a *Maulvi* used to buy a quarter of a litre of milk daily. One day the *Maulvi* lost his temper. He scolded the milkman, "What type of milk are you selling? Yesterday I found a dead fly in the milk." The milkman laughed and said, "Do you think you would get an elephant in quarter of a litre milk?" During the childhood *Shri Krishna* grazed the cows, because that was the profession of *Nand*, his foster father. If a person looked handsome by smearing the dust kicked up by cows, why don't you appreciate the modern-day shepherds? Again it is absolutely illogical whether *Shri Krishna* grazed the cow out of willingness or as a matter of following it as a religion. As soon as *Shri Krishna* was summoned to *Mathura* by *Akrur*, he had never returned to cow-grazing. What about his willingness? Now, talking about using the urine of the cows for ablutions by *Shri Krishna*. In the ancient times, people used such methods as having ablutions with urine and cow-dung to avoid infections diseases like skin-ailments, smallpox or measles, since medicine facilities as is available were non-existent in those days. Besides, the shepherds in the village cover the earthen pot with cow-dung and dry them up before filling them with ghee or milk for taking them to the town for selling. This prevented the products from getting spoiled. These measures were mere customs or method of protection and they had no connection with religion.

* The learned author has also written that the demons roaming in the night used to trouble the cows as well as the Brahmins, and not on pigs or donkeys. If cows were not considered as religion why would they be bothered by the demons? But that was not so. In the kingdom of *Ravana* people ate everything – buffalo, human beings, cows, donkeys and horses. But in those days, cows were considered as wealth and a *Brahmin* used to be an intellectual person. Since, these two were most important pillars of the society then and were not easily accessible. Therefore, *Ravana* had to use force to get them. Even today whenever a powerful country attacks a weaker one, first they destroy sources if

wealth and secondly they ensure destruction of intelligentsia. Hence, if any weaker entity is attacked or harassed, does that become a religion? The demons and the deities are the two extremes of the way nature plays. Once is virtuousness and the other is wickedness. On one hand, we have *Shri Krishna Vasudev*, *Devaki* considered as the deities, *Nand* and *Yashoda* as human whereas on the other hand, *Banasur* and *Kansa* were considered as demons, although, they were blood relatives. According to the inherent qualities, they were considered deities or demons. According to *Shri Krishna*, (the *Geeta* – chapter 16) - the people are of two kinds in this world and not four or ten type, besides, there cannot be a third kind of people. A person having a divine quality is considered as a *Devata* or a divine, whereas, opposite to that another person could be a demon and the difference of their lifestyle do not form a measure of their qualities.

Those authors write that a cow satiates the deities with the ingredients of the holy pyre (*havan*) the departed souls by offer of food to crows, the man by curd, milk etc. and the food-grains by her dung and urine. It is believed that, the deities were satisfied by the ingredients proffered in the holy fire of *Yagya*, pronouncing each time 'Swaha'. The first thing, on which we must think, is it really a *Yagya* when we offer food-grains, clarified butter (ghee) etc into a holy fire? *Shri Krishna* mentions in the *Geeta* that, the specific method, which enables a man to get united with the Supreme Divine is the *Yagya*. Proffering the inhaling and exhaling of the breathing is the *Yagya*. Achieving the stage of *Pranayam* by controlling the breathing is the *Yagya*. Restraint over volitions is the *Yagya*. That is the condition of the conquest of the mind over volitions and a state of restraint over the senses and mind. And at this stage the result of the *Yagya* is obtained and that result is realisation of the Supreme Being or the eternal *Brahma*. How could that be called a *Yagya*, upon performance of which, realisation of the Supreme Soul is not achieved? One cannot perceive the Supreme Divine by uttering 'Swaha' or sipping *Charanamrit* (holy water).

Yogeshwar Shri Krishna says with a tone of finality, "*Arjun*, all these *Yagyas* are accomplished through the process of restraint of mind and

the senses.” When your mind and whole being is concentrated on the breathing you will develop stability in meditation and that would stabilise your faith, mind, devotion and craving for self-realisation. *Shri Krishna* said that, certain sacrificial action (*Yagya*) to be performed by offering material things do exists but the result obtained by performance of such *Yagya* is much too insignificant. Therefore, why shouldn't you perform those *Yagya* whose results are not limited in scope, which have been described in the *Geeta*. Besides, *Shri Krishna* had emphatically that, this was the perfect scripture of spiritual pursuit. Those who perform any sort of *Yagya* than what is prescribed by the *Geeta* are mere namesake *Yagya* and such an act would be a total disregard of the Supreme Divine.

Shri Krishna said that those who do not perform the *Yagya* in accordance with the *Geeta*, are given punishment of sufferings of the gravest hellish difficulties and subjected to be born in inferior species. This way, a spiritual seeker may not get joy of relishing milk or ghee through the performance of the *Yagya* prescribed by *Shri Krishna*, nevertheless, he would certainly experience divine happiness of relishing the nectar of divinity as a result of the restraint of the senses one can experience the essence of the ultimate realm of the divinity. That is why our solemn duty is protection of the 'Go' i.e. senses. The condition of intolerable anguish and pain of this world is the hell and not a deep dark well dug somewhere in the depths of the Earth.

Even the performance of the *Yagya* by piercing a hole through the navel of a cow (meaning entirely destroying the roots of a worldly desires and passions) has been written in the *Vedas*. The *Rig Veda* too prescribes drying up the cow (senses) before milking – *Nirasya Rasan Gavisho Duhanti* (*Rig Veda* – 10/76/7). Similar is the view of *Goswami Ji*, when he said, “The Supreme Divinity is realised only when the 'Go' (cow) is dried up. Does the word 'Go' mean an animal? No. At another place he said, by drying up the senses one can attain the place in the ultimate divine realm. 'Go' could mean a cow, but for the emancipation of the soul or attainment of the Supreme Divinity, 'Go' here means, the senses, and not an animal. You need to divert your mind from these worldly pleasures

and concentrate on attainment of the essence of the Supreme Divine. This is a true spiritual pursuit. The *Vedas* reflect that, one who is courageous does not involve oneself in the worldly pleasures. There is no structure or prescription of the worship of a cow for attainment of emancipation; neither in the *Vedas* nor any other scripture.

* *Kavya* means foodstuffs proffered to the cows. It is believed that by feeding the cows, one can satiate departed souls of the relatives. But *Shri Krishna* believed differently. In the chapter 15 of the *Geeta* he says, “*Arjun*, the soul being a master of all the humours of the nature leaves a mortal body and enters another body but takes along effects of the acts committed by the senses and mental activities as the blowing wind pulls away smell to some other place. After entering the new body the soul again gets engaged in the enjoying the natural tendencies of the senses.

In the second chapter of the *Geeta*, *Shri Krishna* says, ‘*Vāsānsi Jimāni Yathā Vihāy*’ – The way we change our old clothing with the new ones, the soul changes the mortal bodies. If one that has changed the body is lively, whom do you feed the ‘*Kavya*’? As soon as the soul leaves one body, it gets another, which is readily available. There is no resting place or a pit or a hell where the departed souls of your near and dear ones could be awaiting for you to satisfy them. The soul could only be satiated when it is in a human body and not by feeding the crows. That is why when *Arjun* expressed his fear of nobody would remain alive to make offerings to the departed souls *Shri Krishna* told that he was ignorant of the spiritual facts. Whatever rituals are performed to satisfy the departed souls of our dear ones is just a matter of faith. How could they be satisfied despite your efforts? That too, isn’t it ironical that you expect to satisfy the soul of a human being by feeding the crows? The *Geeta* does not support such superstitions.

The misguided author writes that only a crow and not offerings made in holy fire or crow-feeding can help you receive benefit of *Dharma*, financial gains, fulfilment in life and ultimately emancipation, happiness beyond the life after death. Let us see, what does *Ram Charit Manas* say on this –

**Varshā Ritu Raghupati Bhagati, Tulsi Sāli Sudās;
Rām Nām Bar Baran Yug; Sāvan Bhāḍav Mās.**

Devotion for the God (*Raghupati*) is like monsoon, the devotee of the God is like standing harvest of rice-grains. The two characters (syllabus) of *Ram* are the two months – *Sāvan* and *Bhāḍav*, meaning satisfaction for the devotee could only be achieved by chanting of this name, and not a cow.

Chanting the name of *Ram* not only gives peace in this life but also provides eternal peace and happiness in the next life. This reflects the glorious significance of the name – *Ram* and not a cow. It is mentioned in the *Aranyakand* of the *Ramayan* that one who shuns away from *Ram*, for him the whole world becomes a fiery and uncomfortable place to live in. other than the God, none can ensure happiness for you, so where would you look for respite? They say that, a cow would cause your emancipation, but *Goswami Ji* says, if anybody expects emancipation without worshipping the God; he may call himself highly knowledgeable but according to *Goswami Ji*, such a person is like an animal sans horns and tails, and certainly not a man. What would *Goswami Ji* say more in this matter?

The so called learned author advances yet another logical explanation that in the *Ramayan* written by *Valmiki*, religious concepts were explained by *Marich* to *Ram*, the sage *Vyas* explained them to *Shri Krishna*. Since, the bodies of the Supreme Divine are in the forms of a cow, a *Brahmin* or a virtuous woman; by thus logic a cow could be considered as a religion. What is the use of giving so much explanation logic that since it is symbolic image of the god *Vishnu*, it is *Dharma* or a religion because it sustains. Why don't you accept whatever had been told by *Valmiki* and *Vyas*, verbatim that *Ram* and *Shri Krishna* are both image of the *Dharma* or religious essence? The sages who have realised the essence of the Supreme Divinity are in true sense representation of the religiousness. If a cow is not considered a religious entity by any of the ancient spiritual scriptures, why are you bent upon making her one of such entities? It see, some form of pre-conceived notion ahs been firmly imbedded in the mind as a matter of sensibility towards the cows.

The author writes that the cow, *Brahmin*, *Vedas*, virtuous woman, truthful person, greedless and benevolent person takes upon themselves to support the Earth, hence whatever supports the Earth is the religion or *Dharma* the earth is suspended in the space due to gravitational force acted upon by the Sun and other planets. And when every other is holding the Earth than why single out only the cow? As per outdated fantasies, the horses were drawing the chariot of the sun, the Moon used to get hit by the hide of a deer or the Earth was running from the North Pole to the South pole disguised as a cow. The space research has amply proved that the theory that the cow supports the Earth holds no relevance. As a matter of fact, a non-greedy, benevolent and truthful person, and intelligentsia or the cow – collectively support the social system and neither the system nor the religious beliefs (*Dharma*) are of permanent nature. Out of these many have lost significance as they have been replaced by much better systems.

* The author mentions that in the *Atharva Veda* (9/1/4) the cow has been considered as a mother of the *Rudras* (the members of the court of *Bhagwan Shiva*; also known as the eleven *Gana Devata*), the daughter of the *Vasus* (a group of eight deities) and the sister of *Aditya* (the Sun). *Rudras* means who make the people to weep. If you do not pose your faith in the cow, those eleven deities called the *Rudras* would make you weep. Why don't they make the slaughterer of the cows weep? It is written that the *Vasus* are the deities of wealth. If you do not respect them they will make you poor and penniless. Whereas, except a few regions of the world most of the people eat beef. Large companies producing beef-products have been opened. As per the norms of animal husbandry, the milking cows and the cows fit for production of beef are reared separately; the way fish farming is carried out. The cows which give less than twenty-five litres of milk are slaughtered for producing beef. Those who supply milk powder worldwide have buildings of over thirty floors, and they protect their cows using the helicopters. Such persons neither experience scarcity of wealth, nor the things they do have made them poor nor any of the *Rudras* have punished them. This threat seems like a threat of a witch-hunter who befools the villagers and terrorists in

the name of witch and ghosts and ask for a chicken and couple of bottles of liquor. Before attainment of the independence when the percentage of literacy was minimal this bewitchment for the cow was much greater and they were worshipped. At that time a shanty roof was not available in place of tiled roof. Why not check the history? Why didn't the *Vasus* made those people wealthy?

And what to talk of the cow as a sister of *Aditya*? Among the twelve sons – *Aditya* – of *Aditi*, *Vishnu* too is included. *Kashyap* had around twelve wives called *Diti*, *Aditi*, *Vinita* etc *Danav* (demons) were born of *Diti*, *Devata* (deities) were born of *Aditi* and birds and animals were born of *Vinita*. Due to this relation the cow came to be sister of the *Adityas*. But, why only the *Adityas*; the cow is also a sister of the demons as their father happened to be one?

* They say that the cow is a mother; such a thing is written in the *Vedas* well, it is a matter of great humour! If you consider a cow as a mother, do protect her where is it written in the *Vedas* that a cow is a *Sanatan Dharma* and hence worship her? If it is written in the *Vedas* that the cow is a mother, than it must also be written as to who is her husband! The fourth *Sukta* of the ninth *Kand* of the *Atharva Veda* is *Rishabh Sukta*. In the fourth *mantra* of this *Sukta*, a bull is considered as a husband of cow and father of calves. Should we consider a bull as a father and worship? Why only the cow, the *Rigveda* (10/62/31) has described the Earth as the mother, besides as per the verse – 10/64/9, even water is considered as the mother whereas, in *Yajur Veda* (12/79) the medicinal herbs have been considered as the mother, so, should we worship all these as the mother? Similarly, the *Manas* too accords greater significance to the cows. And there is nothing wrong with such observation. Many things are of greater significance. The father is significant, brother and sister too, are important and so the cow too is important and so the cow too is important. Whatever would help in achieving progress and growth would have greater significance. These days electricity is considered a very important factor, a national wealth. Importance of inventions sometimes lose or gain importance but that does not give rise to a religious philosophy.

* Advising the kings on the issues of law and order it is written in the *Vedas* that the egoistic people, who are blatant liars, fight and quarrel and ransack anything must be punished severely; the way a mischievous cow is severely beaten – (the *Atharva Veda*). Also, to quote a live from the *Rigveda* (10/101/12) – the way a servant pulls away cow or an animal by inserting a rope through the nostrils. In this *Richa*, the cow is considered as an animal and a system of its upkeep is indicated and that does not reflect any belief in religion.

A few years back, a 'Peace Force' of the Indian military was sent to Sri Lanka. The soldiers of the LTTE there were making war-cries – "*Jai Lanka Mata!*" – 'Hail the mother Lanka!' In India we hail our motherland. Even we call the river *Ganga* as our mother. In America, the river Amazon is called a father. Those are nothing but unique recognition accorded by the people. Anybody could be given any recognition. These days Mother Theresa is given such, recognition. Every priest is called 'Father' by the Christians. While rehabilitating Hiroshima following the nuclear bomb attack, a woman who gave birth to twenty-nine children was honoured as the 'Motherland'. Hence, for the dynamic social system any sort of written things cannot be useful for every country at all the times. If you are bent upon following what is written in the scriptures you shall be pushed back thousands of years behind the other advanced countries of the world.

In an interview the producer of the popular television serial *Mahabharat*, Shri B.R. Chopra had said that, in regard to the costumes of the characters of the TV serial he had to experience a lot of difficulties, because in those days the people did not wear sewn clothes or were not using buttons, because earlier a needle of bones. The word 'button' is the gift of the English language. Many brag that the *Vedas* contain formulae about the modern-day computers, rockets or nuclear weapons but the excavations of the ancient times have failed to unearth a replica of an aeroplane leave aside an ordinary bicycle. It would certainly be unjustifiable to disregard the inventions of the ancient sages and mandarins but it would certainly be a total arrogance to consider cows

as holy while we continue to use the buffaloes. Use tractors but sign in praise of bullocks! Farming may not possible without but chant praises of dung! How ironic! How many people feed aged bullocks who filled their farms a throughout the life? Hardly any bullock has died tied to a peg of a farmer! It is a well-known fact that old bullocks are sold to the slaughterhouses for a gain of a few rupees.

* The learned writer wrote that the cow is holy. Who is unholy? Whether the buffalo is unholy? Many a people avoid drinking milk of a cow since it eats anything unworthy of eating but a buffalo will never eat anything unworthy of eating even at the peril of her death. Who says that the cows are holy and the buffalos unholy? It is written in the *Parashar Smriti* that food became unholy if it was inhaled by a cow or a dog. *Goswami Ji* had written that a human being who worships is holy, whereas that writer says that the cow is holy. According to *Goswami Ji* the name of the Supreme Divine is holy while urine of a cow is holy for that so-called learned writer.

* The advocates of the cow-worship say that earlier people plastered floors using cow-dung because the goddess *Laxmi* dwells in the dung. Hence, cow should be worshipped. Indeed, the people certainly used dung to plaster the floors for many years. This was done because cement was not invented then. In order to settle down dust and sand thus easy system was used. What is ironic is that the advocates of cow worship prefer to live in houses made of cement, marble, mosaic and air-conditioners. They may praise dung but would never tolerate the floors of their houses plastered with cow-dung. If a couple of huts are located amidst houses of wealthy people the rich would eye those huts and try to buy them out by paying some paltry sum of fifteen twenty five thousand rupees. Who says *Laxmi* resides in dung? Plastering the floors with dung is considered as a sign of poverty these days. Nobody wants to live in a house with walls plastered with cow-dug but live in houses with mosaic flooring.

One farmer of *Anusuiya* used to say that '*Berra*' (barley, grains, wheat) reside in the tail of his bullocks. What he meant to say that large dung.

This way, *Laxmi* too dwelt in the dung when fertilizers made using urea, di-potassium, calcium, were not invented whereas, produce of farming depended on dung. In those days, grains were considered as a wealth, the cows were part of wealth and factories were non-existent as well as industrial revolution hadn't taken place. That is why goddess *Laxmi* dwelt in dung in those days, but not today. These days one can find *Laxmi* residing in businesses of export-import or even smuggling. Dropping off tail of cow *Laxmi* these days dwell in five star hostels.

Again the statement of that *Acharya* too is unacceptable when he says that the dung of cows is called '*Gobar*' in Hindu language since, it is a blessed animal. Otherwise, the cow also is a cursed animal, despite that *Acharya* considers it a blessing to call defeating of buffalo, pigs, hens or donkeys? It is because the cow is the best of animals.

But there is no truth in such logic. In the beginning of the human civilisation the man had recognised the importance of the cow. Since the cow's significance was recognised and defecation of other animals too resembled that of the cow, that too came to be recognised as '*Gobar*'. The place where the cows are kept is called '*Goth*' in Hindi language. '*Goth*' means, a group of the cows. Even today going around some holy place is known as '*Goth*' and in *Rajasthan* going on a picnics is also known as '*Goth*' where the picnickers relish eating *Choorma* and *Baati*. When people gathered to discuss about management of the cows, such gatherings were known as '*Goshti*'. These days various types of gatherings are taking place e.g. *Kavi Goshti* (congregation of poets). The descendents of cows were known as '*Gotra*'. These days the word is used for the generations of the human beings. An act of searching a lost cow is known as '*Gaveshana*' in Hindi. These days the same word is used for every kind of findings. A window that was meant for keeping an eye on cows was called a '*Gavaksha*'. These days every window is called the same, and they are not used for keeping watch on the cows. Even the place where cows dwell in large number is known as *Gokul*. Due to large number of *Buddha Vihar* a place in India came to be known as *Bihar*. But today, in the same Bihar state of India there are a few

Buddha Vihar. Today, in *Gokul* the cows are in negligible number whereas, buffaloes are in large number; despite that, the place is known as *Gokul* and in the similar manner defecation of buffaloes is known as '*Gobar*'. While performing religious rituals if cow-dung were not available a pundit would ask for dung of buffalo be brought. Even in *Kashi*, buffalo dung was used for religious rituals.

* In the similar manner it would not be proper to call spoil of cows as '*Gavya*'. Otherwise spoil of crows would be called '*Kavya*' and using that for offering to the departed souls would be totally improper. It is written that '*Panchagavya*' is made through a cow and not any other animal. Is it not weird that although the cow is found everywhere in the world but discovery and use of '*Panchagavya*' is only limited to India. In India, only the *Brahmins* and among the *Brahmins*, only a *Purohit* (chief priest) used to prepare *Panchagavya*. Had that been a useful discovery, it would have been used worldwide, as the people of the world are using television, milk powder made of cow milk, butter or *Gobar Gas*. Some *Smritis* mentioned the used of '*Panchagavya*' to purify a person or a thing. For example, if someone tied a cow to a peg and if that cow dies tied with a rope on her neck, the owner of that cow would be considered a sinner. Now, for purification he shall have to drink '*Panchagavya*' a mixture of cow's milk, curd, ghee, cow-dung and urine of a cow. Then he must eat barely boiled in the urine of a cow, graze cows and donate a cow. That was not some kind of invention or discovery but just a gimmickry, a ritual, besides a method to ensure protection of the cows, but those who claim to believe in such principles, hardly follow it.

Alongside, the use of dung and urine of cows in the *Ayurvedic* therapies, there is a place of other birds and animals in it. Excreta of a birds helps in curing a boil on skin, whereas urine of goat as well as Rhinoceros too are used in the *Ayurveda*. The ex-prime minister of India had courageously made use of *Shivambo* (own urine). Therefore, a statement that only the dung and urine of cow is useful is nothing but exaggeration.

* Similar exaggeration is made by the author here, when he says that the cow is superior to our mother because our mother expects more services from us and she lives on food whereas, the cow needs some grass to satisfy her hunger. Well, a cow is after all an animal; does the writer hints at feeding it choicest sweets? He writes that our mother feeds us milk only for a year during our infancy, while a cow provides milk through out the life. If a cow could have been so much dear to some old man, he should have cried in grief 'Oh Cow!' instead of 'Oh my mother!' But that never happens. A cow living on poultry fodder would give hardly a hundred gram milk. With so little milk, on which the first right shall be of a calf. How could a child get even a drop of milk? Observing such pathetic situation *Gandhi Ji* had given up consumption of milk and used the goat's milk instead. Despite that he was revered the world over. Jesus used to graze sheep and Mohammad grazed goats. But that did not create any obstacle in spiritual attainment, although, they did not tend cows.

And why talk of the whole life? A cow cannot give milk for more than five to six months at a stretch and need to be changed. Besides, cow's milk does not contain fat in large amount. In case, a buffalo is available for Rs. Four Thousand, a cow giving equal amount of milk would be available for Rs. Two Thousand only. A buffalo is kept in proper shades closer to house, whereas, a cow moving about in a farm. It is said that when the milk of mother cannot be given to an infant, the cow milk is used instead. But before that a child begins to inhale oxygen after the birth and continues to breath it till the end of life; hence, should we consider oxygen as a religion?

This way the entire book is devoted to highlight the cow wither as a thing or a divine entity. If it is a thing you should protect it. But than who doesn't? Who does not bear difficulties for it? But its use may wary. When a house was made of mud, the cows dung was used to plaster the walls and the floors, but when the house has been made up of brick and cement, there won't be any use of the cow-dug. The cow-dung was useful as a fertilizer, but with the increasing use of urea and other fertilizers

its use has become redundant. As the worth of cow was reduced when the buffaloes were used extensively; and the similar manner when the *Jersey* cow could be used in large number, the use of buffaloes could get reduced. However, *Jersey* cows are not original breeds of cows, but crossbreeds. Therefore, the use of cows is subject to reduction; despite that since it is a thing we should protect it.

Now, talking about the cow as a divine entity, according to the *Etareya Upanishad* not a single God dwells within the body of a cow. Even otherwise if the cow is a sister, mother or a whole group of deities in itself so what difference does that make? The deities exist in the world as other living beings. They too float with the flow of the cycle of death and birth. Even the deities are consumed by the jaws of the time. So why should we worship that get consumed by the time and plead to protect us? The scriptures have praised the human form for attainment of the spiritual attainment and not the body of the cow. Even the deities have to adopt the human form to achieve emancipation. Then why should you crave for the blessings of some deity, cow or a bullock?

Goswami Ji says,

Kahe Phirat Moodh Man Dhäyo,

Taji Hari Charan Saroj Sudhāras Ravikar Jal Lay Lāyo

Trijag Dev Nar Asur Apar Jag Joni Sakal Bhrami Äyo – 199

This means, 'Oh the idiotic mind! Where are you running? Why do you run after mirage instead of receiving nectar of divinity at the holy feet of the God? What is that mirage? The divine form! You had been a deity once; but did not get bliss.

According to *Bhagwan Ram* there is only one to fathom the ocean of life and that is through the human form. The cow is of no avail.

* The author of that book said that the cow is symbolic representation of Lord *Vishnu*. But than also it does not become instrumental in achieving emancipation. That is under the control of the universal order and not alien to it. *Manu* was performing penance to attain the grace of that Supreme Divine. The most propitious Supreme

Divine is way ahead of *Vishnu* from whose essence innumerable *Brahma*, innumerable *Vishnu* and innumerable *Shankar* have been created. During an incident of introduction with Lord *Ram* in a chapter of *Kishkindha Kand*, *Hanuman* said, "The three deities are something else, *Narayan* in the human form is also a separate entity but you, who has taken the human form, are the master of the entire universe." Thus, through this incident emphasis is laid on the worship of *Bhagwan Ram*.

The superiority of *Brahma*, *Vishnu*, *Mahesh* and all the other gods and goddesses are the product of the figments of ancient imaginations. The thin reference about the concept of incarnation found in the *Vedic* literature narrated so easily is getting strengthened with the advent of the *Ramayan* and the *Mahabharat*. The qualities of *Prajapati* and *Indra* were gradually found to have been recounted for *Vishnu*. Besides, following the *Mahabharat* era, many of the scriptures were created and those scriptures have described creation of innumerable gods and goddesses out of biased thinking and many more deities have emerged from those gods and goddesses. *Goswami Ji* too uses the similar style of writing but the theme of the *Manas* created by him resolves around one *Vedic* concept that 'the God is only one'. Although, the *Valmiki Ramayan* and the *Mahabharat* both are considered as compiled epics; over the centuries its spectrum has broadened nevertheless, the concept of the *Ramayan* is one of the segments of the *Mahabharat*. According to the *Purush Sukta* a cow is also one of the entities of the universe

Tasmädshvä Ajäyant Ye Ke Chobhayädatah,

Gävo Hi Jagnyire Tasmät, Tasmäjatä Ajävayah.

– The *Rigveda* 10/97/8-10

The horses were created of the essence of that Supreme Divine. Animals with upper and lower teeth were created. The cows were created. Even the goats and sheep were created out of that. The cow too is similar to other animals and not a representation of *Vishnu* and even *Vishnu* too is not the eternal Supreme Divine.

* *Ram Charit Manas* has performed that there is only one remedy, for the afflictions of the worldly maladies –

**Raghupati Bhagati Sajivani Moori, Anoopän Shraddhä Mati Poori.
Sadguru Vaid Vachan Vishwäsä, Sanyam Yeh Na Vishay Kei Ashä.
Ehi Vidhi Bhalehi So Rog Nasähin, Nähin Ta Jatan Koti Nahin Jähin.**

When there is no other way except this, why do you strive elsewhere? Whatever you do, believe in cows, other deities like *Vishnu* or *Brahma* or even believe in a buffalo as a god, but what purpose shall ever be achieved by that? That is merely waywardness or botheration of different sects, which would never help you attain emancipation.

* The *Vedas* and the *Purush Sukta* propagated by the sage *Narayan* that the eternal Supreme Divine has thousands of hands, legs and mouths. He only prevails everywhere. This entire universe has been created out of his essence. *Brahma* established him within his heart through the performance of *Yagya* and that way, *Indra* too perceived him. Since the time immemorial the ancient sages have realised the essence of the divinity of this Supreme Being. There is no way by which anybody can attain eternity other than knowing the Supreme Being, there is no freedom elsewhere, no peace anywhere, than what kind of emancipation are you searching in the mortal body of the cow?

* That learned writer is anguished thinking that the wicked are happy in the *Kaliyug* and the virtuous suffer difficulties. I have heard that he has studied the *Manas* perfectly well. What is ironic is, he does not know what is a *Yug* (era)? When does it start and where does it exist? The *Manas* says that, a wise person understands the *Yug* in the depths of the mind. The *Yug* or an era does not exist outside. The effect of the *Kaliyug* or *Satyug* would evolve within your will. When the qualities of *Tamas* are in abundance and qualities of *Rajas* exist to some extent; the penance of person having such qualities would have an aura of the *Kaliyug*. Such a person shall be temperamentally aggressive. Hence, the *Yug* is the test of the internal capability. If the *Kaliyug* exists somewhere outside than nobody should be virtuous from within.

* At last, out of frustration, that author writes it would be futile to say anything to the people who do not believe in *Shruti*, *Smriti* and *Puran*. The *Shastra* (ancient scriptures) are of six types – *Sankhya*, *Yoga*, *Nyaya*,

Vaisheshik, Mimansa and Vedant. Many so called learned do not know that *Shastra*; but they refer to *Shastra* in their talks. Different to these several *Purana* and sub-*Purana* were in existence but put of them prominently eighteen are in availability. The *Smriti* of *Manu* etc too are considered as religious scriptures, which are in over hundreds. Now, I would like to take up the matter about the allegations whether I have faith and belief in the *Vedas* and *Shastra*.

It is believed that, earlier the religious scriptures were in oral form. The disciples and pupils were made to memorise these scriptures, but the sage *Vyas* converted these scriptures into written text. These include four *Vedas*, perhaps, thought, 'I have written so much that a man shall never be able to read in one life and remain inclusive about spiritual matters. That is why, the sage *Vyas* decisively said that the *Geeta* is the only true religious scripture. The sage who wrote the *Geeta* as another chapter of the religious scriptures, ahs ultimately proclaimed the same ultimate chapter as an ultimate religious scripture and laid emphasis on its study. He did not indicate towards the *Vedas* and other scriptures whereas, he had compiled them. Not only that, even *Shri Krishna* too has proclaimed as a scripture in entirety, saying – '*Iti Guhyatamam Shāstramidamuktam Mayānagh*'. He said that, "This is the most secret of secret scriptures conveyed by me and that is known as the *Geeta*." One who follows it with utmost devotion would ultimately attain spiritual liberation. While on the other hand who discards the tenets of the *Geeta* and acts in wayward manner neither has any happiness, nor any prosperity nor any bliss! Hence, the *Geeta* is the pure religious scripture for all of us, which does not prescribe worship of any other entity except the Supreme Divine.

Despite that inquisitiveness still remains to be resolved as to what is written ultimately in the *Shruti* that the learned *Acharya* says that it is futile to say anything to those who do not believe in the *Shruti* – *Smriti* – *Puran*. Although, it is nearly impossible to explain the wisdom of the *Vedas* in this small essay, nevertheless every one should try to learn its essence. Discussion on the *Purush Sukta* of the *Veda* has already

been made in this chapter. Similar to that another *Sukta*, i.e. *Hiranyagarbh Sukta* is included in the *Atharva Veda*. It is written in that, that one Supreme Being is the only lord of all the living beings. He only supports the Earth and even the space other than the Supreme Being, whom do I offer sacrificial things known as 'Havi'? This way the *Vedas* mainly aim at the worship of one Supreme Being.

After the *Vedas* the *Upanishads* are of greater significance. Let us examine the intent of the *Upanishads* –

**Tamev Dheero Vigyāy Pragyām Kurvit Brāhmanāh,
Nānudhyāyād Bahunchhabdān Vacho Viglāpanam Hi Tat.**

- Brihad 4/4/21

According to the *Brihadaranyak Upanishad* a wise *Brahmin* should divert his intellect in the pursuit to know the essence of the Supreme Being and not give attention to various other words of so-called religious wisdom, which ultimately prove futile since that would construed to be a waste of words.

Similarly, *Mundak Upanishad* too reflects:

**Yasmin Dyou Prithivi Chāntriksha Matam
Manah Sah Prāneshcha Sarvaih,
Tamevaikam Jānath Ātmānamanyā Vācho
Vimunchathāmritasyaisha Setuh.**

- 2/2/5

This means, understand and know that one entity which encompasses the Heaven, Earth, the Space (sky) between them as well as the mind, along with all the life forces. Leave aside the mind along with all the life forces. Leave aside all the other things. That is the bridge to the attainment of emancipation.

The *Kathopanishad* says that all the *Vedas* recognise existence of only one Supreme Being (1/2/15). Similarly, the essence of all the *Upanishads*, the *Geeta* too reflects through its verse 15 of the chapter 15 – 'Vedaishch Sarveirhanev Vedyah' – among the entire knowledge of the *Vedas* 'I' am the only entity worth knowing. The *Geeta* reflects the

same thought, which is in the *Veda* and that is about contemplation upon one Supreme Divine. Even *Goswami Ji* reflects the same view in the following verse –

Niti Nipun Soi Param Sayänä, Shruti Siddhänt Nik Tehi Jänä.

Soi Kavi Kovid Soi Randhirä, Jo Chhal Chhädi Bhajai Raghubirä.

- 7/126/5

One whose mind is devoted at the feet of *Bhagwan Ram* ahs very well understood the principles of the *Shruti*. The principles of the *Shruti* lay emphasis upon the worship of *Bhagwan Ram* and only *Bhagwan Ram* and none else. Other than that every act shall be a commitment of error. Worship of a cow instead of one Supreme Divine is not in accordance with the *Shruti*. Neither the Upanishad, nor the *Geeta* or the *Manas* advocate such worship of cows; despite that they say that, those who do not worship cows, have no faith in the *Shruti*. *Tulsidas Ji* had advised to worship *Bhagwan Ram* whereas, the chief of the *Tulsi Ashram* advises to worship cows.

* Now, let us examine the *Purana*. It is popularly believed that *Vyas* had written the eighteen *Purana*. Considering the voluminous work, it does not seem to have been written by one man. Hence, it seems ‘*Vyas*’ is one form of designation; because the *Vyas* who firmly believed in worshipping one God, says that *Shiva* is the greatest of all the Gods, in *Skand Purana*. *Ram*, *Krishna*, *Brahma*, *Vishnu* and other gods and goddesses are his servants. The same *Vyas* tells in the *Vishnu Purana* that it was a mistake! *Vishnu* is the greatest deity. In the *Devi Purana* he says that the goddesses are everything and *Brahma*, *Vishnu*, *Mahesh* and all the other deities are of no significance. In one scripture the *Indra* is considered eternal whereas the other talks about the Sun as the greatest. It seems the creator of *Puranas*, *Vyas* is not able to arrive at one decision. What has happened to the *Vyas*, who had proclaimed that, nobody else is worthy of reverence and worship other than one Supreme Being?

Only one example from the *Purana* would be sufficient. According to a legend of *Shiva Purana*, once *Brahma* went to *Vishnu* and retorted “I

am the father of all, and the greatest and even the God; hence you must bow down to me with devotion.’ *Vishnu* said, “A lotus was borne out of my navel and you were borne of the lotus; hence, better you bow down to me with respect. I am the God.” Their argument turned into fisticuffs, they both drew out their weapons. The other deities watching the fracas reported to the *Shiva*, who erected a pole between them – *Shivalinga*. The battle had stopped. They wondered, how did the pole emerge between them. *Brahma* took the form of a swan and flew up and up to fathom its height. On the other hand *Vishnu* in the form of a pig dug up ground to find its depth. For thousands of years he dug up the ground, whereas, the pig usually does not dig up a burrow.

On the other hand *Brahma* found a flower called *Ketaki* to five false witnesses as is happening in cases of land demarcation. He went to *Vishnu* and said, “I have found out.” *Vishnu* had to offer him respect. When those two were busy resolving their differences, *Shankar* cut off one of the five heads of *Brahma*, *Vishnu* tried to pacify *Shankar* saying neither he nor *Brahma* was a God. Whoever had won, was the God! What is ironic in this legend is that a god isn’t aware of his own divinity. The significance of the God does not increase or decrease by what you believe. But there, three contenders were fighting as if they were contesting an election to legislative assembly. That seems like narration of quarrels among the kings and satraps of that period.

In one of the *Purana* of the *Shaiva* sect it is mentioned that if a devotee of *Shiva* kills a devotee of *Ram*, twenty-one generations of the *Shiva* devotee would be ensured emancipations. Whether such things could ever be believed? It is mentioned in the *Shiva-Geeta* that when *Ravana* abducted *Seeta*, *Ram* took initiation from the sage *Agatsya* and began penance to appease Lord *Shiva*. Pleased by the penance of *Ram*, when *Shiva* appeared before him, trembled with fear. He saw that all the deities ranging from *Brahma*, *Vishnu* etc were prostrating with reverence before *Shiva*. Pleased by the devotion of *Ram*, *Shiva* told him not to be afraid of him. “All the demons are destined by me to be killed. You have, just to carry out battle for the namesake. You would ultimately succeed.” It is

needless to say that the writer of *Shiva-Geeta* borrowed a few sentences from the *Geeta* told by *Shri Krishna* and distanced from the ultimate aim of the original *Geeta*. Similarly every sect wrote *Purana* with praises for self and criticism of other deities. Many *Upanishad* of different sects too came into existence such as – *Ganaptyupanishad*, *Krishnopanishad*, *Ramopanishad*, *Narāyanopanishad*, *Suryopanishad*, *Savitryopanishad*, *Radhopanishad*, *Sirtopanishad*, *Rudropanishad* and even *Allpanishad*! This way the original thoughts of the original sages have been distorted and twisted to such an extent and mixed with their beliefs that the fact has been deeply buried below that. For the common people it has become a baffling issue as to what to believe and what not! And above that sarcasm that I do not believe in the *Vedas*, *Purana*, *Smritis* and *Shastra*!

That is why, *Goswami Ji* tells in the *Vinay Patrika*, “Although, I have heard about many sects, but ultimately they are nothing but quarrelling amidst them.” *Gurudev* had said, “Worship only *Ram*” and I really liked that. It was like walking on a highway. Now just imagine about a highway of the *Tulsi*’s period. Emperor *Akbar* was ruling them. Compare the frightful roads of those days with a highway. Whenever, the emperor walked on roads, flowers were strewn, perfumes were sprinkled, and mosquitoes, flies or any other obstacles were not to be found, such is the worship of the God.

The *Manas* says that, the hypocrites have created many sects. *Goswami Ji Tulsidas* has labelled those believers in the *Purana* as sheer hypocrites. These days, when a literate class questions the ancient religious traditions the illiterate religious leaders cry out with anguish, “Grave period of *Kaliyug* has arrived. How would one fulfil acts of religion and ordained acts? It is natural that, people would talk in such a manner in the *Kaliyug*, but the angst of *Saint Tulsidas* is directed towards those who propagated multi-sects in place of the *Vedic* path. The *Vedas* say that there is no path other than this. The *Purana* talk of multiple sects and yet that author says that the *Purana* are not believed up on.

The so-called guardians of religion and the blind believers in the *Purana* have kept most of the common people deprived of basic education by

creating rules and regulations in the name of the *Smriti*. Suppose if someone dared to acquire education, his tongue was cut-off and the ears of those who heard them were filled with molten mass of lead. Despite that if anyone ventured to declare the truth, his followers were declared as a separate sect by throwing them out of the *Sanatan Dharma*. *Gautam Buddha* had said that in the last part of the night he had attained the eternal state of spirituality, which was already attained by many sages of the time immemorial. He claimed that, he had received complete knowledge about the spirituality. The same thing was told in the *Geeta* by *Shri Krishna* that the soul is the knower of everything and is eternal. When *Gautam* said so, he was called *Buddha*. *Mahavir Swami* declared that the soul is everlasting and immortal. Restrain your senses; pilgrimages (holiness) are not outside, serve a holy saint and walk on the path indicated by him – should you follow these three tenets you shall be able to know the spirituality – and when he said the ‘truth’ he was cast out as the *Jain*. Those so-called guardians of the *Sanatan Dharma* had proclaimed, “If you were followed by someone wielding a naked sword with an intention to kill you, you should sacrifice your life and not try to protect your life by entering into a *Jain* temple found on the way. Your religion would get destroyed if you ever enter a *Jain* or *Buddha* temple.” Whereas, *Mahavir* proclaimed the same thing that had been preached by the *Geeta* that, the soul is eternal and the ultimate truth. Those guardians of *Sanatan Dharma* proclaimed the region from *Kashmir* to *Prayag* as the *Aryavart* and a holy region suitable for inhabitation. They advised that, the people living in other regions than this should learn the basics of religion as the *Brahma Dharma* was strongly imbedded here. They declared the region beyond this, the places inhabited by *Buddha* and *Mahavir* as the *Mlechha* (Barbarian) region.

When *Kabir* preached the ultimate truth he was derided by them declaring that he had not studied the *Vedas* and he was an illiterate. When *Dayanand* took up the *Vedas*, he was declared as an *Arya Samaji*. When *Nanak* declaring the ultimate truth said that the God is only one, who nurtures every living being, hence worships him; he was declared a *Sikh*. Jesus said, “The God is only one and he is the only source of

eternal happiness, bliss and immortality. Oh the people of the world! Come to me. You too shall get the immortality.” His opponents said that, Jesus was misguiding the masses. Muhammad had said, “The *Khuda* dwells in every element, he watches your every movement from within your soul, there is no one greater than him and there is none as worthy of worship than him.” His opponents castigated him as the *Mlechh* or the most wicked person. However, one sect each has come up after these saints but many undesirable traditions have been incorporated within their philosophies nevertheless, the propagator if those sects had proclaimed that ultimate truth, which was first evolved by the sages of the *Vedic* era. The *Vedic* wisdom is reflected by this sentence – ‘*Shrinvantu Vishve Amritasya Putraha*’ which means, ‘Listen to this word of divine essence, O’ the people of the world. I have known and perceived that Supreme Being, who is in the form of a divine light. You can save yourself from the peril of death having known him. Other than him, there is no way.”

The religion is one and it unites every human being in one thread of unity. The society today is getting scattered in different sect, religious and faiths instead of following one god, one name, one holy place, one place of worship, one religious scripture and one great sage. Disregarding the ordained actions prescribed by the *Vedas* and the *Geeta* spoken by *Shri Krishna* and also disregarding the ultimate truth the society, today, does everything else. Recently, I read in the newspaper that somebody had been sleeping on thorns for the last twenty years or so why? The explanation is given that he has been worshipping. Many people worship in weird manners. For example, a man worships looking at the Sun, whereas, the other stands on one foot, some other presses his nose while some other inserts fingers in the ears and they call such gimmickries as worship. Some others advocate worshipping in upside down position while the others suggest pulling out water from the wells in a *Gurudwara* (*Sikh* temple). Neither a system of spiritual worship has been decided upon nor its aim. Despite that, the so-called religious leaders pompously say that it is worthless to tell anything to those who do not believe in the *Vedas* and the *Purana*. Whether all these things are written in the *Vedas*?

It is not right that you swear in the name of the *Vedas* about whatever weird things you do. You must give up blaming the *Vedas*, spread misconceptions in the name of the *Veda* and the *Purana* and instil fear in the masses.

They advise the people to follow the scriptures? What scripture to follow? If you read the *Ram Charit Manas*, they would indicate towards what the sage *Valmiki* has written. If you talk of what is written here they would cite the writings of the *Geeta*. If you show the true sense of the *Geeta*, they would say, such and such thing is written in the *Vedas*. If you talk of the *Vedas* they would indicate towards what is written in the *Garuda Puran*. What scriptures they want the people to believe in? The sages who have written the *Vedas* and many more other scriptures advise the people to believe in or follow the tenets of the *Geeta*, whereas, you advise following the *Smriti*. And that too not once, but *Manu Smriti* for *Satyug*, *Sankha Smriti* for *Dwapar Yug*, *Gautam Smriti* for *Treta* and *Parashar Smriti* for the *Kaliyug*. Other than these there are several other *Smritis*. God only knows, for which era they have been written.

They ask the *Smritis* to be followed, as they are the definitions of the *Vedas*. Now, is it not ironic that the *Smriti* have become a standard for religious faith instead of the *Vedas*, the *Geeta* or *Ram* and *Krishna*, in the period of *Kaliyug*! That is why let us examine what are these *Smritis*. The *Yagyavalkay Smriti* (206-207) describes a donation of a cow when she is giving birth to a calf. At the time of the birth the heads of the cow and the calf taking birth are on the opposite sides. The *Smriti* prescribes that donating a cow at that moment one can ensure his emancipation for thirty-three million generations. The significance of such charity has been described in the twelfth chapter of *Varah Purana* and the *Agni Purana* (210/33). Now, just imagine about the children of a family waiting for the deliverance of the cow. At an auspicious time the so-called guardian of religion would come, utter a few mantra and take away the cow and even the calf. The children would not get an opportunity to relish the sweet made of thick milk of the cow just after delivery. In reality the hell would be created with the arrival of such hypocrite person. They say that

whatever is written in the *Smriti* is also written in the *Vedas*? Is that believable?

It is written in the *Parashar Smritis* that, this *Smriti* was written with two purposes (1/36) – firstly and secondly, for establishing the religion. If it was written for so much, than it should be read and followed by those for whom it was written. Why do they want everybody to follow it? And what religion does this *Smriti* aim to establish? It is written that, if a *Shoodra* takes up any other work, other than serving a *Brahmin*, he would fall in the hell (2/19). A *Shoodra* would go to the hell by drinking milk of a cow or by contemplating upon a few sentences of the *Veda*. It is the dictate of the *Sanatan Dharma* (1/73 –74) that *Shoodra* must consume food of poor quality. A *Brahmin* could consume milk, curd, ghee, honey, jaggery etc of a house of *Shoodra* but the same *Shoodra* could not consume the same in his own house, but had to eat that on the riverbank. The sage who was considered to have knowledge of the *Vedas* and *Vedang* had prescribed such system. If such things are written in the *Vedas* and *Vedang* than only the God can save! It seems the crafty people had created such *Smritis* on the name of the learned sages for their selfish motives. For this very reason *Shri Krishna* explained to the people that only that person should be considered to have fully understood the *Vedas* who has acquired knowledge about the Supreme Divine and the life which is like a tree in up-side down position with roots upward towards the divine source. *Shri Krishna* does not give any credence to who merely reads the scriptures and does not put it into practice. *Shri Krishna* did not advise the people to go to such ordinary readers of the scriptures but to the enlightened sages to seek knowledge about the essence of the Supreme Divine. Not only that, he has explained about the essence and what is realisation of the essence of the Supreme Divinity. What is the method to know or realise that essence? *Shri Krishna* has explained the pursuit of spiritual enlightenment in sequential manner in the *Geeta*, that you would not be lost in the wilderness. Despite that it is said that, it is like crying in wilderness.

These *Smritis* declared more than sixty percent population as *Shoodra* and did not allow them to either eat well or live properly, or work. Because the *Brahmins* feared that if a *Shoodra* worked, he could create problems for them. If somehow a *Shoodra* made good earnings, they made him spend heavily by making him perform certain religious activities. They ensured that the *Shoodra* never could stud. They kept him illiterate and damned. They did not allow a *Shoodra* to enter a temple as if by his entry the God would get *Titamus*! If a *Shoodra* visited *Benaras* they blamed him for the death of lord *Shankar* in a temple. The religious leaders got a new temple made and declared that the idol of Lord *Shankar* was pure in that temple and *Shankar* of that temple was impure.

Who says that *Kashi* is the city of learned *Pundits*? *Bhagwan Shiva* recognised the *Ram Charit Manas* as the most beautiful and benevolent treatise in *Kashi*. According to a legend of the *Manas*, when the saint *Kagbhushundi* went to *Ujjain* as a *Shoodra* in his previous life, a *Vedic Brahmin Guru* had taught him a *Shiva Mantra*. He had been chanting the *Mantra* seated in a temple of Lord *Shiva*. Lord *Shiva* of that temple did not die because a *Shoodra* had entered the temple but Lord *Shiva* cursed him for ignoring his *Guru* whereas it is written in the *Smriti*, that if anybody thought so, could go to the hell. The *Bhagwan* says in the *Geeta* that irrespective of a man or woman, *Vaishya*, *Shoodra*, *Brahmin* or any other sinner who comes to my shelter ultimately attains emancipation. Any of the most wicked persons who worships me and none else, should be considered holy because he has devoted himself in spiritual pursuit with thorough dedication. Such a person quickly becomes a saintly person. This is how the *Geeta* recognises a saintly person. From the view point of the *Geeta* a *Shoodra* too can become a saint whereas, according to the *Smriti*, such a person would be certainly castigated to the hell. The *Geeta* advises to worship the Supreme Being. But the *Smriti* prescribe that the woman should only worship their husbands and if a husband does not permit a woman should avoid worshipping the God. If she does otherwise, the life of the husband would get reduced and after death they fall into the hell. (*Parashar 4/17*). Despite that emphasis is laid on following the *Smriti*!

It is written in the *Smritis* that if a crow or dog eat a part of your food or even a cow or donkey have its smell, the entire food should be discarded. But the knower of the *Vedas* and *Vedang*, *Parashar Muni* had said that, if the quantity of food is large, it should not be discarded. The part of the food where saliva of animals has touched could be discarded and rest of the food could be used after gold vessel, heating on fire and purified by chanting verses of the *Vedas* by *Brahmins* (*Parashar* 6/71-74). If the American wheat had not been imported millions of people would have died of hunger but nobody thought of purifying them before using. Still they want the people to believe in the *Smriti*.

If water of a well or a lake is spoiled, it could be purified by taking out one hundred pots of water from them and then throwing *Panchagavya* in the well or a lake. These days, nobody uses *Panchagavya*. For purification of water chlorine, bleaching, Potash etc chemicals are available. By throwing *Panchagavya* in the well water or a lake, the germs of Cholera would get their feed. That is why population of villages after villagers was getting destroyed due to cholera. It is written that carrying abortion causes double of sin of a murder of Brahmin therefore, such a woman should be discarded, (4/20) whereas, these days such woman are rewarded with a sewing machines. Why talk of only abortion; if a target of vasectomy is not fulfilled payment of salaries are stopped and promotion are blocked. As a matter of fact, this is an administrative system and not a religion.

For a long time now, a question could be bothering your mind as to if there is anything worth in believing in the *Smritis* or not? Just consider this, an intelligentsia has always ruled over the society. The system of rules and regulations and lifestyle is reflected by the *Smritis*. Those were ancient systems. In order to refer to the history their existence is necessary but how far it is justifiable to impose the regulations and culture of the ancient times on the modern society? Now, if you feel there is something worth, accepting from these, you can do that, the way *Tulsidas Ji* did – ‘*Shruti Puran Sab Granth Kahāhin, Raghupati*

Bhajan Binā Sukh Nāhin'. Goswami Ji had no concern with innumerable words of the scriptures. He was able to perceive that the Supreme Divine as the source of all happiness. There, no happiness other than in the worship of the *Raghupati* or *Bhagwan Ram*. On the other hand the chief priest of the *Tulsi Ashram* says that, the cow shall provide the happiness. Goswami Ji thoroughly studied all the *Vedas*, the *Puranas* and at last he found that true happiness could only be achieved through the worship of *Raghupati*.

* The *Acharya* has written in his book that, animals are worshipped in the Indian culture; for example, the symbol of *Ganesh*, elephant is worshipped. *Nilkantha* is worshiped as a symbol of *Shankar*. In the similar manner what is the problem in worshipping the cow as a live symbol of *Bhagwan Vishnu*?

This matter is not as easy as it seems. Reverend *Paramhans Ji Maharaj (Gurudev)* used to say, "In the course of spiritual pursuit is achieved when the essence of the Supreme Divine could be perceived in animate as well as inanimate beings all around." Even *Maharaj Ji* had experienced it. Having realised this, for a few days *Maharaj Ji*, had stopped brushing his teeth with a twig of *Babool* tree. He thought that, the way we experience when our hair is pulled the trees too experience similar pain when their branches and twigs were pulled away. That is why he did not use *Babool* twig to brush his teeth. But this too is an intermediary state of spirituality. With gradual progress on the spiritual path this too seems like ignorance. And after that a condition is achieved when a spiritual begins to perceive the essence of the Supreme Divine everywhere around. Goswami Ji too reflects this in these words – '*Uma Je Rām Charat rat, Vigat Kām Mad Krodh, Nij Prabhumay, Dekhahin Jagat, Kehin Sari Karahin Virodh*' – Passions, vain, pride and anger get subsided when total devotion is laid at the feet of *Bhagwan Ram* by falling into pace of the spiritual pursuit and such a person can find the entire world as an essence of the Supreme Divine. Many of the people neither perceive nor know and by merely accepting it as make believe

the world does not seem replica of the Supreme Divine. Knowing is one thing, whereas make-believe is something else.

Worship of animals and birds is not in our culture, it is a misconception and it is neither benevolence but it is a suicide. That is the distortion created by the *Puranas* and *Smirits* and certainly not the Indian culture. It is nothing but a whirlpool and not a stream of pure water. The *Smritis* have confined the literacy in its dictates and kept on befooling the people for so long and than misguided them to worship things like trees, stones, ghosts, snakes and such other things by instilling fear in the minds of the ignorant masses. All these are nothing but distorted forms of worship and not the Indian culture.

Our culture is the gift or *Ram* or *Bhagwan Shri Krishna*. The lord *Ram* while addressing the massive public meeting in *Ayodhya* had said, “If you want happiness and bliss in the life after death or prosperity in this life listen to me carefully – and hold it firmly in your heart. There is only one way to achieve both these, which way to achieve both these, which is equally easy for rich or poor.” Which was that way? He added, “Worship me. You don’t have to worship *Seeta*, *Hanuman*, cows or buffaloes, but only worship me.”

**Jo Parlok Ihām Sukh Chahhan, Suni Mam Vachan Hriday Dridh
Gahahoo,**

Sulabh Sukhad Mārag Yeh Bhai, Bhagati Mori Purān Shruti Gāi.

The same *Purana* and *Shruti* were sung in *Ram*’s praise. Devotion towards one God has remained first step of our culture and the second step if one that had been established by *Ram* – duties among siblings, between father and son, friend and foe and sense of duty towards the society. This is the Indian culture.

In the similar manner, *Yogeshwar Shri Krishna* has explained in the *Geeta* that the soul is eternal, unperishable an essence of nectar of divinity and everlasting. Who are we? We are the worshippers of the soul and not of cows, gods or goddesses or stones. If you are not aware of the process of knowing the soul, how could you call yourself the soul,

how could you call yourself *Dharma*? The process of realising the soul that is indicated by *Yogeshwar Shri Krishna* does not include worship of the cow. The soul, Supreme Soul, *Bhagwan* or *Brahma*, are all synonyms. What *Shri Krishna* explains is the worship of one God. This is the first part of the Indian culture and why did *Shri Krishna* drove the chariot of his friend, how did he took the poor under his shelter, what sort of ability of unification he possessed and lastly, how glorious was his life and dynamic lifestyle are the second part of our culture. Worshipping a crow or an owl is not our culture, but they are misconstrued aberrations introduced in our culture.

Worship and observation of fast for receiving blessings of *Shankar* on Monday, *Hanuman* on Tuesday, *Ganesh Ji* on Wednesday, *Bhagwan Brihaspati* on Thursday, Goddess *Santoshi Mata* on Friday and pacification of the Saturn on Saturday and worship of Sun on Sunday are some of the gifts of such misconceived systems and traditions. The seven days had been segregated for worship of seven deities. Not a single day had been left for thinking about the Supreme Divine in a whole of the year. Somewhere it is a solitary worship whereas, at some other place two deities are worshipped together. Or somewhere at times five gods are worshipped together. It is said that the Indian's culture is relational.

It is voiced in certain quarters that the caste-system is the reflection of the Indian culture. Why don't they point out that communal difference is the characteristic of the Indian culture. Earlier the *Smritis* have segregated the humanity in four classes. The *Smritis* prescribed that the Brahmins must worship the goddess *Saraswati*, the goddess *Durga* by the *Kshatriya*, *Laxmi* by the *Vaishya* and goddess *Kali* by the *Shoodra*. The God or the Supreme Divine is not mentioned anywhere; and they call it the Indian culture! The people of *Kayastha* should worship *Chitragupta* and the blacksmiths should celebrate the anniversary of *Vishwamitra* while the *Bhangi* (sweepers) should celebrate *Valmiki Jayanti*. There is no dictate of worship of the Supreme Divine or God anywhere. Whereas, according to the orders of *Ram* and *Krishna* other than one God none should be worshipped.

According to the believers of the *Purana*, *Ganesh* is the giver of all kinds of prosperity and the goddess *Saraswati* is the deity of complete knowledge. What do a man want? Either the knowledge or prosperity! When these two could be received with the grace of *Saraswati* and *Ganesh*, what is the need to worship the Supreme Divine? Is this the Indian culture some form of religious observance of vow for every day (*Tithi*), or constellation (*Nakshatra*). It is said that on the second day of every month (*Dwitiya*) '*Ashoonya Shayan*' religious observance (*Vrat*) should be observed. It is believed that by performance of this *Vrat* the bed of a man or a woman does not remain devoid of a woman or a man respectively as *Laxmi* always remain with *Vishnu*. Is this the form of the Indian culture that believes in restraint of senses? The *Shruti* says '*Yadichhanto Brahmacharyam Charanti*' – the virtuous observe celibacy' – and here an enticement is provided that the bed would not remain empty. This is not culture but distortion created by the lustful covetous persons.

Despite the Indian culture is so much explicit and glorious, but the people have gone astray in the worship of mortal entities. This is the gift of the *Purana* and the *Smritis*; but it would be much closer to truth that all this is the conspiracy hatched who have brought about distortions in the *Purana* and the *Smirtis*. *Shri Krishna* said that only one God exists and none other divine entity exists. One who worships the Supreme Divinity is called as theist and one who worships or believes in mortal entities is an atheist. Despite that many *Acharyas* are inadvertently engaged in worship of mortal entities, divinities, animal and birds etc it is written in the *Majjhim Nikay* that in the period of *Mahatma Buddha* several sects were prevalent who avowed to use either worship dogs or cows. Some grew their hair so much that they could use them as blankets as per some form of weird religious belief. Those who worshipped dogs also preferred to live like dogs. Once a disciple asked *Gautam Buddha*, "*Bhante!* One of our companions has been living like a cow, moves around, eats grass, make sounds like a cow. He has completely adopted the lifestyle of cows. Please tell us what would be his life after the death?" *Gautam* said, "It would have been better if you hadn't asked this question."

Upon repeated entreaties *Gautam Buddha* replied, “He has been thinking and contemplating about the cows and has been doing only one act i.e. living like a cow, hence, he shall reborn as a cow.” While contemplating about a deer throughout the life, *Jad Bharat* was born as a deer in his subsequent life; so what was wrong in what *Gautam Buddha* said? Same way, a *Brahmin* wanted to slaughter seven hundred goats and seven hundred sheep to appease the God, but *Buddha* disused him from doing that. His, that disciple became a *Mahakashyap*.

The essence of all these is that, it is neither a religious act nor upholding the Indian culture by diverting your devotion towards any other entity other than the Supreme Divine. Despite that some religious leaders advocate worship of either some goddess or *Vishnu* or some other advocate worshipping the cows! Heading a conglomerate of few people but they call themselves *Jagadguru* (world teacher). There are hundreds of *Jagadgurus* in India whereas the world is only one. *Adi Shankaracharya* had preached – ‘*Eko Brahma, Dwityo Nāstī*’ – ‘there is only one *Brahma*, and there is none other’ – but those who took his seat and chaired as ‘*Shankaracharya*’ wrote so much about the worships of ghosts and goddesses that the original message of *Adi Shankaracharya* was lost in oblivion. Similar viewpoint was echoed by saint *Tulsidas* that the Supreme divine is one, but those who graced his place following him preached that worshipping cows would enable attainment of emancipation.

These so called great *Acharya* should have pity upon themselves and the society that having relinquished the enticement and attachments of the caste-system, wealth and such things, they are wasting their lifetime in again supplementary what they once relinquished. They are turning into a laughing stock in the society by preaching that, only a *Brahmin* is qualified to be graced by the God and the God incarnates only for a *Brahmin*. Throughout the night they would give long and winding discourse of the life of *Ram* but with the break of the dawn would be found chanting mantra in worship of *Ganesh*.

Hence, Brethren! Worship only one god, and that is the *Dharma* or a true religion. Although, there no is name of that Supreme Soul, yet for addressing him during the period of spiritual pursuit the Indian mandarins have coined names as *Purushottam*, *Brahma*, *Bhagwan*, *Atma* etc names '*Paramatma*' means an omni-potent spiritual authority that is above any specific country, time, caste or community or sect but belongs equally to every being and that could be referred as God or Allah in other languages. We might call water by many different words as *Jal*, *Aab*, *Paani* in other languages but it would always remain the same. Similarly, different names of the Supreme Divine refer to the same Supreme spiritual authority. Every enlightened saint would say only one thing that the God is only one and he could be realised within the heart and the method prescribed to attain him is dedicating mind with all the senses in devotion of that Supreme Soul. So much is the religion of the entire humanity and that is the Indian culture and that is the ultimate method to attain emancipation. Hence, let us dedicate ourselves with devotion in worship of only one god, where our emancipation is ensured. *Goswami Ji* says-

**Vākya Gyān Atyant Nipun Bhav Par Na Pāvai Koi,
Nishi Grihamadhya Deep Ki Bātanha Tam Nivrutt Nahi Hoi,
Jab Lagi Nahin Nij Hridi Prakāsh Aru Vishay Āsh Man Māhin,
Tulsidās Tab Lagi Jag-Yoni Bhramat Sapanehu Sukh Nāhin.**

(Vinaypatrika –123)

Nothing could be achieved by mere meaningless preaching. First take away your fascination from the worldly desires and do something by which a divine light of the Supreme Soul gets lit-up within your heart, which had been experienced by the ancient sages and your ancestors.

How would such divine light be lit within us? *Goswami Ji* explains – '*Shriguru Padnakh Mani Gan Jyoti, Sumirat Divya Drishti Hiya Hoti.*' – By dedicating my dedication at the holy feet of the *Guru*, divine light By dedicating my devotion at the holy feet of the *Guru*, divine light get lit-up within my heart.' – *Upanishad* says, '*Tadwigyānārtham Sa Gurumevabhigya Chhet!*' (*Mundakopanishad* – 1/2/12) – Devote yourself in the ordained action. – This is the Indian culture.

At last, I am thankful to you and all those who devoted their most valuable time in reading this booklet with dedication. Also, I am thankful to *Maharaj Pragyachakshu Ji* of *Chitrakoot* who by releasing his views provided an opportunity to the society to understand, learn and speak of the *Sanatan Dharma*.

**May the Glory of
Gurudev Bhagwan Spread All Round!**

**Yänti Devvratä Devän Pitrunyänti Pitruvratäh
*Bhootäni Yänti Bhootejyä Yänti Madyäjinoapi Mäm.***

Arjun, those who worship the gods are accepted by the gods. Although, the deities are alternative spiritual authority and they spend the life in accordance with the effect of their ordained acts (*Karma*). Those who worship the souls of their departed ancestors, remain engrossed in the past. Those who worship the deeds become the ghosts and get the mortal body. My devotee receives my grace. He attains my exact divine image and his spiritual downfall does not occur.

**- Excerpt taken from
'Yatharth Geeta': Shrimad Bhagwad Geeta
(Chapter 9, Verse 25)**

Sati

A person who is temperamentally connected with that holy Supreme Soul, the Eternal Truth, is the *Sati*. One, who is devoted to the Truth is known as the *Sati*. The word *Sati* is a feminine gender, that is why, over the period, the dual use of this words was associated with the women.

- **Swami Adgadanand**

(**Swami Shri Adgadanand Ji** expounded on the confusing question of the tradition of ‘*Sati*’ on the auspicious occasion of 5th Nov. 1987 (*Kartik Purnima*) during the Annual Festival at the *Tyagi Ashram, Biraun Kot - Varanasi*)

Sati

The tradition of *Sati* has become a controversial issue in Indian recently, following the incident where an eighteen years old girl *Roopkumar* was burnt alive with her dead husband at *Devrala* village near *Jaipur* in *Rajasthan*. Basically, two aims are said to be achieved through this tradition – firstly, it is believed that having been burnt with the dead husband, the same husband would be received in the following birth and secondly, having been burnt together, both husband and wife can have emancipation. However, these two beliefs are the gift of traditions followed at some point of time.

The epics and *Purana* have descriptions of three to four types of *Sati*. The first ones are the most virtuous, whose husbands have never died. The second category belongs to such *Sati* women who thought over the instructions of their husbands and followed them. If they found those thoughts worth suitable, otherwise, did not follow. Despite that, they were recognised as *Sati*. The third category belongs to those women, who despite they married to more than one husband, yet were recognised as *Sati*. The fourth is not a category but a false belief that having got burnt on the pyre with the dead husband a woman could be recognised as a true *Sati*. Than what should we call those women who did not choose to get burnt with their husbands?

★ *Anusuiya*, *Narmada*, *Savitri* etc are recognised as the most superior *Sati* women. Whatever, orders they received, they followed them to the hilt. For example, during the period of severe draught, when every source of water had dried up to great distance, obeying the order of her husband, *Anusuiya* set out in search of water. The permanent flow of the river *Mandakini* began to flow at her prayers. By praying one Supreme Divine those saintly women had acquired so much capability that, their wish were fulfilled. Nobody could snatch away their choicest thing (even the death) from them. Only due to such power of worship *Savitri* and *Narmada* had saved the lives of their husbands. Even *Seeta* was of that category. *Ravana* showed a beheaded head of *Ram* to *Seeta*, by playing

a trick of black magic. At this, out of severe grief, *Seeta* cried out, “I certainly must have made some grave mistake, otherwise you (*Ram*) couldn’t have died while I am alive.” The husbands of such saintly women had never died but that is the highest state of spiritual realisation and those women with had achieved that. No account of *Anusuiya*, *Narmada* or *Savitri* get burnt their husbands is available.

It is written in the *Ram Charit Manas* that, ‘*Sati Siromani Siyā Gun Gathā*’ – (1/47/7) – *Seeta* was not an ordinary or moderate category of *Sati*, but she was the most superior *Sati*. Let us look at her characteristics. When *Ram* was to leave for living in forests for fourteen long years, *Seeta* prepared herself to join him. The mother *Kaushalya* said, “*Ram*, you try to dissuade *Seeta*. If she stays back your father shall live peacefully and I would, too, get her support”. *Ram* tried to please his mother, but he was a bit hesitant to converse with his newly wed wife in the presence of his mother (that does not happen today). Despite that, he was that, it was necessitated by the time, hence, he said, “Princess, listen to my advice. Don’t think of anything else, but –

**Āpan Mor Neek Joun Chahahoo, Vachan Hamār Mani Grih Rahahoo,
Āyasu Mor Sās Sevākāi Sab Vidhi Bhāmini Bhavan Bhalāi.**

— *The Ram Charit Manas* – 2 / 60 / 3 - 4

“Not only yours; if you wish my good too, listen to my advice and stay at home. It’s my order that you serve your mother-in-law. It shall be good for you, should you stay back at home.” Listening that tears welled up in the eyes of *Seeta*. She began to scratch the floor with her toe. She said –

**Dinh Prānpati Mohin Sikh Soi, Jehin Ācharat Mor Bhal Hoi,
Main Puni Samuji Deekh Man Māhin, Piṃ Viyog Sam Dukh Jag
Nāhin.**

“You have given an advice, which is good for me. Because, such an opportunity had never come before *Kaushalya* nor *Ram* shall ever be able to experience it.” That is why it was *Seeta*’s experience that the anguish of separation with the husband was the most intolerable experience for a woman.

**Bhog Rog Sam Bhooshan Bhäroo, Jam Jätna Saris Sansäroo,
Pränäth Tum Bim Jag Mähin, Mo Kahun Sukhad Katahuh Kuchh Nähin.**

- The Ram Charit Manas – 2/64/5-6

“The joys of marital life or like illness for me, these ornaments are a heavy load on me, and nothing seems to give me happiness without you.” Hence, despite explicit instructions of her husband, *Seeta* thought about it and decided to remain with him.

When they reached the *Sumant Van* (forest called *Sumant*), she again received a message from her father-in-law that, “If you come back, I shall live peacefully. That is why if your and *Ram*’s duty to convince *Seeta* to return.” *Ram* tried to convince her in millions of ways, but *Seeta* did not concede to his instructions. *Seeta* told *Ram* –

**Prabhu Karunämay Param Viveki, Tanu Taji Rahati Chhänh Kimi
Chhenki.**

- The Ram Charit Manas – 2/96/5

Seeta had long left *Ayodhya*. He had almost crossed half of the path. Hence she told with authority, “What are you trying to do? You are supposed to be very wise. What has happened to you? Could a shadow be separated from the body? Whether the moonlight be separated from the Moon?” She taunted *Ram* lovingly but did not return.

The third incident is related with the period of living in the forest. *Ram* was settled in *Panchavati*. A golden deer was spotted. *Seeta* inspired *Ram* to go and catch it dead or alive. She wanted to enhance the splendour of her palace after completing the prescribed period of stay in the forest. She wanted to decorate her hut with the hide of that deer. In the forest, third verse of the *Aranya Känd* of the *Valmiki Ramayan*, *Seeta* is quoted saying, “Although, a woman should not order her husband because it is a gross misdemeanour and it is certainly undesirable for an ascetic woman.” Despite that, the beautiful body of that creature has created irrepressible longing in my heart. Hence, you better rush and catch it for me.” Here, *Seeta* is shown craving for something she desired to have.

At last, *Ravana* was killed. When *Seeta* returned to *Ayodhya* a washer man blamed her. For strengthening his case or by mistake he ousted his wife out of the house. For appeasing the public, *Ram* sent off *Seeta*

into the forest. Through the efforts of the Sage *Valmiki* when the public protest was quelled, *Ram* accepted before the public gathering that he had accepted *Seeta* after she had given proof of her chastity and virtuousness by entering into walloping flames, but had to forsake her due to the adverse public opinion. *Ram* declared, "If *Seeta*, once again gives proof of her chastity by entering into fire before the public, I shall accept her." *Ram* wanted that *Seeta* should grace the throne after the test, but before the awed *Ram*, she was absorbed by the Earth.

The legend says that a throne emerged from the layers of the Earth, seated *Seeta* on that and again disappeared within the Earth. In fact, this is a poetic description of the event. There are legends, which describe that some sort of aircraft came and took away the sages or saints, *Meera* was absorbed by the idol of *Shri Krishna* or the saintly poet *Tukaram* drowned himself in the river *Indrayani*, but an aircraft descended from the sky and took him away. In fact, there is neither some form of world called *Patal* beneath the Earth or a heavenly world *Vaikunth* in the sky. Neither such an arrangement of aircrafts existed, nor any such invention did exist. Hence, from the beginning till the end *Seeta* thought and took her decisions. She did not accept to do, what she didn't like. Despite that, *Seeta* was considered as the most superior form of *Sati*. Why?

"The women devoted to their husband would follow your actions, because you ardently loved *Ram*." As a matter of fact, a woman who is totally devoted at the holy feet of the Supreme Divine is the *Sati* in true sense. The Supreme is the ultimate truth. And one who is associated with the 'Sat' i.e. truth is *Sati*.

Even *Goswami Ji* had said, "Other than the truth there cannot be other religion." What is the 'truth'? The 'Truth' is one, which is omnipresent. It is one, and if there were two, than the whole new world would be evolve! How is the God? Hence, the God is one and the most superior entity. The God never perishes. And he is the truth. Only one God is the truth. That God dwells within the heart. One, who devotes time on is thought and contemplation is on true path, or *Sati*. *Seeta*, too, possessed

this unique quality that she ardently loved *Ram*. That is why *Seeta* was recognised as the *Sati*. Otherwise, even today the women gives orders or advices in perfect manner even they act in its accordance and when blamed for no fault of them, some of them get submerged in the Earth, some douse themselves with kerosene and commit suicide by immolation, some hang themselves on a ceiling fan; but these cannot be called as measure of *Sati*. The status of *Sati* of *Seeta* was not the gift of an act of dying with the husband.

Seeta did not love *Ram* more than her life, because she was married to him, but it was because she believed in that 'truth'; which has been expressed by the great sage *Yagyavalkya* to *Maitreyi* quoted in the fifth verse of the fourth *Brahmin* chapter of the second part of the *Brihadaranyak Upanishad*. The sage said, "*Maitreyi*, a husband does not become loveable for he being a husband, but he is loveable for his soul. Similarly a woman is not loveable for her being a female, but she becomes lovable for her soul." Only for the sake of the soul everything becomes lovable. Similar thoughts have been expressed by *Goswami Ji* in simple manner – 'Have faith in him not as a husband, but as he is *Ram*.'

The ultimate truth is that, that one god is the actual husband (lord) of everybody. The *Veda* mentions that, he is the '*Pati*' (lord) of every being. The word, '*Pat*' means 'honour'. How great dishonour that would be that your soul has to go through the cycle of re-birth in innumerable species, pass through the wombs filled with puss, blood, urine and dirt of various species? Saving the soul from all these, only one power can give pure image to the soul and that power is the one Supreme Divine. That is why the great sages have addressed the God as '*Pati*' or lord and thus, given him the name of a social relationship. Upon the death of the *Rana*, when *Meera* was asked to commit the act of *Sati* i.e. immolate herself on the burning funeral pyre of her husband, she flatly refused and said, "What do I do with a husband who has died in this birth itself. I am married to that immortal Supreme Divine, who would never make me a widow, generations after generations, life after life.

Not only *Meera* but, many great sages have accepted the God as '*Pati*' (literally meaning, a husband or a lord), inclusive of saint *Kabir* or saint and poet, *Goswami Tulsidas*. On the *Rishyamook* Mountain, meeting *Hanuman*, *Shri Ram* had said, "You are more lovable to me than *Laxman*." Listening to these words of *Ram*, *Hanuman* realised that his '*Pati*'- lord *Ram* had granted him a great favour. *Hanuman* was a male of the *Vanar* community and not a female, yet he found *Ram* favourable to him as a '*Pati*'. As a matter of fact, the '*Pati*' is one, who enables you to relieve you of taking birth in innumerable species and get an eternal life that would get an eternal peace and bliss that is permanent. Such attainment could only be granted by one Supreme Divine and that is why he alone is the true '*Pati*' or the lord.

That God or the Supreme Being dwells in every atom or particle of the universe. If that is true, should we worship a tree or sand? How could we realise the essence of the Supreme Being. There is only one way for his realisation and that is to seek refuge of the enlightened saint who has already achieved unification with the Supreme Soul. Without the help of an enlightened saint one cannot enter the divine realm of the Supreme Soul. Similar is the viewpoint of the *Geeta*, *Ram Charit Manas* and every enlightened saint. If the realm of the Supreme Soul is the ultimate place to have emancipation, the *Sadguru* or an enlightened sage is the door to the divine realm. That is why the God is the one who protects our honour or '*Pat*' as the '*Pati*', but the *Sadguru* (an ideal spiritual teacher) is the key from initiation into spiritual pursuit to reaching the divine realm ultimately. The guru shows the way and help you keep your honour, hence, he too is the '*Pati*'. That is why *Anusuiya* had said, "The mother, father, brother etc take our care to a certain extent, but it is the '*Pati*' or our lord who gifts us inexhaustible wealth in charity. Just compare this with a mortal '*Pati*' (husband or a lord) who can give you temporal, limited gift if wealth or charity during his lifetime." The worth of boys or girls increases or decreases depending upon demand and supply. The word, which establishes connection between them, is known as intercourse or *Sambhog*. The word '*sambhog*' literally means equal gratification – not

more, not less. *Meera* did not give credence to the husband of worldly relations. She has expressed thus, "In fact, a husband does not exist in the worldly sense. The God is omni-present and eternal and he alone is the true '*Patī*' or lord." But he, in this case, is the focal point, an aim or the ultimate result. The *Sadguru* is, in fact, the '*Patī*', who accompanies a spiritual seeker from the initiation stage to the ultimate state of spiritual realisation and entry into the divine realm. That is why a verse of the *Ram Charit Manas* said, "If some received realisation in the old age, such enlightened sage could be of old age or even ill. For example *Ram Krishna Paramhans* suffered of cancer, *Satsangi Maharaj*, the *Guru*, of my holy *Guru* was lame. *Dattatray* led the life of a deranged and ghostly person (like *Jad Bharat*). It is not necessary that such spiritual teacher would grace a beautiful throne. They could be smeared with dust. Although being a blind person, *Hari Baba* of *Kashi* happened to be a great saint of his time. *Birjanandi Ji*, the *Guru* of *Dayanand Saraswati* was blind since his birth. As a matter of fact, a *Guru* is not a body but a divine essence. Such saintly and divine persons have already perceived the Supreme Divine, had his touch and attained entry into the divine realm; who understand the essence of Supreme Divinity and are one with the Supreme Soul. The divine teaching is imbibed within their personae. That is why, during the period of spiritual pursuit, the *Guru* is the '*Patī*'. The *Guru* could be in any attire, but one should never insult him. Our honour is protected by such guides who lead us to the eternity. By insulting the *guru*, we have to endure different kinds of difficulties after the death in the hell. This way, the '*Patī*' (husband) of the legends of *Seeta* and *Anusuiya* etc is mysterious or spiritual entity.

Scriptures are created with two viewpoints – the first one is to keep alive the historical events, so that the people can tread on the path determined by the ancestors. The second one is related with spiritualism, which can enable a spiritual seeker to get himself untangled from the conflicts of the nature and seek a placed for the soul in the divine realm. Realisation of internal spiritual state could be realised through the medium if symbolic representation. The great sages have strived to symbolise the equations of unembodied mental inclinations through the historical

events and tried to explain intricacies of spirituality by giving shape to unembodied mental inclinations to physical forms. Till date you have perceived them through historical viewpoint. Now, look at the legend of *Ram* and traditions of *Sati* through spiritual viewpoint, which begins from the virtual city called *Janakpuri*. Impatience of the mind is a bow.

Meditation is like an archer's bow. Pure meditation or absolute meditation can only be performed when the sequence of impatience of the mind gets broken. When the sequence of the impatience of the mind gets snapped concentration of meditation is achieved. At that moment, the divine power in the form of *Seeta* that had been hidden within your heart gets united with you at this level of the *Yoga* (spiritual effort). The flow of power gets united with the divine power.

When *Ram* was about to leave for the forests, he instructed *Seeta*, "I am going to enact a unique '*Nar Leela*'. Until that '*Nar Leela*' is not completed, you should stay within the fire." What was that '*Nar Leela*'? Was that some sort of a stage show? No. It was an act of destroying the demons (*Nishāchar*), who roam at night.

And what is meant by '*night*' here? This whole world is similar to a dark night. Delusions symbolised by *Ravana*, anger symbolised by *Kumbhakarna*, greed symbolised by *Narāntak*, afflictions of nature symbolised by *Shoorpanakhā* swell in the world symbolised by pitch dark night. That's why they are called, *Nishāchar* or night-prowler. *Ram* symbolically told *Seeta* that until he brought an end of those elements of moral deteriorations she should live in the fire. Till such time these moral deteriorations are not quelled, the divine power symbolised as *Seeta* would not become externally perceivable. It remains in hibernation in the fire of spirituality. The more and more we achieved excellence in the *Yoga* (spiritual pursuit), the divine power would emerge from within.

A time came when all the *Nishāchar* were killed. Only *Ravana* was left. He advanced with a large army at his command. Many powerful warriors like *Kumbhakarna*, *Ghananad* etc had already been killed. Where did the large army of *Ravana* come from? The large army was the creation

of *Ravana* who was symbol of delusion. Basically delusion is the root cause of all sorts of afflictions, which gives birth to several other piercing problems. Therefore, even if everything gets destroyed but if the root is alive, everything – branches, leaves would once again emerge. Similarly even if all the temperamental afflictions are destroyed but only the delusion or bewitchment is left alive, once again all the temperamental afflictions which have been lying in the dormant state would resurface. That is why *Ravana* advanced in the battlefield along with a large contingent of army. Nevertheless, when he was killed and everything was quelled immediately fire erupted and out of that divine power symbolised as *Seeta* emerged.

Everywhere, the rule of *Ram* was imposed. Anguish of birth or death was removed. *Luv* and *Kush* were born. Devotion for one god was evolved. And, when bewitchment was not in existence, what was the use of divine power? Once again *Seeta* was emerged within the Earth. As a matter of fact, at this stage, the divine power hibernates within the Earth. It remains within the seeker (*Yogi*) and never gets destroyed or never gets anywhere, but it is of no use to the spiritual seeker. *Ram* too gets submerged within the river *Sarayu*. For an individual seeker the divine inspiration of the Supreme Divine leaves no use but it remains useful for the masses. That is why *Ram* too, remains always. The river *Sarayu* is a symbolic representation of the spiritual act of controlling the breathing and *Ram* as a source of spiritual divinity remains within it. This way, entire *Ramayan* is a dictionary of spiritual action (*Yoga*). The *Ramayan* reflects conflicting activities happening within the hearts of everybody, a battle between carious temperamental afflictions and the knower of the spiritualism, which is inspired by the *Sadguru*. It has been prescribed to tread on the spiritual path to realise the ultimate truth. The body does not worship but our conscience directed towards the Supreme Divine does; and that is considered as feminine element. If it is associated with the 'truth', it is the *Sati*. Therefore, any male or female striving to realise that 'truth' could be called a true '*Sati*.'

There was a tradition to call '*Yati*' - an ascetic who was engaged in the spiritual pursuit and similarly a woman was called '*Sati*'. Even today,

this tradition of referring to the ascetic women as '*Sati*' prevails among the disciples of reverend *Bhagwan Mahavir*. The system of strictly following the regulations and restraint on the spiritual path are absolutely same and their capabilities too are equal. The *Manas* recognised both of them equal. Around ten thousand kings attempted to lift the bow, the way temperamental afflictions does not rise in the mind of a '*Sati*'. There is another incident – when the leg of *Angad* could not be lifted up, those despite being faced with innumerable obstacles the mind of a saintly person does not deviate from its holy aim. At both these instances the equanimity of the minds of '*Sati*' and saint has been indicated. Hence, the women striving on the virtuous path to realise the ultimate truth were recognised as '*Sati*' and not those who immolated themselves in the burning pyre of their dead husbands.

★ Among the second category of *Sati* women *Madalsa* is worth mentioning. She married to the emperor *Ritadhvaj* (*Kuwalyashwa*) on the condition that whatever she did, the emperor had to give her company or participate with her. Gradually, the couple had three sons whom *Madalsa* named as *Shuddhoāsi*, *Buddhoāsi* and *Niranjanoāsi*. She advised them to acquire *Brahma Vidya* (spiritual learning) and sent them off to the *Guru's ashram* situated amidst a forest. What is the relevance of the social relations borne out of affection and love towards children. Explaining her children its relevance *Madalsa* said, "This is the father or a son, dear wife or dear husband are the ordinary names given to the mortal to run the errands of the human society. "*Shuddhoāsi*, you don't have any name. You are a pure, immortal, never aging imperishable soul." It is worth considering that when all these relations are mortal and are only good for sustaining the society, why should a *Sati* exist behind all these mortal relations?

When the emperor and the ministers expressly advised, *Madalsa* provided a very little political education to her fourth son, *Alark*, but did not deprive him of the basic teaching of spiritualism. She wrote a message for *Alark* and got it sealed in an amulet (ring). She instructed her ministers to remind *Alark* of the amulet when he is faced with some sort of worst

calamity or is deprived of an assistant. The emperor too was influenced by the virtuous teachings of the empress. They accepted to observe celibacy and left for the forests.

With the passage of time, the elder brother of *Alark*, ascetic *Subhau* advanced his rights over the kingdom of his father with the military support of the king of *Kashi*. The armies of *Alark* were defeated. The treasury was emptied. When *Alark* did not have any one left to assist him the ministers reminded him of the ring given by *Madalsa*. The ring contained a message, which preached futility of the worldly relations and the God as the ultimate source of eternal happiness and peace, which could be attained through contact with the virtuous and enlightened saintly persons. Following the directions of the message and by the grace of *Bhagwan Dattatreya*, *Alark*, *Subahu* and the king of *Kashi* chose the path of attainment of eternal happiness and peace.

Such was the dedication of *Sati Madalsa* for the truth. Despite the suggestions of her husband she did not deprive *Alark* of the ultimate truth. Since, she was committed in devotion towards one Supreme divine *Madalsa* was called a great *Sati* or *Maha Sati*.

★ The third category of a *Sati* belongs to *Tara*, *Mandodari*, *Draupadi*, *Kunti* and *Ahilya*. These were also referred as *Panch Kanya*. These five women belonged to such glorious families that the poets did not have courage to speak about them in derogatory manner even if they married to five husbands. They did not have compulsion to go around holy fire while marrying. *Draupadi* had five husbands. *Kunti* who became mother before her marriage had invited three deities at the instance of her husband, *Pandu* and thus had five men in her life. *Mandodari* was limited to have *Ravana* and *Vibhishan* as her husbands and *Tara* had *Bali* and *Sugriv* as her husbands. When *Ahilya* chose second, she was cursed. A devoted wife considers every husband to be equal. According to a legend of the *Mahabharat*, the *Pandav* brothers accompanied by *Draupadi* were heading towards the heaven through the *Himalayas*. Suddenly, *Bhim* saw that *Draupadi* was melting away in the snow. Anxiously he asked *Yudhishtir* about its reason. *Yudhishtir* explained that she loved *Nakul*

more than the others, as he was handsome. She had melted due to that sin. Whether a devoted wife loves one husband more and the other less? If she does so, it is a sin. *Ahilya* accepted the other man as her husband. Perhaps, she had knowingly gone astray, but why did she consider *Indra* inferior to the sage *Gautam*? Despite that she was cursed.

As a matter of fact, there is nothing like that. Perhaps, it was good that those five were only considered as *Panch Kanya* and no sixth one would emerge. Monogamy, multiple marriages or having many wives or husbands, was part of social arrangements. That does not have any relation with the tradition of *Sati*. In the *Adi Parva* of the *Mahabharat*, *Pandu* told *Kunti* that, previously women led licentious life. *Shwetketu*, the son of *Aarooni Uddalak* opposed that and formulated a system of marriage. Irrespective of substance of truth in this legend, the existence of society advocating more than one husband cannot be denied. If immolation with the dead husband is the measuring rod of being recognised as *Sati*, such women have to be deprived of the good luck.

The basic reason behind *Draupadi*, *Kunti*, *Ahilya*, *Tara* and *Mandodari* came to be recognised as the *Sati*, was their ardent devotion and love for the one Supreme divine. *Tara* sacrificed her life; *Mandodari* preached virtuousness to *Ravana* as she was, in no way, inferior to any enlightened saint. *Kunti's* devotion was so much strong that whenever she remembered deities they appeared before her. When *Dushasan* in the court of *Kaurava* tried to pull away clothes of *Draupadi* her five husbands remained seated helplessly. She was protected by the God. Only the God came to their aid. Whenever they were in trouble. *Ahilya* received emancipation by the God himself. Her devotion in God was so much strong that, the God had to go to her. Since, they were absolutely dedicated on that ultimate truth, they were called *Sati*.

According to *Bhagwan Ram*, the human body is rare. Its use must be made to swim across the ocean of life and realise the essence of the Supreme Soul. The human form is even unavailable to the deities. It is not advisable to waste or lose such precious body by immolating oneself after a dead person. Use this body for which the God has gifted to you, as you will not get it again soon.

Valorous Legends of Brave Women

★ These days the verbatim meaning of the word *Sati*, which is prevalent in the society has caused great many fends and quarrels. The so-called religious monopolists speak something or the other on the contentious issue of the tradition of *Sati* that even *Madri* could be included in the category of *Sati*. Other than *Pandu*, she had invited *Ashwinikumars* and out of their physical relationship *Nakul* and *Sahadev* were born. After the death of *Pandu* anguished *Madri* had immolated herself on the burning funeral pyre of the dead *Pandu*. But later, the scripture-writers have not considered her as *Sati*. Although, *Madri* burnt herself alive to death on the funeral pyre of *Pandu*, they recognised only *Kunti* as *Sati*. As a matter of fact, whenever our mind loses balance under the influence of delusions, we do anything weird and try to glorify our work and try to justify such an act. *Madri* precisely did that.

★ The emperor *Daksha* had a daughter, whose name was *Sati*. She was married to *Shankar*. Disregarding the instructions of her husband, *Shankar* she had put *Ram* to test and at another point of time, in order to avenge her insult, she had jumped into the burning holy pyre, when her father was celebrating a religious *Yagya*; but she did not go with *Shankar*. Even men have been found to sacrifice their lives for women. Such madness has remained behind failure of love-marriages. There are innumerable instances when out of devotion for their masters (males) many men have immolated themselves. According to '*Harsh Charit*' when the father of emperor *Harshavardhan*, the emperor *Prabhakarvardhan* died, many of his friends, ministers and servants committed suicide. Even an incident described in *Rajtarangini* (7/1380) indicates that a mother committed the act of *Sati* after the death of her son. Have, it is not necessary that a *Sati* only die with her husband. It is very much possible that for committing suicide many women used the method adopted by the daughter of emperor *Daksha* and people called them *Sati* in jest. Actual *Sati* could hardly be a woman and in absence of actual *Sati*, the society came to recognise other women committing suicide after their husbands as *Sati*.

★ The method of immolation is not limited to only ladies, because out of India the people believe in living as per their choice and whatever way it suits them. It is a common thing for men and women to marry three to four times, live together till they like each other and get separated. Whenever, they don't feel like living together. It is common practice among the Christians. Even among the believers of Islam, a woman is merely a thing. There is a total freedom of *Talaq*, *Iddat*, *Nikah* and *Mutah* (a divorce, a period of four months and ten days a widow or a divorced woman has to pass before remarriage, matrimony, a temporary marriage performed in the Shia community respectively). When a practice of having many wives many husbands or remarriage exists in those societies possibility of having a tradition of *Sati* is not possible.

And now in India, the entire society is segregated in four *Varnas* (classifications), in which a woman belonging to *Shoodra Varna* is a thing of use of the males of all the four *Varnas*. According to the *Vashistha Dharma Sutra* (18/18), those women of *Shoodra* caste are meant for entertainment. They had never been given an opportunity to exercise faithfulness for their husbands. Among the tribal the families are generally governed by mother and there is a region in *Kumaon-Garhwal* districts where the women have more than one husband. On whose death should a woman there immolate herself? Criticising *Yagyavalkay Smriti*, *Vishwaroop* had mentioned that a *Shoodra* woman is prohibited from climbing up the burning funeral pyre. The system of re-marriage and marriage of widow is prevalent in their community. The husbands of those women never died. If one dies, another was available. Hence, performing the rite of *Sati* does not arise.

Even among the *Vaishya*, honoured widow marriage is performed. Marriage with another man after the death of the first husband is possible. Hence, the question of immolation for them does not arise, as the husband is alive. Referring to *Angira*, *Paithinasi* etc religious philosopher *Aparaditya* had mentioned that adhering to the tradition of *Sati* for a *Brahmin* widow was proscribed. According to the *Atahrva Veda* (5/17/7-9) if a woman married to ten non-*Brahmins* earlier but later married a

Brahmin man, than the *Brahmin* would be her actual husband and not a *Kshatriya* or a *Vaishya*. The *Parashar Samhita* has prescribed non-acceptance of a woman borne of the same *Gotra* (family lineage) even if she had slept with hundreds of men, if such a woman was a wife of a *Brahmin*, after going to her husband's house, if she goes to any other man's home that house would be considered her house. It is clear from this in ninety nine percent cases she would be discarded, so why should she immolate herself? During the battle of the *Mahabharat* when the *Brahmin*, *Dronacharya* was killed, his wife did not commit the act of *Sati*.

As a tradition of *Sati*, burning of women live with the dead husband had begun with the *Kshatriya*, which was due to the circumstances forced upon them. It was because the kings who conquered over the other kings and brave warriors used to take revenge with their wives in ghastly manner and kept them as prisoners. The *Rajputs* observed that they were fighting for maintenance of the honour of their kingdoms, but after their defeat when even the honour and respect of their wives and daughter was in jeopardy, those ladies committed mass-suicide by immolating themselves. As such, many girls were killed during infancy. There are many exemplary legends where the wives of the valorous *Rajputs* assured their husbands of their brave temperament. Those brave women assured to burn themselves alive if their husbands laid down their life fighting for their kingdom. This way a tradition of mass-suicide (*Johar*) or individual immolation began. When this tradition came to be in vogue, the society recognised that as the virtuous path (who would oppose a king's order) and counted several boons for the women dying in such a manner.

It is worth pondering that when there is no prescription for anybody to burn alive, why should the *Kshatriyas* destroy themselves? Why should they be misguided by blindfolding them with such false religious beliefs and misconception who were reduced to be minority protecting the masses and getting themselves killed?

★ When this tradition was widely practiced by the women of the upper class and even, queens and wives of noble men, its impact was felt as the mentality of the masses. After *Rajasthan* many incidents

have been reported from Bengal. Greed of getting their daughters married to wealthy and financially prosperous was so high that many old and invalid men were ready for marriage even when they were on the deathbed. Many wealthy men of *Bengal* boast of having over a hundred wives. In *Bengal*, inheritance is determined by a book called '*Daibhaag*'. According to which a childless widow had right over the property equal to her husband. That is why the other relatives were appreciating the love and dedication of the dead man's wife so much, that the widow used to commit an act of *Sati*.

★ Not only the family members of a widow but those who declared the tradition of *Sati* and supported it too were craving a part of her wealth. It is written in the *Garuda Purana* that before climbing the burning pyre of her dead husband, such a woman must first give charity to Brahmins and donate all her ornaments in a temple. *Brihad Naradiya Purana* (10/36-40) has indicated that in case of menstruation a woman could not burn herself alive with her dead husband. But *Dharmasindhu* written in 1970 A.D mentions that in such a menstruation cycle, twenty cows on the second day and ten cows on the third day, the Brahmin receiving such charity could declare her absolutely pure and she could climb the burning pyre and immolate herself. Thus, this tradition of *Sati* has no religious recognition or relevance, but a statement of exploitation.

★ A long history of exploitation of women exists the world over and incidents of burning them alive are just a few expressions of such exploitation. Till the eighth century the Christian priests debated and were divided on the question if women have soul within them or not. It was because, according to ancient belief that the women were created out of the tender ribs of the man. Even Islam does not recognise equality of men and women, when a man can keep many wives and treat her as a farm. The *Maulvis* prohibited the women from listening to the words of *Namaz* and even entering into a mosque. The communist countries where religion is considered like opium, there is no equality between men and women and even women are deprived of voting rights. The women had to endure exploitation in one form or the other in the world. Only in India

women received honour equal to the man. *Bhagwan Shiva* is considered as *Ardhanarishwar* – a divine entity with equal proportion of male and female elements that together create the entire universe. It is true that with passage of time certain form of perversion has come in India; for example, why only a man is authorised to light the funeral pyre? Women too should have right to light the funeral pyre. Similarly, necessity of offering of foodstuffs to the souls of the departed ancestors and necessity of a son to do that, embryonic scan for want of son, special celebration on the birth of a son, dowry etc. are such traditions which are a blot on humanity. A widow has to face social boycott and is considered as a symbol of bad omen but nobody boycotts a widower. Lustful life of a widower is pardonable but a widow loses the right to love in peace and happiness. Why do the widows have to live like orphans? According to a legend from the *Adi Parva* of the *Mahabharat*, a *Brahmin* woman of *Ekchakra* city was terrorised by a demon that she would become a widow, as her husband would be eaten by that demon. She was crying and saying, “The way vultures pounce upon a dead body on the earth, the men of the society pounce up on a widow.”

★ This way, women got themselves immolated when their chastity was endangered or there was an obstacle in following religion virtuously, because an obstacle in while following religion is in form of lust. Restraining her sensual desires, *Vedvati* avowed to do penance forever. When *Ravana* caught hold of her hair, she realised that it would be difficult to protect her honour. She immediately cut off her hair and burnt herself alive. Irrespective of being a man or women, whenever a spiritual seeker who found it difficult to adhere to their religion, after exercising restraint over the senses for a very long time, have considered suicide as the best options. In comparison with men, women have greater problem of molestation and rape; hence, it is better for them to remain at home and worship until a certain level of capability is achieved. Instead of moral degradation, it is better to sacrifice the life. Talking about this Rev. *Gurudev* used to say, “Being a monk and being dead are quite similar. Spiritual pursuit is not difficult, but our mind must be steadfast on the pursuit. Similar thoughts were expressed by Jesus when he had said, “If your

hand, leg or eyes make you stumble, better cut them off. Rather it would be better to live without them. What is the use of such limbs if you have to go to the hell forever?" (Markus 9/43-47). As such *Vedavati* got herself burnt alive; but she couldn't attain emancipation due to such death. She had to take birth once again. She had to begin her spiritual pursuit where it had suspended in the last birth. She became *Seeta* in the following birth. Since, she was steadfastly adhered to the spiritual path and dedicated herself in the spiritual pursuit, birth after birth, she could meet *Ram* and become his wife.

A glorious tradition has always prevailed in India to protect and sustain the 'Truth' at the cost of sacrificing the self. But a tradition is after all a tradition and not a religion. A tradition is born of social circumstances, whereas religion is eternal. The circumstances under which the women sacrificed their lives do not exist these days. Therefore, it is not prudent to adopt every tradition as an ancestral heritage. At one point of time those traditions were a necessity but they are not needed now in modern times. Having known this, we can respectfully give them up and now. The days of forsaking them have arrived.

The Veda

Not a single woman has been mentioned in any of the four *Vedas*, neither the word '*Sati*' has been used anywhere nor burning alive of wives with their dead husbands has been considered as a religious act. On the contrary, the *Vedas* mention that, there is no way can one get freedom from the cycle of birth and death without realising the essence of the Supreme Divine. There is only way for every man and women of the world, and that is the worship of one God. One of the most learned women, *Gargi* too considered the search for divine essence of the God as the most superior act. She chose not to get married. If burning alive with the dead husband could have been in accordance with the *Vedas*, those learned women would not have left such a golden opportunity to slip off their hands. *Maitreyi* too was advised by her husband, *Yagyavalkya* to realise the essence of the eternal soul and not of burning herself alive. Neither *Apala*, nor *Vishwavara* or *Ghosha* died by immolating themselves.

The *Ram Charit Manas*

In the *Ram Charit Manas*, *Bhagwan Shri Ram* had said, “*Purush, Napunsuk Nāri Vā Jeer Charāchar Ko*” – Any of the men or women, eunuch or living beings, is dear to me who worship me with utmost devotion.”

Goswami Ji has written –

**Vāri Mathe Ghrit Hoi Baroo, Sikatā Te Baroo Tel;
Binu Hari Bhajan Na Bhav Tariya, Yeh Siddhānt Apel**

It is an undeviating principle that by churning water we cannot obtain butter and this way, oil cannot be produced from sand. In the similar manner, nobody can sail across the ocean of life without the worship of the God.

But contrary to above view, many religious monopolists claim to enable the people to sail across the ocean of life by one method or the other. And one of such methods includes burning alive with a dead body of the husband. If their methods are believed to be true than we may have to consider the *Veda*, *Goswami Tulsidas*, *Ram* and *Shri Krishna* as propagating blatant lies. But that is not so. There is no other method to go across the realm of the Supreme Divine other than worship of one God.

The *Ramayan*

Anguished by the death of *Dashrath*, his wife *Kaushalya* sadly told *Kaikeyi* that as a faithful wide she would embrace the dead body of her husband and burn herself alive. However, the ancient poets have written that when the dead body of *Dashrath* was consigned to flames, all the three queens of the dead king accompanied by old sentries attended the funeral place riding on chariots. The queens went around the burning pyre, offered prayers and returned to the palace. None of them tried to burn themselves alive with their husband. Therefore, the aim of being faithful to one’s husband is aimed at integrity and to be besides the husband through thick and thins of the life. A desire to burn oneself alive is merely an expression of despair and sadness at losing one’s dear

one. At some places events of some woman getting burnt with her husband did take place, but that had never received recognition as a religious rite. On the thirteenth day of the demise of their father while disposing off the ash *Bharat* and *Shatrughna* too attempted to immolate themselves, but their minister *Sumant* pacified them. Suppose if they would have sacrificed their life, could that ever be considered as a religious act? That could have been an act borne of sadness and anguish.

★ Following the death of *Bali*, his wife *Tara* had already decided to immolate herself alive. *Hanuman* had tried enough to dissuade her from her decision. Even *Sugriv* wanted to jump into the burning pyre. But at last, *Bhagwan Ram* succeeded in persuading them to refrain from sacrificing their lives. If immolating oneself were a religious act why would *Ram* stop them? He had incarnated for the purpose of protecting the religion and punishing the living beings of the mortal world. He did not support this tradition by observing silence on the issue. The modern day religious propagators advocate the tradition of '*Sati*' but the religious mandarins like *Vashishtha* and *Bharat* of that era had staunchly opposed that tradition. If adhering to that tradition were an act of religion, whether those ancient sages wouldn't have supported it? The study of the *Valmiki Ramayan* explicitly highlights that wherever the effect of *Bhagwan Ram's* ideology took roots, he didn't allow such inhumane events to take place.

There is a verse in the *Ram Charit Manas*, wherein *Ram* had explained *Tara* about the futility of the life.

Chhiti Jal Pāvak Gagan Sameerā, Panch Rachit Yeh Adham Sharirā.

He said, "This body is made up of five basic elements and mortal, it is useless to cry over its destruction. In case, you are crying for this body, it is useless, because the body is still with you. And if you are crying for that soul, it is of no use, because the soul is eternal, an immortal and unperishable element." Similar view was expressed by *Shri Krishna* in the *Geeta*. Hence, our ancient sages had never given any credence to the dead body and that is why we have a tradition to consign the dead bodies to the flames. Our philosophy has not accepted the tradition of buried, making a tomb, erecting a pyramid or preserving the dead body as a mummy.

Landing the unique qualities of *Seeta*, *Mahasati Anusuiya* had said, "The *Sati* (chaste) women like you (when *Ram* was alive *Seeta* was called *Sati*) engage themselves in spiritual pursuit of achieving emancipation. Therefore, you may follow the duties of religious acts and associate your husband in following the religion." *Anusuiya* did not advise her to burn herself alive after her husband, but be a partner in doing religious act. What was the religious duty of *Ram*? In *Chitrakoot Ram* had told *Bharat*, "By leaving the mortal body, the soul of our father has attained the divine essence and he is going to dwell in the realm of the Supreme Divine. O' *Bharat* - the most superior, you should imbibe the virtuous qualities of our worthy father and strive to spiritually lift the soul to higher levels to attain emancipation." Therefore, spiritual growth of the soul is the religious duty. That was precisely reflected by *Shri Krishna* that, you should not act to morally degrade your soul spiritually, because only the soul is ultimate truth. Hence, one who remains undeviated on this path of spiritual truth, (the truth is only the God), one who is dedicated to the Supreme Divine, is the '*Satī*' in true sense self-immolation has not been described as a religious act by *Bhagwan Shri Ram*, nor has he recognised such women as '*Satī*'.

The Geeta

The essence of the *Veda* is within the *Upanishads* and the gist of *Upanishads* is in the *Geeta* spoken by the divine entity *Yogeshwar Shri Krishna*. The *Geeta* says that, illusionary things never exist whereas the truth prevails in the past, present and future. What is the truth? *Shri Krishna* said, "*Arjun*, the soul is the truth. The words like soul, Supreme Soul, *Ishwar*, *Bhagwan* or *Parbrahma* are synonyms. The soul is eternal and omni-present. Who are we? We are the followers of *Sanatan Dharma*. What is *Sanatan*? The Soul! And now if we do not that spiritual path, or do not know the process of realising the truth about the soul, how could we be termed as a follower of the *Sanatan Dharma*? This proves that, presently we are only inquisitive about the religion but do not know it. We have not reached closer to it. Burning alive with dead husband is not *Sanatan Dharma* but following the process of realising the true essence of the soul is the *Sanatan Dharma*.

★ According to the *Geeta* (Chapter 2, verse 18) – the soul is eternal or *Sanatan* and the bodies of all the living beings are mortal, the physical form of the body is non-existent (2/13). The one who is mad after the mortal body is an idiot, because the body is destroyable and it cannot be stopped from destruction. Now, if anybody sacrifices a mortal body after another perishable body it would not be considered as sacrifice for the sake of the truth or has not sacrificed the body for something that is non-existent or mortal?

★ ‘*Väsānsi Jimāni Yathā Vihāy*’ (the *Geeta* – Ch. 2, Verse 22) The soul changes its attire as you discard your old clothes and wear new ones (here you are alive despite your clothes have been torn). Thus the soul too remains alive which discards one body and adopts another. So how could you attain the eternal and immortal place by burning yourself alive? That is not the method to achieve a place in the eternal realm.

★ When the soul is within everybody, so whom should we search for? *Yogeshwar* says that although the soul is unperishable, immortal and eternal, but (the *Geeta* – Ch 2, Verse 25) it is beyond the scope of cerebration. Till such time mental vibrations are active, the actual essence of the soul cannot be realised. The senses are restraint of the senses when stability of cerebrations is achieved and the ultimate effects of the past deeds are quelled whatever remains at last is called the soul – an essence of the Supreme Soul. When a desire to enjoy life after death or in an imaginary heaven with one's husband remains alive, proves that her mind is not restrained and for such unstable conscience there is no place in eternal realm.

★ The *Geeta* Ch-14, verse 18 mentions that during the active influence of the *Tamas* quality when one leaves the mortal body, his or her soul is forced be borne in any of the species like animals, birds or insects or butterflies. The one with the *Sattvik* temperament achieves birth in the exalted species, but does not get emancipation. A person with *Rajas* temperamental qualities begets moderately good species. The people are busy in tending their households through fair or foul means but never worshipped the God. Their temperamental qualities – *Sattvik*,

Rajas or *Tamas* – are engrossed somewhere in one way or the other. A soul will get the specie in accordance with circumstances under which it prevails. Let us assume someone becomes an animal. When the King *Nahush* was thrown of f the status of the *Indra*, he became a python. Many so-called great religious saints had met such ends. So, what surprises when ordinary people fall in animal species? Let us assume a man who died became an animal. Now, the wife who wants to follow her husband by self-immolation and join him in the life after death will have to become an animal too. But in the animal a system of husband and wife does not exist. There is a total freedom of mating among the animals. How could the great ideal of ‘*Satī*’ be sustained?

★ ‘*Yam Yam Vyāpi Smaranbhāvam Tyajatyante Kalevaram; Tam Tameveiti Kounteya Sadā Tadbhāv Bhāvatih.*’ It is written in the *Geeta* (Ch. 8, Verse 6) that, at the time of one’s death, he or she gets the specie, in accordance with the line of his or her contemplation. The sage *Jad Bharat* was born as a deer, as he had been thinking of a deer when he died in the previous birth. In the similar manner, the woman who dies after her husband thinks about him. By the above logic, she may be born as a man in the next birth. So how could a man have a husband? Hence, the idea of self-immolation is an illusion.

★ *Yogeshwar* says, “*Arjun*, whoever leaves his mortal remains remembering me, attains the divine essence of my divine appearance in the life after the death, from where does not have to get entangled in the cycle of life and death (8/5). This seems like a bargain deal! One might spend the entire life in enjoying worldly pleasures, but when the time of death comes, remembers the God. But you must also consider what *Shri Krishna* said in the previous verse. He said that, “Whatever a person did more during the lifetime, the thoughts of such things only spring-up at the time of the death. Therefore *Arjun*, start contemplating upon me from today, and now onwards, because tomorrow never comes.” Hence, which is the way of achieving emancipation without getting entangled in the cycle of life and death? That is, constant contemplation about the Supreme Soul! The *Geeta* does not suggest burning oneself alive as the way to achieve emancipation. *Vrinda*, who was totally dedicated to her

husband *Jullendhar*, could never ever get him back in the life after their death. But she had to become a consort of Vishnu, who created troubles in her dedication to serve her husband, *Jullundhar* in the previous birth.

★ About the system of adoption of a new body by the soul, the *Geeta* decisively says that, the type of body that the soul would get in the life after the death depends upon the influence of all the past deeds (*Karma*) on the five senses and the mind of with which the soul transcends in the next life. Therefore, according to the influence of the effects of the past deeds or *Karma*, the wife, husband and other members of the family may get different kinds of bodies following their death in the new life.

★ Hardly an incident of immolation of women is described in the otherwise blood-smitten epic of the *Mahabharat*. It is mentioned in the *Stree-Parva* of the *Mahabharat* that the wives of the *Pandav* and *Kaurav* warriors, who died in the battle, did not immolate themselves alive. At *Prabhas*, when *Shri Krishna* left for the heavenly abode, the wives of the men of *Yadav* dynasty did not choose to die by self-immolation. When escorting them, *Arjun* was returning to *Hastinapur*, some tribal robbed him and snatched away the women from his custody. Although, he had his legendary bow and strength, without the divine blessings, *Arjun* was proved powerless before the tribal.

★ It is mentioned in the *Geeta* (Ch.1, Verse 41) that, after the mass annihilation of the men-folks, *Arjun* was worried about the chastity and honour of the women. If those women had to burn themselves alive after their husbands, why should *Arjun* be worried? But what is surprising that the tradition of *Sati*, which is proclaimed as promising emancipation for women, does not find any mention in the spiritual scripture - the *Geeta*.

★ The verse 32 of chapter 9 of the *Geeta* mentions that irrespective of being a woman, *Vaishya* or a *Shoodra*; whoever worshipped him could attain a place in the divine realm, even if such an entity belonged to the sinful species. Therefore, prescription of worship is common for all the entities. Separate prescriptions of worship are not given for men and women. The maxim is to worship only one Supreme Divine – and that is common for all men and women.

★ Verses 12 and 13 of the Chapter 8 of the *Geeta* indicate that the person whose soul leaves the body having exercised total restraint over the mind attains emancipation. Hence, first the cerebral restraint and that followed by attainment of emancipation – that only is the method. Here, firstly the mind is not restrained and if then burnt up the body how would emancipation be achieved? The body, which was received as an instrument for spiritual contemplation has been burnt! Suddenly someone dies in the happy family and the woman who wished to live a happy life climbs up the burning funeral pyre. The mind that had been craving for worldly passions was to be burnt, but instead the most superior gift of the God – the body was burnt off. Nobody knows after how many ages the human body was obtained. This would be the greatest loss. Hence, all must worship one God.

The *Smriti*

The tradition of *Sati* was blown out of proportion by the creators of the *Smirits*. The Parashar *Smriti* mentions that, after the death of the husband if a dead man's widow spends the remaining lifetime with sensual restraints, she goes to the heaven after her death. However, if a woman sacrifices her life on the burning funeral pyre of her husband, she can live in the heaven for over 35 million years, which is equal to the number of hair on our body. The way a snake-charmer can find a snake from the hole in the ground, similarly, in the heaven after their death. It is clear from the above that, although the creators of the *Smirits* preferred a widow who lived a restrained life but they also advocated self-immolation, since it gave an opportunity to the women to live with their husbands in the heaven. The creators of the *Smirits* did not believe in re-marriage of widows, because their purity is impossible.

The fourth chapter of this *Smriti* mentions that a *Brahmin* who against his wish spends a few days or a few months or maximum one year amidst the inferior people, his purity is possible. The prescriptions also include eating barley grains cooked in the urine of cow and sleep on the bed made of dry grass. But if he stays one day more than a year amidst them, his purity is not possible at all. He too becomes one of those.

These days the children of Brahmin go abroad and return after a period of two to three years stay there. Besides, finding an employment by bribing in Dubai, living amidst the Muslims and adopt their eating and lifestyle and many of these people change their names, whereas, some of them return after solemnising inter-caste marriage. Although, no purification system prevails these days but those Brahmins are considered as pure today and none of the religious propagators have courage to lift an accusing finger at them. Then why should those religious propagators take pride in supporting the tradition of '*Sati*'?

The tenth chapter of the *Manu Smriti* mentions that if a child is born of a *Brahmin* man and a *Shoodra* woman, such child should either act as either a fisherman or a sailor. The planet Earth has two-third area under the water! So many rivers and oceans! At these places administration of fishing as well as maritime on large scale is not possible due to sudden error of a couple of *Brahmins*. These two areas of professions will have to liberate their women to increase the population of fisherman and sailors.

Similarly, children borne of a *Kshatriya* man and a *Brahmin* woman should take up profession of rearing horses and take care of chariots. In the ancient times the kings used to have an army consisting of four kinds of military wings, in which some twenty-five to fifty men taking care of horses and chariots were not sufficient. Children born of a *Shoodra* man and a *Brahmin* woman used to act as a hangman in the state jails. The *Varna* and crossbreed children of certain work were pre-determined. The people of other *Varna* could not deviate from such rules. According to the *Manu Smriti*, the King used to take away all the wealth of such defaulters and send them off out of their kingdoms. Now, just think that these above departments are absolutely necessary to run the state affairs. So how could any woman become a *Sati*? Far how long the ideal of '*Sati*' would be sustained under such system?

In the ancient times, social freedom was granted to procreate children of crossbreed between women and men of different *Varna*. Not only that, the parents of different *Varna* who mated were neither penalised nor insulted. But the children produced through such relations were punished

to live out of the village, eat from earthen vessels, wear the clothes removed from the dead people and live under the trees. The *Manu Smriti* says that such social arrangements were prescribed by the *Brahmins* of pure heart. For the mistakes of parents the children had to face severe punishments and penalty. Hell with such social system!

Conclusion

Whether the tradition of '*Satī*' is a religion or not? In order to know this it is necessary that all the people must understand the correct definitions of the religion. The religion is supposed to unite one with the Supreme Divine, because he is the focal point of entire happiness and eternal peace. The Supreme Divine dwells everywhere, but he could be found within the heart of every man and woman and not outside anywhere. The *Purush Sukta* of the *Vedas* has proclaimed that attainment of the place in the ultimate realm of the Supreme Divine during the lifetime is achieved by such a person who has perceived the Supreme Divine in his all glory through the medium of the cerebral *Yagya* and imbibed the divine essence within the heart. This Supreme divine, earlier, has been worshipped by the *Brahma*, and perceived by *Indra* in every element of the world. Other than there is no way, by which emancipation could be attained. The persons with the divine qualities worshipped the great sages who were as holy as the *Yagya*. This, in fact, is *Dharma*.

Hence, what is *Dharma* according to the *Vedas*? That is to know the Supreme Divine! What should be done to know him? A mental *Yagya* and restraining the mind! How could that be done? Contemplating upon that one Supreme Divine and through worshipping the great sage who is as holy as the *Yagya*. This is the *Dharma*. This is the virtuous path. One who walks on this path is '*Satī*'. Such spiritual state could be achieved during one's lifetime and not through self-immolation or by committing suicide.

The *Geeta*, too, reiterates this philosophical wisdom. Those persons whose minds are stabilised in equanimity have conquered over the entire world during their lifetime. The *Brahma* is without blemish and in equanimity on one hand and on the other hand the mind of the spiritual

seeker gets the place in the divine realm of the *Brahma* (the *Geeta* – 5/19). When a place in the divine realm of the *Brahma* is attained? When a spiritual seeker can conquer over the enemy in the form of this world. And when the world is conquered over? When the mind is restrained!

Every spiritually enlightened saint has emphasised upon winning over the mind. The mind is the basic realm of liberation and binding of the people. Till such time the mind is alive and unrestrained what purpose be served by burning or not burning the body? For restraining the mind spiritual prayers are offered, but it is never heard that mind could be burning oneself alive nor it is a form of worship.

The people of the world do something or the other in the name of worship e.g. every morning pour water before the rising sun or on a *Peepal* tree, light lamps and incense sticks, chant some *Shloka* or recite *Chalisa*. The women worship *Deehbaba*, *Choura Mai*, different trees and plants or ponds, in such methods worship are carried out with different things or postures. For example, some would worship lifting one leg, while the other lying down on the ground or in sitting position. Different kinds of things are used as ingredients for worshipping and as form of offering of foodstuffs to the god, animals, birds and even a male or female are killed as sacrificial offerings. And this way they try to seek the place in the divine realm.

After relinquishing the household some believe in one pole, whereas the others believe in three poles as the way of achieving emancipation. Some believes in significance of smearing sandalwood paste on forehead, while the other considers bathing as significant. Some get their head shaved as a mark of worshipping. For some earrings or ash of the pyre of *Yagya* is important. These different forms of attire and things of worship indicate towards renunciation and penance and a memorial for the vow we have taken for realising the ultimate truth. Attire is, although, true thing, but is not a spiritual medium. But it is merely a foundation.

An interesting legend is given in the *Jain* literature about its significance. In his previous birth *Bhagwan Mahavir* happened to be a son of the emperor *Bharat*. His name, then, was *Marichi*. When he got

deviated from the severe penance he thought, "Since I am full of mental, spoken as well as physical afflictions, I shall hold a three masts in my hand. Since, I am not fragrant due to the essence of spiritual penance I shall apply sandalwood paste to remind me of my lacunae. As a symbol of bewitchment I shall have an umbrella over my head. As I am a collection of anguish borne of greed and lust, I shall done saffron clothes. In order to remind myself that my conscience is not pure I shall bathe three times a day." In fact, the attire is to constantly remind us of our solemn oath. Attire may direct a person towards the spiritual pursuit but certainly it is not a medium. The teachings imparted by the spiritual teachers remain only one irrespective of different attires, in which many forms of worship are not followed. (The *Geeta* - Ch 2, Verse 41). That process is only one. That should be obtained from the enlightened sages, and all these external activities, bathing and washing etc are neither religious acts nor non-religious acts. If the wickedness is within the mind how would it benefit if we wash our body? Worshipping is one such process by which the mind is washed and cleaned. This way the mind engrossed in worldly affairs is gradually conserved. This results in restraint of the mind. The mind would be stopped from doing weird activities.

For the restraint of the mind the *Vedas* have prescribed constant contemplation of the Supreme Divine through every chanting seasons and at all times. This way the illusions and futile thoughts processes of the mind would get quelled. And when this quelled mind too loses its relevance, the essence that becomes available is known as *Nirvana*, or *Moksh* or emancipation. What benefit would accrue to one who has not strived to restrain the mind but burnt oneself to death? How could such person attain emancipation?

Arjun believed that it was difficult to restrain the mind, which worked at incredible speed of wind. At the end of the sixth chapter of the *Geeta* *Yogeshwar Shri Krishna* suggests a simple method, "Worship". The beginning of such worship is by dedicating your devotion towards the supreme divine (or *Sadguru*) dwelling within your heart. Nobody else exists and the supreme divine is the only one who is eternal and an ultimate truth, an imperishable and the ultimate divinity. Make him the

ultimate aim of your life and after that the medium of attaining him is known as the divinity. Imbibe it within your heart. Offer the external flow of senses into the holy fire of the restraint. Save yourself from the lustful expressions by converting them into the expressions of asceticism. Control the entire sensual activities in the divine light of the realm of the Supreme Divine.

Besides, chanting of the divine name of the God with pulsating breathing is also of importance. If one is unable to chant the name along with ups and downs of breathing in the initial stage, one can chant the name of the God by moving the beads of a rosary, counting on fingers or along the beats of the veins. By practising to chant that way one can achieve expertise of chanting the name along the ups and downs of breathing and also achieve concentration. After that a stage is achieved when need of external things like rosary etc is done away and chanting with pulsating breathing becomes easily possible. Just observe when did you inhale and when did you exhale and how long did it remain suspended outside. Just observe your breathing with concentration. And then when you begin inhaling, chant the name of the God mentally. Let no single breath should escape your attention. Concentrate on your breathing and strive to catch the words springing up in breathing. The breath would not say anything other than the name being chanted. In the initial stage when you try to hear, you shall not be able to hear any word. You shall only hear sounds like 'Snnnnnn ... Snnnnn'. But as you gradually progress from *Baikhari*, *Madhayama* to the level of *Pashyanti* the name would be moulded with your breath. This system of chanting with breathing was recognised by *Shri Krishna* as '*Prānāpān*'. *Gautam* called it '*Anāpānsatī*'. By doing this restrain over inhaled breath (*Prān*) is achieved. Now, no volitions within the mind spring-up nor any volition from external sources can penetrate within the mind. This is known as *Prānāyām* and this is the state of restraint of the intellect in totality. When the intellect is restrained the result of worship, devotion or sacrificial act of cerebation is obtained. At the end of the sacrificial action (*Yagya*) the spiritual seeker can get entry within the eternal everlasting and divine realm of the Supreme Divine by acquiring the divine realisation borne out of the *Yagya*.

Inclusive of *Yogeshwar Shri Krishna* the *Vedas*, too have recognised this process of spiritual pursuit as the *Yagya* and realise the divine essence of the Supreme Being above the illusions and volitions of the worldly affairs. They also cautioned that this body too does not give any happiness to the men and women devoid of such *Yagya*, so how would their life be after the death?

While encouraging worship in this manner, *Yogeshwar Shri Krishna* said that if anyone worships in any manner he or she knows how to perform sacrificial act (*Yagya*) – the difference lies in one could be at the initial stage, the other could be at the pinnacle of the spiritual path. *Shri Krishna* has explained this system in 8 verses from 24th to 31st verse of the chapter 4 and fourteen parts of the *Geeta*.

The beginning of such worship starts the moment you are able to concentrate your devotion from all the worldly pleasures on the God. That is the stage from where you have taken the first step in perfect manner and although you do not the *Dharma* but have taken the correct direction of *Dharma* on the spiritual path. *Yogeshwar Shri Krishna* said, "Devotion should be uncorrupted and dedicated towards me." *Krishna* recognised the devotion as uncorrupted that was recognised by the enlightened sages as *Sati*. When *Arjun* was upset thinking about moral degradation of women, *Shri Krishna* considered his concern as ignorance. *Krishna* explained him that, if a spiritually enlightened person does not make his followers on the path of spiritual worship and also does not engage them in spiritual acts, even if he himself does that, the followers give them up. The followers too don attire like an enlightened sage. *Yogeshwar* recognised such perverseness as adultery. From the viewpoint of great saints whatever is done other than the prescribed activities for the attainment of the essence of the Supreme Being is nothing but an act of inspiring virtuousness in the society and not religion. Great many delusions prevail on the name of religion and one of that is the tradition of '*Sati*'.

The *Ram Charit Manas* has a description of the royal court of *Ayodhya* summoned by *Bhagwan Shri Ram*, where all the noble men living in ashrams too had attended. Describing the mortal nature of the body,

Bhagwan said that, if they wanted happiness in the life after death or during the current life, there was only one way and that was to worship him. Hence, devotion for one God is the perfect step of dedication in the Supreme Being. For strengthening devotion in one God, the beginning is made from the servitude of the saintly persons. Almost all the saints are good, but if they inspire us to worship, many gods and goddesses instead of one God ask us to dedicate our devotion at various places, such a saint is an unstable saint. They too will have to take some time to come on the path of worshipping only one God. Devotion for one God is the characteristic of the *Sati*.

Instead of worshipping one God, you have been gradually degraded to such an extent that now you are entangled in the maze of witch crafters, sacrificing animals and witch hunting. When everything has an essence of the Supreme Divine why don't you worship the ghosts? This is the ultimate step of grave delusion. Even the great sages like *Tulsidas* has criticised such gimmickries perpetrated in the name of religion. Many crafty so-called saints terrorise women and innocent masses through the tricks of magic and create a psychological pressure upon them to follow them. In order to misguide the womenfolk, they praise them saying, "Religion is solely dependent on the devotion of women." The women are fooled by such words of praise because till date they ad been kept away from education. They were not authorised to listen to the religious scriptures. Till date, they were kept under tight leash. They depended solely on the wish of their husbands, if they should worship, eat or do anything for that matter. They were kept oblivious of truth. They were made to believe in weird forms of gods and goddesses, trees, plants, goddesses that gave life to their sons and so on. They observed different forms of religious fasts and oath. But all that is nothing but deceit and misguidance. Even by mistake women should not fall prey to such delusions or fear anything, because there is no ghost in the world who is more powerful than the man.

Therefore, women should not believe in witch crafters, ghosts, witches or gimmickries of black magic. These are all the distortions of spiritual

faith. Most of the gods are vegetarians but by declaring many of the goddesses as non-vegetarians, arrangements for satiating the hunger of the witch crafters have been made. The women should know that for men as well as women, worshipping the god or the Supreme Soul is the only way to attain emancipation. Our religious scripture is only one and that is the *Geeta*. Should you study the *Geeta*, *Ramayan* or the original *Veda*, you would find their one order that only the Supreme Soul is the imperishable entity. You must devote yourself with total dedication towards that one God.

In that royal court *Bhagwan* described dedication for one God as the beginning of devotion because beginning devotion one does not do anything like *Yoga*, or a *Yagya*, chanting, penance or fasting. In the initial stages simplicity of temperament, absence of wickedness because this mind is to be straightened. *Ram* had said, "Being called as my devotee if one expects inspiration from others, just think, did one have faith upon me?" He cannot be called a devotee. *Ram* further advised not to nurture enmity with any one, not to quarrel and associate with virtuous and followers of the truth who should be engrossed in my worship. *Ram* said that, one, who gives up affection, arrogance and bewitchment would know the happiness, derived as a result of that, which is nothing less than the abundance of divine happiness. Here, the *Bhagwan* prescribed steadfast devotion for one God and constant chant of name, with concentration. By doing so you shall enter the correct path of spiritual worship.

Bhagwan Ram, describing nine steps of devotion to *Shabari*, explained that association with the virtuous saints was the first step. When the intellect has understood well the curtains of the heart opens up, and then one begins to learn the teachings from the divine spiritual teacher. Imbibing this teaching within the heart is the fourth step of devotion and that is followed by the fifth step. The fifth step is constant chanting of the God's name. When your faith on the Supreme Divine gets firmed up, you can start thinking to gradually get rid of the responsibilities of the household. You should choose an heir and hand over one by one responsibility to him. This way, you shall develop a sense of renunciation but you need not leave your house. This would result in involvement of

the seventh step. Everywhere around you shall begin to perceive the presence of the divine realm. You would begin to feel that although you are equal to the other entities of the world but the saintly person is above you, spiritually. When you begin to have a sense of Satisfaction and do not find anything wrong with the matters related with the Supreme Divine, the eighth step is achieved. The last and ninth step is taken when the temperament becomes simple, unblemished and when complete faith upon the Supreme Being is evolved and on no one else, that evolves devotion. This is the path of devotion. If anybody adopts just one of these steps, he or she can get entry on to the spiritual path. When *Shri Krishna* said that, everybody are knower of the *Yagya*, he was reiterating this very truth.

Someone asked *Kabir*, "What is worshipping? What is devotion?" In very measured sense *Kabir* replied, "Chanting the name of the God (*Harinam*) is worshipping." He was asked, "Whether other than chanting, whatever activities are being done by others, is not worshipping?" *Kabir* replied, "Those are the reasons of anguish and not worship" Chanting of one name of the God is worshipping or prayers. As a conclusion of all those one fact is derived sole aim of your life, chanting his name and with gradual attainment of divinity, the cover of ignorance over your soul would be thinned and at that your own soul would take up the reins of your conscience and guide you further on the path of spiritual attainment. Who is your *Sadguru*? When you get a *Sadguru*, all your delusion and ignorance would be wiped off. After that you have to tread on the spiritual path with a sense of total devotion. But don't look out for that *Sadguru*. First, strive to find your devotion. Search for devotion for one God, search for chanting the name of one God, search for divine elements within your conscience. Your efforts in that direction will enable you to meet your *Sadguru*. On this path, what is at least needed is to search for the *Sadguru*. The bad result of search for a *Sadguru* has created a big line of so-called enlightened spiritual teachers. But the sight by which a saint or a *Sadguru* is recognised is the blessed sight. Hence, first by dedication for one God, chanting, virtuous action (servitude of saintly persons is the simplest way), simple living through income generated through own efforts,

respectful attitude towards womenfolk, honesty, truthfulness, simplicity and by acting in compassionate manner towards your neighbours are the ways, by which one can earn divine blessings. When these divine blessings would be highlighted, you shall be able to recognise the saint or the *Sadguru* and meet them.

If we act contrary to these, we move away from the Supreme Soul, which is our unpardonable error. Irrespective of being a man or a woman till such time, he or she thinks that the Supreme Divine is out of his or her conscience till such time he or she does not experience that the Supreme Soul seated within his or her heart is watching his or her every thought, (he or she will have to endure the result of the effect of such deeds), he or she cannot be devoted to the Supreme Soul. The person who is governed by his soul is in true sense the '*Sati*' and he or she can muster courage to renovate the society dilapidated by the ritualistic traditions.

Hence, it is expected of the womenfolk that they should adopt such ideals, as had been advised by *Mahasati Anusuiya*, *Seeta*, *Madalasa* or *Meera*. Their only directive is, you should hold to devotion for one God, devote yourself gradually to the Supreme Divine and strive to attain him. The difficulties of your life would turn into opportunities, the anguish would transform into happiness and if the Supreme Soul showers blessings upon you, the mountain of troubles about to befall upon you would turn into a speck of dust. Why don't you just try it.

On the face of difficult circumstances anything could be done to protect our glorious character. For the protection of the honour this invaluable body could be sacrificial-but not for ultimate liberation. Nothing good could ever be achieved by that. It would not be a *Dharma*. Burning alive the wife with the dead body of the husband is nothing but a tradition that has been followed for long time now and nothing else.

You are welcome for exchange of views at *Shri Paramhansa Ashram, Shaktesh Garh (Chunar – Rajgarh Road) Mirzapur, Uttar Pradesh*.

May the glory of Shri Sadguru Prevail.

*Eternal Commandment
of Incarnation
and
Possibility for the Eligible*

Evolverment of incarnation takes place within the conscience of a Yogi. Imagination about the incarnation of the Supreme Soul in relation to a nation, caste or a community or a timeframe are mere illusions. Through the medium of an experienced and spiritually enlightened sage by following a prescribed system, evolverment of an incarnation of the Supreme Soul is experienced within the conscience of a Yogi.

- Swami Adgadanand

Kabir and Incarnation

When we read a verse written by *Kabir* we realise that he had completely disregarded incarnations. However, targeting such theory of incarnation *Kabir* has clearly pointed out that there were not ten incarnations of god. Rather those incarnations, in fact, were clearly the divine streams of philosophies from the beginning to the climax of such philosophies. The ten incarnations are the forms of the *Maya*, which can enable an eligible spiritual seeker to enter into the realm of the Supreme Being. As soon as a person enters the divine realm, he or she absorbs the essence of the Supreme Divinity. The complete realisation of it enables an individual to have the divine knowledge of the creator of this universe.

Kabir chose to complete and chant the name - *Ram*.

Rām Nā Ramasī Kāvān Dānd Lāgā, Māri Jāibè Kā Karibè Abhāgā.

(Meaning – What kind of penalty would you have to pay if you chant the name of the god – Ram? Without that you would die like an unlucky man.)

Kabir asked in inspiring words, “Why don’t you worship Ram?”

Kabir Aur Jānè Nahin, Ēk Rām Nām Ki Āshā.

The verse written by *Kabir* – “The ultimate statement about incarnations and possibility of an eligible to realise it” – presents solutions for many misconceptions about incarnations, actual meaning of such imaginations with the support from the ancient scriptures. The purpose of the subject discussed here is to provide scientific definition about innumerable incarnations. The basic purpose of this creation proclaims that the incarnations take place within the heart of *yogis*. The concept of incarnation of god in relation to a country, community or a particular timeframe is a mere imagination. Through the medium of some great enlightened sage a *yogi* (spiritual seeker) can realise the presence of the Supreme Divine dwelling within one’s heart, through a unique spiritual process. The god incarnates in the heart of a spiritual seeker. Incarnation

takes place only for the eligible spiritual seekers and that is the divine proclamation.

This book defines the process of the *Yoga* to have self-realisation within oneself by bringing forward the holiest message of the belief of incarnation within the heart.

The basic concept of this book is the realisation of the Supreme Soul within the soul. Different incarnations of the Supreme Divine described as *Matsyavatar*, *Kashyapavatar*, *Varahavatar*, *Naringhavatar*, etc are realised within the heart of an individual spiritual seeker when an that individual experiences divine touch and unification with the essence of the Supreme Soul. *Krishnavatar* (incarnation of the Supreme Being as a *Shri Krishna*) too is an indication of the virtuous dynamic and joyous spiritual state of the soul. In short, the interpretation of the act of creation is to invoke an influential source, because the relation of the interpreted concept is beyond the scope of intellect and expression of words.

|| Aum ||

Incarnation as Tortoise

(*Kaachhapavatar*)

Churning of Ocean

(*Sagar Manthan*)

**Doha – Bhav Sägar Manthan Kari Ratan Kahyò Sab Dèkh,
Tèrah Vîsh Ki Bèlí Hain, Amíya Padārath Èk. – || 1 ||**

Meaning – According to a chain of contemplations, it was once realised that the ocean of life (*Bhav Sagar*) was churned and that resulted in emergence of thirteen jewels, which were like a creeper that enhances poisonous substance. Only the elixir of life (*Amrit*) is one such substance that does not have plurality and that is absolutely unique and matchless

**Doha - Bhavnidhi Manthan Kathä Suni, Santan Man Dukh Chain,
Lakhi Tèrah Dukh Vipul Bhè, Èk Amíya Lakhi Chain. - || 2 ||**

Meaning – When the person of saintly disposition heard this account of gains of churning the ocean of life, the strain of duel between happiness and anguish was etched on their minds. The thirteen jewels reflect the good and bad conditions of the worldly affairs. Having seen their spread their minds were engulfed by a sense of painful agony. Having realised the elixir of life (*Amrit*), which invoked divine serenity within the soul, the saints experienced feeling of happiness and bliss that results in attainment of emancipation.

**Doha - Tèrah Ratna Jag Jivikä, Vikasit Bhog Viläs,
Kshan Sukhkar Parinäm Tan, Jag Joni Ki Räs. – || 3 ||**

Meaning – The thirteen jewels spin around the living beings through innumerable species and expanse of joyful pursuits of various forms of excessive lustful enjoyments and comforts. As far as the expanse of mirage of happiness is concerned and as far as the extent of the excessive lustful gratifications is concerned causing active influence in encouraging them is the undesirable result of the temporal miraculous effect of these thirteen jewels. A living being or a soul amidst various forms of attractions wanders amidst the cycle of births and deaths. The thirteen jewels obtained

by churning of the ocean of life are like never exhausting wealth of recreating different species and under the glow of their glitter the soul struggles hopelessly within the never ending chain of births and deaths.

**Choupai – Tèrah Ratna Milè Dukh Māni,
Jatan Pragat Amrit Ras Khāni. || 1 ||**

Elucidation – the non-stop efforts of churning resulted in, not one or two, but receiving thirteen jewels, but happiness was never achieved and infirmity of happiness prevails. The striving continued relentlessly. Firm resolve and integrity resulted in springing-up a fountainhead of *Amrit* from the spiritual realm within the mind. This unending stream was evolved from the absolute depths of reasoning where its quarry had been buried from the time immemorial.

Note – It is clear from the evolvement of *Amrit* as a result of the dedicated efforts that the spiritual seeker must not give up spiritual contemplation until the fulfilment is not achieved. It is because, up on breach of the chain of contemplation, effect of the thirteen jewels once again get activated, which revolve the soul around the transitory axis. This way, engrossed in the worldly upheavals the soul remains besieged by the false pride of the sensualities of the physical prowess.

**Yāh Tan Vish Ki Vèlari, Guru Amrit Ki Khān;
Shish Diyè Satguru Milè, To Bhi Sastā Jān.**

Constantly striving spiritual seeker begins to experience the illusive sight of the supernatural essence of the evolvement of the Supreme Divinity.

**Choupai – Amiya Vilòki Sukhi Par Kājā,
Sakal Lok Bhav Sanshaya Bhājā. || 2 ||**

Elucidation – Having received the direction of from the divine essence of the Supreme Divinity (*Amrit*) an individual begins to swim in the sea of absolute happiness and bliss of the devotion of contemplation. Beyond the scope of objectivist elements, the spiritual seeker attains the spiritual essence that rekindles the living spirit and spiritual success that leads one to the realisation of the Supreme divinity, beyond one's hopes. All the wonderful imaginations about the worlds imagined to give ultimate

happiness, *Mrityulok*, *Parlok* etc die down with the attainment of this realisation.

Different forms of illusionary thought processes too get abolished from the mental canvass. In this manner having received absolute stability through the divine influence of such realisation the cerebral desires get unified with the harmony of the undivided essence of the spiritual divinity. –

Jèhi Jäne Jag Jäi Hèräi, Jägè Yathä Sapan Bhram Jäi.

A striving spiritual seeker gets engrossed on the aim during spiritual awakening.

Choupai - Amiya Bhòktähù Mit Jäi, Tab Púrit Paramärath Khäi. || 3 ||

Elucidation – Having gradually achieved the internal spiritual gains when the spiritual seeker enjoying divine pleasures of worshipping gets united with the eternal divine realm, then the chasm creating obstacles on the path to emancipation gets filled-up in reality.

Note – This reflects the pinnacle of the attainment of self-realisation that has been reiterated by *Kabir* in the following lines of the verse.

Avadhù Bègam Dèsh Hamärä.

Jahän Pahunch Phir Hans Na Ävé Bhavsägar Ki Dhärä,

Tahän Na Mäyä Krit Prapanch Yeh, Lok Kutumb Parivärä.

[My realm (dwelling) is the state of renunciation where no anguish exists. When the soul reaches there it does not have to come back and flow in the stream of life and death. The miscreation of the *Maya* (delusion) does not prevail in that realm and also the worldly bindings of kith, kin or family.]

It is that state of spiritual gain where *Narad* found sweet divine tunes for his *Veena* (a string musical instrument). It is that divine realm where the reverberations of *Damaroo* (a musical instrument of *Shiva*) of *Bhagwan Shankar* – the god of the great devastation. Here is that spiritual realm where *Bhagwan Ram* conquered over *Ravana*. As far as it is described ultimately we can say that the divine knowledge of the *Geeta* is the creation of this spiritual plane, where a researcher gets submerged in his ultimate objective.

**Choupai - Ätm Darash Amrit Sudhi Sòi,
Avar Kahain Jan Sudh Budh Khoi. || 4 ||**

Elucidation – When a spiritual seeker attains self-realisation it becomes clear that, the wonderful time of showering of the elixir of life (*Amrit*) has dawned. This is the research for the elixir of spiritual achievement. In case, some spiritual seeker describes the process of attaining self-realisation in a different manner, we must come to conclusion that either he has lost his mental equilibrium by deviating from the spiritual pursuit or has been deceived by the wonderous glitter of the delusionary aura of the *Maya*.

**Doha - Amiya Padārath Apar Nāhin, Mrit Sārā Jap Bhog,
Bhajan Purti Kāl Mahûn, Amiya Atm Sanyog. || 4 ||**

Meaning – Devoid of self-realisation attainment of the elixir of life (*Amrit*) is not possible. To the extent of the expanse of the worldly pleasures, wherever, from the beginning from *Yogic* meditation to everything is having a mortal or destructive nature, where would you get *Amrit* if you venture out to search for it out of your heart? Whoever has ever enjoyed its divine taste, that taste, was in the form of attainment of self-realisation. Achievement of such essence of the elixir of life is only possible on the fulfilment of his prayers.

**Choupai - Tèhi Pragatat Sar Manthan Pürä,
Milahin Tabei Vitarit Hari Rürä. || 5 ||**

Elucidation – With the absorption of the soul with the Supreme Soul in the divine realm the man surpasses the death. The *Yogic* process of churning the ocean gets concluded exactly in this state and that supernatural *Brahma* spreads its widespread life spirit that lights-up the depths of heart with its divine glow. But realisation of that glorious achievement is felt at that moment when the Supreme Divinity holds the reins of our heart and let us tastes the elixir of the life.

Note – *Tulsidas Ji* had said –

**Soi Jānai Jèhin Dèhu Janāi, Jānat Tumhahin Tumahi Hoi Jāi.
Tumharihi Kripā Tumhahin Raghunandan, Jānahin Bhagat Bhagat
Ur Chandan.**

It is clear that without the grace of the Supreme Divine, despite good amount of striving we cannot get the essence of the divine elixir, which can liberate our soul from the never ending cycle of birth and death.

It is true that the efforts made on this spiritual path would never go waste, but one has to wait for the proper time.

**Choupai – Yeh Rûpak Paramârath Nâhin,
Vishay Bhog Rat Kar Thiti Nâhin. || 6 ||**

Elucidation – On the path of achieving emancipation ‘Churning of Ocean’ is a metaphor. The individuals, who are engrossed in consummating the worldly pleasures or having understood the spiritual path, strive to do something, but giving priority to the sensual gratifications devalue the attainment of emancipation; the intellect of such degraded individuals gets exhausted on this spiritual path of ‘churning the ocean of life’ (*Sagar Manthan*). Such individuals are considered as less eligible and less capable.

**Choupai – Vishay Bhog Taji Jo Jan Jägä,
Ur Abhishek Hari Sang Lägä. || 7 ||**

Elucidation – An individual, who, having given up the passionate longings of the worldly pleasures and thus keeps awake, as if, in the darkest of the dark nights, one’s soul gets united with the Supreme Soul. After striking union with the ultimate entity i.e. the essence of the Supreme Soul blessed by the divine grace remains serenely happy.

**Choupai – Man Tan Indriya Sanyam Hoi,
Koorma Anga Iva Hridayä Goi. || 8 ||**

Elucidation – The extent to which the external imaginations of the man run amuck, it should be considered as a downward expanse of the *Maya*. Rising above the plane of delusions, one, whose mind is intensely impatient for reaching high up to achieve the ultimate aim, shall have to restrain the external spread, inclusive of the mental cerebration. This way, one, who protects and restrains the mind from the delusionary influences, a spiritual state of *Koormavatar* gets invoked within the soul. ‘*Koorma*’ means, a tortoise. The way a tortoise pulls in its all four legs

and head within its shell upon receiving a little hint of danger, a spiritual seeker, too, should conserve his senses from all the worldly pleasures and restrain his mind. The god incarnates precisely at that moment.

**Doha - Tā Kshan Pragate Param Prabhu, Param Prakāsh Punit,
Koorma Krit Indriy Manā, Tav Hari Rakhi Nit. || 5 ||**

Meaning – The god, in the form of a mass of divine light that is absolutely propitious instantly gets awakened. This divine awakening takes place within the heart. When a spiritual seeker conserves his mind and all the senses and holds them within his conscience, the god gets awakened within his mind in the form of a divine experience and explains the process of *Manthan* (contemplation) at length. Rev *Gurudev Bhagwan* used to reflect, “*Bhagwan* talks to me always.”

**Choupai – Yehi Vidhi Kūrma Avtar Bakhānā,
Binu Sanyam Ke Kabahun Na Jānā. || 9 ||**

Elucidation – The Supreme Divine remains with the one, who conserves one’s senses and mind from all the worldly passions like a tortoise. Other than self-restraint it is impossible to understand the deep meaning of the incarnations.

**Choupai – Man Indriy Kūrmākrit Jāni,
Pragatahin Hari Aganit Gunkhāni. || 10a ||
Kūrmākār Bhai Jab Indri,
Viswās Pragate Hari Jindri. || 10b ||
(*Jindri* = the giver of life)**

Elucidation – When the restrained mind and the senses take the form of *Koorma* (tortoise) and divert their senses focused externally that run just within, the god dwelling in every particle of the universe becomes perceivable that is a source of the goodness of the nature.

Note – The Supreme Divine lights-up the entire precincts within.

**Huā Prakāsh Tamomay Mag Mein, Milā Mujhe Tatkshan Tu Jag Mein.
Terā Huā Bodh Pag Pag Mein, Mitā Sakal Agyān.
Khoj Mein Huā Vrithā Hairān, Yehin Par Thā Tu He Bhagwān.**

Let's have a look at the words of *Gurudev Bhagwan* –

**Jalat Jalat Aisi Jali, Jäko Är Na Pär,
Ishwar Jiv Aru Brahma Mäyä, Phünk Diyo Sansär,
Karun Ab Kiski Talläsi?
Lävani Sun Barahmäsi.**

**Choupai – Soi Kachhap Jan Man Gahi Räkhä,
Man Avichal Mandrachäl Shäkhä. || 11 ||**

Elucidation – The *Kachhap* (tortoise) gets awakened within absolute conservation of the senses. Similarly, the god too takes hold of the mind of a spiritual seeker. This state of steadiness is symbolised by the '*Mandrachal*' mountain.

**Choupai – Achal Karat Man Sädhat Jähin,
Tin Par Sindhu Sakal Jari Jähin. || 12 ||**

Elucidation – The most compassionate Almighty provides the perfect spiritual knowledge to the striving mind and strengthening it through unique methods; stabilises it. All the external worldly matters get agitated before such spiritual seekers. The *Maya* becomes jealous of the seeker heading forward on the spiritual path of stability and progress. Therefore, the *Maya* (illusionary tendencies) erects obstacles in the path of the spiritual seeker by influencing him with different forms of worldly attractions and avarice.

**Choupai – Swäns Surati Sang Vishay Dubäwat,
Tab Hari Kachh Troop Vidhi Pävat. || 13 ||**

Elucidation – Accompanying the breathing and meditation, when the force of worldly cravings tries to sink the seeker in the sea of worldly pleasures, he cries out for help of the Supreme Divine. Under such circumstances the Supreme Being, during the period of restraint of senses and the state of *Koormakar* continues to provide direction to the soul from within. As a matter of fact, the evolvement of the form of tortoise is meant to emphasise on the test of control over the senses.

**Choupai - Kar Parase Man Giri Sam Gädhä,
Sindhu Paith Hari Paras Pragädhä. || 14 ||**

Elucidation – On one hand, the god is awakened within the spiritual seeker and by influencing his mind makes it steady like a mountain. On the other hand, in order to keep it protected in the ocean of life the god provides assurance through his divine aura. *Goswami Tulsidas Ji* had described how does the god has mercy upon us.

Karahun Sadā Tinkar Rakhwāri, Jimi Bālak Rākhai Mahtāri.

[The god protects and cares for us as a mother would look after her child.]

**Choupai – So Man Achal Hetu Sur Sangā,
Swāns Vasuki Nāg Surangā. || 15 ||**

Elucidation – The mind of the spiritual seeker graced by the Supreme divine acquires manifestation of the *Mandrachal* Mountain by acquiring divine wealth through a pang of separation from god, sense of renunciation and love. Breathing, here, is symbolised by the great snake, *Vasuki* (surrounding the mountain). Before ‘Churning of the Ocean’ this very breathing spreads the influence of the worldly species and the wickedness of the *Maya* stings the souls of the living beings. That is why breathing has been recognised symbolically as a snake in this verse. However, as soon as this process of breathing reaches its subtle level of spiritual plane, it becomes pure and attains equilibrium. Then, since, it continually flows down the divine essence of the Supreme Divinity it has been termed as *Vasuki*, just to put it figuratively. Constant meditation through the ins and outs of breathing process is reflected by following lines of verse.

**Jagat Mein Sumiran Kare Sovat Mein Luv Lay,
Sahajon Ek Ras Vhai Rahe, Tar Na Toote Jay.**

[When one is awake the mind prays the god and during sleep it concentrates in meditation. Meditation carried out by breathing flows smoothly and effortlessly; hence, let it not breach at any point of time.]

**Choupai – Daiv Nivās Vasuki Swānsā,
Man Maranottar Chhāndat Niti. || 17 ||**

Elucidation – The divine as well as the demonic natural tendencies are the ultimate limits of the mind. As soon as the mind gets pacified,

these tendencies stop their activities. Till such time, even a single volition is alive within the mind, these tendencies remain alive.

**Choupai – Man Sankalp Karat Jag Mähin,
Roop Milat Jan Duvidhä Jähin. || 18 ||**

Elucidation – Unsteadiness of the mind is unfathomable. Spread of the volitions of mind goes to the extent of the cycle of birth and death. *Goswami Ji* too reflects thus –

Go Gochar Jahan Lagi Man Jäi, So Sab Mäyä Janehu Bhäi.

[The senses wander around wherever they are pulled away by worldly attractions and, that itself is the realm of the *Maya*.]

Surdas Ji, too reflects similar view –

**Yeh Maya Bhram Jäl Kahävai, Sur Syäm Sigrī,
Abki Ber Näth Mohi Täro, Nahin Man Jät Taro.**

[This *Maya* is known as a web of illusions. Only a learned saint and god (*Shyam*) are complete in all respects. This time (during this lifetime), may the god grace me with emancipation and let my vow be fulfilled; may that be at the cost of my life.]

But with stability of volitions achieved and perception of the Supreme Divine is achieved, delusions of a spiritual seeker are eliminated for ever.

**Doha - Daivi Sampati Ram Ki, Àsuri Smapati Käm,
Lakshya Virodhi Duhun Kä, Swar Sang Àthon Yäm. || 6 ||**

Meaning – The divine tendencies guide one towards *Ram*, whereas, the *Satanic* tendencies lead one towards passions. These two tendencies are in opposition to each other. One could sink a soul into the ocean of life, while the other can enable one to swim across *Bhav Sagar*. Both these tendencies are constantly in conflict with breathing.

**Choupai – Mandrächal Man Shwäs Lapeti,
Khainchat Duhun Dishi Bhäv Jäl Paithi. || 19 ||**

Elucidation – A steady mind amidst worldly longings stands like a *Mandrachal* Mountain. The pulsating breathing waves are like a string

wrapped around a churning rod i.e. Mandrachal mountain (mind) and one end of that string is held by the *Satanic* tendencies whereas, the other hand is held by the divine tendencies. The area of conflict of these tendencies is the conscience of a spiritual seeker.

**Choupai – Daivi Sampad Dev Milāhin,
Ur Prerak Sang Nij Bal Nāhin. || 20 ||**

Elucidation – Divine tendencies are the gift of that Supreme Divine. But, with such divine tendencies the presence of inspiring and enlightened sage is all the more important. As an inspirational force the enlightened saint guides a spiritual seeker towards his spiritual goal through providence of guidance to his conscience or his soul. Besides, the divine tendencies without the inspirational force are of no significance. But it is also true that without that, without the benevolent effects of the past deeds one cannot meet an enlightened sage, as taking refuge of such a saint, one can bring stop being engulfed within a cycle of birth and death.

The deity from whom divine tendencies are received is referred here as the divine entity.

**Choupai – Amiya Padārath Param Prakāshā,
Bhakt Dev Gati Āsur Nāshā. || 21 ||**

Elucidation – The divine entity is the Supreme Being in the realm beyond death. The entire universe is brightly illuminated by his divine light. A devout can reach the level of ultimate divinity and all the delusions pushing a soul towards *Satanic* tendencies get destroyed for ever.

A verse penned by *Kabir* too reflects similar viewpoint.

**Pāhan Phori Gang Ek Nikasi, Chahun Dishi Pāni Pāni,
Ohi Pāni Dui Parvat Doobe, Dariya Lahar Samāni.**

[The river *Ganga* broke open the crevices of a mountain and its waters spread all over. Those waters submerged two mountains within those waters and ultimately got merged with the waves of a sea.]

Note – The word '*Dev*' mentioned in *Choupai* 21 refers to the Supreme Divine. Now look at the expanse of the activities of the *Satanic* tendencies.

**Choupai – Āsuri Sampad Bhog Jagat Ke,
Ur Antar Nit Sāl Bhagat Ke. || 22 ||**

Elucidation – The *Satanic* tendencies spread the expanse of the instruments of carnal gratification. What to speak of the ordinary human beings? It continually pierces from within the conscience of a devout.

**Choupai – Riddhi Siddhi Lagi Āsuri Bāsā,
Sadā Nachāvat Dekh Tamāsā. || 23 ||**

Elucidation – The realm of the *Satanic* tendencies prevails until the extent of riches and prosperity. These tendencies make the greatest of spiritual seekers dance to their tunes by invoking avarice in their minds.

The *Maya* remains under the control of the Supreme Being. Hardly anybody could save oneself from the influence of the bewitching effect of the *Maya*, except the one, who is graced by the divine blessings of god. All the others are the progenies of the *Maya*.

**Choupai – Dou Pravrutti Mahun Maya Vāsā,
Ek Ish Bal Ek Udāsā. || 24 ||**

Elucidation – The *Maya* dwells in both the tendencies. One is related with the spiritual learning i.e. the divine tendency that is inspired by the Supreme Divine. The other one is *Satanic* tendency, which spreads cravings for passions in the region of ignorance. Echoing the above thoughts, *Goswami Tulsidas* had said, “One kind of affliction leads the soul to the deepest and the darkest well of ignorance. Whereas, a virtuous tendency leads the soul to create a divine realm that is inspired by the supreme Divine.”

**Choupai – Mahā Prabal Āsur Bal Sangā,
Maya Nāchat Nāch Abhangā. || 25 ||**

Elucidation – The *Maya*, empowered by the *Satanic* tendencies forcefully deviates a spiritual seeker from the path of his ultimate aim. It attracts unvary spiritual seeker by wonderful attractions and makes him dance to her tunes. Since this spell of the *Maya* cannot be easily contained it has been considered as unbreachable, unpierceable and unconquerable.

**Choupai – So Maya Mitati Jiyä Sangä,
Ish Mile Jiy Roop Abhangä. || 26 ||**

Elucidation – This unconquerable *Maya* stops the soul pursuing spirituality till such time the influence of all the virtues of the past birth are obliterated. The soul is the purest form of the Supreme Being. As soon as it enters the life, the hues of the worldly bewitchments envelopes it thickly in such a manner that, the distance between the soul and the Supreme Being becomes unfathomable.

Nevertheless, when such dirt is washed off the soul with soap in the form of sensual restraint by the grace of an enlightened sage, the soul once again gets unified with the Supreme Being.

**Choupai – Prathamahin Sanyam Sang Kar Väsä,
Timi Timi Dätav Roop Prakäshä. || 27 ||**

Elucidation – In order to attain the ultimate achievement firstly restraint over all the senses is unavoidable. With the restraint of the senses, the divine glow of the Supreme Divine illuminates the spiritual seeker.

Terminology – The divine light gifted by the Supreme Authority has been termed as ‘*Datav*’ in the above verse.

**Choupai – Swäns Surat Sang Dev Prakäshä,
Asur Ani Prathamahin Gahi Swänsa. || 28 ||**

Elucidation – The restrain, here refers to the state of absolute restraint achieved over the mind and the senses through the process of breathing and meditation. With the unification of breathing and meditation the divine tendency gets invoked in the mind. But it must be borne in mind that the *Satanic* tendency has already achieved control over the process of breathing.

**Doha - Ek Sang Dou Dal Chale, Khinch Bhäv Anuroop,
Nij Bhävän Mein Bindh Rahen, Ur Mahun Kachha Anoop. || 7 ||**

Meaning – During the up and down pulsation of the incoming and outgoing breaths, both the groups (divine and *Satanic*) try to pull the soul in their direction. The *Satanic* tendencies pull a spiritual seeker towards the activities centralised around lust, anger, greed, bewitchment,

which are like degrading natural rigidity. On the contrary, the divine tendencies like spiritual purification, restraint, virtuous actions lead the soul towards the ultimate divine realm. The basis of the activities of these tendencies is the Supreme Divine, under whose aegis the churning of the ocean of the life (*Sagar Manthan*) goes on.

**Choupai – Pratham Sindhu Mahun Shankh¹ Anoopä,
Karat Ninäd Vijay Anuroopä. || 29 ||**

Elucidation – When the meditation achieves a uniform flow the first thing that is achieved out of the churning of ocean is the divine conch. It proclaims that henceforth the spiritual seeker shall overcome obstacles of regional constraints and other conditions and shall succeed in his research of eternal bliss. With such initial achievement a new zeal, confidence and determination invokes within the spiritual seeker.

**Choupai – Hay² Asvär Viveki Bänä,
Man Hay Roop So Chadhat Sayänä. || 30 ||**

Elucidation – As soon as the bugle of conquest is sounded the spiritual seeker adopts the wisdom as his attire and jumps astride the constantly running and galloping mind symbolised by a horse, on the strength of stability of the spiritual realisation.

Even *Kabir* has considered such horse-riding as a unique achievement in the following verse.

**Ek Bär Hari Ghodä Bhaye, Brahma Bhaye Lagäm;
Chänd Suraj Rabikä Bhaye, Chadhi Gaye Chatur Sujän.**

[Once in order to ride a horse a wise seeker made the God a horse and *Brahma* a bridle, the Moon and the sun were made a whip.]

Note – The speed is measured in horse-power, whereas mass is measured as an elephant-power traditionally by the scriptures. The rays of the Sun have been imagined as horses. Similarly, a horse is a symbol of agility and dynamism. The second achievement of the ‘Churning of the Ocean of Life’ is in the form of spiritual knowledge astride the mind symbolised by a horse.

**Choupai – Ab Jan Man San Chadhi Khumäri,
Chadhi Dolat Sukh Sägar Bhäri. || 31 ||**

Elucidation – When a spiritual seeker acquires control over the mind, exhilarating effect of meditation and joy of worshipping take hold of his conscience. Riding on the wave of such joyful exhilaration the spiritual seeker gets absorbed in the heavenly pleasures, nevertheless, the expanse of the *Bhav Sagar* has not been fathomed as yet.

Kabirdas Ji has narrated the sublime joy of such divine love thus –

**Hari Ras Piyä Jäniye, Kabahun Na Jäi Khumäri,
Mein Muntä Ghoomat Rahei, Nahin Tan Ki Säri.
Kabirä Pyälä Prem Kä, Antar Liyä Lagäy,
Rom Rom Mein Rami Rahä, Aur Amal Kyä Khäy.**

[The unique feature of the love for the Supreme divinity lies in its permanence. Such a person wanders about like an intoxicated elephant caring less for food or his physical comforts.]

**Choupai – Dhanush³ Bän Kar Sädhät Dhyän,
Lakhä Na Kähoo Asur Utänä. || 32 ||**

Elucidation – Due to such exhilaration a spiritual seeker acquires an ability to concentrate upon the experiences of contemplation and his ultimate aim. Concentration, here, is symbolised by a bow (*Dhanush*). This is the symbolic representation of the spiritual condition prevailing within the mind, which cannot be perceived by our eyes. The effect of the stability of the mind is so much strong that the *Satanic* tendencies, wounded by the sharp arrows of the virtuous tendencies, become ineffective and turn lifeless.

**Choupai – Chid Viläs Sansriti Sar Purä,
Yehi Bhavnidhi Kahun Mathahin Je Surä. || 33 ||**

Elucidation – The unbound glorious world itself is '*Bhav Sagar*' pulsating with never ending waves of birth and death. By churning this ocean with a *Yogic* process those unique individuals, who conduct the research upon their own soul, are in fact, truly called valorous.

Note – Innumerable waves of intolerable pain and pangs are pulsating in the 'Ocean of Life', which cannot be perceived by our physical eyes.

The soul is struggling hopelessly like a straw caught in the poisonous froths of illusionary bewitchments. However, the potent souls are constantly striving to move towards their source. The moment a spiritual seeker begins to develop subtle concentration in meditation the '*Bhav Sagar*' begins to get dried up. Only for this reason the great sages, *Patanjali* and *Bhagwan Shri Krishna* heavily laid emphasis on the restraint of mind.

A devotee attains emancipation during his lifetime. Similar belief is reflected by the *Buddhist* philosophy.

**Choupai – Chid Vilās Jin Sāgar Sādhā,
Te Hari Rup Bhaye Nirbādhā. || 34 ||**

Elucidation – One, who has overcome the bewitchment of the splendorous and glorious world, has churned the 'Ocean of Life' pulsating with waves of chain of births and deaths influenced by innumerable desires, they only can taste the divine essence of the Supreme Divine; thus going beyond the individual limitations. Even an atom too, acquires an image of the Supreme Divinity. The people of such a spiritual state get liberated from the bonds of the delusions forever. If their minds were slightly engaged in worldly passions, the *Maya* would deviate them from their virtuous path.

**Choupai – Narad Man Mahun Maya Tyāgi,
Bhaye Avtar To Lag Abhāgi. || 35 ||**

Elucidation – As *Devarshi Narad* was to enter the category of being an incarnation leaving behind the realm of the *Maya*, the disastrous waves of the *Maya* began to swarm around him. The meaning of all these is to warn you of the dangers posed by the *Maya* attacking you still exists as soon as it gets a chance and when the slightest distance with the Supreme Divine is noticed.

**Choupai – Patanjali Swar Sindhu Sambhālā,
Yog Darash Samarath Sam Shālā. || 36 ||**

Elucidation – *Maharshi Patanjali* achieved stability in meditation with breathing and having realised the ultimate truth about the cycle of birth and death, could accomplish the essence of the Supreme Soul. Having

perceived *Ishwar*, he became an example for the future generations and a spiritual teacher of the school of thoughts of the ultimate spiritual knowledge.

**Choupai – Rām Charit Mānas Kar Dātā,
Nar Hari Roop Rām Sukh Dātā. || 37 ||**

Elucidation – The characterisation of *Bhagwan Ram*, that he is imbibed within the minds too, is one form of 'Churning the Ocean of Life'. *Bhagwan Ram*, who made achieved spiritually successful, also has prescribed that through internal contemplation only the perception of the Supreme Divine in the form of a human being or *Ram* could be achieved. Whoever has ever attained such a success, has achieved after intense spiritual contemplation.

**Choupai – Jānat Hari Hari Hoi Jāi,
Man Jite Binu Lakhā Na Bhāi. || 38 ||**

Elucidation – The spiritual seeker engrossed in the spiritual pursuit having reached its pinnacle, as soon as attains perception of that Supreme Divine within his heart, he too acquires the essence of the Supreme Divinity. However, without restraining the mind, it is impossible to enter into the universal divine realm of the Supreme Divinity.

Bhagwan Shri Krishna says in the *Geeta* –

**Asanyatātmanā Yogo Dushprāp Iti Me Matih,
Vashyātmanā Tu Yatatā Shakyoāvāptumupāyatah. – 6 / 36**

The benefit of the *Yoga* is difficult to achieve for those, who cannot keep their mind and senses under restraint. It could be mastered through constant study and highest sense of renunciation.

**Asanshyam Mahābāho Mano Durnigraham Chalam,
Abhyāsen Tu Kountey Vairāgyen Cha Gruhyate. – 6 / 35**

**Doha – Sab Santan Ki Jit Mein, Ek Anokhi Bāt,
Man Sāgar Hari Mein Mile, Ek Amiya Ras Māt. || 8 ||**

Meaning – Only one result is obtained at the time of conquest or attainment by a saintly persons and that is the evolvment of the essence of the Supreme Divinity as the volitions erupting within the conscience

get subsided. The essence of the Supreme Divinity takes care of the spiritual seeker as a mother would look after her children, Not only that, the spiritual seeker too, can perceive the form of the Supreme Divinity.

Kabir too, reflects similar viewpoint that while searching for the god, a spiritual seeker gets unified with or get submerged with the quintessence of the Supreme Divine. It is like a statue made of salt entering in a sea to fathom its depth gets melted in its waters.

**Choupai – Krishna Nijānand Lakhi Bādhā,
Jahān Sindhu Tahān Hari Ras Gādhā. || 39 ||**

Elucidation – Having been engrossed in the spiritual joy when *Yogeshwar Shri Krishna* observed his own image, he found it to have spread in the entire universe. As a result the entire ‘*Bhav Sagar*’ was changed into the source of the divine elixir (*Amrit*).

Note - Rev *Maharaj Ji*, too, dwelt in similar spiritual state. I did not believe it. I dreamt of a holy *Vipra (Brahmin)* on one morning. I went ahead and asked, “How is my *Guru Maharaj*?” He replied, “He possesses all the virtuousness that a holy saint should possess. He only, is your holy spiritual teacher.” Since that day I developed complete faith upon *Shri Maharaj Ji* and immediately I began to receive celestial guidance to tread on the spiritual path. I was also enthused to remember an incident narrated in the *Manas*, where *Uma* had dreamt of two *Brahmins*. My initial misconceptions too, were removed by indications received from a couple of other experienced sources.

However, it has already been declared by the scriptures that the Supreme Divine appears only before an eligible spiritual seeker. For example, *Arjun* and others like him perceived *Shri Krishna* as a Spiritual *Guru*, whereas individuals like *Shishupal* abused him indiscriminately. Similarly, the number of people who had been able to recognise the spiritual potential of the *Gurudev* was not much larger. Whoever had been able to know him was able to do so only through internal spiritual experience. The following *Choupai* expounds this viewpoint further.

**Choupai – Soi Swarup Guruvar Chhabi Rākhi,
Āj Anek Sant Sur Sākhi. || 40 ||**

Elucidation – The divine halo that emanated from Rev *Gurudev Bhagwan* was similar to that, which emanated from *Yogeshwar Shri Krishna*. He too, was the most holy person who possessed all the divine qualities expected in a great divine sage and even today, his holy image continues to provide guidance to the devotees in their spiritual pursuit. The saints who have had personal experience of this fact stand testimony to this fact today.

Note – Bhagwan Shri Krishna says in the Geeta, “Arjun, I am not bound by the ordained actions, because I am not passionate about their results. I have attained that spiritual state, which I had to attain and one, who realises me thus, does not get bound by the ordained actions.” Having realised this, the saintly persons desirous of acquiring emancipation began performing their ordained actions, so that, having realised that, they resolved, “I too would become like them.” Observing such great accomplishments of the great sages a devout worships, “Realising their spiritual accomplishment I too shall acquire their spiritual form.” – This is the basic reason of offering prayers.

**Choupai – Hum Vilapat Tehin Beriyān Kāli,
Sanskār Gati Kal Kuchāli. || 41 ||**

Elucidation – having experienced failing on the plane of spiritual realisation, we, today, are agitated for that attainment; but when that grateful moment shall arrive tomorrow, we shall experience celestial joy. Increasing isolation from achieving spiritual realisation should only be considered as a game-plan of the evil influences of the past deeds. (Separation nurtures stronger reason to invoke desire for union. Therefore, a spiritual seeker ardently hopeful of such realisation gets engrossed in contemplation yet laments about his separation from the Supreme Divine.)

Great saints like *Kabir* and *Meera* have expressed similar thoughts and their fervent love for union with the Supreme Divine in their verses penned at different points of time.

**Choupai – Äj Mile Jag Näth Sarähä,
Man Toote Hari Kripan Karähä. || 42 ||**

Elucidation – When a traveller on the spiritual path attains self-realisation while diving through the depths of the pangs of separation, he begins to perceive the presence of the divine grace all over the world. But in case, during the course of performing penance some spiritual seeker does not achieve success in accomplishing unification with the Supreme Divine and becomes crestfallen, he begins to consider all graceful God as the most miser entity of the universe.

Even *Tulsidas Ji* had written a verse reflecting similar thoughts –

**Yadyapi Näth Uchit Na Hot Asa, Prabhu San Karaun Dhithäi,
Tulsidas Sidat Nishi Din, Dekhat Tumhäri Nithuräi.**

[If it was not befitting me, I would never have prayed for you such ardently. But if you do not have mercy upon me, I can only watch with dismay and angst, through day and night at your heartlessness and unsympathetic stance.

**Choupai – Bälak Ki Gati Ek Anokhi,
Hari Taji Katahun Na Manä Manokhi. || 43 ||**

Elucidation – similar to a child's attitude a spiritual seeker is dedicated with solitary devotion. He does not aspire for any sort of grace or mercy of other deities and goddesses.

Note – Dedication towards one and only Supreme being is well reflected in the following verse written by *Saint Surdas*.

**Where Shall My Soul Get Eternal Bliss?
Having Flown Around A While In The Sky, A Bird Returns To The Ship.
Why Should I Worship Other Deities, When I Have Found Krishna?
Only A Fool Loves To Drink Well-Water, Discarding Holy Waters Of
Ganga.
One Who Has Tasted The Divine Elixir, Why Would One Ever Bite A
Fruit?
Surdas Opines Why Should One Milk A Cow, When Kamdhenu Is At
Hand?**

The dialogue between the seven sages and *Uma* narrated in the ‘*Manas*’ highlights this very thought perfectly. *Aparna* expressed her sense of devotion when she said,

**Mahādev Avagun Bhāvan Vishnu Sakal Gun Khān,
Jehin Kar Man Rām Jahin San, Tehin Tehi Sòn Kām.**

[Mahadev is the home of evilness, but Vishnu is the fountainhead of virtues. Who can grant eternal serenity to my mind, I worship such a deity.]

Even *Goswami Ji* expressed his devotion for one God when he said,

**Jou Tum Tajahu Na Bhajoun Ān Prabhu, Yeh Pramān Pan More,
Sarag Narak Surpur Narpur Jahun, Tahun Raghuvir Nihore.**

[It is a proof of the divine grace for me that when I worship one God, he takes mercy upon me. Wherever the God cast his glance irrespective of hell or heaven, dwellings of deities or human beings, everything becomes divine.]

Meera had avowed –

“Mere to Giridhar Gopāl, Dosro Na Koi...”

[None other than Giridhar Gopal is my God.]

The passionate lovers of *Krishna*, the damsels of *Vrindavan* scolded *Uddhav* saying,

**Udhou! Man Nāhin Das Bis,
Rahyo Ek So Gayo Syām Sang, Ko Arādhei Ish?**

[“*Uddhav*, we don’t have ten to twenty minds. We loved *Krishna* with one mind and that has gone with him. How can we worship any other deity without that?]

This writer too is devoted to the greatness of the Rev *Gurudev Bhagwan* with the similar fervent dedication.

**Choupai – Jan Puran Hari Roop Viloki,
To Kat Rovat Vyarth Visoki. || 44 ||**

Many dedicated devotees come to me and tell me, “We have perceived in our experienced that, now you are spiritually accomplished, you are as serene as *Brahma* and are a fountainhead of divine joy.” Hearing such words of the devotees, I become agitated within that, if I have really seen the face of the Supreme divine or God, why do I have to bear such unhappiness and mental turmoil?

Describing the state after attaining the spiritual accomplishment *Goswami Ji* writes in the ‘*Manas*’ - ‘Devotion for Lord *Ram* is akin to the divine light shining day and night within. With devotion of the God dwelling within, one would be able to achieve liberation from avarice, greed or mental anguish as all other living beings are suffering.’

I have not attained such spiritual status as yet. Hence, such remarks about me cause distress to my mind.

Note – When a practitioner of Yoga and spiritual seeker almost gets closer with the spiritual realisation many spiritually inclined and devoted people begin to perceive the image of the Supreme Divine in such spiritual seekers. Although, such a spiritual seeker has yet to enter into the divine realm. Nevertheless, such spiritual seekers are absolutely capable to enable other fellow travellers of the spiritual path to attain emancipation.

**Choupai – Ab Tum Näth Kshamä Kar Räjä,
Pur Mile Hari Param Akäjä. || 45 ||**

Elucidation – “O’ God please forgive my sins – secret or otherwise – accumulated over the generations after generations. If you, as the entity of eternity and completeness, do not have grace upon a spiritual seeker upon meeting, such inordinate delay would increase anguish of such seekers.”

**Choupai – Yehi Vidhi Soch Rahä Man Läjä,
Kapat Kie Tan Param Akäjä. || 46 ||**

Elucidation – The anguish remains simmering within the mind. One feels shy of expressing the non-attainment of the spiritual pursuit and if this fact of self-weakness is hidden from others, guilt of cheating others

evokes within the mind. Due to such disturbing thoughts a seeker falls under the spell of inferiority complex, because slightest presence of unhappiness is not acceptable to the Supreme Divine.

Having wickedness in the mind greater folly could be committed and there always lurks a possibility of spiritual seeker steered away from his ultimate spiritual aim. Hence, whatever is available is all yours and there is nothing separable from you. The inner wealth of this poor spiritual seeker is devoted to you.

**Merä Mujh Mein Kuchh Nahin, Jo Kuchh Hai Sab Tor,
Terä Tujhko Sounpte, Kyä Lāgat Hai Mor.**

I had no distance from *Shri Gurudev Bhagwan*. I am confident, whatever wickedness or goodness that I possess, I belong to him. Even *Goswami Tulsidas Ji* had reflected similar viewpoint in one of his verses.

**Choupai – Jan Sochat Hari Roop Vishokā,
Hari Mile Jag Ko Kehin Rokā. || 47 ||**

Elucidation – Until such time slightest effect of the natural tendencies flicker within conscience of a spiritual seeker anguished by separation from the Supreme Divine, he continues to think about it and remains deeply agitated. As a matter of fact such a spiritual seeker is a thinker. The image of the Supreme Divine is free of worries or feelings of sorrow. After perceiving the divine image of the Supreme divine there remains nothing to worry about beyond that or after that for which one might suffer from unhappiness. Since there is no realm of any sort beyond that who would stop for whom? But the unperceivable Supreme Authority exercises restraint over the soul and that is the cause of the distress of a spiritual seeker. As a matter of fact, experience defines essence of time and *Karma*.

**Choupai – To Kat Anubhav Kal Ghirā Sā,
Jan Vichalit Kat Dekh Tamāshā. || 48 ||**

Elucidation – In the event when the attainment of the Supreme Divine is achieved and a spiritual seeker has been unified with the divine essence of the Supreme Divine why the experiences are still seized by time and

Karma? When a poor spiritual seeker suffers immense agony due to his separation from the Supreme soul, why the Supreme Authority take joy in watching the apathy of pitiable spiritual seeker? A spiritual seeker has been undergoing great pains, botheration and torment while playing his role on the stage of world theatre created by you. When would the curtains be drawn on such a stage show and it would end on happier note?

**Doha – Pat Rākho Pat Rāvri, Jo Pat Rākhi Het,
Ab Ki Eisan Roop De, Puni Dātā Nā Let. || 9 ||**

Meaning – O’ God, I pray to you to protect my honour. This way your limits shall enhance. O’ Omnipotent Being, you only are the reason for the limit. This time, kindly grant me such a form that you don’t have to remain separate from me, as a donator and I remain away from you as a receiver of divine donations.

Similar thought s expressed by *Shri Gurudev Bhagwan* in the following verse-

**Jalat Jalat Aisi Jali, Jāko Ār Na Pār,
Ishwar Jiv Aru Brahma Māyā, Phùnk Diyo Sansār,
Karun Ab Kiski Tallāsi?
Lāvani Sun Barahmāsi.**

Having such a state devoid of volitions and sense of separation, the spiritual seekers remain engrossed in the meditation.

**Doha - Eisi Dātā Dāt De, Mit Jāye Tav Mor,
Ish Ansha Nā Brahma Ki, Shakti Sādhan Chhor. || 10 ||**

Meaning – O’ All Powerful Supreme Divine, kindly bless me with such a spiritual state that the distance between you and me get obliterated. Let the difference of I being a living being and you being a Supreme Being be eliminated and I remain unified with your fundamental divine nature. Let no process of unification or bindings or an entity free form the soul from bonds remain separate.

**Choupai – Ab Lagi Kaheun Apan Kadarāi,
Vikal Vyathit Vilapit Surrāi. || 49a||
Puni Sägar Manthan Kar Lilā,
Pragataun Satya Shānti Sukh Sheelā. || 49b ||**

Elucidation – Until now my anguish and the great benevolence of the Supreme Divine has been described; now once again the events of the ‘Churning of the Ocean of Life’ is re-enacted that results in eternal bliss and happiness.

**Choupai – Jimi Jimi Sägar Manthan Kinä,
Ratan Pragat Par Shool Navinä. || 49c ||**

Elucidation – Invaluable jewels were obtained as the ‘Ocean of Life’ was churned. However, troublesome thorns in newer forms too emerged, since the basic jewel – ‘essence of divinity’ (*Amrit Tattva*) was yet to be obtained.

The process of spiritual contemplation continued uninterrupted. The instruments to eradicate the thorns too were gradually obtained. Later, a jewel in the form of *Dhanwantri* had emerged that diagnosed and cured the sufferings of borne of those thorns.

**Choupai – Pragat Dhanwantri⁴, Har Bahoo Shoolä,
Kare Karävat Rog Amulä. || 50 ||**

Elucidation – Only the spiritual wealth is the stable property. The word ‘*Dhanwantri*’ is made of two words – ‘*Dhan*’, meaning wealth and ‘*Wantri*’, meaning the place obtained in the realms of that unique spiritual property. With the availability of this jewel the diseases afflicting the spirituality were gradually cured. Now, we might like to know as to what is the form of such illness.

**Choupai – Janam Maran Bhav Rog Apärä,
Tehin Jad Kätat Det Sahärä. || 51 ||**

Elucidation – The unending chain of birth and death is the disease of life. This jewel eradicates this disease and thus supports the spiritual seekers.

**Choupai – Hari Prerit Sang Nij Bal Nähin,
Preri Chalävahin Sang Na Jähin. || 52 ||**

Elucidation – ‘*Dhanwantri*’ assists getting admitted into the spiritual realm. Through its cooperation eradication of the disease of life and expanse of the worldly passions of the spiritual seeker is achieved, but

that does not ensure absolute ultimate freedom. Only through the inspirer of the soul this jewel saves the spiritual seeker from the difficulties on the spiritual path. Proceeding ahead on the spiritual path even *Dhanwantri* too gets separated, since in the absence of any sort of illness no cure would be required.

**Choupai – Mäyā Mahun Gati Rahni Akāshā,
Amit Rog Mäyā Kar Nāshā. || 53 ||**

Elucidation – The end of *Dhanwantri* is destined under the influence of the *Maya*. This means that despite his entry into the spiritual realm his end is destined owing to the influence of the *Maya*, but still it is uncomplicated and its limit is upto the extent of the sky. Its job is to eradicate innumerable diseased illusions whose knowledge depends upon the inspirer.

**Choupai – Shruti Shankh Avtār Anoopā,
Mäyā Bal Nāhin Mati Anuroopā. || 54 ||**

Elucidation – A branch of *Shruti* describes incarnation as a divine expanse of the spiritual play of the supreme Divine that emerges from the deep contemplation of the mind. Here, neither the strength of illusions nor intellect is any way relevant.

As soon as the supreme Soul inspires a spiritual seeker, the *Maya* becomes powerless.

**Choupai – Mānas Rog Pir Jag Rogi,
Hari Karunā Par Jāgat Jogi. || 55 ||**

Elucidation – This is a mental disease by which the entire universe is suffering. Only through the mercy of the Supreme soul a spiritual seeker gets awakened from his slumber of ignorance.

**Choupai – Pūrē Satgúrú Pūr Basi Rākhen,
Brahma Milē Brahmahi Gun Bhākhein. || 56 ||**

Elucidation – Take recourse of such saintly persons who are great in entirety and those who have attained the pinnacle of spiritual accomplishment. This internal achievement forms the basis of attainment of the *Brahma*. The disciple, entirely dependent up on his spiritual teacher

gradually imbibes within him the qualities of his *Guru* and ultimately realises the *Brahma*. Such a traveller on the spiritual path having gained the knowledge of the *Brahma* in entirety becomes one with the essence of the Supreme Divinity.

**Choupai – Sadguru Khoj Khabar Nahin Pāhin,
Tè Bhatakahin Ānahin Bhatakāhin. || 57 ||**

Elucidation – Those individuals, who have not striven to find such great saints, make wasted efforts on the spiritual path. Such people are wayward; besides they run about in the world donning robe of feigned divinity misguiding others from the spiritual path.

Note – The great saint, *Kabir* had noted how a blind guide the other on the road!

**Jāko Guru Hai Āndhrā, Chelā Kharā Nirandh;
Andhahin Andhanh Theliā, Dou Koop Parant.**

Meaning – Such a disciple is really blind whose spiritual teacher is blind (i.e. who cannot perceive pitfalls on the spiritual path.) Thus, they are in such a condition that two blinds guiding one another ultimately fall into an open well.

It is explicitly clear from the above example that enlightened spiritual teacher is only capable to enable you to actually realise that ultimate eternal authority. In the state of deep meditation *Kabir* had declared –

**Main Bhi Bhāgā Jāiya Lok Ved Ke Sāth,
Āge Se Satguru Milyā, Deepak Dinā Hāth.
Deepak Dinā Tèl Bhari Bāti Dai Aghatta,
Purā Kiyā Besahunam Bahuri Na Āvoun Hatt.**

[*Kabir* said, “I too ran behind any so-called saints and so-called knower of the Vedas; but everything proved futile until I met an enlightened saint, who gave a real insight into spirituality and enabled me to perceive the divine realm of the Supreme Divine. Only through the grace of the divine *Guru*, I have ultimately achieved liberation from the unending chain of birth and death.

**Choupai – Jap Tap Hom Kriyā Krit Nānā,
Kari Je Mānat Swayam Sayānā. || 58a ||
Te Alpagya Bhramahin Yug Nānā,
Guru Binu Nāshat Gyān Va Dhyānā. || 58b ||**

Elucidation – Having completed the miraculous study of chanting, penance, sacrificial actions and different forms of *Yogic* practices a spiritual seeker who considers himself wise has should be considered to possess little spiritual knowledge and he should be considered a fraud.

Why talk of ordinary mortals, but such delusionary thinking takes hold of the minds of excellent spiritual seekers. As a matter of fact, the individuals who are not inspired by *Sadguru* cannot achieve the ultimate aim of attaining self-realisation and their meditation goes futile as they become directionless.

What to talk of ordinary human beings? Saint *Tulsidas* had placed a question mark before the spiritual strivers who had already reached the spiritual state of *Shankar* as well as *Brahma*. *Kabir* had declared that perception of the divine realm is only possible through the grace of *Sadguru*, who gifts his disciples with divine vision. It is unwavering truth that without the grace of the *Sadguru* none can have self-realisation, nor shall ever anyone be able to have that.

**Doha – Satguru Pūrā Sūrmā, Tahān Man Jūjh Anèk,
Janam Koti Ki Potli, Pāp Katai Hari Dèkh. || 11 ||**

Meaning – As a matter of fact, only a *Sadguru* can bring an end to the effect on our life imposed by the natural tendencies. That is why they are considered valorous. Many people continue to strive on the spiritual path taking the support of their *Sadguru*. While handling every one of their disciples such virtuous spiritual teachers awaken their conscience and guide them to attain ultimate self-realisation. It is through the grace of such *Guru*, an entire bagful of sins get destroyed in the process. When all the sins are eradicated perception of the Supreme Divinity becomes possible. Through the grace of such an enlightened *Guru*, the sins accumulated over millions of births get destroyed. Then why should not they be considered valorous?

**Choupai – Jimi Hari Sādhi Sanyog Nivārā,
Timi Karunā Nidhi Ur Vistārā. || 59 ||**

Elucidation – As the Supreme Soul goes on resolving the attainment of the ultimate Supreme Divinity, he begins to spread the spiritual expanse within the heart of the spiritual seeker, and in such proportion a spiritual seeker gets shelter under the *Kalpavriksha*. Now, it is a matter to ponder as to what good result is evolved within the conscience of a spiritual seeker?

**Choupai – Ur Vistārit Jimi Jimi Kāyā,
Timi Timi Kalpavriksh⁵ Taru Chhāyā. || 60 ||**

Elucidation – The secret of the *Kalpavriksha* is within this body. Attainment of the aim is imbibed within the instrument and joy of achieving ultimate aim is imbibed within the concentrated spiritual effort. *Kalpavriksha* is not a name of any tree, which could transform our body into much more youthful or turn our unhappiness into happiness.

The spiritual seeker begins to experience the cool comfort of the *Kalpavriksha* tree, as much as the essence of the Supreme Divine is awakened within him. The overpowering effect of the worldly passions gradually gets diminished and this way the sprout of the *Kalpavriksha* grows up within the precinct of the body. The great saint *Kabir* too reflects his views on the *Kalpavriksha*. He said, “Should a donator be available, he must be such that we should not have the need to ask charity from any other person. And if we seek ultimate grace, it should be such that, we should be able to enjoy the eternal bliss and such a grace could only be from the Supreme Divine.

**Choupai – Kāyākalp Hot Prati Swānsā,
Jag Joni Kar Hot Vināshā. || 61 ||**

Elucidation - The essence of time borne of nature in the animated as well as unanimated mortal world is weak and diseased, since it is subjective to the *Karma*, temperament and its basic qualities. The best creature of the nature, the man, is anguished by them. The man, too, takes birth and dies helplessly. But one, who came out of it and rejuvenate his body, shall be able to live eternal life liberated from the inherent

qualities of death and birth. The rejuvenation of the body would be achieved as much as the mind shall be able to deeply meditate and steady itself on the pulsating breathing.

**Choupai – Satya Kalpataru Ki Dhārā,
Nitya Sukhad Jivan Dhārā. || 62 ||**

Elucidation – As a matter of fact, the *Kalpavriksha* is the divine effect of the Supreme Divinity. Its divine benevolent shade is the most soothing and auspicious. Suffering of a soul comes to an end when the spiritual experience of the divinity is received and non-stop stream of divine serenity begins to flow. With gradual realisation of the essence of the Supreme Divinity, the evolvment of *Kamdhenu* to fulfil the wishes of spiritual seekers takes place.

**Choupai – Kāmdhenu⁶ Bas Pooran Kāmā,
Man Ichhit Phal Pragata Thāmā. || 63 ||**

Elucidation – A state is evolved before constantly progressing seeker on the path of self-realisation when gratification of all of his desires or wishes suddenly becomes possible. The capability of granting wish fulfilment as per individual choice is a unique achievement of the inherent conscience and not some sort of an external imagination.

**Choupai – Yog Kshem Bhajanānand Kāri,
Go Gati Sanyam Go Sukhkāri. || 64 ||**

Elucidation – That *Kamdhenu* enhances the joy of divine happiness and conservation of the *Yoga*. Its evolvment takes place only after total restraint of the senses is achieved. Having reached the state of absolute restraint these senses act as a *Kamdhenu* to provide wish fulfilment to one's desire. But *Kamdhenu* is not a cow, which sheds stream of milk in some unexplained manner by which the wishes are fulfilled.

**Choupai – Indriy Vishay Sang Mit Jāi,
Tab Kamechhit Go Sukhdāi. || 65 ||**

Elucidation – when the *Kamdhenu*, fulfilling all the wishes is evolved the union of the senses and its worldly passions get dissolved and desire for gratification of worldly desires get eradicated.

Post Script – *Goswami Ji Tulsidas Ji* has mentioned in the *Manas* that even *Kagbhushundi Ji* too was graced in such a manner.

When the divine grace of the Supreme Divine is attained, the wishes are easily fulfilled. It is a different thing that at that time the spiritual seeker does not have any wish to satiate. He merely becomes instrumental in the hands of the God.

**Choupai – Tehin Prabhāv Āshā Jag Nāhin,
Hari Rang Pur Pragat Mil Jāhin. || 66 ||**

Elucidation – The effect of that *Kamdhenu* is so much powerful that all the wicked imaginations of the world become purified on the mental plane. Only the non-materialistic tendencies evolve and guide the spiritual seeker to perceive the image of the Supreme Divine and the inherent conscience of the spiritual seeker gets coloured in the divine hues of the Supreme Being.

**Choupai – Kāmdhenu Sangat Sukhkāri,
Rām Nām Māni' Pragat Pasāri. || 67 ||**

Elucidation – Upon receiving accompaniment of *Kamdhenu* the jewel in the form of the name of *Bhagwan Ram* gets propagated. Even Saint *Tulsidas Ji* had sung praises of this jewel in the form of *Bhagwan Ram*. A seeker can get united with the essence of the divinity of *Bhagwan Ram* referred to as a jewel upon entry into the ultimate divine realm.

**Choupai – Parā Vāni Parsat Partiti,
Mani Pragate Sat Sansriti. || 68 ||**

Elucidation – Upon achieving pinnacle of spiritual contemplation and when the soul touches the essence of the ultimate divine realm, the evolvment of the name of *Ram* becomes possible. With the emergence of that unique, brightest, invaluable jewel a seeker begins to perceive the image of the Supreme Divinity. After that, having reached the pinnacle of spiritual development of the soul it could be said without hesitation that gets over the bonds of the cycle of birth and death forever. Upon reaching the ultimate divine realm the evolvment of the jewel in the form of the name of *Bhagwan* ensures conclusion of the cycle of birth and death. Now, it is to be seen as to how could this jewel be obtained?

**Doha – Baikhari Chintan Madhyamä, Mile Na Manik Udot;
Pashyanti Parasat Kachhuk, Parävāni Mani Jyot. || 12 ||**

Meaning – Until the time of reaching *Baikhari* or *Madhyama* the light of that jewel cannot be perceived. As soon as the soul reaches the ultimate state of *Pashyanti*, some light of that jewel could be seen. And with the entry into the ultimate divine realm the bright light of that jewel could be perceived very clearly.

**Choupai – Shabd Anādi Ish Rukh Pāi,
Pragat Sunat Jag Mati Na Sāi. || 69 ||**

Elucidation – That word is beyond time immemorial and after receiving the divine beacon from the Supreme Divine it could be heard. As soon as the conscience within begins to reverberate the *Maya* having three basic qualities get destroyed, which alone is the only reason of being borne in the world.

**Choupai – So Mani Jadapi Supt Sab Pāhin,
Binu Prerak Ur Pragatat Nāhin. || 70 ||**

Elucidation – Although, that jewel lies in dormant state within the conscience of every human being, but it is impossible to perceive it without the divine grace of the Supreme Soul. A virtuous divine *Guru* and Spiritual Soul are alternatives to each other.

**Choupai – Prerak Ho Partiti Badhāvai,
Tehi Pratiti Madh Mani Sukh Pāvai. || 71 ||**

Elucidation – A spiritual seeker can attain happiness of that propitious jewel only when the Supreme Divine explains the secrets of spirituality, being an inspirational force and create confidence in the heart.

As a matter of fact, the rise and fall of this jewel is centred upon the breathing, which could only be realised at achieving pinnacle of success in deep meditation.

**Choupai – Ati Sukshm Jo Mani Sukh Pāvai,
Shri⁸ Vistārit Asur Rijhvāi. || 72 ||**

Elucidation – The happiness from this jewel could only be achieved when the mind having become absolutely subtle catches the words thrown-

up during the breathing. Having experienced such a spiritual state of attainment of achievements of '*Shri*' or wealth etc get restrained in which the persons of devilish tendencies have faith. Having touched it the seekers remain unattached with it. Those who have slightest devilish tendency within them become highly joyous upon attainment of wealth.

**Choupai – Tat Sägar Sukh Samriddhi Jyoti,
Hari Pratibimb Prabhā Such Shroti. || 73 ||**

Elucidation – The wealth or '*Shri*' as it is otherwise known, emerges from the depths of that ocean, she looks like a divine image of the goddess. She acts as a source of divine joy and happiness in the form of miraculous divine aura.

**Choupai – Tehin Lakhi Bhaktan Miti Nirāshā,
Amrit Bin Jag Kaun Nivāsā. || 74 ||**

Elucidation – The emergence of *Lakshmi* eradicates disappointment from the heart of a spiritual seeker. With this achievement he becomes assured that there is no place where happiness could be experienced on the plane of spiritual experience beyond the realm of death. As such, the attainment of *Lakshmi* (wealth) inspires new-found joy in the heart of a spiritual seeker.

**Choupai – Shri Prabhā Ābhā Hari Keri,
Bhakt Hriday Prabhu Rāshi Bikheri. || 75 ||**

Elucidation – That *Lakshmi* is the essence, aura and image of the Supreme Divine. The unique quality, which could be traced to the Supreme Divine is reflected by the aura of *Lakshmi*. She continues to shower spiritual wealth of the Supreme Divine within the heart of a spiritual seeker.

**Choupai – Prabhu Mahimā Jo Ajar Abādhi,
Jan Ur Darshan Par Sukh Sādhi. || 76 ||**

Elucidation – The unique qualities of that ultimate *Brahma* – immortality, non-ageing, all powerful, the fountainhead of spiritual knowledge etc spread divine aura within the heart of a spiritual seeker. It highlights the most benevolent spiritual path of seekers.

**Choupai – Äsuri Sampati Sakal Vibhäjan,
Kshan Pragati Rambhä⁹ Sukh Chhäjan. || 77 ||**

Elucidation – The mortal devilish tendencies get destroyed from the spirituality developing mental plane as a result of the above instrument. With the eradication of the devilish tendencies the emergence of *Rambha*, the giver of temporal happiness and her brightest luminous image blinds the perceiver. The loving tender feelings created by this splendorous entity invoke a sense of separation within the heart of a spiritual seeker. The curtains of the world seem before us but for the spiritually developing spiritual seeker, the screen is just within. The progress of an entity on the spiritual path gets stunted whose conscience gets shrouded by such miraculous screen.

**Choupai – Vishay Väsna Karat Kämnä,
Tè Jan Pävat Vishay Nämnä. || 78 ||**

Elucidation – Those seekers, who although do worship devotedly but nurture desire for the worldly passions get enchanted upon receiving external sources of material happiness like, *Rambha*. It is worth remembering that even while worshipping the passions of worldly desires do not leave a seeker. One, who can save oneself from it, can attain completeness.

**Doha – Ratna Pragat Dui Sindhu Mein, Chhod Bandh Algäv;
Ek Upare Jagat San, Doosar Bandhan Taläv. || 13 ||**

Meaning – Two jewels of different qualities emerge before a seeker from the depths of the spiritual contemplation on the worldly affairs. Out of these some binds the soul into illusionary tendencies, while some breaking the clutches of illusions enable unification with the essence of the Supreme Divine. (The jewels like *Kamdhenu*, *Kalpavriksha*, the Moon, *Amrit* etc are significantly marked to enable liberation from the bonds of worldly passions. On the other hand there are other tendencies that bind soul into illusionary tendencies e.g. elephant, wine, *Rambha* (women), poison etc. Remaining away from their influence, a spiritual seeker can achieve success in attaining ultimate spiritual accomplishment.)

**Choupai – Vishay Āsh Rāt Bhajan Sakāmā,
Tā Ur Ratna Bām Bidhi Jāmā. || 79 ||**

Elucidation – The emergence of *Rambha* propagating above mentioned tendencies is considered as a strong enemy that is directed just opposite to the ultimate accomplishment that a spiritual seeker would be trying to attain. In the world for those who lose control over their senses intoxicated by the worldly passions, this is the most wonderful jewel.

**Choupai – Rambhā Urbasi Atulā Mainakā,
Jan Ur Ankure Sujas Lain Kā. || 81 ||**

Elucidation – *Rambha* has come into the life of spiritual seekers under different names and forms, from time to time. *Urvashi*, *Atula*, *Menaka* are all her different names depicting their unique qualities and they are responsible for invoking sensual desires among the seekers and destroy their individual character.

Only those travellers of the spiritual path are saved from them, who are protected by the divine shadow of the Supreme Divine. All the others would get lost in the deep dark realm of the *Maya*.

**Choupai – Lok Drishti Mahun Sunder Sājā,
Bhakt Phansāvan Param Akājā. || 82 ||**

Elucidation – From the common viewpoint they are entities of beauty and glamour but they are strict taboo for those who want to enter and tread on the spiritual path. These women are like webs to catch the creatures and pull the seekers away from the divine realm. As a result of their reactions the spiritual seekers have to fall prey to various forms of problems. For instance, attention of the seekers is invited to read the legends of great sages like *Shringi*.

**Choupai – Shringi Parāshar Kar Gahi Mānā,
Vishwāmītra Vilakhi Vistārā. | 83 ||**

Elucidation – Taking hold of the great sages like *Shringi*, *Parashar* etc the evolvment of the *Maya* had deviated from spiritual path. *Vishwamitra* was a courageous worshipper. He was not bothered by any sort of deviations, despite that, at last, he fell prey to the charms of

Menaka. Despite he realised its futility, he had to accept the strength of feminine charms that could deviate an ardent spiritual seeker from his chosen path. Although, once again, he made efforts and saved himself from the bewitchment of a woman and then ultimately attained spiritual accomplishment. But at one point of time in his life, he was subdued forcibly by the great strength of the feminine charms.

**Choupai – Bhajan Pravesh Karat Vistärä,
Dhairyavant Prabhu Ker Sahärä. || 84 ||**

Elucidation – Basically with one's entry into the activity of worshipping the influence of the *Mayic* elements like *Rambha*, *Menaka* etc begins to show their power. In the attainment of the *Yoga* there is only one path of determination. The source of eternal bliss and happiness can only open up after merging everything into that oneness. He only could be saved who is naturally patient and chooses to walk as directed by the Supreme Divine.

**Choupai – Hehin Jan Lagan Lagi Ek Orä,
Tehin Chintan Mati Kabahun Na Bhorä. || 85 ||**

Elucidation – An individual, who has his sights fixed on the Supreme Divine with an absolute devotion, does not look at other things of material attractions. Such individuals are solely dependent on the Supreme Being and even by mistake are not attracted by the *Mayic* allurements.

**Choupai – Tehi Sangat Man Käm Kuroopä,
Gaj¹⁰ Pragatat Soi Käm Swaroopä. || 86 ||**

Elucidation – In the company of entities like *Rambha*, carnal desires get flared up in the mind. And when a spiritual seeker indulges in that he develops subtle physical deformities. An elephant is a symbol of carnal desire.

In the ancient legend of *Sagar Manthan* (Churning of Ocean), this elephant has been recognised as an *Airavat*.

**Choupai – Gaj Pratik Kämätur Manasä,
Man Madmatt Phirai Gaj Tan Sä. || 87 ||**

Elucidation – As a matter of fact, the emergence of an elephant is a flow towards fulfilment of lust. When the mind gets intoxicated by carnal desires, it does not accept the restraint imposed by the activities of worship or contemplation. Under the influence lustful intoxication he breaks the bonds of devotion of the Supreme Being. It razes to ground the pillars of virtuous deeds. The lustful mind engrossed in the worldly passions acts in a manner of a mad elephant. Owing to the sever affliction of such tendencies a spiritual seeker gets grief-stricken. But at such times virtuous spiritual teacher through their divine grace save their pupils from getting entrenched into the quagmire sins.

Even *Bhagwan Vishnu* saved his disciple, *Narad* in similar manner. Although, *Narad* was saved from getting bogged down into swamp of sins, he continued to repent for a long time. When he met *Bhagwan* after sometimes, he saked him, “Why did you stop me from getting married?” *Bhagwan* explained to him that in order to get him pursue the spiritual path with utmost devotion, he had to protect him always as a mother would guard her child.

Doha - Kām Kalā Man Vihwalā, Yukti Na Lāgat Ek;

Kshan Sukh Chit Chanchal Kare, Bache Je Vimal Vivek. || 14 ||

Meaning – Owing to the passionate thoughts of carnal desires the mind gets disturbed. Such madness grows to an extent that certain methods like pacification, restraints, regulation, renunciation etc are proved ineffective. The mind gets so much in doldrums that the chain of meditation gets snapped and disturbed. Only the persons with pure wisdom and dependent on the dictates of the Supreme Being can survive under such circumstances.

The great saint *Kabir* has described such people as protected from all evils who are devoted to the worship of *Bhagwan Ram*.

Choupai – Vishayāsakt Mand Mati Pāpi,

Andh Äyu Sukh Varuni¹¹ Vyāpi. || 88 ||

Elucidation – The foolish persons who get intoxicated by submerging themselves in to worldly passions get conquered over by the temporary

joy of intoxication of wine. Intoxication of this wine creates obstacles on the spiritual path of restraint.

**Choupai – Shubh Aru Ashubh Punya Din Rāti,
Pāp Kahe Je Jag Janmāti. || 89 ||**

Elucidation – The extent of conflicting cycles of propitious and unpropitious, sin and virtuousness, day and night drag the living beings into the material world of passions. Swarmed by these tendencies, a living being remains under botheration traversing through innumerable births.

**Choupai – Sakal Vishwa Samriddhi Dukh Bhārā,
Hetu Janam Jiya Kal Pasārā. || 90 ||**

Elucidation – All the material prosperities of the world are causes of increasing our pains. Should you choose to progress in such materialistic realm, slightest reduction in acquisitive tendencies would never come about. Worldly desires are the cause of the death and birth and under its influence the terror of the death engulfs every living being.

**Choupai – Sakal Srishti Sukh-Dukh Sansārā,
Jahun Lagi Nam Vilay Vyavahārā. | 91 ||**

Elucidation – The animated as well as unanimated entities continue to struggle in the cycle of birth and death till such time they are entangled in the cycle of time. After the birth, while spiritually contemplating one, who does not stabilise oneself into the divine realm of the Supreme Divine, one cannot get liberation from the unending chain of births and deaths. This world itself is the focal point of all the possibilities of the spread of happiness and unhappiness in the universe.

**Choupai – Yeh Vish¹² Sansriti Daiva Chalāyā,
Vish Kāyā Shankar Gahi Khāyā. || 92 ||**

Elucidation – The realm of the worldly affairs itself is akin to poison. The entire realm of the worldly affairs running on the strength of the fate is an expanse of poisonous environment. Even the carnal desires flowing within our body is reflection of poison, which was compulsorily controlled by *Bhagwan Shankar*.

**Choupai – Shank Mite Shankar Roopä,
Jahun Lagi Sansriti Shank Swaroopä. || 93 ||**

Elucidation – Upon pacification of all kinds of doubts the spiritual state like that of *Shankar* is achieved. Until the realm of the worldly affairs exists, it should be considered as an extent of illusions.

Hence, spiritual form of *Shiva* is only possible when the mind gets absolutely restrained, gets stabilised and gets devoid of all illusions.

**Choupai – So Swaroop Bhajanānand Āshā,
Parasi Param Sukh Roop Udäsä. || 94 ||**

Elucidation – Through the medium of divine joy of worship the realisation of the form of *Shiva* becomes possible. With the perception of the Supreme Divine and experience of that ever happy yet unattached *Shankar* could be realised.

**Choupai – Tehin Swaroop Pragate Vish Khoyä,
Vish Piyush May Sahajahi Soyä. || 95 ||**

Elucidation – With invocation of the image of *Shiva* the poisonous effect gets dissolved and gets converted into *Amrit* and thus the spiritual seeker gets submerged into natural flow of happiness. After attainment of this spiritual state of the soul gets liberated from the compulsions of going through the cycle of birth and death forever and ultimately the soul gets settled in the spiritual state of the eternal bliss. Now, a question may arise as to how and where would that *Amrit* would be available.

**Choupai – Shashi¹³ Piyush Sangat Sukhkäri,
Jan Jānat Pad Paras Bhikhäri. || 96 ||**

Elucidation – The association of the Moon as well as *Amrit* always provides everlasting happiness. Only the spiritual seeker can experience such happiness I whose heart such a spiritual state is evolved. Having tasted such spiritual essence be immediately becomes an ascetic or *Shankar*.

Word Meaning – *Bhikhari* = the great sages whom no desire of even the ultimate essence remains to be fulfilled are considered as the greatest

ascetics. Image of *Bhagwan Shankar* as well as *Sadguru Paramahans Ji* too were similar to such spiritual entities.

**Choupai – Man Hi Shashi Parasi Akāshā,
Brahma Piyush¹⁴ Gahat Bhav Nāshā. || 97 ||**

Elucidation – Having experienced the nothingness of when the mind gets steadied there, it gets settled in the realm of nothingness which is similar to the Moon. The *Shruti* as well as the saint *Tulsidas Ji* have considered the mind akin to the Moon. Such a mind can enjoy the consumption of *Amrit* in the form of perception of the image of the Supreme Divine. The mind continues to taste such divine *Amrit* of the spiritual feelings borne within, and as a result of that the bonds of the *Maya*, which have been carried forward from innumerable ages. This way gradually the mind swarmed y divine elixir rises above the boundaries of time and *Karma*.

**Choupai – Je Käyā Nashwar Gati Tyāgi,
Charat Akāsh Swāns Sang Lāgi. || 98 ||**

Elucidation – The zero existence or void is considered as the sky. The meaning of this verse is that, having touched that void the hyperactive mind gets pacified. When leaving this mortal body, the soul gets permanent place in void and having been dedicated towards the Supreme Divine, it flows through the pulsating breathing in the realm of the nothingness.

**Doha – Ish Sang Jag Bhās Nā, Shoonya Surā Darsāt;
Tè Chit Chandā Amar Sang, Nishi Din Piya Barsāt. || 15 ||**

Meaning – At that the association with the God is such that the presence of the world is not felt and the divine stream begins to flow around in the realm of the void. Such a mind gets settled in the void is considered similar to the Moon. Such a mind remains associated with the flow of eternity that is the provider of ultimate divinity, which enables the seeker to have everlasting perception of his most ardently loved Supreme Divine and thus ensures continual shower of the divine grace.

**Choupai – Ajar Amar Prabhu Piya Pahichānā,
Daivi Sang Binu Kahu Na Jānā. || 99 ||**

Elucidation – Although, the firm belief is established within this dynamic mind that the Supreme Being, who is immortal and everlasting as well as eternal is my lover and the basis of my life. But realising this accumulation of divine properties is very much essential. If its association is not available realisation of the Supreme Divinity does not become possible. Hence, do strive to attain this divine prosperity.

**Choupai – Mathä Sindhu Jag Hari Ki Chhâyä,
Shubhāshubham Jag Ratan Nikâyä. || 100 ||**

Elucidation – When a spiritual seeker receives the divine blessings or grace he begins to churn the ocean (contemplates deeply within the depths of the mind) under the auspices of the Supreme Soul. There is no other method of churning these depths and gaining unique prosperity from it. From the beginning of such churning auspicious as well as inauspicious jewels are obtained. Out of them some are so much unique that they cannot be seen by the ordinary eyes nor could be evaluated by ordinary intellect. The limits of those supernatural properties are beyond the scope of perception of this mortal body. That is only possible through the dictates of the Supreme Being as well as the divine commands.

**Choupai – Sab Sanyog Dekhi Man Kshobhā,
Amiya Parash Ratnākar Shobhā. || 101 ||**

Elucidation – This way, despite attainment of innumerable jewels, enhancement of confusion and worry prevailed, because of the absence of the divine essence of *Amrit*. With the effect of the essence of that divine elixir the glory of the ocean (*Ratnakar*) gets enhanced. The mind gets submerged in the eternal bliss. In fact, how meaningful would the glory of the *Ratnakar* in the absence of the divine elixir? Hence agitation remains despite unavailability of innumerable jewels. The next verse further highlights this point.

**Choupai – Puni Sägar Mahun Halchal Rāri,
Amrit Bin Bhav Dukhad Suvāri. || 102 ||**

Elucidation – In the absence of the divine elixir the ocean, once again, remained agitated, because how stability be ever achieved without obtaining

the divine grace? In the absence of the divine grace the *Satanic* tendencies get activated that cause obstacles in achievement of the divine prosperity, which enables the spiritual seeker to realise the essence of the Supreme Divine. Now a question may arise as to what is the divine elixir (*Amrit*)?

**Choupai – Amritmay Prabhu Param Ātamā,
Chidāksh Partiti Ātamā. || 103 ||**

Elucidation – The consequence of the essence of the Supreme Being in the divine elixir (*Amrit*) is the exact form of the Supreme Being. When the mind acquires a state similar to the sky, realisation of that divine essence becomes possible. This ultimate system of spiritual contemplation itself is the medium to attain that, which pertains to the restraint of the mind.

**Choupai – So Amrit Ras Dusr Nāhin,
Paras Prabhāt Sindhu Bhari Jāhin. || 104 ||**

Elucidation – That essence of the divine elixir is nothing but the soul. Experiencing the essence of the Supreme Divinity, the soul of a living being too attains the divine glory of the God and that light gets illuminated within the conscience of a spiritual seeker. And when such an achievement is made the extent of the ocean of the life (*Bhav Sagar*) gets dried-up. Even the effect of the three-fold tendencies of the nature, along with all the wicked influences of the *Maya*, get submerged in the realm of the ultimate entity.

**Choupai – Jan Hari Parsat Hari Ke Roopā,
Amrit May Jan Parasi Swaroopā. || 105 ||**

Elucidation – Having touched the realm of the Supreme Divinity, a devotee attains the form of the God. Hence, a living being gets turned into the Supreme soul. The soul that gradually attained the spiritual abilities to get unified with the divine essence of the Supreme Soul enables others to attain immortality. The union of divinity and the soul merges the pious spiritual travellers with the form of the Supreme Divinity.

**Choupai – Tehin Kshan Antar Dhyān Harishā,
Ko Vilgar Jeev Aru Ishā. || 106 ||**

Elucidation – With this dissolution the inspirer of the soul, who has been accompanying the spiritual seeker upto a point of accomplishment gets disappeared. The spiritual seeker attains the natural image of the Supreme Divinity. In such a spiritual state who can separate a living being from the Supreme Being. The essence gets submerged in the source of the essence. Now, its segregation is not possible. This is the gift of incarnation and its pinnacle. Once again, attention is drawn to the basis of the action.

**Choupai – Guruvār Roop Dhārā Ur Mahin,
Dirghakāl Nit Jatan Karahin. || 107 ||**

Elucidation – The basic medium to attain the grace of the Supreme Soul is to establish the image within the heart through deep contemplation and that image is that point of the *Sadguru* who is omni-potent and established in the divine realm.

**Choupai – Parsat Pad Ur Prerak Jägā,
Tab Sägar Sidhi Sab Dukh Bhägā. || 108 ||**

Elucidation – When the slumbering essence of the Supreme Divinity within the heart gets awakened as the inspirer and takes over the reins of the heart of a spiritual seeker, the awakening of the deep contemplation of the depths of the mind (*Sagar Manthan*) and absolute success are achieved. When the all round success is experienced, all the jewels emerge from the ocean of life. With this the end of all sorts of unhappiness is achieved. The soul gets drenched within the loving grace of the Supreme Being.

**Doha - Sägar Mathan Jog Jan, Jan Jivan Äbhäs,
Guruvār Ki Sudhi Nā Mili, Puni Jag Narak Niväs. ||16 ||**

Meaning – After grasping the teachings from a spiritual teacher, can a seeker acquire ability of deep contemplation within the depths of mind? Immediately the inseparability of a devotee and the Supreme Divine begins to get perceived. In case, the spiritual seeker does not receive the grace of the *Sadguru*, he has to, once again live in the hellish bonds of the world.

Highlighting the pious significance of a *Sadguru*, Saint *Kabir* had given better credence to *Guru*, than *Govind* (*Krishna*, the God).

**Guru Govind Dou Khade, Käke Lägun Päy,
Balihäri Guru Äpne, Govind Diyo Batäy.**

[“*Guru* and Govind, both are standing before me, but I am perturbed as to whom do I bow down and offer my respects. Nevertheless, it is your grace, O’ Holy *Guru*, that you have enabled me recognise *Govind*, as the God.]

**Choupai – Yog Prabhäv Ish Avtärä,
Vishay Prabhävit Tan Vistärä. || 109 ||**

Elucidation – Owing to the influence of the spiritual contemplation (*Yoga*) the incarnation of that god and the inspirer of the soul as the *Kachhap* takes place. Even a man who is absolutely involved in gratification of the worldly passions too can perceive him through devotion and heartfelt dedication. Although, this incident is different that the ultimate basic medium of that incarnation is the *Sadguru*, and this fact has been always accepted as the indestructible logic.

The grace of the *Sadguru* is essential for its evolvment. In this reference, the event of the breaking of the bow is highlighted from the *Manas*. In the court of *Janak*, the kings and princes had assembled from various countries. They tried to lift the bow, silently worshipping their favourite deities, but were absolutely unsuccessful. Let aside breaking the bow, they could not shake it about. But, *Bhagwan Ram*, who had always dedicatedly followed his *Sadguru*’s dictates could very easily and effortlessly lift the bow and even snap it in two pieces.

* * *

When the tendencies are shattered, the glory of dynamism of the soul gets brightened up and thus dissolves the entity of an individual into entirety.

The people engrossed in worldly passions too can rise to that height through greatness of inclination or feelings but only a spiritually

knowledgeable devotee could be recognised through the highest level of devotion. The scriptures have recognised the attainment of the highest level of spirituality achieved through scaling the pinnacle of the highest level of devotion that enables one to have ultimate knowledge about the essence of the Supreme Soul.

**Choupai – Kachhap Hari Avtār Kahāni,
Bhakti Prabhāv Lakhat Vigyāni. || 110 ||**

Elucidation – Kachhapavtar is the legend about the Supreme Divine, who initiated dynamism in the universe. Spiritually knowledgeable devotees in the highest level of devotion can only perceive that divine image. The first had information about the Supreme Divine is considered as ultimate knowledge. Those who are driven by the pure intellect driven by devotion can only pass the test of that knowledge.

The support of the *Sadguru* cannot be realised within the heart until the effects of the virtuous acts and spiritual efforts of the past birth are not awakened until such time evolution of the divine influence the most auspicious Kachhapavatar is not possible.

**Choupai – Sab Din Sabahin Kāl Vidhi Puri,
Yog–Yukti–Anurag Nā Duri. || 111 ||**

Elucidation – the system of this incarnation has always remained same and complete through all the places, time, circumstance because love for the Supreme Soul has been considered as devotion. The effects of changing times of different eras are not effective before it. If a triple flow of spirituality, devotion and love for the Supreme Divine prevails within your heart, you shall be able to have the perception of the Supreme Divine. But devotion works only when directions from an experienced *Guru* is received in the compassionate loving heart.

**Choupai – Samarath Sam Kari Jag Hari Rakhā,
Ish-Anish Na Jivan Bhakhā. || 112 ||**

Elucidation – such success is dependent upon the grace of the great sage who has been dwelling in the divine realm of the Supreme Divinity.

When their teachings are absorbed into contemplation this spiritual success becomes possible. The *Sadguru* enables union of your soul with the Supreme Soul and through his divine light of the ultimate knowledge the darkness of duality gets eradicated. Through inspiring light of the ultimate knowledge confusing dualities related with the God, non-divinity, illusion (*Maya*) or *Brahma* etc gets eradicated and the spiritual seeker is able to attain that indescribable spiritual state.

**Choupai – Tin Pragatā Bhav Haran Sahārā,
Anāyas Gahi Bānh Ubārā. || 113 ||**

Elucidation – Only the *Sadguru* who has absolute knowledge about the *Brahma* can take away the fear of life and death. The most benevolent inspirer of the soul takes control of the eligible devotee. Supported by such a divine entity the devotee is gradually able to fathom the expanse of the ocean of life.

**Choupai – Jan Ur Sambhav Vimal Kahāni,
Daras Paras Je Āgyā Māni. || 114 ||**

Elucidation – The essence of the supreme divinity gets inspired within the hearts of such devotees who are devotionally dedicated to worship of the supreme soul and ardently strive to attain Him. This is legend of pure wisdom evolving within the heart. The perception of that image and order are for such persons who are obedient and are continually striving.

**Choupai – Agyā Ki Vidhi Dugar Nāhin,
Ur Andar Hari Sarva Sunāhin. || 115 ||**

Elucidation – Having awakened the Supreme Divine, from within the heart of a spiritual seeker, directs and dictates him on the spiritual path. Similarly, gradually enlightening the traveller of the spiritual path, the Supreme Divine makes him stand before him.

Listening to such discussions, I asked the most reverend *Gurudev Bhagwan*, whether the God talks? *Shri Gurudev Ji* stated, “Oh yes! He does talk with me for hours. Just continue to meditate. He shall talk to you, too.”

As a matter of fact, other than this there is no other stricture for obeying the orders. Such dictates are received by spiritual seekers only after awakening of the essence of the Supreme Divine within the heart.

**Choupai – Aise Hari Jo Bolat Nāhin,
Sādhan Shram Sukh Ur Mahun Nāhin. || 116 ||**

Elucidation – If the Supreme Soul of such a greater level of divinity does not get invoked within the heart and guide, the innocent spiritual travellers experience a sense of dejection. Until evaluation of the spiritual pursuit is not in the form of the direction by the Supreme Divine, the spiritual pursuit seems a burden to the spiritual seeker and he cannot spend his days with happiness.

**Choupai – Satguru Chhavi Rākhau Ur Antar,
Anubhav Gamy Gyān Gun Mantar. || 117 ||**

Elucidation – Establish the most benevolent and virtuous spiritual *Guru* within your heart, follow his directions received through your spiritual experience. The good result of the cleansing process of a few days would be that the fact-finding intelligence of the spiritual seeker would bring him in line with the most capable enlightened sages who have gifted a wealth of ultimate knowledge and Mantras of virtuousness to the mankind.

**Choupai – Pratham Pravesh Milahin Gurumāhin,
Je Anubhav Par Rāh Dharāhin. || 118 ||**

Elucidation – On this spiritual path of ultimate attainment support of the *Sadguru* is the first available, who guides a spiritual traveller on the spiritual path from the beginning to the culmination of spiritual pursuit, by guiding him from within. Through their spiritual experience by imparting inspiring discourse from within the mind of a seeker, the *Guru* leads him on the spiritual path.

The effect of the grace of a *Guru* is so much unique that having been graced by the blessings of his *Guru*, a disciple can reach the pinnacle of emancipation of the soul. The most propitious duct particles of the feet of a *Guru* are essential to cleanse and purify the eyes of wisdom.

**Doha – Guru Ruthe Par Hari Nahin, Guru Nahin Ruthan Yog;
Gahi Rakhe Ur Bich Mein, Ur Avatariyā Bhog. || 17 ||**

Meaning – Due to obstinacy of mind if a spiritual seeker cannot hold on to such a *Sadguru* and if the *Guru* is annoyed; even the God would not support the unwary seeker. And if the *Guru* stops giving any more than even the God would not be around to help the traveller on the spiritual path. But what is most important is that *Guru* never gets angry with his disciple. The *Guru* try to correct the errors committed by his disciples. The *Guru* holds onto the cerebrational flow of the seeker from within his heart. Not only that, while spreading the expanse of the divine incarnation, the *Guru* distributes the grace of his love.

**Doha - Vimal Vivek Virati Mati, Je Satguru Ādhin,
Te Jan Pāvan Ātmā, Paramānand Pravin. || 18a ||
Vahān Na Janame Nā Mare, Nā Vahin Kali Vistār,
Vyāpak Brahm Swaroop Soi, Swātm Srishti Nistār. || 18b ||**

Meaning – An ascetic seeker of propitious intellect, who dedicate his spiritual contemplations in the service of his *Sadguru* with utmost reverence, get involved in the divine joy of having attained self-realisation by unifying his self with the essence of the Supreme Soul. The spiritual state where such disciples have reached neither the birth, nor the death, nor happiness, nor unhappiness exists. Besides, neither the God of death (*Yamraj*) can reach there nor the effect of the Kaliyug could be seen prevailing there. Having reached such a spiritual state a spiritual seeker gets established in the eternal realm of the Supreme Divine by devoting his self to the God.

**Soratha – Vimal Bhog Avtār, Tahun Yam Kali Kar Gam Nahin,
Sapadi Utāre Pār, Vipad Pakāre Nar Hari. || 1 ||**

Elucidation – the consummation of such incarnation are absolutely uncorrupted and pure. The effect of the *Yamraj* as well as the *Kaliyug* gets reduced. If such awakening is achieved incarnation of the God is quickly and surely provides result. The God incarnates for those fortunate people, who get forewarning about the troubles in the social issues and when their botherations become intolerable, they cry out to the God.

**Soratha – Sanskär De Säth, Tab Guru Ki Mahimä Bani,
Sabke Samarth Räm, Tehi Bal Sab Jivan Dhani. || 2 ||**

Elucidation – We can earn the grace of the most compassionate *Guru* when the propitious effect of the past deeds of many past births are invoked. In fact, within the soul of every human being the image of all powerful *Bhagwan Ram* is hidden. Although, living in this world, the souls, which have attained shelter in the eternal divine realm of *Bhagwan*, live spiritually prosperous life. Every person is eligible to attain Him. If slightest support from the ideal spiritual teacher is made available, a weak spiritual traveller through innumerable ages gets admitted into the divine realm of the Supreme soul through his associating himself with the spiritual pursuit.

Note – Attainment of the *Sagar Manthan* are fourteen jewels:-

1. Conch shell 2. A horse 3. A bow 4. *Dhanvantri* 5. *Kalpavriksha* 6. *Kamdhenu* 7. Precious Jewel (*Mani*) 8. *Shri* (*Lakshmi*) 9. *Rambha* (a beautiful woman) 10. an elephant (*Airavat*) 11. Wine 12. Poison 13. the Moon 14. Divine elixir (*Amrit*).

|| Om ||

Incarnation as Fish

(*Matsyavatar*)

It has been the most ancient method to explain various facts, secrets and principles of the universal life through the medium of the legends and tales. Ranging from ordinary issues to important matters have formed the basis of the legends. Along with the development of the life in the universe the man has been associated with the legends and literature. The reason is very much obvious – the legends and tales have a greater impact on the human mind. Telling and hearing the stories have remained a part of the human life. As such, this has remained a stronger instrument to influence the man's faculty of understanding. Besides, with changes brought about in the forms of story-telling its effect has remained unchanged.

The sages who had attained self-realisation and excellence in penance used this medium to express their spiritual experience and what they had learnt about the most secretive, secrets of the universe and the realm of the *Brahma*. In order to highlight the spiritual path they created various forms of legends and originally created the events. Making use of various metaphors and symbols they presented the essence of the spirituality before us. Since the descriptions of the secrets were expressed through the legends and stories, they became interesting and easy to understand. That is why the sages adopted it in the spiritual field.

The great sages who were seasoned through performance of penance created these legends and for this they aimed at furthering the attainment of the utmost benevolence. They had placed spirituality before them. With the passage of time those legends were used for worldly achievements and their inherent purpose was ignored or was forgotten.

In order to understand the secrets of the *Matsyavatar*, first we need to accept an ancient legend as an example and examine the above issues, besides it would be better to establish an idea of the subjects.

The emperor *Parikshit* was once cursed by a saint. He had an opportunity to listen to '*Bhagwat*' since he had been blessed by *Shukdev*,

the son of the sage *Vyas*. As the time flew by, it became a profession of the *Brahmins* to read '*Bhagwat*' and the basic theme of the epic lost its significance. After sometimes another king expressed his desire to seek emancipation for himself. Several *Pundits* began making arrangements for organising the discourse. The king provided funds and other requirements etc for the programme of the discourse to be organised and ultimately sat down to listen it. However, when the discourse was over, the king's ultimate desire to attain eternal peace was not achieved and he remained engulfed by conflicting feelings of elation, sadness and even fear. The king was agitated. He thought, the priest had conspired against him. He pushed all the priests behind bars in jails, so that, they could not perpetrate such crime again. Nevertheless, the king listened to the story again and again with the hope to attain salvation, but his desire was beer fulfilled. But, it so happened that that the number of imprisoned priests grew in jails. At last, despite his unwillingness he heard the story from hi royal priest. Upon completion of the story, he too was pushed behind bars. The son of the royal priest learnt of the incident. He approached the king and said, "I will try to help you attain emancipation. Just let me rule over your kingdom just for an hour." The king accepted his proposal. He discarded his royal clothing, crown and other things. He left the throne and sat aside away from his throne. The son of the royal priest sat on the royal throne as a king. He ordered the minister to tie-up the ex-king with a pillar. His order was duly followed and the king was tied to a pillar. Next, the child-king ordered his father be brought from the prison and asked him to be tied to another pillar closer to the king. At this the royal priest was enraged. The royal priest began to shout angrily, "Earlier this mad king had imprisoned all of us and now my son has got me tied me to this pillar." He continued to blabber for a while. When he was quietened, the child said, "O' chief priest, please liberate the king by untying his ropes." The chief priest was already annoyed. He angrily retorted, "Have you too gone mad? Can't you see that I am also tied to this pillar? I can't move my limbs; how can I free the king?" The royal priest turned white with rage.

The child turned to the king and said, "Alright, king! You may free the royal priest from the binding. You had been a king once. Use some trick."

The king asked, “Dear *Brahmin* boy, I too am tied to this pillar. How on earth, I can free him?”

At last the child asked the ministers to free both of them. He asked the king to resume his place on the throne. Then the child said, “All these priests are bound by their ignorance, delusions and false beliefs. Day in and day out they indulge in good or evil acts in order to make their living for their families. They are already in the clutch of the *Maya*, hence, how could you expect them to liberate you? The saint *Shukdev*, under whose guidance the king had achieved salvation by listening to ‘*Bhagwat*’, had turned the greatest ascetic. You need to hear ‘*Bhagwat*’ from such an ascetic to attain ultimate liberation.” Hearing this, the king launched search to search for that great ascetic saint.

From this legend we are inspired to search for an enlightened sage, but only a few can think in this manner. This has remained only a legend for entertainment instead of inspiration. Similarly, there is another legend related with evolvment of incarnations. That legend vividly narrates as to how could the essence of the Supreme Divine be experienced, how could we realise the presence of the omnipotent *Brahma* within us – the sages have described related means and methods in this legend.

Matsyavatar, too is purely a metaphor. A small fish emerged from the ocean and had spoken to *Manu* who was self-borne, “As per the custom of our genre larger and stronger aquatics gobble up smaller aquatic creatures. Hence, please help me.” The king of the animated and unanimated world, *Manu* placed the small fish in a pot. But after a few days the fish grew in size and the pot became too small for her to live in. Hence, *Manu* made arrangements for her to live in a pond. But sooner the pond too became small for the now grown-up fish. *Manu* placed the fish in the flowing waters of the *Ganga*, but soon the river fell short to contain the fast growing fish. At last, *Manu* placed the fish in the sea.

After entering the se the fish said, “Now, I’ll live here without any problem.” But, after sometimes the great deluge ensued. The fish told *Manu*, “You may board a boat with beneficial seeds as well as the seven

great sages (*Saptarshi*) and leave aside all your worries. Just tie an end of a strong rope to the boat and the other around my head. As soon as the great deluge begins to devastate the creations of the animated and unanimated world, I shall place you all in the ultimate safe, purest, eternal and permanent place.” *Manu* did as was told. Then for over thousands of years that great fish imparted discourse on issues of benevolence to *Manu* and continued to traverse the length and the breadth of the planet. It is obvious from this legend that the speed of that fish must have been much too fast of all the speediest creatures of the world. Or it was much above in strength than other elements like air, light and other natural elements. Traversing the distance at great speed, the fish took the boat to the *Himalaya*, where *Manu* tied it with the highest peak of the mountain. The great fish once again assured *Manu* of his safety and then disappeared. After sometimes the great devastating deluge subsided and the waters receded eternal peace followed. *Manu* scattered the beneficial seeds around the world where they began to grow.

Manu: – The mind is *Manu*, who is the creator of the universe. The great sages, who have achieved control over this mind, are said to have restrained the chain of action of the universe.

This world is akin to a great ocean, in which innumerable species live. The mind and the senses have innumerable degenerative activities. These are considered as the crevices and trenches. The elevated and progressive altitudes of the mind and senses enable attainment of purity and ultimate liberation. Most of the tendencies of the mind and the senses lead the soul to degradation and to the low depths in the ocean of life (*Bhav Sagar*). However, sometimes a situation develops when the mind sails with the flow of devotion and thus benevolently directed attitudes develop, which seeks enjoyment in the essence of devotion. This mental attitude is similar to the great fish. The *Mayic* attitudes gobble up the insignificant activities of prayers or worships and destroy them. And that is why, that weak fish had requested *Manu* to protect her. Similar is the state of the heart of a spiritual seeker. The moment progressive attitude get awakened within the spiritual seeker pleads with his own mind for its protection.

In order to provide protection to this progressive and benevolent attitude the mind places it in a pot. The pot, here, is the symbolic representation of heart. After remaining in the heart for a long time this attitude get nurtured and strengthened. Then is transferred to asceticism symbolised by a pond. The seeker gets changed into an ascetic. And when attitude of observance of asceticism gets matured, there remains no incompleteness. The pond becomes much too, limited for the great fish.

With experimentative entry emergence of spiritual knowledge evolves within the mind. With the co-operation of *Manu* or the full support of the mind the attitude in the form of the great fish begins to sail in the stream of knowledge and with the spread of knowledge enters into the ocean of divinity and ultimately acquires much larger form. That ocean of divinity is the abode of the Supreme Divine. Do remember – the ocean of life (*Bhav Sagar*) – is on this side, whereas, the ocean of divinity is another form of the essence of the Supreme Divine. The expanse of the ocean of life is limited but the expanse of the ocean of divinity is fathomless. Having attained ultimate completeness with the attainment of a place in the abode of the Supreme Divine, the spiritual bearings get stabilised. The attitudinal activities directed towards the ultimate good get changed into devotional vibes of divinity having been merged with that ocean of divinity in which the conscience within gets drowned where otherwise effects of the actions – good or evil – germinate.

Accompanied by the seven enlightened sages *Manu* boarded the boat inspirationally supplied by the great fish. Those seven sages symbolise accomplishment achieved in the seven important aspects of the spiritual pursuits or *Yoga*. Only the person who has accomplished spiritual status similar to a sage in the spiritual pursuit can be put to test of ultimate rules of spirituality and such rules are symbolised by the boat. Treading on the path of these rules that put an end to desirability and undesirability as well as attaining spiritual state of saintliness I all the seven subtle aspects of the spirituality is the divine gift of that 'soul inspirer' Supreme Divine. In the place of an inspirer of the divine attitudes of the mind the God Himself stands as an incarnation. A person cannot understand that *Brahma* till such time the Supreme Soul does not guide the attitudes

driven towards ultimate good and unification with His divine realm, despite such an individual worships or prays in thousands of ways. Since the symbol of the mental attitudes – this great fish – is directed to seek entry into the spiritual realm of the Supreme Divine, it is known as an incarnation.

Until the passionate vibes of the thousands of mental attitudes are not subsided, the Supreme Divine incarnated as a divine inspirer continues to guide through some enlightened devotee. During the period of voyage that the great fish went on imparting discourse about the *Brahma*, which means that the essence of the Supreme Divine continually provides guidance to a spiritual devotee. And, only then, it could be realised that, such discourse was a spiritual guidance. Usually, *Shri Maharaj Ji* used to lay emphasis on this issue. He used to say, “The God does teach us. He teaches me and even he teaches you.” This means, the God enlightens you about His spiritual magnificence. Having destroyed the mental attitudes the essence of worshipped divinity got the boat tied with a peak of the *Himalaya*. This means, having been travelled through all the altitudes of the mind – desirable or undesirable, good or evil – the soul gets ultimately tied to what is stable and eternal *Brahma*. The *Himalaya* is the metaphor of the *Brahma*. The *Himalaya* symbolises eternally blissful and serene *Brahma*. Although, the realm of the *Brahma* was spread everywhere around, but the perceiver of all these, the spiritual seeker was standing aside. That is why, ultimate involvement with the realm of the Supreme Divinity has been symbolised as ultimate touch of the *Himalaya* and tied up with its peak. As a matter of fact, giving attained the ultimate completeness of the spiritual state of the *Brahma* or getting merged with it, the inspirer too gets disappeared. This is because, since no different realm exists and thus whom should the Supreme soul inspire?

Since, the perceiver in this divine unification did not remain separate that scenario of the great devastating deluge too got disappeared. Do remember, unification with the divine realm of the Supreme divine is the great devastating deluge to have destroyed the entire animated and unanimated universe. After unification with the realm of the *Brahma* the universe and the *Brahma* do not remain separate entities. Only the enlightened sage of the divine form remains who is the source of divine light.

Such enlightened sages possess the seeds of the ultimate good of the universe. Thus, this legend expounds the fact the ultimate good of the universe could only be made possible by such sages who have attained self-realisation and thus enlightenment. After having tied the boat with the Himalayan peak, that is, at the peak of ultimate spiritual state, *Manu* scattered pure seeds of ultimate good for the mankind. It is a belief that one, who is settled in the divine realm, has attained his own ultimate good and he only can cause ultimate good of the others.

Note –

1. During the period of this activity the name of *Manu* was changed to *Satyavrat* (one, who steadfastly acts absolutely truthfully). That was because, both the truthful and untruthful attitudes of the mind are within the depths of the mind, but when spiritual seeker advances towards the divine realm his untruthful attitudes get suppressed and truthful attitudes get strengthened.

2. The spiritual regulations are similar to the boat and the meditation woven with the breathing is like a rope, which is tied to the divine attitude symbolised by the great fish. Within the depths of such divine attitudes the Supreme Divine gets incarnated and provides speedier flow, that is why, it is incarnation. That is the lowest image of an incarnation. That is the point of the beginning from which the incarnation would achieve completeness. Whenever, anybody has found, it was in this form only.

3. Incarnation – In fact, the matter of attitudes is considered as the most beneficial when incarnation of the God takes place.

Let anybody offer millions of prayers; such prayers do not become fruitful till the incarnation of the God does not take place. When a spiritual seeker is inspired and guided on the spiritual path by the Supreme Soul, his pursuit becomes all the much faster and enables him to reach his ultimate spiritual goal much quickly, which has already been recognised fact. It holds the truth, for us even today.

Incarnation as Boar

(*Varahavatar*)

In the ancient Vedic language the word '*Hiranya*' meant extremely small or a subtle body. Ranging from Brahma to the present-day world – the entire universe is called '*Hiranya Garbh*' – a spiritual entity in its subtle form or ethereal body after having been separated from the main body. It has imbedded within it a reel of effects of the good and evil acts committed over the ages, which is like a universe buried under the layers of mind. *Tulsidas Ji* said that the activities of the intellect or mind are the universe. The word '*Aksha*' means, eyes. Thus, a viewpoint set on the worldly affairs is called '*Hiranyaksha*'. This is the root of the entire *Maya* (illusionary realm) or a fountainhead of satanic activities. That is why '*Hiranyaksha*' is akin to a demon who had thrown this earth in the form of a body in the quagmire of excreta, urine, blood or puss and the species of animate or inanimate kinds. Till such time the path leading to the realisation of the Brahma is not glorified, liberation of the soul entrenched in the dirty and smelly degraded pit is not possible. That is why, one of the methods of attaining ultimate liberation is, the *Varahavatar*!

The word '*Varah*' is made up of two words – '*Va*', meaning God and '*Rah*', meaning a path. The path leading to the Brahma is, *Varah*. Until the God does not support our spiritual pursuit, the beginning of either the spiritual path or the worship does not become possible. The most revered *Maharaj Ji* had said, "Till such time the God does not take pity upon a spiritual seeker and support his spiritual efforts and guide him by controlling his mind, the initiation of the spiritual path does not begin from where the seeker stands presently. The God enables a seeker to worship. Guiding him gradually on the spiritual path elevates his soul to such a level where the cover of the worldly affairs does not envelope him. This mortal body entrenched in all sorts of dirtiness of the world and the innumerable species get dissolved in the essence of the Supreme Divine. This spiritual truth is symbolised by a boar that has consumed the expanse of the nature containing all sorts of species and when pure

divine light remained got disappeared. That Supreme Being then gets involved with the spiritual pursuit of the seeker and; later unifies him with his divine essence. The moment, when the seeker gets completely unified with the essence of the Supreme Divine, the realm of the Supreme Divine gets evolved within pure conscience of the seeker. Then nothing, including the Supreme Divine remains to be realised and the seeker becomes completely an essence of the Supreme Divinity. He, thus, attains the divine realm, that is, external, everlasting, omnipotent, everlasting, immortal and unchanging world. This way, that eternal divine authority is realised by the seeker, as such, for this reason this incarnation takes place and for that purpose there is a method to achieve it. This incarnation is for all those who are devout seekers and accept renunciation, as well as, are blessed by the *Sadguru*.

Note:- after attainment of emancipation he is not an alien – but is unified with the seeker. Either the seeker knows who has been spiritually awakened or only the God knows.

He does know, but cannot exhibit or show. Such a state could only be experienced. Attainment of such a spiritual status is beyond description or text. The Supreme Divine gets disappeared after choosing a spiritual seeker he wanted to accept in his realm.

You ought to continue to strive on the spiritual path. Success is always possible and is very much assured. There is a facility, here, that slightest efforts made on the spiritual path leads one to an ultimate achievement of attaining a place in the divine realm of the Supreme Being traversing through various births. One, who continually treads the spiritual path, ultimately, reaches there.

|| OM ||

Incarnation as Part Lion & Part Man

(*Narsinhavatar*)

Janmā Karmā Chā Mè Divyam, Ēvam Yò Vèttī Tattvatāh;

Tyaktvā Dèham Púnarjanmā Naití Mametí Soāarjunah

– Geeta - 4 / 9

Meaning – “*Arjun*, my birth and my actions are supernatural. What is natural can be perceived by eyes or understood by intellect. Supernatural means that cannot be perceived or understood by mind. Only the enlightened sages can see it; one, who can really perceive, does not once again have to join the chain of death and birth after leaving one’s mortal body. Such an entity attains me (the Super Divine).” That is why those who are waiting to see the emergence of incarnation are gravely mistaken. It is because only one in millions can really become an enlightened person.

Narsinh Avatar – The word, ‘*Narsinh*’ is made up of two words having distinctly different meanings. The word, ‘*Nar*’ means, the Man or a mortal human being; and the word, ‘*Sinh*’ means, a lion. The incarnation of the God as ‘*Narsinh*’ denotes spiritual elevation of an ordinary mortal human being, who cuts through the domain of ‘*Hiranyagarbh*’ (a spiritual entity in its subtle form or ethereal body after having been separated from the main body) and bond of time and ultimately acquires spiritual status akin to a lion in a forest of nature, who fearless, provider of spiritual succour as well as granter of fearlessness to the enlightened beings. This happens only out of love. This metaphor is the basis of this legend. This is the medium of attainment of realisation of the essence of the indescribable Supreme Being; and therefore, the mandarins have recognised that as an incarnation. As such, it has been recognised as been recognised as juxtaposition of a man and divinity (*Nar* and *Narayan*). Based on that legend the man, here, is recognised as a lion in this legend.

Love is personified as a *Prahlad* in this legend. *Hiranyagarbh* means, the entire animated as well as unanimated universe. The ‘*Ankush*’ reflects

the intolerable sufferings of the life, which are inclusive of the pangs of birth and death within the life-cycle. In other words, we can refer to that as time-scale. The '*Ankush*' of *Hiranyagarbh* always instils one's faith in the nature. Also, it deviates one from the divine essences. *Hiranyagarbh*, meaning an entity called *Holika*, borne of the worldly passions created by the Brahma, who constantly remains immersed in the fiery passions. On one side, she goes on enhancing her bewitching strengths by constantly remaining immersed in the worldly passions, while, on the other hand, she burns those living beings, which have faith upon the Supreme Divinity. This creation of the worldly passions, *Hiranyagarbh*, also possesses divine qualities. As a result of the dissertation by the holy sage, Narad (the inspirer of the path of salvation), love sprouted in the realm reigned by *Hiranyankush*. This love is, *Prahlad*. With evocation of love this *Hiranyankush* gets shattered into innumerable pieces of obstacles on a time-scale of life. This duality of tendencies creates a massive web of longings for relatives, which binds individual seekers with covetous passions. Such duality is similar to an inaccessible mountain. '*Hiranyankush*' (a bond of time-scale) topples from the peak of this very mountain. The moment you begin worshipping, tomorrow onwards you will have to encounter several obstacles. Besieged by this rock the thread of love gets snapped and throws the soul into the sea of worldly passions. This world is that sea hence it throws into the never ending cycle of birth and death. It gets the spiritually devoted soul entrapped by his sister and throws it into the fire of worldly passions. *Holika* is the symbolic representation of ignorance. One conscience possesses an expanse of ignorance as well as love and with that she constantly burns the lover of divinity deviating him from the spiritual path. The ignorance is much older, whereas, the love for divinity is a newer evocation through the holy contacts of the saintly beings.

This ignorance takes the love for divinity in its embrace, but if under the direction of the Supreme Being, love for divinity flows smoothly the ignorance would get burnt-up by itself. That is because wherever true love prevail passions for the acts of ignorance are not invoked. When the mind is swarmed by the lustful thoughts, it becomes uncontrolled like

an intoxicated elephant and deviate the spiritual seeker from the spiritual path. The *Hiranyankush* or sprouting of *Hiranya* is the basis of such tendencies. The passions get invoked within the mind and throw the conscience of the seeker into the grinds of uncontrollable lustful passions. However, if through divine love, the Supreme Divine has an upper hand in this matter, the spiritual seeker can ultimately attain salvation. At last, the Maya herself comes up before the seeker. When time comes to give up the bonds of worldly attachments, the Maya comes before the seeker in most malicious form.

As the legend of *Prahlad* goes - the iron pillar is red hot and tiny ants are crawling on it. A demon is still waiting to kill *Prahlad*. The steady breathing is the Pillar – when the pulsating breathing directed by the divine love attains steadiness in meditation, it is referred as a Pillar and then the intellect becomes subtle like tiny ants and thence it could easily traverse the pillar. At that time the intellect is said to riding the breathing. The fires over the pillar are of two types – Fire of Lust and Fire of Spiritual Knowledge. The fire of spiritual knowledge enables a spiritual seeker to enter into the divine realm of the Supreme divinity and ensures overall goodness. On the other hand the fire of lust smoulders the spiritual seeker and deviates one from the path of spirituality. When the contemplation symbolised by the tiny ants attains the state of stable breathing and the pitch of breathing gets ignited by the fire of the Yoga (spirituality), immediately the fundamental nature that is similar to that of the Supreme Divine and full of divine qualities gets invoked. With invocation of that divine form of the Supreme Divinity the chain borne of the root cause of the evil tendencies, *Hiranyankush*, gets shattered, and the killing of *Hiranyankush* is symbolised by this metaphor. Such achievement is known as an incarnation. During the time of achieving equilibrium with the breathing, a living being (or soul) attains its basic divine essence and ultimately acquires the status of being called a *Sinh* (lion). The poor weak soul getting mercilessly crushed by passage of time and satanic tendencies acquires completeness and thus becomes able to reach its ultimate goal with the help of divine love and ultimately gets unified with the omnipotent essence of the supreme Divinity that

protects one and all. This invisible spiritual authority could be invoked be evolvment of incarnation cutting across the clutches of the ignorance symbolised by *Hiranyagarbh*. Incarnation gets evolved by love for the Supreme Divinity. Various sages have provided different forms of symbolic representations at different points of time and conditions.

‘Nād Randhrah Sah Nārad’ – *Narad* is a holy spiritual teacher. This means, a spiritual seeker who gets unified with the divine essence of the Supreme Being is, *Narad*. That is why, in order to achieve success on the spiritual path you need to take refuge of a spiritually enlightened sage of *Narad*’s status. For this you shall have to strengthen divine tendencies which shall evolve divine love within you. Realisation of the divine realm of the Supreme Being becomes possible during the spiritual state of renunciation and when the mind is absolutely detached from the worldly passions. Once attained, this spiritual state prevails forever. Evolvment of incarnation is always possible through eligibility at all times. Incarnation had never been brought about from any external sources nor that is possible today. Such reference cannot be found in the ancient scriptures.

|| OM ||

Ultimate Liberation of *Ajamil*

This is an ultimate liberation of the soul, which has been presented by the enlightened sages as a useful legend for every human being. With the passage of time changes were brought about in languages, lifestyles and activities, and for that reason ancient legends could get distorted and become controversial subjects. Under such adverse conditions the great saints have to explain by creating newer forms and symbols. Now, a legend of ultimate liberation of *Ajamil* is before you to explain the method of attaining emancipation. The word, '*Ajamil*' means – a pure soul. The word, '*Go*' refers to the entire group of senses, which takes up the burden of all the passions and lust. It gets involved in all sorts of activities whether worthy of doing or not and continually search for subjects of gratification. The senses are like whores. These senses are, although, segregated in ten to eleven parts, they unite as one force and directed at gratification of objects of all and it only satisfies its lust out of getting pleasure from the worldly passions. The eternal and pure soul is under the control of this whore. A boy named, Luv is borne. The great sage, *Narad*, an enlightened being gave spiritual advice and thus devotion for the Supreme Soul got awakened within the soul of a seeker.

This group of senses (whores), although takes upon themselves the burden of the illusions (*Maya*), yet help chant the name of the God to the parrot, the symbol of a spiritual seeker engrossed deeply in meditation. These senses, too, begin to cooperate in worshipping. Despite that, if slightest chasm exists in attainment of the Supreme Divine, this whore misguides the spiritual seeker by continually accompanying him. After prolonged spiritual study when the time of death of the mind arrives the concentrated mind in meditation and the Supreme Soul becomes one. The dissolving of the intellect is the actual death of the man. As a matter of fact, only the mind is the creator of the universe. Nobody has been able to get liberation from the world without conquering the mind. Having forgotten all the worldly passions and lust when the mind devotedly concentrates in meditation upon the supreme Divine the bonds of the King of Death (*Yamraj*) and the Supreme Soul, nourishing all the living

beings gets evolved as the eternal and omnipotent source of ultimate good for the world. The arrival of the representative and taking away indicates the truth behind the above fact. Every human being seeks ultimate liberation and that is the state every being. For this purpose it helps in changing the sequential spiritual pursuit and for attaining ultimate good is sufficient path according to suitable conditions.

|| OM ||

Ultimate Liberation of *Airawat* (Elephant)

**Mān Mātang Mānèi Nahin, Jab Lagi Khatā Na Khāy,
Jaise Vidhavā Nāri Kòu, Garbh Rahè Pachhatāy.**

Meaning: The way, a widow who succumbs to lustful desires and repents on ultimately becoming pregnant, the mind intoxicated by lustful thoughts does not give heed to the words of wisdom, but when it gets beatings by its wrong-doings, it repents for its misdeeds.

The great sages have compared the mind with an elephant which continuously smoulders in the fire of lust. If it can drench itself in a pond of devotion, it can get all sorts of happiness. This intoxicated is basically the mind within the man who is lost in the wilderness of the worldly passions. He is incessantly praying for succour. Intolerable anguish has become explicitly clear to him. Now the great elephant seeks liberation. He knows the significance of chanting the name of the god and that is why is engrossed in its chanting. Even if we accept that it was an animal, than the words of *Shri Krishna* and all the other saints would turn false. According to *Shri Krishna*, '*Karmānūbandhini Manūshya Lòkè*' – the roots of passions and covetous thoughts binding the man in accordance with the Karmas in the human specie are spread wide - above and below. Rest of the other species are only meant to fulfil the effects of one's Karma. The animal species etc do not cause complete attainment of emancipation.

Goswami Ji had said, "It is only with great fortune, one get the human form. All the treatises of spiritual wisdom have equivocally sung in the praise of the human form as a mean to achieve emancipation. That is because the worship of the Supreme Being is only possible in the human form and none other."

This way the human form is most suitable for worshipping.

All the virtuous and great saints equivocally praise the human form because an individual can love and worship the God only as a human being. *Giddhraj*, *Kagbhushundi*, *Hanuman* as monkey and *Jambuvan* as a bear, were all great sages in their times. These great saints had taken such animal forms for accomplishment and protection of their spiritual pursuit. These saints were not actual animals.

The crocodile, in this legend is a symbolic representation of the deadly time. The worldly passions are like an ocean of mirage, which is inhabited by a crocodile. Although, that crocodile is formless, yet it has swallowed all sort of animated and unanimated entities in its deadly jaws. The mind entrenched in the depths of this ocean and in the clutches of the crocodile does not get ultimate liberation until it gives fight on its own strength. But when it gives up its dependence on its own strength and seeks dependence of the Supreme Divine, than only the realm of the divinity remains. The mind gets involved in chanting the holy name of the Supreme Soul. With such restraint of the mind is achieved, the Supreme Soul comes down from the highest pedestal and liberates his devotees by destroying the omnipresent influence of the crocodile. This is the actual method of ultimate liberation of the human being who flows with the never-ending stream of the time. This method of ultimate liberation is always regarded as a unique system of attaining emancipation and ultimate good for all human beings. The mindset of every human being in the universe is akin to that elephant in the clutches of the crocodile and its strivings to seek liberation, in the similar manner. Emancipation, too, becomes possible by perceiving the god.

In that struggle of the elephant and the crocodile, the elephant (mind) fought back for thousands of years but at last called out for the help of the God. How did it keep itself alive? Where did it receive its fodder in water?

As a matter of fact, there is a trick to restrain the mind. The mind is involved in thousands of activities and affairs. It remains engaged in one struggle or mischief or the other. The moment restraint over thousands of affairs is achieved, the intellect gets absolutely united with one spiritual devotion for the God and becomes one with the essence of the Supreme Divine. In no moment *Vishnu* (the ultimate spiritual authority in the universe) emerges from his divine realm and absorbs the soul into His own essence; this, in fact, is ultimate liberation. The Supreme Soul takes away all the attachments of the soul and thus enables it to attain its own divine essence; that is why '*Harī*' too is one of the incarnations of the Supreme Divine.

Knowing About *Shri Krishna*

Maha Yogeshwar Shri Krishna, too, is a great sage of such spiritual state. He has given his own introduction in the *Geeta* - the divine speech of the ultimate spirituality, which means *Shri Krishna* is the great sage and the giver of the ultimate spiritual knowledge. Even the greatest sage *Maharshi Vyas* too has absolutely expressed his agreement with *Shri Krishna* as an incarnation. Whereas, many devote poets and worshippers like *Surdas*, *Chaitanya*, *Jaydev* etc. have while elucidating the characteristics of *Yogeshwar Shri Krishna*, emphasised on the relevance of devotion. Through awakening of the spirituality every seeker has been able to realise the essence of the divinity of the spiritually enlightened sages who had reached the stage of being an incarnation themselves. They have been recognised as the essence of the Supreme Divine or the God or an Incarnation. As a matter of fact, the ultimate truth is that, that has been expressed through the divine speech of *Yogeshwar Shri Krishna*. From the diving speech expressed by the holiest *Yogeshwar Shri Krishna* it could be realised that he was an enlightened being while showering divine grace upon *Arjun* - his ardent devotee - *Shri Krishna* has resolved many illusions through his divine speech e.g. the difference between eternal, ever-lasting, indestructible, immortal soul and the Supreme Soul and their respective status, *Varna* (classification based on spiritual attainment), *Varna Sankar* (degradation of man & women), *Karma* and *Akarma*, *Gyan Marg* and *Yoga Marg* and analysis of ordained action on these paths, two facets of human beings, similar system of ordained actions and sacrificial actions etc. With this while introducing his own self he had said, “*Arjun*, I too, am of a unique spiritual status akin to another spiritually enlightened sage. While comparing himself with the characteristics of an enlightened sage he explicitly introduced as an enlightened being. His views on this are clearly expressed in the verses from 16 to 33 of the chapter 3 of the *Geeta*.”

“The man who does not perform ordained actions as prescribed by me, such sinful man lives a futile life, but the man who is absolutely and completely satiated and satisfied by his soul and who is totally involved

with his soul, for him performance of the ordained actions is not necessary. For such a man, there is neither any gain, nor loss by doing or not doing such actions. But nobody can attain such a spiritual state without the performance of the ordained actions. The great accomplished sages like *Janak* etc too had reached such spiritual status through the performance of the ordained actions. Such great and spiritually accomplished sages perform ordained actions with ideal intention of educating the masses and their followers. *Kounteya* (another name of *Arjun*), there remains nothing that I have yet to achieve, despite that, just to set an example, I too perform the ordained actions. If I do not perform the ordained actions with due carefulness, the entire human population would be degraded and their spiritual essence would get destroyed and this way I might be blamed for engineering destruction of the humanity at large.”

Note:- The purest essence of every living being and its image is the Spiritual Soul which could only become evident upon unification of the soul and the supreme soul. Hence, ignorance of the ordained actions and sacrificial actions lead an individual towards spiritual degradation. The awakening about such specific ordained actions and sacrificial actions take a form of spiritual flow connected with the Supreme Soul.

As a matter of fact, human mind is constrained by a specific rule. It follows the conduct of the honourable great sages who have set as example through their actions. That is why it is expected of the spiritually enlightened that even if there is not the slightest requirement, they should perform the ordained actions in perfect manner and get it performed by their followers. Besides, they must not create delusions in the minds of their followers.

It is clear that, while comparing himself with the spiritually accomplished sages, *Shri Krishna* has introduced himself as an enlightened sage. He had said, “There is not a single ordained action necessary for me to perform.” Similarly he had said “Ordained action is not necessary for an individual whose soul is unified with the Supreme Soul. I, too act in perfect manner for the benefit of my followers. Those

sages also act in similar fashion for the spiritual benefit of those who follow them.” The meaning of the ordained action is devotion.

Elucidating knowledge about the teachings of spiritual development, in the verses from 11 to 15 in the chapter 9 and chapter 7 of *Geeta*, he says “Although, my spiritual reaction is different from others, I maintain contact with all the other human beings. Those who have not realised knowledge about me, speak in irrelevant terms. Since I possess a human form, many ignorant people believe me to be an ordinary mortal being, but I am an essence of the Supreme Divine. Such ordinary individuals are driven by futile mirage of hope, action and knowledge and disillusioned mind. Such people are driven by bewitching devilish tendencies. But *Arjun*, the people of saintly disposition and spiritual outlook worship me ardently considering me as an eternal, indestructible, and immortal divine essence of the Supreme Soul.” Look, here the God himself has explicitly clarified his cerebral flow within human body and his presence in the ultimate divine realm of the Supreme Soul and said that he was a *Yogi*. A *Yogi* is very much dependent up on a body and I, too am dependent up on a body.

Upon conclusion of the *Geeta*, *Sanjay*, through his concentrated attention fully realised the essence of the Supreme Divinity and under its influence considered himself relieved of all sorts of afflictions and eligible to dwell in the heaven. *Sanjay* had called *Shri Krishna* as the *Yogeshwar*. One who is *Yogi* and has an ability to teach the secrets of the *Yoga* (spiritual knowledge) is called, *Yogeshwar*. Upon end of the battle of the *Mahabharat* when discussion ensued on the *Geeta*, *Yogeshwar Shri Krishna* said, “I have forgotten.” Even *Arjun* did not recollect it. This is because, after achieving completeness of anything, the detailed information about the mode of its achievement gets merged in the diving pleasure of the accomplishment. But *Sanjay* had not forgotten. Explicitly introducing *Bhagwan* he had said -

**Yatra Yògeshwarah Krishnò Yatra Pärthò Dhanúrdharah,
Tatra Shrivijayò Bhùtirdhrúva Nitirmatirmarm.**

‘*Yogeshwar*’ means, the god of the *Yoga*, who has absolute command over the *Yoga*. This is the characteristic of completeness and the complete *Yogi*. That is why *Bhagwan* has said “Go to the recluse of the sages. Worship them with absolute devotion. Follow them steadfastly, so that they are pleased with you. Sacrifice yourself entirely at their feet. They are the knower of the divine essence and they would advise you about the divinity, besides they would pull you towards their essence.” The devotee was *Arjun* and that great entity, *Shri Krishna* knew that, *Arjun* as a devotee was his recluse. But in future, whom the devotees shall follow and whose shelter would they seek? Hence, he advised the readers of the *Geeta* to seek refuge of some enlightened saint, because *Shri Krishna* was a *Yogeshwar*.

Shri Krishna has taken due care of the future generations, the tradition of the *Yoga* and spiritual seekers in creation of the *Geeta*. Despite that, as has been said earlier, “For me no ordained action remains to be performed, yet I do that with an intention to become beneficial for those who follow me.” Similarly, no ordained action remains to be performed by a spiritually enlightened saints, despite that they perform than with the intention to guide their followers.

Note: *Yogeshwar Shri Krishna* considers devotion as an ordained action.

The great sages are supposed to be complete entities, knower of incarnations and of complete spiritual status. They have no relevance with their physical bodies. It is true that when the life-time of the mortal body still remains and the *Yogi* is able to attain the ultimate spiritual state, attainment of the highest spiritual status. Such a saintly person always remains engrossed in the realm of divinity, always influencing about attaining divinity and thus remains one with the holy image of Supreme Divine. But what has remained most significant always that uniqueness of that eternal and ultimately holy spiritual authority and the essence of the Supreme Divine have become perceivable only through the human form.

Note:- Among the human forms the man has a unique significance. Anybody- either a male or a female could be the man. Evolvement of incarnation through the body the man is only possible through the grace of such saintly persons.

The protection of the saintly persons of such ultimate spiritual status gradually invokes various forms of wonderments within the conscience of every human being devoted to them and thus enlightens each one about the transcending stages of evolvement of incarnation. This way, with actual direction of the imperishable, immortal and eternal *Brahma* glorifies an entity with the holy invocation of an incarnation. This chain of events would continue non-stop, thus, incarnations would continue to evolve through the human form for the endless time to come and this is the learning we can get from the holy life of the enlightened saints.

It has been prescribed that the god incarnates through the spiritually enlightened beings whose souls are entirely satiated, who are an image of the Supreme Divine and who are totally involved in the penance. The enlightened saintly persons having an eternal, imperishable and immortal spiritual state, and beyond that despite being graced by a realm of absolute serene and divine happiness, they create incarnations for enabling the devoted spiritual seekers to seek the ultimate knowledge about the Supreme Divinity. The man gets separated from him, and then the source of satiation of the incarnation is not obtained. That is why the inspiration of the incarnation takes place within the conscience of the great sages for fulfilment of the constant need of the greatest sages who are actual images of the *Paramhans* or the Supreme Divinity. That is the greatest reason of giving working shape to the divine source of the Supreme Soul.

Describing the spiritual status of the great sages dwelling within the ultimate divine realm and comparing him with them has given his introduction that, "I am a great sage and can be established in the realm, which is beyond the scope of boundaries of time." Thus, *Krishna* is a great divine entity established in the realm of the Supreme Divine, but he

has been described by the scriptures as an incarnation. In the similar manner every enlightened sage receiving direction from the Supreme Divine in their soul are said to be of the spiritual status of *Shri Krishna*. Although, certain traditional sects have numbered twenty-four incarnation after *Adi Shankaracharya* and put a stop to further count, but such things did not have any effect on the spiritual mandarins who had attained self-realisation, as could be realised from the lives of *Kabir*, *Nanak*, *Ram Krishna Paramahans et al.* Out of these twenty-four incarnations, other than five to six incarnations like *Matsya* (fish), *Varah* (pig), *Kachhap* (tortoise) *Narsingh* and ultimate liberation of the great elephant (*Gajendra Moksh*) all the other were great enlightened sages. For example, the sages like *Kapil*, *Sanak*, *Sanandan*, *Sanatan*, *Sanatkumar* and *Narad* too were incarnations. Proclamation of *Prahlad* as an incarnation too was, basically a gift given by *Narad*.

Note: The one who alleviated *Prahlad* from the burning atmosphere of the entire nature.

Avadhoot Maharshi Dattatray and *Avadhoot Rishabhdev* had a unique place among those twenty-four incarnations. Those great enlightened sages had such capability that, irrespective of the *Varna* (spiritual classification) of a spiritual seeker as soon as he became eligible, they could invoke their own spiritual essence within his conscience.

Note 1: Here, the word 'Own' refers to the fact that the great enlightened sage and the Supreme Divine are alternatives to each other.

Note 2: Every human being having faith upon *Rishabhdev* could be considered to be belonging to the *Sanatan Dharma*. *Rishabhdev* holds a unique place as an incarnation in the *Sanatan Dharma* and none else. Differences like considering human beings as a *Jain*, *Buddhist*, *Sanatani* etc were created by the *Maya* or illusion. Quarrelling is temperamental till such time human beings are alive.

Parashuram, *Vaman* and *Buddha*, too, are incarnations. Traversing over various modes of spiritual pursuit, *Gautam* was recognised as the

Buddha, who has been able to attain self-realisation from the absolutely volition-free mind. Similar achievement was made by *Parashuram* and *Vaman*.

Note: *Siddhartha (Buddha)* was born in a royal family. When he was born, many astrologers had predicted that the little child had all the characteristics of a great *Yogi*. Having heard such prediction, his parents made every effort, to avoid possibilities of his meeting with saintly persons. Having realised spiritual inclination of their child most parents make such efforts. Nevertheless, sighting the disturbing incidents involving a sick person, a man trembling due to old age, unkind cruel impact of death tremendously shook *Siddhartha* and made him relinquish his household, wife and children on one midnight in search of the ultimate truth. Usually, such situations crop up before every ardent devotee of god or a spiritual seeker who has been deviated from the spiritual path. *Siddhartha* got engaged in the spiritual meditation. He adopted the path of 'Sanyas' and renunciation and was called person of divine wisdom. But the divine peace merely remained a story. In his spiritual penance *Siddhartha* laid emphasis on obstinacy and continued to perform non-stop spiritual pursuit with anguished heart. This spiritual pursuit of *Gautam* having thirst to realise the essence of the Supreme Soul became a reason for success and ultimately *Buddha* could catch the image of the Supreme Being within his conscience. Rev *Gurudev Bhagwan* used to say, "The truth (God) cannot be received without renunciation." Most of the great sages have realised that eternal ultimate truth walking on the spiritual path under most adverse conditions.

2 - *Gautam Buddha* is also one of the twenty four incarnations. One who served him was not deviated from following the *Sanatan Dharma*. *Buddha* is akin to the knowledge of the divine image, result of the direction of the supreme divinity and pinnacle of devotion of the follower. The difference lies in expression of different words, whereas a *Buddhist* has a thirst of knowing the ultimate truth.

During a question session *Acharya Shankar* had replied,

“Bouddhāddhikò Yastu Vimukti Hetuh”.

This is the ultimate and the highest spiritual authority of the eternal Supreme *Brahma*. As a result of the spiritual penance, the most unique saints, who are much above the considerations of auspicious or inauspicious, have emerged as supernatural art of the divine flow of the Supreme Soul in all the ages and events. Their truthfulness is beyond question and akin to absolute truth. Among those spiritually enlightened and knower of the ultimate essence of the Supreme Divine noteworthy saints are *Mahatma Hans*, *Maharshi Vyas* and the emperor *Pruthu*. The emperor *Pruthu* is considered to have inspired performance of the *Rajyoga* and *Yagya* (a divine sacrificial action that is inspired by the Supreme. Being which gets evolved within the conscience of a spiritual seeker and lighting the animate and inanimate things of the universe gets united with the eternal realm of the Supreme Being), who is also an incarnation and an inspirer of the ultimate truth.

The similar process could be traced in chain of activities in the *Matsyavatar* or *Kachhapavatar*. *Haygreev* as well as *Nar Narayan* are of the divine tradition of incarnations akin to *Krishna*, *Rishabh* etc. There is no difference between the incarnations described in the ancient scriptures with the sages who have fully accomplished spiritual essence. But the people without conscientious viewpoint, mere talkers and people of illusionary thinking have tied these twenty four incarnations with traditional illusions. They have no relation with the reality. Whereas the scriptures have absolutely stated that the saintly individual whose spirit (*Atma*) is satiated, who have imbibed the spiritual divinity within them and knower of the Supreme Soul, always have such ability, by which thirst and pure ardent affection for the Supreme Being is involved within the hearts of the devotees.

When such awakening takes place among the ardent devotees, these supreme saints enable them to access the ultimate spiritual realm, and unification with the divine realm of the God.

The incarnations are of two types - the first type belongs to such saints who awaken the *Brahma* from a spiritual state of nothingness and

than proceeding through the spiritual process establish the soul in the divine realm glittering under the glow of the light of the Supreme Divine. The second one is related with the observations of the conditions obtained through the incarnations. In other words, one is a spiritual entity who, despite being dependent on a physical body is akin to the personification of eternal peace and divine harmony. Such saintly entities are sources of divine awakening and inspirer and creators of the incarnations.

The second form of the incarnations are those which are found in the ancient legends those do not have any kind of human form e.g. *Matysa* (fish), *Varah* (pig), *Kachhap* (tortoise), *Yagya* (sacrificial holy fire), liberation of the elephant by *Vishnu* and *Narsingh* incarnations. They do not have any external permanent form. Their forms are also beyond the scope of thinking. Their analysis is activity oriented. Instead of the subject of external elements they are the actual symbolic representations of the Supreme Being dwelling within the conscience and their influence directly affect the spiritual seeker. Their sphere of activities is quite unique and at the same time it is possible for the individual ardently following the dictates of the teachings of the *Yoga*. In order to enable the spiritual seeker to have self-realisation they help perceive the essence of the ultimate eternal supreme spiritual authority. Till such time, they take the spiritual seeker through ups and downs of spiritual conditions, telling him propitious words, entertaining the seeker's mind with wonderful spiritual exploits and providing impetus to the conscientious forces.

Shri Ram - the central character of the *Manas*, too, comes under this category who is a creator of the super-natural universe and unexplained spiritual authority.

The above facts inspires the ultimate truth, invoke knowledge about the creator and the great enlightened sage reflected in the contest of the great sages. With the attainment of the pinnacle of the *Yoga* (spiritual pursuit) the receivers of the ultimate spiritual knowledge are not different from the ultimate *Brahma*. Such living symbols of the Supreme Soul dwelling in the ultimate divine realm invoke incarnation from the eternity.

Such sages of unique spiritual status are considered as *Sadguru*. One can feel their touch merely by realising their essence by heart. Even if the great sages do not make any effort, the flow of incarnation evolves on its own accord. It is because, they are inseparable. The great sages provide their own introduction. It is entirely a different issue if he had been providing his introduction through number of ages or shall provide now or shall inspire others to do so.

This is not an intellectual subject hence it cannot be understood by imagining. This pleasant and divine joy could only be experienced when the essence of the Supreme Divinity gets invoked within the heart. In the beginning, listening to the discourses of the reverend *Gurudev Bhagwan* I used to get confused. At one time in the past I could never imagine that the God do speak in invisible manner and take our care.

Once *Shri Gurudev Bhagwan* was saying, “The God teaches me. I have not learnt to write and read. Yet my soul speaks in English and I am able to understand it. A doubt evolved within me, if the God was answering. If I wish to degrade myself, he would not allow it to happen. The God would stop me from falling into degradation.”

Upon this, I condescendingly asked, “*Prabhu*, whether the God speak?” He replied, “Oh yes? He shall speak with you too. Why are you worried?” After that, *Gurudev Bhagwan* explained that till such time the God does not direct, the beginning of the spiritual path does not take place. The seeker who can fathom this path can do so only with the grace of the supreme soul. This way, the reverend *Gurudev Bhagwan Shri Paramhans Ji* used to explain various aspects of spiritual pursuit.

Note: The incarnation takes place within the heart of an eligible seeker. In the initial stage spirituality is invoked within the heart by the *Sadguru*. Gradually he helps the seeker to get seasoned on the spiritual path and than takes him to the stage where he can perceive the Supreme Divine. This way, by invoking the divine realm within each seeker the enlightened spiritual teacher enables each one to attain the ultimate spiritual status as his own. Therefore, evolvement of incarnation takes place within some

Yogi only. But, such spiritual teachers are very few who can enable a living being to realise the essence of the Supreme Divinity. Therefore it is necessary for a spiritual seeker to become eligible, by having pure heart, to realise the essence of the supreme divine. For an ardent spiritual seeker the belief of an incarnation is the same in every age.

The physical body of a seeker is the medium to realise the essence of the Supreme Divinity. For the benefit of the spiritual seeker, the God accepts his body, and in such a body the illusionary realm does not prevail. It becomes clear by reading the thoughts of *Bhagwan Shri Krishna* in chapter 4 of the *Geeta* that incarnation is an evolvement of the divine light of the supreme soul through a spiritual process. Hence, by the grace of the Supreme Soul such spiritual awakening is possible. Such process of the spiritual learning is one. In this regard, in spite of avoiding going into various criticisms and different view points, it is better to follow the dictates of *Bhagwan Shri Krishna* given in the *Geeta*.

|| Om Shanti... Shanti...Shanti... ||

Incarnation in the words of *Shri Krishna*

Once *Arjun* asked *Shri Krishna*, “You have been born now, but the Sun was born well in the past. However, in the beginning of the *Kalp* (era), you had reportedly spoken with the Sun. How could I believe such confusing issues of the extent of time?”

Highlighting on his incarnation *Yogeshwar Shri Krishna* said, “Many births have taken place much before your and my birth in the past, but *Parantap* (a name of *Arjun* which means who is steadfast on his resolve), you don’t know them. But I know all those incarnations.

Reference - According to the legends of *Bhagwan Krishna* many births or incarnations have taken place, which means, many great enlightened sages were born earlier. Here, the plural form of ‘incarnation’ has been used with this intention. In the words of *Shri Krishna* there are several incarnations. Even the *Manas* highlights this fact. Therefore, the belief of the certain ancient scriptures that were only twenty-four incarnations limits the actually independent ultimate divine authority. As a matter of with the spread of imaginations in the name of truth, untruth was worshipped. This is the result of such illusionary thinking.

Those incarnations of *Yogeshwar Shri Krishna* are super naturally wonderful -

**Ajoāpi Sannavyāyātmā Bhūtānāmishwarōāpi San,
Prakriti Swāmdhishthāy Sambhavāmyātmāmāyāyā.**

- the Geeta Ch. 4 –Verse - 6

Meaning – Although, imperishable, birthless and the God of all beings, I manifest myself subduing the material world of nature by the mysterious power the *Atma-Maya*. The ‘*Atma-Maya*’ is the name of a spiritual learning – a mysterious learning – which enables one to realise the essence of the soul. It is capable to enable an entry into the spiritual realm of the soul. The other name of the *Atma-Maya*, is *Yoga-Maya* that leads to the soul.

Note - *Shri Krishna* says in the seventh chapter (verse 25) of the *Geeta*, “I am not perceived by others as I am invisible due to my *Yoga-*

Maya. Hence, the individuals of *Satanic* disposition who are spiritually ignorant do not realise that I am an eternal being and not an insignificant and ordinary human being. Till such time the pinnacle of spiritual pursuit is not attained the God can't be perceived in his full glory. Earlier there was a shroud of the *Maya*, and now there is a shroud of the *Yoga*, which has shrouded that eternal form. Therefore, it has been prescribed that perception or realisation of that eternal form is only possible through this mysterious spiritual process by which absolute control over the natural disposition could be achieved. This is the prescription for attaining completeness and ultimate height in the spiritual pursuit.

Reference - During the attainment of the completeness of the spiritual process the enlightened sage get evolved in all their glory and thus enable the soul to attain eternal form by flowing through the soul of the spiritual seekers. This way, the enlightened sages are the medium of creation of incarnations. But which are those reasons by which the God incarnate? On this *Yogeshwar Shri Krishna* says,

**Yadā Yadā Hi Dharmasyā, Glānirbhavati Bhārat,
Abhuthānamdharmasya Tadātmānam Srijāmyaham.**

The Geeta – Ch. 4 - Verse-7

Meaning - Whenever, the heart suffers severe mental anguish on the issues of *Dharma* (the Supreme Being) or in other words, when non-religious tendencies like lust, anger, cravings etc get enhanced within the heart of a spiritual seeker, and despite effort cannot exercise control over those spiritual afflictions and the soul suffers anguish for the *Dharma*, I begin to evolve my incarnation."

Note - This is the thing of the *Yogic* heart.

Reference: The above phrase prescribes invocation of the God when a hearty call is given for the divine grace as the soul is unable to resolve the knots of non-religions or non-virtuous tendencies and becomes impatient for the realisation of the ultimate divinity. This is the reason for the incarnation of the Supreme Divinity that otherwise is beyond the scope of expression. But for what task does such incarnation arrive?

Let's study the words of *Shri Krishna*,

**Paritränäy Sädhúnäm Vināshāy Chā Dushkritām,
Dharma Sansthāpnārthāy Sambhavāmi Yugè Yugè.**

The Geeta Ch. 4, Verse 8

The people who worship, meditate and at the same time exercise self restraint, control their sense and undertake renunciation with due wisdom are known as '*Sadhu*' or an ascetic. Putting these tasks is certainly strenuous but success is not achieved. The acts tarnished with grave wickedness borne of ignorance are known as '*Dushkritya*'.

Note - Lust, anger, avarice, bewitchment, laziness, jealousy etc attract the man's mind towards external activities. They remain in liberation within the human mind, but due to affliction of contact get invoked. Whenever they are invoked, they strengthen the stigmatisation. There the root of the act of stigmatisation rests in the evil acts.

"I incarnate in every era to eradicate such evil acts. For the attainment of God or incarnation no era emerges as favourable or unfavourable."

Reference - The way *Shri Krishna* described in the above verses, he incarnates to establish the realm of the *Dharma*. Then what is the *Dharma*? '*Dharayati Iti Dharmah*'. This means that which holds up is called the *Dharma*. The *Sanatan Dharma*, in fact, is the *Dharma* that holds every entity up. Then what is *Sanatan*?

Yogeshwar Shri Krishna says,

**Acchèdyòāyamadāhyòāyam Akledyòāshòdhya Eva Cha,
Nitya Sarvagatah Sthänúrachalòāyam Sanātanah.**

The Geeta, Ch. 2, Verse-24

Meaning - This soul is unchangeable, omni-potent, and which cannot be dried, burnt, dissolved or pierced. Besides it is omni-present, over steady and eternal. Here, in the words of *Shri Krishna* only the soul is ever lasting and eternal. Therefore, it is the duty of every human being to perfectly know this soul and that is the ultimate *Dharma*. But when such a soul is present within every human being, what should we search?

Replying to this confounding question *Shri Krishna* says that only spiritually enlightened beings have been able to see the soul. The ordinary people cannot perceive these qualities of the soul. They can only perceive the realm of the *Maya*, which is the cause of death and sorrow and unhappiness all around. *Shri Krishna* said,

“My birth and *Karma* are divine and unique. Whoever knows me as an entity possessing above qualities is an enlightened being. Having known me, if anyone leaves his mortal remains does not have to go through the cycle of rebirth, but dwells within my divine realm.”

Note - Although, incarnations do take place, hardly a few spiritually enlightened beings out of millions have seen them. Only a spiritually enlightened being can see the incarnation as per the belief of the ideal. On the other hand the divine vibrations of that incarnation are common for all the human beings of the world. It vibrates undivided and silently unperceived by the humanity. Despite that its invoking and incarnation are prescribed to be done by some enlightened being.

Many of the people are greatly disillusioned who believe that incarnation would take place in a particular manner or through a virgin girl. This way, several beliefs are in vogue and would come up many more in future. However, there is no place for illusionary thoughts in the fact described by the great sages and enlightened saints about the *Sanatan Dharma* and emergence of incarnations. For the attainment of emancipation you need to search for an enlightened saintly person and such efforts would be beneficial for you. Than only you can become spiritually eligible to have the privilege to perceive the incarnation.

|| Aum Shanti... Shanti... Shanti ||

Summary

The Supreme Being is the most powerful, omni-present and knower of everything within. The expanse of the universe covered by three basic qualities, are due to the divine act of the Supreme Being. On this plane, all the animated and unanimated beings play their roles in duality under the direction of the Supreme Being. He only is the giver of the fruit of virtuous or evil acts. However, he acts in different forms and through the expanse of his divine realm makes all the beings to dance at his tunes. Each one is engulfed by sorrows, happiness, gain or loss, conquest or defect and life or death. The living beings are writing in pain due to the lasting waves of this ocean of life and are searching for the coast but how could they reach it, when they are enveloped by utter darkness? Such spiritual process of churning of the Ocean of life takes place on the mental plane. The incarnation called *Kachhapavatar* evolves within the conscience of a spiritual seeker who devotes himself to an enlightened spiritual teacher having his mind and senses brought under strict restraint. The spiritual seeker can attain realisation of the ultimate divine essence going gradually through the spiritual process of self-realisation. Such an attainment unifies his soul with the divine realm of the Supreme Soul and grants him eternal freedom being subjected to be reborn. Then the act of the Supreme Divine comes to an end for that human being and he can thus perceive the Supreme Soul in all his divine glory.

In the similar manner, in the form of different legends and the divine speech of various enlightened saints eternal dictate of the incarnation of the ultimate truth and the Supreme Soul is prescribed. Despite various legends, the basic theme of each one is same. The universe is ever-changing. The past of the thousands years, its mid-time and even the present time would be lost in the depths of the future. Usually over a hundred or two hundred years great changes are brought about in subtle expressions of opinion and languages. Hence, it is beyond imagination as to what sort of language the man of future would use to express himself. The changing circumstances over different era and events have caused grave torment to the human mind. It is due to this reason he has

gradually moved away from the basic percept of the divine words of great sages.

In the adverse circumstances, as described above, detailed description of invoking of various incarnations and their actions, have been provided in symbolic manner by great many spiritually enlightened sages. Although, their style of language and difference in the events the spiritual attainment within the human conscience is very much similar. The *Upanishad* has proclaimed that, the Supreme Being, himself, selects an individual out of thousands of human beings involved in spiritual pursuit, who ultimately attains realisation of the essence of the Supreme Soul. This Spiritual Soul cannot be received by listening to religious lectures, unique intelligence or by listening or reading wide variety of scriptures.

Hence, the focus of the imagination of the incarnation is such that it co-operates every human being through his conscience to proceed towards the Supreme Soul, and guide him towards ultimate realm of the supreme soul, like a friend.

Although, this divine essence of the Supreme Soul is present within every human being only the awakened being can realise it. For the process of awakening of the spiritually every spiritual seeker should converse one's mind and senses from the worldly interests and exercise restraint. Besides, one should strengthen one's desire to attain the essence of the Supreme Soul and continue to strive for attainment of the Supreme Soul. For spiritually striving seekers attainment of the words and the grace of the Supreme Divinity is always possible.

This is not mere fitment of imagination, but a dictate of the Supreme Divinity or the ultimate Truth or eternal entity. In this context, you should receive the spread or knowledge of the twenty-four or more incarnation by the grace of the enlightened saints. I, once again, emphasise on the attainment of a spiritually enlightened saints. In accordance with your abilities, serve them with utmost devotion, listen to their divine words and imbibe them within your conscience; then only with passage of time ultimate spiritual satisfaction would become possible. In case, a spiritual

seeker is unable to tread on the spiritual path for long, he should go on following the divine words of *Shri Gurudev Bhagwan*.

**Dhyānmūlam Gurōrmūrti, Pūja Mūlam Gurōrpadam;
Mantramūlam Gurōrvākyam, Mōkshamūlam Gurōh Kripā.**

|| Om Shanti... Shanti... Shanti... ||

A Question of a Devout

Q. *Maharaj Ji*, in this book you have mentioned that, an incarnation does not take place in a body but since it accepts a human body, it is said to be of a body. Out of the twenty four incarnations, most of the saints had attained the state of being called incarnation through spiritual pursuit, but the wonderful account of the life of *Bhagwan Ram* and *Krishna* is available from their days of the childhood. Whether *Ram* and *Krishna* were unique in relation to other incarnations?

Ans. In the initial stage of the battle of *Mahabharat*, *Yudishthir* was evading to fight since he was worried about the conquest or defeat in the battle. At that time *Arjun* explained to him, “O king, wherever *Shri Krishna* is, there always shall conquest prevail, as has been told by *Narad*.” *Shri Krishna* had remained an enlightened sage over the previous six births. In one birth he had given discourse to the local population of *Prabhas* region. In one another birth, he had roamed about in an attire of an ascetic and at that he used to walk for a whole day and stay overnight as the evening set. In another birth he performed severe penance at the pilgrimage call *Pushkar*, standing on his one feet, for over twelve years and performed sacrificial action (*Yagya*). One foot is symbolic expression of remaining firm on one resolve or one aim. In another birth he performed severe penance at the *Badrikashram* and now, in the ultimate birth he is in the form of the God. “O king, *Shri Krishna* is in your favour, hence, conquest is certainly ensured for you.”

This way, *Shri Krishna* had been engaged in penance for his previous six births. As a matter of fact spiritually striving through innumerable ages a *Yogi* can attain emancipation - the *Geeta* - 6/45. Many saints reach the ultimate state of spirituality by worshipping and through spiritual meditation but before they experience the essence of the Supreme Divine the time to leave their mortal body arrives and their ultimate liberation cannot be ensured, as such, they are required to take re-birth. The spiritual pursuit does not act as a medium to attain emancipation but the re-birth imperatively becomes a medium. Such *yogis* are known as ‘*Bhav Pratyay Yogi*.’ Those entities, who are beyond the bounds of the mortal

body and are one with the nature, are said to have attained spiritual realisation from the birth. *Shri Krishna* was of such a spiritual state. Even *Bhagwan Ram* was of this status.

Not only in India but the world cover, all those, who were considered as incarnations were, human beings. They were born like any other human being, and their up-bringing was also done in the similar manners. However, treading on the spiritual path when they attained emancipation, the society recognised them as incarnations. *Gautam Buddha* was the son of a king, Jesus was the son of shepherd and Hazrat Muhammed was the son of an ordinary trader. In what way were they inferior to *Ram* and *Krishna*? Today, the number of the *Buddhist* is one and half times larger than the devotees of *Krishna* and *Ram*. They hold *Gautam* with so much reverence as much as the *Hindus* revere *Shri Krishna* or *Bhagwan Ram*. Nevertheless, the well-versed *Hindus* look at all of the duties with equal reverence. Whereas, *Buddha* too is considered one of the twenty four incarnations and the pure divine entity of the *Hindu* religion.

This living being, getting absorbed in the perfect process of spiritual process and gradually progressing on the spiritual path, it touches the ultimate divinity of which it is an essence. As a matter of fact, when the Supreme Soul accepts, he absorbs the living being into his own ultimate divinity. All the incarnations emerge in this manner. All the spiritually enlightened saints who have been recognised as incarnations had to pass through such spiritual path. *Krishna* and other saints like him did not have to spiritually strive during this birth but they had to perform penance in the past births. The spiritual state of every incarnations and enlightened sages were equal from the viewpoint of spiritual ability and attainment, as that spiritual being is one. That is why every enlightened saint has the similar spiritual experience and they were graced by the same spiritual authority.

You should constantly be under the refuge of spiritually enlightened saint, so that you can absorb this divine learning through the heart, after that you shall have no disillusion.

Terrible obstacles could prop up during the course of spiritual pursuit, but a spiritual seeker must remain firmly adhered to his resolve. Only a committed seeker to his resolve can tread on this path. Remaining firmly resolute and pursuing spiritual pursuit with devotion the obstacles get turned into possibilities as could be observed from the life of *Arjun* and *Kagbhushundi*. *Arjun* considered *Urvashi* similar to mother, although for that he was cursed to live as a eunuch for a year. That curse proved much useful during the period of living in disguise for one year and that curse was turned into a boon for *Arjun*. For the resolute *Kagbhushundi*, whatever curse he received were proved as a chain of boons lately in the life. Therefore, a spiritual seeker must remain firm on his resolve even at the cost of his life.

**- the divine speech of Reverend
*Shri Paramahansa Ji Maharaj***

**- excerpted from
Ideals of life and Self-Realisation.**

In The Name Of Theism

One, who goes after mortals,
worships the mortals,
is an Atheist.

One, who is worshipper of the Extant Being,
One, who is devoted to the Supreme Soul,
is a Theist.

In the Name of Theism...

Shri Mastram Ji of *Varanasi*, accusing on the booklets published by *Shri Paramhans Ashram Jagatanand* (especially '*Varna Vyavastha*', '*The Animal Cow is Not a Religion*' and '*Sanatan Dharma*' has published a book '*Beware of Atheist*' as a protest. In that book he has written that cast-system is the *Sanatan Dharma* - as is written in the *Vedas*. Those who have not studied *Sanskrit* and the *Vedas* can never learn about the *Dharma*. Since, the *Brahmins* are the conservers of the *Vedas*, the God incarnates for the protection of the *Brahmins*. Emphasis has been laid in the *Vedas* on the significance of performing *Yagya*. And for that matter, cow is necessary for the five products sourced from the cows. As such the cow is a religion and such other theories.

Before taking up these statements as focal point of our discussion, it would not be out of place to comment on the style of writing of the author. Winding through traditionally complicated and lengthy introduction, whatever, question that he has raised, would be difficult to be termed as a question; because the issues raised by him severely lacks in idealistic differences, whereas, is full of personal criticisms. He has taken greater trouble to explain characteristics of *Rev. Paramahansa Ji* and his students as well as about the *Guru* of the author of this book.

That author, at many places in the book, that *Paramahansa Ji* smoked hemp. I wish to bring to your notice that hemp was like a medicine for him. He never advocated smoking hemp to any of his disciples. After spiritual attainment the ordained actions of an enlightened sage gain radiance and glow. The verse 70 of the chapter 2 of the *Geeta* reflects-

**Apūryamānmachal Pratishthām Samudramāpah Pravishanti
Yadvat,**

**Tadvatkāmā Yām Pravishant Sarvē Sa Shāntimāpnòti Na
Kāmkāmi. – (2/70)**

Meaning - Thousands of rivers flowing with tremendous force continually cascade their waters into oceans, but they fail to increase the water-level of oceans and they ultimately get submerged within them.

In the similar manner all the object of material gratifications go with tremendous force towards the enlightened saints but get submerged within them get submerged within them

Casting aspersions on rev. *Shri Paramahansa Ji* who was akin to oceans is similar to cast aspersions on oneself. In the similar manner we fully respect *Karpatri Ji*. He earned the reputed title of '*Karpatri*' by sustaining himself on handful of foodstuffs during his unsupported tour of one and half years conducted from *Prayag* to *Kashi*. He was an ascetic, with feelings of non-attachment, disinterested and a simple saintly person. He was made to advocate issues of religious rituals and seats of authorities, he was not directly blameworthy. Why do that author involved such great saint into this controversy? When *Paramahansa Ji* had advised *Karpatri Ji* to refrain from getting involved in the politics of groupism during *Ramraj Parishad* at *Chitrakoot*, at that time *Karpatri Ji* was a young as a child of *Paramhans Ji*. *Maharaj Ji* had every right to advise him. Those were the issues of the great saints. Why should the author take that as his insult? Such matters should not create prejudices.

In the similar manner, making mention of my in distorted manner too is out of the preview of criticism. By doing so, the learned author (it is heard he is a *Vedantacharya*) has given proof of his intellectual dwarfness in place of general courtesies. The adjectives and the language that author has used does not seem befitting to a learned author or a saintly person. *Adi Shankaracharya* had said, "*Jayati Paramahanso Muktibhavam Sameti*", and this author writes mockingly, "What a Great *Paramahansi Popelila*" meaning religious fraud perpetrated by *Shri Paramahansa Ji*. What is most funny is that he has proclaimed as a Chairman of *Kashi Vidvad Parishad*. Hence, leaving aside such personal evaluations I turn to the basic subject.

The booklets published by the *Ashram* have decided the religious rituals prevailing in the name of religion. But that author has erred in considering the explanation of opponents as given on the verse "*Vyavāsāyatmikā Buddhi*" as our opinion. It is my bad luck that he was not been able to understand such explicit matter. The answers to each

of the objections that he has raised could be traced in the very same book. It seems he has not read the books from the beginning to the end. If he read the books in this manner he should have refused with proofs all the theories presented in the books. He should have cited and explained which of my statements were contrary to which *Richa* of the *Vedas* and whatever *Richas* that I have cited are not parts of the *Vedas* ?

At last, one classification is much warranted. The author is nurturing an illusion that the religion that I have discussed was not prevalent before my *Gurudev*, as if I have began a new religion. Whereas that is not so. I have been telling that there is only one religion of the entire humanity of the universe and that is *Sanatan Dharma*. I, too, want the same thing that was explained by the *Vedic* sages or what has been described by the *Upanishads*, *Bhagwan Shiva*, *Bhagwan Ram* or *Bhagwan Shri Krishna*. *Bhagwan Shri Krishna* did not say anything of his own in the *Geeta*. In the thirteenth chapter of the *Geeta* he had emphatically proclaimed that whatever was told by the sages, or explained by the *Vedas*, the verses of *Brahmasutra*, is all comprised only within the *Geeta*. The basic spiritual learning of *Mahatma Buddha*, *Mahavir*, *Moses*, *Jesus*, *Muhammed*, *Kabir* or *Nanak* - their essence of religion was one and there was no difference, whatsoever. It is my intention to explain the religion in such purest form to every human being.

Religion has always been one. When social adversities get enhanced in religion due to evil rituals a great sage strives to bring it to the level of spiritual equilibrium. Since it provides equilibrium or equality it is called, a *Sampraday*. A *sampraday* is not a new religion, but a unified effort to eradicate the evil elements from the religion. It is the bad luck of the humanity that whenever somebody tried to say the truth the parasites have proclaimed that as something new and thus did not allow the society to learn the true essence of the truth. They were fearful that if people learnt the truth, their living would be snatched away. Their fear is baseless like that of *Surendra*, for whom *Goswami Ji* had said the fear if such people is like a dog who runs away with a piece of dry bone looking at a deer, thinking the deer would run away with the bone.

★ The first thing, the title of his book is objectionable, in which he has proclaimed all of us as Atheists. Whatever may be his measuring rod for measuring atheism or theism, but it has been mentioned in the *Geeta* said by *Shri Krishna* that untruth does not exist and the truth prevails at all times- in the past, present and future. The soul is the truth and the bodies of all the living beings are mortal. According to this definition whoever is a worshipper of the Extant Being or a worshipper of the ultimate truth, or one who is firmly devoted only to the supreme soul is truly a theist. One who roams after mortals or non-existents is an atheist. One who worships the elements created by *Brahma* and his universe comprising of the Sun, the Moon, the planet Earth, mountains, water sources, fire, sky, trees or plants, is an atheist. One who clamours after mortal entities and wastes time in satiating them is an atheist. I call upon the learned author to once again apply his mind on the literature published by the *Ashram* and examine if emphasis has been laid on worshipping one God or not.

★ The learned author has referred to the names of *Kumaril Bhatt*, *Shankaracharya* and *Udayanancharya* as the great propagators of the *Sanatan Dharma* and has believed himself as their legatee. How many of the people know *Udayanacharya Ji*? The society at large is unaware of such an individual, or his history of life or significant contribution.

Now, let us talk about *Kumaril Bhatt*. It is said, he had lived amidst the *Buddhists* for a long time but people know him, because he had gone to discuss on religious theories as a matter of protest with *Acharya Shankar* on issue of religious rituals. Are you trying to advance the cause of *Kumaril* or the opponents of *Acharya Shankar*, from the sent of authority of *Acharya Shankar*? In those days *Kumaril Bhatt* was performing severe penance at *Tushanal* in *Prayag* and that way was gradually draining out his body. He asked *Acharya Shankar* to hold discussion with his disciple *Mandan Mishra* and left his mortal body. When *Kumaril* could not hold discussion with *Shankar* how could he be considered as a supporter of *Acharya Shankar* or a propagator of the *Sanatan Dharma*?

The spiritual philosophy for which *Acharya Shankar* became famous was '*Brahma Satya Jaganmithya*' - meaning, the entire universe from the *Brahma* to the tiniest creature, are all mortals. Amidst this, the only truth is the God and the God's name. That is why, emphasis has been laid on chanting the God's name even if one has to sustain on elms and living under a tree. It is ironic that from his holy seat you are advocating worship of millions of gods and goddess. *Acharya Shankar* had proclaimed that he did not believe in cast-differences but the learned author considers observance of casteism as a religion. Neither *Ram* attached the surname, '*Singh*' with his name, nor *Shri Krishna* attached the surname '*Yadav*'. Whether *Acharya Shankar* called himself either *Tiwari* or *Shukla*?

Talking about religious rituals *Shankaracharya* had said nothing is achieved by visiting pilgrimages or taking a dip in the holy waters of the *Ganga* or by abstaining food on certain days or donations. It is absolutely factual that examination can never be achieved without self-realisation. It is quite ironic that the learned author advocates performance of religious rituals from the holy seat of *Acharya Shankar* who once opined as above.

It is said that, *Acharya Shankar* was murdered when he was thirty two years old. The five thousand ritualistic whom *Acharya Shankar* had defeated in philosophical discussion had accepted to be his disciple as per the traditions then. Although, they were defeated and were at loss of words, their mind was not freed from those ritualistic traditions, which they had been following for the ages. Perhaps, they were not lucky enough to be in company of the conqueror *Acharya Shankar* and learn spiritual philosophy from him. It seems they merely put up act of learning. It is precisely for this reason, verses were created in support of ritualistic traditions and the criticism on the *Geeta* and the *Upanishads* were written and published from the holy seat of *Acharya Shankar* as soon as he died.

How contradictory it is that the great saint, who had proclaimed the message of '*One Brahma*' and on his name, later, several prayers are written in the worship of several god and goddesses. *Acharya* had

proclaimed that one who dwells in the ultimate spiritual realm is worthy of worshipping. But today, portraying himself as disciples of that great sage, some of them are advocating worshipping cow or bulls while the other talks of holiness of performing *Sandhya-Gayatri*. The *Acharya*, who advocated one ordained action that pleases the God; in the criticism of the *Geeta* purported to have been written by him, talks of five types of ordained actions. Out of the two theories or philosophies of the *Acharya* which one could be believed?

It is explicit that when non-spiritual disciples with half baked knowledge take the place of the ascetic and enlightened sages, they can never get across the spiritual pursuit, get liberated from the material requirements of their domestic life and precisely for these reasons, instead of actual spiritual actions they propagate innumerable rituals. It is due to them, one religion is viewed with distorted vision as might conflicting religions, which becomes cause of social conflicts with passage of time. These *Acharyas* are requested not to portray their spiritual teachers in wrong manner and thus instil a feeling of faithlessness among the masses.

« The learned author has fallen prey to a disillusion that he only has the ultimate authority to understand what do the *Vedas* say and speak about them. The *Vedas* are the treasure of the entire humanity, and not theirs. The first description about the search of the Supreme Divine conducted by the Vedic sages is available. *Bhagwan Shri Krishna* too, talks only one Supreme Divine. Hence, who could refuse the teachings of the *Vedas* as the research treatise on the Supreme Divine. Since they proclaim the ultimate truth as the Supreme Divine, the *Vedas* are of greater significance. But they should not instil fear of unknown among the gullible masses saying such things are comprised within the *Vedas*. Now, it is irrelevant to make the people believe in everything in the name of religion as most of the Indian masses have become literate.

The learned author is of the view that the *Vedas* are eternal since their writings are not dated and have not been made by any man. What

is this characteristic of something that is eternal? If writing date was forgotten, whether the creation be called 'eternal'? The English historians talk so, because they believed the Indians did not know how to write history. The dates of the ancient Indian things are decided in comparison with the other such similar things of other countries. If dates are not written, nothing becomes ancient nor such things get glorified.

When the *Veda* is the main treatise of the learned author, it would be better if he can explain the essence of the *Richas* of the *Veda* in *Sanskrit* to the masses, during the course of his discourses. This is because, let aside knowing the *Vedas*, most of the population has not even seen them and even cannot see them. According to the learned author, not everyone is eligible to see and read the *Vedas*. I would like to ask them, the book on which they consider themselves ultimate authority and according to them nobody can attain emancipation without reading them; contrary to this, it is written in *Parashar Smriti* and other works re-created by them that a *Shoodra* would fall into the hell if he reads even one sentence of that book. Is that a book or a door to the hell? Is that a mean to achieve emancipation for the people of upper case or a reservation for the hell? He has gone beyond *Shankaracharya*. How could it be presumed that only *Shankaracharya* or you have the sole authority on it? What sort of *Sanatan Dharma* did exist before the advent of *Shankaracharya*? Whether the philosophy propagated by *Shankaracharya*, be considered as the *Sanatan Dharma*, who lived between *Vikram Samvat* 845-877?

The learned author is of the opinion that the *Veda* is the door of emancipation, but *Shri Krishna* does not believe so. It is written in the *Geeta* the *Vedas* highlight only the three basic humours. Beyond that they are directionless. *Krishna* advised *Arjun* to rise above those three basic qualities or humours. The eternity lies in the soul and that state should be attained. How could one attain emancipation, when one is limited by the three basic qualities?

So, whether the *Vedas* have no significance? *Shri Krishna* says they are of significance but to a certain extent. On this, *Shri Krishna* reflected in the verse 46, ch-1 of the *Geeta*.

Yävānārtha Udpānē Sarvataḥ Samplutōdakē,**Tāvānsarvēśhū Vēdēśhū Brāhmanasya Vijānataḥ. – (2/46)**

Meaning - A donkey chooses only the small ponds for its use, despite the fact that large overflowing lakes filled with fresh and clean water are available in the vicinity. Similarly, the *Brahmin* who knows the *Brahma*, for him the use of the *Vedas* is insignificant. *Yogeshwar Shri Krishna* has decided those who make noise about the significance of the *Vedas* as a mean to attain emancipation.

How far is the *Veda* useful on the spiritual path? How far the religious treatises are of use? *Yogeshwar Shri Krishna* says that, they are of no use. They are in no way helpful, but are very much obstructive.

Shrutivipratipannā Tē Yadā Sthāsyati Nishchalā,**Samādhāvachalā Buddhistadā Yōgam Avāpsyasi. (2-53)**

Meaning - When your intellect deranged by listening the words of the *Vedas* would get stabilised, you shall be able to achieve success in your spiritual pursuit. Here, *Shri Krishna* says that, by listening to the text or words of the *Vedas* the mind gets deranged.

Suppose if anyone followed the dictates of the religion as is prescribed within the *Vedas*, what would be achieved? *Yogeshwar Shri Krishna* explains that, those who follow the religious strictures described by the *Vedas* remain engaged in the cycle of birth and death. This, same truth has been emphasised by *Adi Shankaracharya* as – ‘*Punarapi Jananam, Punarapi Maranam Punarapi Janani Jathare Shayanam*’ - Once again birth, once again death and thus a cycle continues of sleeping in the womb of mother.

Whether the God could ever be perceived by studying the *Vedas* or listening to the sentences of the *Vedant*? *Yogeshwar Shri Krishna* has resolutely replied, “*Arjun*, I cannot be perceived through the study of the *Vedas*, or *Yagya*, religious study, donations and charities or innumerable activities or by the performance of severe penance. But *Parantap (Arjun)* through ardent devotion not only perceiving me, but entry within my ultimate divine realm becomes possible. (11/48, 54)

From these expressions it seems that *Bhagwan Shri Krishna* does not believe in the significance of the *Vedas*, but that is not so. The *Veda* in which he believes is something moved away from the four *Vedas*.

**Urdhwamùlmādhah Shākham Ashwattham Prāhurvyayam,
Chhandānsi Yasya Parnāni Yastam Veda Sā Vedavit. - (15/1)**

Meaning - This world or universe is like an eternal tree whose roots are embedded up in the divine realm of the supreme soul and below that, its branches, twigs and leaves are spread in the forms of nature. The *Vedas* are its leaves. One who understand the essence of this tree- the universe tree - or one who realises the essence of the Supreme Being and the nature is a knower of the *Vedas*. Further he says that, its roots and branches are spread everywhere up and down, which means, the realm of the supreme soul and the nature prevails everywhere. The God dwells within every individual. Hence, from the moment and individual becomes ardently devoted to the Supreme Soul, immediately from that moment the Supreme Being gets awakened within him. The God begins to provide him spiritual knowledge, and that is the *Veda* and not an ordinary book! Only the God teaches it. It is very much relevant today and would remain so forever. In this meaning the *Vedas* are not written by a human-being or they are god-made.

The tree whose leaves are the *Vedas* and its roots are not to be worshipped but that tree is to be chopped off using a weapon of non-adherence. Now, if you accept non-adherence what sort Vedic study or religious ritual would you perform? You don't have to perform any ritual, but have to search for the Supreme Soul.

Bhagwan says in the fifteenth chapter of *Geeta*-

**Sarvasya Chāham Hridi Sannivishtò Mattah
Smritigyānam Pōhanam Chā,
Vèdaishcha Sarvairhamèv Vèdyò
Vèdatkridvèdvidèv Chāham. - (15/15)**

Meaning - *Arjun*, I dwell within every living being. The intellect, knowledge and logical power are attribute tome. I am worthy of knowing

among all the things of the world worth knowing. And when the knowledge is achieved, I am the creator of the *Vedant* and I am the knower of the *Veda*. Receiving the knowledge about the Supreme Being is the end of the *Veda* or the *Vedant* and not the *Upanishad* or *Uttarmimansa Vedant* written by the sage *Baadrayan*. The *Bhagwan* recognises the memory of the Supreme Being as the *Smriti* and not the books of *Smriti* written by *Manu* or *Kapil*. Therefore, crying wolf on the issue we do not believe in the *Veda* hold no significance. We too, believe in the *Vedas* to the extent and form, as is presented in the *Geeta* of *Shri Krishna* and the *Upanishads*.

« The learned author has rightly reminded me that I am not aware of the difference between 'Shrout' and 'Smart' - (that, which is related with the *Veda* and that, which is related with the *Smritis*, respectively). He says that those who know *Smritis* (*Smart*) believe in the teachings of the *Veda*. In that case, wouldn't those who know the *Vedas* (*Shrout*) believe in the *Smritis*? Then, what is the difference between these two ? I would like to quote from the *Dharmasutra* - *Smritis* or *Purana*, in which you believe about what was referred as *Shrout* and *Smritis*, previously.

Such activities fall under the 'Shrout' which are enumerated in the *Veda* and they are also included in the scriptures of rituals as well as in the *Brahmin* scriptures; eg. setting-up of fires, *Yagya* on *Darsha Pournamasadi*, *Somkritya* etc. Such activities are included within 'Smart', which are enumerated in the *Smritis* and they are related with the acts and attitudes to be observed while following the tenets of the *Varnashram* (four classifications of people as castes). What is funny is that efforts are being made to trace roots of all the *Smritis* in the *Veda* and when reference about certain act is not available in the *Veda*, an explanation is given that a particular *Shruti* in relation to that act must have been lost now.

Here, I would like to clear a suspense when the learned author writes that *Smartanam* (those who follow the sect called 'Smartanam') believe in the *Veda*. He says so, because it is believed that the sect called 'Smartanam' was initiated by *Adi Shankaracharya*. Before *Shankaracharya* there was no sect by this name. In this sect- *Smartanam* - worship of

five gods (*Vishnu, Shiva, Ganesha, Shakti* and Sun) is necessitated. How ironic, it is that the great sage who gave a message of 'One *Brahma* and on one other' (*Shruti* says, 'One Truth' the *Vedant* says, 'One God'); whereas, on the other hand the learned disciple of *Shankaracharya* advocates worship of five deities, whereas, there cannot be five gods but there could be five dynamic life-sustaining elements (*Panch Mahabhoot*). By worshipping the temporal and mortal elements one might be benefited, but that result as per *Shri Krishna*, would get destroyed soon. And even the worshipper would get destroyed. In that case, why not worship in that manner, whose result would never get destroyed, nor the worshipper. *Acharya Shankar* had rejected the religious philosophies of *Shaiva, Vaishnava* and *Shakt* sects. But today the '*Smart*' worship them. The learned author and an authority on the issue of '*Shrout*' and '*Smart*' should explain now, whether the worship of one God as per *Smriti* is correct or the worship of the five deities performed by the '*Smart*'.

« Similarly, I do not wish to criticise *Maharaj Manu* or *Manu Smriti*. Because lot of modifications, additions and deletions and changes have been effected in that religious scripture. It is written in the *Narad Smriti* that changes and modifications in the religious scripture written by *Manu* has been carried out by *Narad, Markandeya* and *Sumati Bhargava*. Many verses supposedly written and attributed to *Manu* in many *Smritis* cannot be found in the *Manu Smriti* of today. *Hemadri* has said that, the scriptures of *Manu* have been presented by *Bhrigu, Narad, Brihaspati* and *Angira*, in their own distinctive writings. It is believed that all the *Smritis* have been written during the rein of *Punyamitra Shung*. This fact could be well established by the *Manu Smriti*. For example, it makes reference to *Yavan, Kamboj, Shak, Pahalav* and *Chinese* (10/44), which are also referred to in the rock scriptures of the Emperor *Ahoka*, and not before that. Hence, all these *Smritis* are following the period of the *Maurya* rule.

Here, I would like to make a clarification. In this chapter and elsewhere, many quotes have been taken from many modern works. But this does not mean that I am in agreement with the entire treatise. This also should not mean that, I have selected excerpts of my use and escaped from

remaining thoughts. I quote from the accusing book of the learned author, but does that mean I agree with him? I believe in what is good for you. Wherever it is necessary, criticism is, necessarily, required to be done. The quotes are given to cite hollowness of his and his like writers' thoughts and to show contradictions in their logical explanations and at some place they are quoted to show similarity of the essence of writing. This does not mean I do not believe in the validity of any book. For all purposes I accept the *Geeta* as a valid treatise. I also believe that one sentence uttered by the *Guru* is much worthy than millions of scriptures. Besides, the divine directions received from the Supreme Divine, which have been recognised by the enlightened sages as 'divine experience', are also much more valuable than external evidence and after that there remains no need of support from any book or treatise. Once spiritual pursuit begins, there are no contradictions among *Geeta*, *Sadguru* and internal divine directions. The Supreme Soul is unchangeable. If he decides something, even after millions of years, it would be the same and one.

Only the books are not proofs. Rev *Gurudev* used to say, 'Spiritual experience cannot be expressed in the writing. The God holds the reins of our heart and makes us worship. He directs us from within. Adhering to his directions is worshipping. It is greater than all the scriptures, much higher than the prescribed rituals. But the helplessness of the learned author is such that the sect with which he is attached, there other than the *Veda* the inherent spiritual experience doest not hold any significance and relevance. Whatever is the definition of their sect, the take the meaning of the *Veda* in that manner, the definition advanced by *Shri Ramanujacharya* is not acceptable to him. The meaning of the *Veda* that has been expounded by the Western Philosophers such as Max Mueller, Keith, McDonald, Ross Jolly etc is not acceptable to him and similarly in that manner, the thoughts of Indian Philosophers like *Bhashya*, *Swami Dayanand* or *Satvalekar* expressed on the *Veda* are not acceptable to him.

That learned author is not in a position to accept any sort of divine messages, inherent spiritual inspiration, experience or a divine command

otherwise his base itself would get shaken. He does not have any significance for inherent spiritual experience. Whatever is mentioned in the *Veda* is the truth, whatever is written in the Bible or Koran or *Granth Sahib* is truth. How else could we define conservatism, fundamentalism, communalism in any other manner? It is said that an army general set a fire a large library in *Sikandria*, saying, "If these books are against (*Kufra*) as per Islam, and if everything is comprised in the Koran, what is the use of reading other books?" Such fanaticism is neither praise worthy nor worthy of following. Irrespective of any book, there are not the objects of worship. The books are like milestones, look at them and proceed ahead on your way. Hence, I once again return to the *Manu Smriti*.

This *Smriti* is not the creation of any *Sat Yug*. It is not written by that *Manu* - the first ever man on the planet earth - from whom the whole universe was created. The whole universe is considered as the creation of *Kashyap* and *Aditi* who were created by *Manu*. Their children are considered to be *Devta* and *Danav*, *Sur* and *Asur*, *Arya* and *Dasyu* - their description is comprised in the *Veda*. An account of two communities is found in the *Veda*. After those descriptions of *Yaksha*, *Raksha*, *Gandharva*, *Kinnar* etc is available. By the time *Valmiki Ramayan* was written, it includes the details of *Mandoor*, *Haiheya*, *Gaj*, *Vanar*, *Riksha*, *Griddha* etc communities. *Jambuvan* was an accomplished astrologer, whereas, whereas *Hanuman* spoke in highly cultured language. In those days so many communities were in existence. However, the description of the communities like *Kahar*, *Kevat*, *Sunar*, *Teli*, *Lohar*, *Jhalla*, *Mull*, *Lichhavi* etc founding the *Manu Smriti* are all modern. Most probably they came into existence after the *Mahabharat* period because many of these communities are referred to in the epic - *Mahabharat*. In addition to these some other communities like *Shak*, *Yavan*, *Kamboj*, *Dravin*, *Darad*, *Khas*, *Kirat* etc too are described in the *Mahabharat*. It looks like changes have been carried out in the present day *Manu Smriti* as well as the present day *Mahabharat*.

Up to the *Mahabharat* period the buffalo was considered as a wild animal. It was never imagined that the buffalo was a animal for milking.

The *Mahabharat* refers to the milk of sheep, goat, cow, she-donkey and even camel but milk of buffalo is not mentioned anywhere. But the *Manu Smriti* mentions that out of the wild animals, milk of buffalo could be used human consumption. It seems after that buffalos were caught for milking, as it is happening in Africa where milk deer is used and deer farms are setup. Such movement has not taken place in India as yet. From this it is clear that whatever *Smriti* is available in the name of *Manu* was written in the *Sat Yug*. *Manu* of this book is like an imaginary character of a book as *Meghdoot* of *Kalidas*.

This polluted version of the *Manu Smriti* contains the thoughts of original *Manu Maharaj* at some place, which match the philosophy of the *Geeta*. It is mentioned, for example in the chapter 2 that, the result of sacrificial actions described in the *Veda* are of temporal nature whereas, beneficial result of chanting 'Om' never gets destroyed. According to the *Manu Smriti* (1/84/-86) the beneficial result of the sacrificial actions of chanting (*Jap Yagya*) is sixteen times greater than performing rituals of *Yagya* on *Darsh Pournamasadi*, four *Pak Yagya* (*Pitru Karma*, *Havan*, *Bali*, *Vaishvadev*). Whereas, the learned author has considered *Jap Yagya* as licking remains of food from a bowl.

In the fourth chapter *Manu* expresses his great thought, which is the replica of the philosophy of the *Geeta* in style and content. He had expressed, the knower of the *Yagya* always sacrifice worldly passions in the senses instead of performing *Yagya* like *Rishi Yagya* (study of *Veda*), *Dev Yagya* (burning holy fire), *Bhoot Yagya* (sacrificing animal to appease evil spirits), *Nri Yagya* (serving the guests) and *Pitru Yagya* (offering obeisance to departed soul).

The learned author has misused this statement of *Manu* that all the activities are directed at the worship of the God (12/87) and thus given way to involvement of activities to suit his selfish needs. He writes that feelings (devotion) do not hold so much significance in the *Sanatan Dharma* than the rituals. An ordinary activity, if done with good intent, is a religious act and gives result as per the feeling or devotion. For example,

although the cow is an animal but if you worship it, it would help you to attain emancipation. But *Manu* does not have any relation with such explanations. Even if with absolute good intention if you catch a snake, it would surely bite you. The base for the intent must be good.

Manu has enumerated six activities by which the inherent intent of those actions get converted into the worship of the God. These actions are study of *Veda*, penance, knowledge, restraint of senses, non-violence and service of spiritual teacher. But self-realisation has been considered as the best of all, because it is considered superior of all the learning and through it only the emancipation is attained (12/83-85). *Manu* enumerated six, whereas, the learned author recounts six hundred? Besides, in these texts he advances a logic that it does not contain criticism of rituals but praise for self-realisation. This means, if somebody is to be praised the other could be criticised! Taking support of this logic, the learned author and his group say that the events which describe insignificance of the *Veda* are not its criticism but that is done to highlight the significance of devotion in self-realisation. Thus, the learned author must accept that there is no place of devotion and self-realisation in the *Vedas*. Such explanation is like advocating consumption of adverse diet to highlight the medicine.

The root cause of the problem lies in the *Vedas* which comprise 96000 *mantras* on religious rituals and 4000 *mantras* in the latter part, which are considered as the fountainhead of spiritual knowledge and these latter *mantras* highlight hollowness of the religious rituals, hence, both the parts are contradictory. For this, *Adi Shankaracharya* explains that the rituals are for those who are engulfed by non-spiritual learning (*Avidya*) and the verses of spiritual knowledge are for those who have understood the hollowness of such rituals and those who are striving to rise above these things. The believers in *Mimansa* of the *Veda* consider the *Brahmin* part (rituals) as the main part, whereas the believers of the *Upanishads* do not give any credence to it. They have to say that through the performance of those rituals capability is achieved by oneself. *Ramanuj* says that both parts are for everybody. Every sort of ritual could be

performed but without any desire of result as has been expounded in the *Geeta*. This way, many contradictory principles and philosophies are prevalent. According to *Tulsidas Ji*, only the worship of *Ram* is worth to attain emancipation and plethora of measures expounded by the *Smritis* and the *Vedas* are of no relevance. (*Vinay Patrika*)

It is mentioned in the *Manu Smriti* that those *Smritis*, which are out of the *Veda* and illogical are useless for the life beyond death. From this it becomes clear that some *Smritis* are opposite to the *Veda*. It is necessary to point out to the people, which are those *Smritis*. Therefore, certain statements cannot be believed upon, even if they are included in the *Smritis*. They consider the *Smriti* written by *Kapil* out of the *Veda*, for whom *Bhagwan Shri Krishna* says in the *Geeta* that among the enlightened sages I am akin to *Kapil* and he is my image. The learned author, although, accepts in the theory of restraint senses (*Yam*) and self-control (*Niyam*) but he does not believe in *Vedic* philosophy of attaining the essence of the Supreme Divinity and philosophy of the *Yoga* as part of the *Veda*.

« The learned author is of the opinion that one who has not studied the *Vedas* can never understand *Dharma*. Such an individual has no authority to speak about religion. *Brahma* could only be realised through the study of the *Vedant*. The learned author calls himself *Vedantacharya* Mandarin of the *Vedant*- has he understood *Brahma*? On the other hand he has written that *Shabari*, *Raidas* etc had known *Brahma*. How could they do so without studying as they were illiterate? When did *Ramakrishna Paramahansa Ji* study the *Veda*? The god made *Raidas* the saint. The monopolists of the *Sanatan Dharma* opposed him on every step. Even today, how many religious leaders celebrate the anniversary of *Raidas*? At the most some *Harijans* (people of lowly community) play on some musical instruments and sing prayers in praise of Saint *Raidas* or his name is heard over the government broadcasts.

Let aside the issue of saint *Raidas*, the people of *Kashi* did not let *Tulsidas Ji* to live in peace, which is reflected by the following verse -

Vāsar Dhāsani Kē Dhākā, Rājāni Chahún Dishī Chòr;

Sankar Nijpur Rākhiye, Chitāi Súlòchan Kòr. - 239

Meaning - Jostling of the cheaters and menace of the thieves is overwhelming in *Kashi*. O' *Shankar*, kindly protect them in this city of yours.

What was his crime? His only crime was to accept *Hindi* - the language of the masses instead of *Sanskrit*. He was of the view that, language is of less importance for the god rather than love or devotion.

Opposite to this, the learned author quotes a sentence in English- '*Sanskrit* is the symbol of Indian culture and civilisation'. He is sorry that I don't know so much *Sanskrit* to write a verse in that language. Besides, I am neither a supporter nor an opponent of any language. A language is merely a medium to convey or publish thoughts, but classification of languages into holy or unholy is absolutely insignificant. Even this is not a matter of integrity that we conduct all our affairs and convey our thoughts in *Hindi*, yet, sing praises of *Sanskrit*.

Similar to religion, even *Sanskrit* language has been limited to a clan of the community. The people had to go to *Pundit* to learn something written in *Sanskrit* every time, they encountered them. As a result they began to use widely accepted English language to express dates, days and such mundane things. Similarly, *Urdu* and *Hindi* were used in the government offices. People began to use many other languages. All these languages received the honour to become state languages and the mother of all the languages - *Sanskrit*, the language of the gods, the language in which the God speaks, as per the learned author is counting its last breaths as a dead language despite receiving protection by the Indian constitution. The children study in convent schools at high cost, they study in *Hindi* and English schools but no parent despite offer of scholarship, facilities of food and clothing gets his or her child study in a *Sanskrit* School.

It cannot be said that descriptions of scientific inventions are in *Sanskrit* but this language certainly has rules as to who can enter a temple and who cannot? Who can build a house and who cannot? Who

can conserve wealth and who cannot? It is written in *Aitareya Brahmin* (which is considered as *Bhagwati Shruti*) that

Shùdro Anyāsyā Prèshyāh Kāmòthhāpyāh Yathākām Vādhyah. (35 - 3)

Meaning - *Shoodra* is subject to be ruled by others. He gets up and sits as per the orders of the others and he could be beaten at will - such regulations are in *Sanskrit*. Thus, the *Sanskrit* is the language that instils hatred among human beings and binding the masses in the bonds of innumerable rituals.

Instead of doing these religious rituals, *Goswami Tulsidas Ji* laid emphasis on the worship of one *Bhagwan Ram*. Some people, with the desire to attain emancipation in the life after death, used to get themselves turn apart by saw in *Kashi*, where *Tulsidas Ji* lived. Besides, meeting one's death in *Kashi* is considered highly significant. But neither saint *Kabir* nor *Tulsidas Ji* believed in it.

Those who believed in religious rituals considered *Tulsidas* as the one who wore a garland of wooden beads; whereas, the followers of the path of knowledge (*Gyan Marg*) called him devoid of spiritual knowledge. On the other hand those who believed in devotion to the god were not willing to accept him in their fold.

Many paths are prevalent in the name of worshipping. They range from religious rituals, path of spiritual knowledge, path of devotional worship, whereas there cannot be ten to twenty ways of worship. Worshipping itself is one way. There could be only one act- that is to get involved in the worship of the god with ardent devotion. Even this is the judgement of *Yogeshwar Shri Krishna* that there could be only one prescribed action in the spiritual pursuit (*Yoga*) and those who indulge in innumerable acts in the name of worshipping are all unwise. (the *Geeta* - 2/41).

« The learned author has prescribed performance of *Yagya*, sacred thread (*Yagyopavit*), chanting *Gayatri*, offerings to the Sun, charity controlling breathing (*Pranayam*) restraint of senses and self-control as

well listening to the religious legend of *Satyanarayan* for cleansing the conscience and attaining self-realisation. Out of these adherences to non-violence, truth, self-control, restraint of senses spiritual learning etc could certainly cleanse conscience, because these activities are mental. Performance of these activities with intellect can restrain the mind otherwise one would go on moving the rosary mindless and achieve nothing.

As such, while performing these mental activities constant remembrance of the Supreme Being is imperative and than only the purification of the soul becomes possible. On the other hand, how could restraint of mind be achieved by erecting holy pyre of brick and mud externally or by placing things here and there or offering something to holy fire? For achieving restraint of mind it is imperative to live in secluded spot, and direct entire attention on worshipping the Supreme Soul. This is the process of self-realisation. Offering water to the sun is not the method of attaining self-realisation. The system of offering water to the sun is related with legends that, the sun begins his journey at day-break riding on a chariot drawn by seven horses and due to efforts journey used to get drenched by sweat and his when his wife was not able to bear his bright glittering light or when he used to remain surrounded by demons at the day-break. Now these legends hold no significance any more, and nobody is any way interested in them. Now, you should not aspire for self-realisation by offering water to the sun or lighting a lamp near a pond or lake. Do you want to teach such things to the people of the world in the name of *Sanatan Dharma*?

Through recitation of a few weird legends during *Satyanarayan Vrat* (fast) possibly the listener devotees could be made to believe that only the truth is the supreme divinity. Up to here it is acceptable, but it is not explained as to how the God be reached. What is the use of hearing such legends, which do not show a way to attain the perception of the God? Now, let us consider the system of purification of soul by using sacred thread or chanting *Gayatri mantra*. In this regard a booklet on the

subject published by the *Ashram* may be referred. Here I would like to point out that these methods of purification of soul are limited to only *Hindus*, because you cannot change the entire humanity as *Hindus*. That is possible only by the God, as per your opinion. Besides, out of the *Hindus* only thirty percent have a right to get purified by sacred thread and *Gayatri*. The rest of 70% *Shoodra* and the people of the world will have to find some different methods to purify their soul.

The sages of the *Veda* beckon every individual of the world population without any discrimination. When *Yogeshwar Shri Krishna* shows one method of achieving self-realisation for the humanity without discrimination, what makes you to stand apart and sing different tunes? Whether *Bhagwan Ram— Krishna - Shiva* was not aware of these systems that you have to show them? Why don't you accept this system of achieving self-realisation described vividly in the *Geeta*?

According to the verses 12 and 13 of chapter 8 of the *Geeta*, conserve your senses from the worldly subjects spread all over, stabilise your mind in your heart and restrain the volitions in your mind and then chant 'Om' that is a name by which the supreme divine is identified on meditate upon my image or an image of some accomplished sage. While elucidating the process of attaining self-realisation live in seclusion with pure mind, act in virtuous manner, eat simple food, practise avoidance of worldly objects of avarice and bewitchment, even by speech, at the same time accept a life of renunciation. When an enlightened sage shows the perfect process of attaining self-realisation, many others with vested interests show innumerable rituals in order to be fool the gullible masses.

« Through the verse 3 of chapter 2 of *Balkand* of the *Ram Charit Manas*, Saint *Tulsidas Ji* has expressed his thoughts very clearly. Elucidating on the system of attaining self-realisation he points out that whoever achieved virtuous intellect, fame, emancipation, wealth and prosperity, should be considered as the result of saintly grace. There is no other method of its attainment described either by the *Veda* or in any other world. When there is no way by which a person could be graced

with prosperity in the *Veda*, which *Veda* are you quoting where it is written that prosperity is ensured by worship of cows and *Brahmin*? Whether *Goswami Ji* could not understand what you saw in the *Veda*? Who is against the teachings of the *Veda* - *Goswami Ji* or you?

Goswami Ji was a better knower of the *Veda* than you or I. Irrespective of anything written in the *Veda*, *Goswami Ji* was of the thought that instead of reading and following innumerable theories and philosophies of *Shri*, *Purana* or the *Veda*, it is better to worship only *Bhagwan Ram*, leaving aside everything. Through various verses of the *Manas* Saint *Goswami Tulsidas Ji* has explicitly explained that the essence of all the scriptures is one and that is to direct one's devotions towards one Supreme Being and steady one's attention in meditation.

No purpose would be served by jumping from one sort of worship to another, gods and goddesses to performance of *Yagya* like *Lakshchandi*.

It is time the learned author must answer to this question. The *Brahmin pundit* of *Ujjain* had really understood the essence of the *Veda*, who had advised a *Shoodra* to visit temple and chant the name of *Shiva*. Following the advice of that *Pundit* the *Shoodra* had entered a *Shiva* temple.

Whether, those who constructed a new *Shiva* temple as a *Shoodra* entered the temple, should be considered as the knower of the *Veda*? They constructed new temple of *Shiva*, because they thought the earlier temple had become inauspicious as a *Shoodra* had entered in it. Now, if a person does not visit a temple, how come would he learn anything about religion? On one side we proclaim of "Love every living being!" and then abstain *Shoodra* from touching us. How paradoxical! One may not touch a snake, scorpion but how ironic it is that a man avoid touching another man? Many religious leaders proclaim 'Let prosperity and happiness prevail in the world!' But, they consider it a sin to go across a sea!

Goswami Ji has evaluated the rituals described by the *Vedas* in the name of religion. Passing his valued judgement on these rituals, he opines

that, worship of one Supreme Being with devotion is necessary in the spiritual pursuit. But where would one get that devotion - in those books? According to *Goswami Ji*, an act of renunciation is the prime factor in following true religion. The basic aim is not to do all those rituals but act in accordance with one's *Dharma* (duty, religion). Besides, instead of involving oneself in the rituals, it is desirable that one should instil a sense of renunciation within the mind and after that devote solely at the feet of the Supreme Being, i.e. achieve complete sense of renunciation or asceticism.

Goswami Ji has emphasised on this one ordained action (*Karma*) in entire *Ram Charit Manas*, but you are bent upon recommending performing innumerable religious rituals, instead of accepting the path of renunciation and restraint of senses as measures of achieving self-realisation.

The learned author has accused me of drawing meaning of the *Geeta* that suits me. But the language of *Goswami Ji* is much simpler to understand. His *Hindi* could be understood by all. *Goswami Ji* says, innumerable ordained actions and various religious philosophies are against the very essence of true *Dharma*. Hence, they should be discarded. Even the learned author says the same thing. "These are the sources of unhappiness, hence, discard them." Then what should be done? Only one ordained act - devotedly worship *Bhagwan Ram*!

The title of the book of the learned author is "*Chalat Kupath Ved Mag Chhade*". Meaning, "Treading immoral Path Leaving Aside the Teachings of the *Veda*." But he has not classified what is the teaching of the *Veda* and what is the immoral path. Through a verse written in the *Uttarkand* *Goswami Ji* has explained that, according to the *Shruti* the spiritual path is one on which one walks with a sense of asceticism and restrained mind. But under the influence of various illusions an individual gets lost amongst various paths.

Which is the path recognised by the *Shruti*? Whether the worship of cow, as recommended by the author is that path? Or worship of

Brahmins? Chanting *Gayatri* or hearing the legend of *Satya Narayan*, worship of the Sun be considered a spiritual path as recognised by the *Shruti*? Only the worship of one supreme Divine is the path of spirituality as has been emphatically emphasized by *Goswami Ji*, the *Shruti* and even the *Veda*'s teachings. And that is only way prescribed by the *Vedas*, and none other. Other than this, all other paths, philosophies or systems are immoral as per *Goswami Ji*. *Goswami Ji* was a modest saint and as such always tried to fault with himself. But many gullible readers of the *Manas* considered others to be at fault.

« The learned author has been vociferous on the point that a verse in *Sanskrit* '*Janmana Jayate Shoodrah*' was not from *Atri Smriti*, so how could I quote it that way? Hence, for his kind knowledge I can only say that, the *Atri Smriti* is till available in oral form and could be found here or there in the form of manuscripts. Besides, there is no unanimity on the number of verses it contains. Some saintly person had quoted this verse as that of *Atri*, but that *Smriti*, in a printed form, has not been seen, hence, this verse could be taken away from the criticism. But from this small verse can we say that a caste of person be finalised by his birth in a particular community? Similarly, he has pointed out that the word '*Brahmagya*' is formed from the word '*Brahma*' and not '*Brahmin*'. How could you say so? I would like to reiterate that the word '*Brahma*' has been used as a '*Brahmin*' in the *Atharva Veda* e.g. '*Brahma Cha Kshatram Cha No Bibhito Narishyatah*' (2 / 15 / 14). Even *Taittiriya Brahman* has such mention e.g. '*Brahma Vai Brahmanah Kshatram Rajanyah*'. (3 / 9 / 4)

What is surprising that, while pulling the hair apart, he has created a verse and published it as that written by Saint *Tulsidas*.

Atri was a very ancient sage. There could be difference of opinion his works, but verses of Saint *Tulsidas Ji* are not on the tip of tongue of the masses. Such a blatant lie on the name of such a great sage is perfectly reflected by the following verse in *Sanskrit*.

**Khalah Sarshapamātrāni Parchhidrāni Pashyati,
Ātmānastú Bilvamātrāni Pashyannapi Na Pashyati.**

The learned author also feels hopelessness with a thought that how could a person understand *Dharma*, who lacks knowledge of grammar. Here, I disagree with the learned author, because most of the saintly persons who had realised the essence of the supreme Divinity were devoid of basic literacy. It is said that the rules on which the grammar is dependant were sourced from a *Damroo* (a musical instrument) of *Bhagwan Shiva*. Can a *Damroo* learn *grammar*? How would you relate that with a verse of the *Kathopanishad* which says;

**Nāymātmā Pravachanen Labhyò Nā Medhāyā
Nā Bahunā Shrútèn. (1/2/ 23).**

How far are education and grammar useful for achieving spiritual knowledge or *Brahmavidya*? On this *Mundak Upanishad* has also reflected. According to a legend in the Beginning of the *Upanishad*, there was one famous sage, whose name was *Shounak*. He was a chancellor of one great university then. According to ancient scriptures, eighty-eight hermits studied under him. In order to learn *Brahmavidya* he went to the great sage *Angira*. (Just not, if this learning was compiled in books why would he go in persons to learn it from someone?)

Maharshi Angira had explained him, that, learning is of two types - one is *Para* (supernatural) and the second is *Apara*, which includes *Rigveda*, *Yajurveda*, *Samveda*, *Atharvaveda*, formal education, art, grammar, narration, rhythmic poems and astrology. But it is through the *Para* learning one can realise the essence of the Supreme Divine.

I request the learned author to check page 8 of his book where he has written that, the *Veda* along with grammar astrology, formal education, narration and *Kalpa*. Whereas, on the other hand, the sages of the *Mundak Upanishad* reflect that, neither the knowledge of grammar nor formal education is necessary to know the *Brahma*. What is more serious matter that the sages have considered the *Vedas* insignificant whom you are trying to analyse in your manner and then self-certifying your futile efforts.

Would the learned author have the temerity call those sages atheists? The *Mundak* is one these eleven *Upanishads*, which was selected by *Adi Shankaracharya* from several others.

Similar legend is included in the *Chhandogya Upanishad*. Once, *Sanatkumar* approached saint *Narad*. He pleaded the saint to advise him on spiritual matters. The saint *Narad* considered the *Veda* and grammar etc useless for attaining self-realisation. *Sanatkumar* reflected that those were the subjects of speech and words. The mind or intellect is beyond that. The Supreme Divine is beyond that. He could only be realised by meditation. He is a life-force above the life force of five basic natural elements. In order to save his skin from the explicit description given in the chapter seven the learned author would advance a logic that the said statement was not made to indicate inferiority of the *Vedas* and other scriptures, but to highlight the importance of self-realisation. For the ardent advocates of grammar *Adi Shankaracharya* had to say that, 'Chant only the name of *Govind (Bhagwan Shri Krishna)*, because when you want emancipation upon your death, the knowledge of grammar would not be of any use.

Despite such explicit instruction the learned author would say that, it is not to indicate inferiority of grammar, but to highlight the importance of death! *Shankaracharya* has called the ardent lovers of grammar as idiots. He has scolded them saying that their emphasis on learning only *grammar* would be of no use at the time of death, because such a knowledge would not enable attainment of self-realisation. It seems for whatever *Adi Shankaracharya* had refrained the self-proclaimed chief priest of the Mutt, learned author is doing the very same things. If I quote Saint *Kabir* and say, only the death has been received despite acquisition of lot of education- '*Pothi Padhi Padhi Jag Mua...*' then he would say, 'I was one of those, who never held a pen in hand...' - '*Kalam Gahyo Nahi Haath...*' meaning an illiterate.

That is why, Brethren, significance of the human body could only be realised if we do such a task, by which divine glow could be lighted within the heart. For avoiding discomfiture, do not argue that this has

been said in the praise of divine light within the heart and not to indicate irrelevance of verbose. If someone cautions you not to sit in a boat that has a hole in its bottom, but sit in a boat that is intact. Now, do not sit in the damaged boat saying, someone was merely praising the new boat.

The learned author who claims to possess deep knowledge of *Sanskrit* and *grammar* has, on page 12 of his book given the meaning of “*Tasmachhastram Pramanam Te Karyakarya Vyavasthithon*” as only the *Vedas* are as an ultimate authority in matters of religious and non-religious issues, sin and virtuous, action and non-action. Whether, this could be the meaning of the part of this verse? Which word out of these words denote the *Veda*? Does a ‘*Shastra*’ or scripture mean the *Veda*?

At the end of the fifteenth chapter of the *Geeta Shri Krishna* has explained as to what does he meant by ‘*Shastra*’ or scripture? The *Geeta* is *Shastra* - ‘*Iti Guhyatamam Shastram Idamuktam Mayanagh* - 15/20’. Again in a part of a verse he said that, only the shastra or scripture is a final authority for you in the event of deciding on issues of action and non-action, then why do you run towards the *Veda* at the mention of ‘*Shastra*’, that too, when the creator is talking about his own ‘*Shastra*’?

The enlightened sage, who compiled the *Vedas*, *Maharshi Vyas* had not called the *Vedas*, the scriptures. Even he did not consider *Uttar Mimansa* and *Vedant*, popularly supposed to have been written by him, which is considered as part of six scriptures, then why do you run helter-skelter in the name of ‘*Shastra*’? In the forty third chapter of *Bhishma Parva* section of the *Mahabharat* *Maharshi Vyas* has written - “*Geeta Sangeeta Kartavya*” - Hope you don’t consider this as a praise of the *Geeta*! He has also considered collection of other scriptures as useless. Despite creation of other ancient literature when *Maharshi Vyas* had proclaimed the *Geeta* as ‘*Shastra*’ why don’t you accept it your scripture? Why do you run towards the philosophy of the *Vedas* (*Vedant Darshan*) in the name of the *Vedas*, whereas in its first chapter itself religion is cited as saying that the *Shoodra* do not have a right to acquire study of self-realisation and study the *Vedas*, and what is ironic that the *Smritis* have been considered as authority in this regard. (1/3/38)

Out of many other religious scriptures *Adi Shankaracharya* too had considered the *Geeta* saying the *Geeta* is worth singing! Besides, *Sahasranam* (thousand names) does not mean a book containing one thousand names of *Vishnu*. But what is required is to chant any one of those numerous names of the God. He had added that, if somebody had studied slightest portion of the *Geeta*, he cannot be harmed even by the god of death (*Yamraj*). If for reading, he had recommended any religious scripture that was the *Geeta*. I call upon you to obey with his instructions and be a presenter of oneness by proclaiming the *Geeta* as an accepted religious treatise.

« The learned religious *Pundits* were of the opinion that performance of the *Yagya* as had been described by the *Vedas*, is a religious act or *Dharma*. Here, I would like to quote the words of the learned author. So that, his thoughts regarding performance of the *Yagya* could be classified. He writes that the *Yagya* could be classified. He writes that the *Yagya* are of two types - *Vihit* and *Avihit* (ordained and un-ordained). The un-ordained sacrificial actions are our mundane acts like taking a morsel of food in mouth, adding water to flour etc, but the ordained acts are those in which sacrificial things are ritualistically offered to the holy fire with chanting of mantras. Such sacrificial things, ultimately reach the solar realm (sky). Energy flows down from the solar realm into the vegetation, grains and genes of the living beings through which the procreation of living beings continues. This way the life-cycle goes on moving. In the performance of *Agnihotra*, *Dash Purna Mas Lakshahati Yagya* things sourced from cows like milk, curd, ghee, cow-dung and even its urine are required. If these five things are essential for the performance of *Yagya* in accordance with the *Vedas*, why should there be an objection in accepting the cows as *Dharma*?

How could the mundane tasks like mixing flour and water, putting a morsel in mouth or putting something in fire be considered as a sacrificial action or *Yagya*? *Yogeshwar Shri Krishna* has explained 13-14 actions of one *Yagya* in the fourth chapter of the *Geeta*, but has not referred to such forms of *Yagya*. It seems, *Yogeshwar Shri Krishna* was not aware of

Dash Pournamasi etc *Yagya*, otherwise he would have certainly mentioned about them in the *Geeta*. Other than the *Yagya* discussed by him, *Yogeshwar Shri Krishna* has declared performance of other sorts of the *Yagya* as sinful acts and in the sixteenth chapter he has declared that he compels the performers of the sinful acts to fall into the hell, again and again (16/17-19).

In this scientific age, the waste is burnt in incinerators can we call that *Yagya*? The pronunciation of ‘*Swaha*’ produces Carbon Dioxide and not clouds. How can we say that atmosphere gets purified by such pronouncements, whereas, it gets polluted! Such smoke neither reaches up to the sun nor is useful in causing rainfall. By the definition and explanations provided by the learned author it seems, that the *Vedas* are not the creation of the God because, the creator of the universe, should at least be aware as to how do the clouds form. If the life-cycle is running in other places where the *Yagya* are not performed? You might keep the life of this place alive (by making smoke), but who is running the life in other countries? And what are the *Mantras*? Those were the prayers uttered in either prose or poetic form in those days. Therefore, by citing the *Geeta*, the *Yagya* that the learned author has recounted on page thirteen of his book are, absolutely, not included in the *Geeta*. He has written, “Not only the *Shrout* and *Smart* types of *Yagya* are described by the *Geeta*, but one must understand fourteen other types of *Yagya*.” If the learned author had written about the fourteen *Yagya* described by the *Geeta*, everyone would have clearly understood that, no external things are used in the performance of those *Yagya* as they are performed mentally. Although, the author has put the title of the *Geeta*, but within it filled up his own illogical thoughts.

The *Shrout* and *Smart Yagya*, on which the learned author lays greater emphasis, out of that, the society of today is unaware of the significance of the acts described by the acts, which are significant in the performance of the *Yagya*. Considering certain words as a meaning for *Yagya*, many *Samhitas*, *Aranyak*, *Kalp* scriptures (*Shrout Sutra* etc) and *Brahmin* scriptures (*Shatpath*, *Aitarey*, *Tadya*, *Gopath* etc) have been written to

explain various kinds of rituals and these too, have been considered equivalent to the *Vedas*. Out of the *Yagya* described within those scriptures seven soma *Yagya* are somewhat important and they are - *Agnishtom*, *Atyagnishtom*, *Ukatha*, *Shodashi*, *Vajpeya*, *Atiratra* and *Aptoyami*. Performance of these *Yagya* require sixteen *Purohita* (sacrificial priests). They are required to be paid thousands of cows as charitable gifts. For the performance of the *Rajsuya Yagya* 0.24 million cows are required to be given as charitable gifts to the sacrificial priests. In the performance of *Soutramani Yagya* liquor and animals are sacrificed. During the performance of *Ashwamedha Yagya* a chief queen had to lie down on the back of a dead horse and than series of abusive exchange of verbal dialogue ensued amidst the sacrificial priests and the other queens and their young maids.

Other than these *Yagya*, many other *Yagya* were prescribed on the transition period of seasons like those performed every three or four months, e.g. *Vaishvadev*, *Varun Pragas*, *Sakmegh* and *Shunasiriya*. Before beginning consumption of every new harvest performance of *Agrayan Yagya* was prescribed in which, an animal whose intestines were removed, was sacrificed. *Karirishta Yagya* was performed wearing black cloth like a cloud to cause rainfall. This way, *Sagyani Yagya* for secured journey, ++++++++ *Putrakameshthi* for getting son were performed. Besides performance of seven types of *Haviryagya* (in which sacrifice of many things was prescribed) like *Agniyadhan*, *Agnihotra*, *Darshan*, which meant *Yagya* performed on the New Moon day and Full Moon Day were required to be performed through out the life.

During the performance of each *Yagya* the wife of the person organising *Yagya* (*Yajman*) was required to bathe with the sacrificial priest. She could only join her husband in performance of *Yagya*, when she wears an ornamental girdle at the hands of the sacrificial priest with such ritual, which is better avoided in writing.

Many *Yagyas* were accomplished within a day, such as, *Vishwajit*, in which the entire wealth was to be sacrificed. During the performance of *Gosav Yagya* the performer had to live and act like a cattle- like eating

grass and drinking water like a cattle. Besides, he had to act like an animal with his mother, sister, daughter and wife. While performing 'Shunah Karnognishtom', the performer offers his entire wealth to the sacrificial priest and then for seeking a place in the heaven, entered the burning pyre. Some *Yagya* were performed ranging from three days to a year or even hundred and thousand years ! On accomplishment of certain *Yagya*, in order to appease Prajapati, males and females engaged in sexual intercourse in group, which were considered as *Maha Yagya*.

Such were the *Yagya* that the learned author wants to impose on the gullible masses in the name of the *Vedas*. But, I wish to losing to the notice of the knowledgeable people that those were not the forms of the *Yagya* (sacrificial acts) described by the *Vedas*. Whatever has been described by the *purush sukta* as the *Yagya* of mental cerebration is the actual sacrificial act and that is also upheld by the *Geeta*. The creation of different types of *Yagya* is the gift of the people of the latter period. In the last thousands years performance of such *Yagya* are neither being performed by the people at large, nor anybody wants to perform now. If those were in vogue, there would not be a need to guess as to which is that herb called *som* and where it could be found. If the learned author had written a formula of performing even one *Yagya* out of all those he has been recommending the test of those who clamour in the name of the *Vedas* could have been done. Even the people would learn as to who is following such prescriptions to what extent. Besides, through such rituals, how many *Yagya* the learned author has performed or is currently performing ?

The *Yagyas*, which nobody performs and their complications are so much trivial that nobody could perform them perfectly and when meaning of number of their words have either been forgotten or distorted beyond their actual meanings, evaluating usefulness of such *Yagyas* the sages of the *Mundak Upanishad* say that those who crane for entry into the heaven perform them but if the slightest error is committed in their performance, such *Yagya* destroy the effect of good deeds of the past seven births. Such is the result of these *yagyas*.

Elucidating futility of those innumerable types of *Yagya* the very *Upanishad* reflects that such yagyas are not worth depending upon. Whatever the ordained actions are prescribed by them are of inferior quality. Those who declare them as the path of ultimate good and praise them are absolute idiots and they remain engulfed in the never-ending cycle of life and death. (1/2/7).

Lest someone distort the meanings of these dictates, once again the sages have voiced a note of caution in the tenth verses that, those who believe that the desired and complementary ordained actions as the most superior acts, are the greatest fools. They do not know what is good for them. They enjoy its fruits in the imaginary heaven but ultimately after their death take birth in the human form or inferior genes than this (1/2/10). What is surprising is that the believers in non-dualism as the ultimate goal believe in the concept of the heaven for its attainment recommend performance of various forms of rituals. It would have been better if it was explained what was actual *Yagya*, as was described by the *Geeta* and how the inhaling and exhaling breaths are offered as sacrificial offerings in it. The result of performance of this *Yagya* is, attainment of emancipation, which could be achieved bodily and not after the death. Every individual is eligible to perform this *Yagya*. When *Yogeshwar* has considered the *Yagya* performed by material things as inferior and vain, than why don't you perform that *Yagya*, which results in attainment of emancipation ?

H The learned author has vainly tried to justify caste-system with the reference of the *Geeta*. Such effort is laughable as the present day caste-system is not reflected by the *Veda* or the *Geeta*. The word '*Varna*' also means colour or form, besides caste, as is included in the first section of the *Rigveda*. According to the *Veda* two varnas are acceptable the divine are demonic. The word, '*Varna*' is a qualitative noun and a measuring rule for checking excellence of meditation. The word 'caste' reflects determination of caste since birth, marriage, thought of touchability as cultural aspect, profession, many sub-castes from view-point of professional differences, feeling of superiority or inferiority and communal

groups. The use of the word '*Varna*' is not made in this manner anywhere in the *Veda*. Besides, the Purush Sukta that contains discussion on *Brahmin-Kshatriya-Vaisha* and *Shoodra* does not contain the word '*Varna*' within it.

Against the thought of the *Geeta* '*Antavant Ime Deha*' the learned author explains that despite the body being mortal is not destroyable within the entirety. He should have also explained if segregation of *Brahmin* or *Shoodra* is done in the universality or in the divine realm ?

One specie produces similar specie of children e.g. puppies are produced by union of a dog and a bitch but a dog cannot be produced by a goat. Similarly, a dog and a goat are of different and distinct species. Similarly, the human form is another specie. A *Brahmin* body or a *Kshatriya* body are irrelevant terms, whereas reference to them as only human is sufficient. The distinctions as *Brahmin-Kshatriya-Vaishya* or *Shoodra* were qualifications of inherent qualities which were used by social organisers in creating illusion by proclaiming them as social classifications. The '*Varna*' are not external.

The learned author should once again review the pages two and three, where he has written that control senses, restraint of senses, penance, purity tranquility, modesty, knowledge and sense of theism are the natural acts of *Brahmin* and not inherited, besides serving others is the natural act of the *Shoodra*, and not inherited. The thoughts and actions are attributable to qualities. On the basis of such respective qualities one is subjected to be born in different '*Varna*' or castes. In whichever body one is born, that becomes one's caste. Purity of the mind is done and not of a body, which means, despite millions of good or bad acts, the specie would not change. The god would enable one to be born in a specific caste depending upon one's inherent qualities and cultural attitudes at the time when the soul transits from one body to another.

Here, the verses of the chapter eighteen of *Geeta* in the context by the learned author is not what he means. The verse reads, '*Brahmakarma Swabhavajam, Kshatra Karma Swabhavajam, Vaishyakarma*

Swabhavajam and Shoodrasyapi Swabhavajam ! Does the word 'Swabhavajam' means 'Naturally' ? Of which part of a word of a sentence does it mean, 'not inherited' ? 'Swabhavajam' means that, which is borne of the nature or temperament. The word 'Ja' at the end of a compound word means that, which is borne. How could such mistake was committed by you, who is considered as an astute scholar of *Sanskrit* ?

I would like to understand as to why did the learned author used the expression 'naturally or temperamentally' instead of 'borne out of temperament' and why didn't he add 'inherited' with it ? He wanted to say that, what has been decided by birth or with birth cannot be changed e.g. light is the natural quality of the Sun and not an inherited quality. Burning is a natural quality of fire and not that is acquired.

In this chapter the learned author has explained about the ordained acts of Bahmin, *Kshatriya*, *Vaishya* and *Shoodra*. But he skipped a verse before this, which elucidates as to how do the ordained actions of these re determined. One should begin from the point of start of a chapter. How far could you run away from the basic facts ? The verse is given below.

**Brahmin Kshatriya Visham Shoodranam Cha Parantap,
Karmani Pravibhaktani Swabhava Prabhavaigunai hi- 18/41**

What does 'Swabhava Prabhavaihi' means ? Does it mean similar to 'Swabhavajam' ? 'Prabhara' means one that is born, produced or created. One that is created or born, not through birth but through temperament or nature. The ordained action of these four have been segregated on the basis of the qualities borne out of nature. The basis of segregation is qualities and the ordained actions have been segregated. The ordained actions have been segregated and not the man.

The nature is changeable. What was the meaning of the human form if the nature could not have been changed ? If inherent quality of human beings could have been determined by being born in a particular caste or *Varna*, than each individual born under the same case should possess similar qualities, e.g. all the *Brahmins* must have been highly learned

persons but, infact, that is not the reality. The *Manu Smriti* prescribed that an individual born as a *Brahmin* can be proclaimed by a king as a propagator of religion (8/20) why so ? If the god had given birth under a particular caste on the basis of the religion, why didn't he perform the ordained actions accordingly ? Whether the God too errs in his judgement ?

As a matter of fact, it is not so. It is within the ability of every human being to bring about changes in one's nature and tendencies. The nature of Walmiki had changed, which enabled him to become a great sage. With the change of temperament, *Tulsidas Ji* became a great saint. Even *Yogeshwar Shri Krishna* too believes that the nature and qualities of the man are changeable. Let us see, what does verse 10 of chapter 14 of the *Geeta* say about it.

'The Sattvaguna (the best basic natural quality) suppresses Rajoguna (the quality that signifies worldly activities) and Tamoguna (the quality that signifies baser qualities of 'Maya') and then it gets enhanced. Tamoguna grows by suppressing Sattvaguna and Rajoguna and similarly. Rajoguna gets enhanced by suppressing Sattvaguna and Tamoguna. This means out of these three basic qualities anyone could be increased or decreased. These qualities are subject to change.

In the twentieth verse *Yogeshwar* explains that attainment of emancipation becomes possible by surpassing these three basic qualities, which are the causes of the birth of a living being.

It is clear that, these qualities could be changed and one can rise above all these three. Besides, it is clear that the human form is received to rise above these three fundamental qualities. The God himself explains the method to rise above these qualities.

In the verse 26 of chapter 14 of the *Geeta Shri Krishna* said, "*Arjun*, anyone, who ardently worships me can easily go beyond these three fundamental qualities and becomes eligible to realise the essence of the Supreme Soul.

When the change could be brought about in these fundamental qualities during the life-time, why not in the *Varna* (caste) ? Earlier, the *Varna*-system was based on these fundamental human qualities. Thus, in one life-time itself, an individual can gradually progress from being a *Shoodra* to *Vaishya*, and then *Kshatriya* and ultimately *Brahmin*. Having surpassed these qualities through ardent devotion for the God, a spiritual seeker can, ultimately, announce like *Shankaracharya*, 'Na *Brahmin*, Na *Kshatriya*, Na *Vaishya* Na *Shoodrashcidanand* Roopo Shivo Kevaloaham'. The spiritual seeker can rise above these three qualities and four *Varna* and attain a place in the realm of the Supreme Divinity.

Even the philosophers of the Yogadarshan consider temperament changeable. Temperament of a man is borne out of attitude and similar shall be the man. Whatever, the man does, becomes his nature. There is a proverb in English - 'Style is the man himself.' Rev *Maharaj Ji* used often reflect, "Gun Swabhav Tyage Bina Durlabh Parmanand." This proves that temperament and the basic qualities could be changed, or even given-up. Hence, the system of *Varna* is absolutely changeable.

According to the learned author the God enables attainment of the body of *Brahmin-Kshatriya-Vaishya* or *Shoodra* in accordance with the qualities acquired due to the ordained actions of the past birth and contemporary qualities. It is worth thinking that, in this manner neither a christian, a Muslim or Parsi-Jain-Buddhist nor Sikh are born. Whether the God has made any special arrangement to enable the handful of *Hindus* born in these four castes in India or that too, in only India ?

On the page two of his book the learned author has written that *Shoodra* are born due to the greater influence of qualities of Tamoguna. Such a statement is against the teachings of the *Geeta*, because greater influence of Tamoguna one tends to be born in inferior species like insects, butterflies or flies etc (14/15/18). If the people having excessive Tamoguna become *Shoodra* of India, who would be born as insect or butterflies ? Then one important segment of the universe would remain incomplete.

It is written in the chapter 4/31 of the *Geeta* that the human form is not received by those who do not perform the sacrificial act (*Yagya*). And if the learned author does not believe that the *Shoodra* are eligible for such *Yagya*, then how do the *Shoodra* were created and in the life beyond their death, how would they be born as human beings ? The previous theories propagated by Gemini indicate that the *Shoodra* are not eligible for Agnihotra and Vedic *Yagya*. It is written in the Taittiriya Samhita that the *Shoodra* is like a horse among the animals. (7-1-1-6). The shoodras are not eligible for the *Yagya*.

It is written in the Tandaya Mahabrahman that, even if a *Shoodra* is in possession of many animals, he is not eligible to perform *Yagya*. He is considered devoid of divinity, no god is created for him since a *Shoodra* is considered to have been borne of the legs.

This is your vedic literature ? Is this the Bhagwati *Shruti* ? Is this a divine system? No, this is not *Shruti*. *Shri Krishna* had learnt the purpose of the *Shruti*. Just compare this with the verse of the *Shruti*. Just compare this with the verse 32 of chapter 18 of the *Geeta* where *Bhagwan* said that irrespective of being born as a male-female- *Vaishya* or even *Shoodra* or fallen in any sinful inferior species such living being attain emancipation by taking his shelter. There, it is the God, who provides shelter to a *Shoodra*. Everybody has equal achievement of emancipation is equal for everybody. The God does not discriminate among the human beings.

The learned author is of the opinion that no partiality had been done by any of the ancient *Smritis* or ancient scriptures. Let us examine, how far this statement is true. The taittiriya Samhita (7/1/1/5) reflected that *Vaishya* among the human beings and cows among the animals are objects of gratification. They are created to satisfy the hunger of the others and as such, they are in large number.

Instruction for the *Kshatriya* was that, before initiating any work, they were to seek permission from a *Brahmin*. A *Brahmin* could live without a King, but a King could not do without the guidance of *Brahmins*. Again

the *Manu Smriti* reflects that, between a ten-year old *Brahmin* and a one hundred year old *Kshatriya*, they should be treated as a father and a son. In this instance, the *Brahmin* is considered as a father and the most reversed. (2/135).

Now, let us study those systems from the viewpoint of the learned author where refers to the *Manu Smriti*. It is written in the *Manu Smriti*- 'Janmana Brahmano Gyeyah'- meaning, 'A *Brahmin* is born- *Brahmin*'. It is because, some people may question their attitude. There was only one recourse and that was to say, 'we are born-*Brahmin*'. The Taittiriya Samhita says that, the *Brahmins* are such gods, whom we can see with our eyes in person. It is written in the Shatpath *Brahmin* that, the gods are of two types. The deities are anyway gods. Whereas, the *Brahmins* are human gods because they propagate divine knowledge and teach the masses- (4-1-4-6). It is written in the *Manu Smriti* that "Even if a *Brahmin* commits theft he should not be penalised as that *Brahmin* was suffering anguish and facing hunger due to the stupidity of the king."

Instead of penalising such a *Brahmin* it is required that the king should make available financial assistance through the state (11/21-22)". In other chapters it is mentioned that a *Brahmin* could keep with him a woman of any caste, but it was crime, if a person of other caste married a *Brahmin* girl. Also, a *Brahmin* could eat mutton by purifying it with the Mantras, since it was believed that that way it was turned into a divine food and it was considered as a universal (*Sanatan*) ritual.

The *Manu Smriti* also writes that, *Brahmin* is the lord of the entire world (1/14). Whether the whole world means only India ? How many countries in the world accept *Brahmins* as their lords ? It is also written that, the *Brahmins* had half share of the wealth recovered from the thieves or found buried in the ground (8/37/38). For the performance of *Yagya*, a *Brahmin* could snatch away wealth from anybody- (11/26). On the other hand, a sinful person who steals wealth of a *Brahmin*, is subjected to eat the left over food of vultures at the time of death. If this is not partialising with a particular community, than what is it ? Is this called a religion ?

The learned author has objected as to how did I call the *Smritis* as regulations or system. This is a *Sanatan Dharma*. I want you all to think, what should we call that by which the rules of the lifestyle, marriage, living, education, adoption of children, determination of profession, agreements, litigations of properties, penalties are imposed by the state and if that is not a system than what is it ? What is that by which the external activities of the man are controlled or which are imposed by the state, if that is not rule than what should we call it ? The religions tenets are the rules of internal disciplinary system.

The learned author has clarified that on the issue of penalising the *Manu Smriti* is rather much strict with the *Brahmins* than the *Shoodra*. It is because if a *Brahmin* is found to consume liquor, he should be penalised to drink boiling hot liquor till such time he does not die - (11/10). Because if you think properly on this, it is not a penalty at all. Not a single evidence of a person penalised in this manner could be traced in the history. The learned author provides an explanation as to why such punishment was never meted out. The liquor, spirit or petrol are such substance, which cannot be boiled. They would get either evaporated, or get burnt. Even today, many *Brahmins* drink liquor and also take contract from the government, but nobody can penalise them and think about protecting the *Sanatan Dharma*.

Than why such threat ? There is one reason behind that. Lest somebody from the prosperous *Brahmin* community spill out the beans about such gimicry, under the influence of intoxication and create problem for the entire community. That is why a cautionary measure was taken to kill that erring *Brahmin*. Hence, that was nothing but a precautionary measure and not a noble intention or non-partisan attitude of the writers of the *Smritis*. That was why, they prohibited the *Smritis* to be read by the people of non-*Brahmin* communities. It is mentioned in the parashar *Smriti* 'This *Smriti* is, especially written for the benefit of the *Brahmins*'. The *Manu Smriti* writes, "This *Smritis* should be shown to only such *Brahmin* whose all the religions rites beginning from conception have been performed and who is also aware of the rites needed to be performed

during cremation ceremony and knows all the Mantras. It was because one who had learnt so much would only need certification, support and backing and only such person was shown the *Smritis*.

It is worth pondering that a Muslim would make his ten-twelve years old son a Hafiz by making him mug-up the whole Quran. He gifts Quran during the wedding and Rehal as a dowry. A Christian would memorise the pages of the Bible by reading it daily. In every room of homes of America, popularly considered as a non-secular country, in the name of books and magazines, a copy of the Bible is kept. And on the contrary, just look at the visionary wisdom (?) of Indian religious leaders, that they are of the view of not to show any of their scriptures to anyone ! How ironic that we cannot see or read our own scriptures !

Let us examine the state of the Shoodras. The learned author says that the *Sanatan Dharma* is like a boon for the Shoodras. But none of the Shoodras is willing to accept his boon. What is that boon like ? That indicates that, the *Shoodra* be given a name, that is abhorable (2/39), he should live under a tree and eat from the earthen vessels. Also, the *Shoodra* were not supposed to have any possessions. After acquiring wealth shoodras bother the *Brahmins*, hence a *Brahmin* could take away the wealth of a *Shoodra*, without any hindrance- (*Manu Smriti*-81). The *Manu Smriti* says, 'Eshah *Dharma Vidhi*'- this is the system of religion. If such is a religion, which *Shoodra* would accept and follow it ?

In its tenth chapter the *Manu Smriti* writes that in order, to earn livelihood a *Shoodra* could serve the others but for attaining a place in the heaven, he must serve only a *Brahmin*. The *Brahmin* was required to provide the *Shoodra* with food from his leftover meals, that was devoid of nutritional values, old clothes, torn cloth as a wrap and tattered bedding. Living under such a state when a *Shoodra* earns reputation as an excellent worker, he goes to the heaven.

It is written, the *Brahma* had created the shoodras only to serve the *Brahmins*. These days they are taking their services. In opposition to the dictat of the *Brahma* these days the *Shoodra* use good clothes, eat well

and live in prosperity. They cannot be compelled to, once again, live under trees, and wear tattered clothes.

It was the logic of the learned author that a *Shoodra* would not have any benefit of learning, so why should he study ? These days, many shoodras are highly learned. Even the Indian constitution too was made by them. According to the *Smritis*, the Shoodras should never become the judge, but these days, there are many. During the elections people like Paswan have set new records of highest number of votes polled. All the traditional, conservative and orthodox traditions have collapsed, nevertheless, a few still are stuck with symbolic monuments of the past traditions, today. They believe that caste-system is a religion. Another sister-system of that tradition was the tradition of *Ashram*, but nobody is bothered to revive them. If the caste-system was *Sanatan* or as per religious norms, what was the need to relinquish the household ? Why did you become an ascetic ?

These days, the shoodras are agitating over the issue that all the non-*Shoodra* castes are the Arya and they had entered and settled in India from outside. Hence, all the non-aryans must leave India. Many communities like Manrya, Kurmi and other *Vaishya* communities have given up considering the *Brahmins* with reverence. Many of the *Brahmins* too do not believe that they are worthy of reverence due to their birth in the *Brahmin* caste. The kshatriyas are in doldrum, as to what to do ? Than how many *Hindus* are with you on the issue of recognising caste-system as a religion ? Perhaps, you would be left with much lesser number of people than the *Hindus*, whom you recognise as a minority community of Muslims.

Reading such disgusting philosophies of the so-called religious system the *Shoodra* are so much disturbed that they are adopting Buddhism, Christianity or Islam, where they are allured on the pretext of offer of social equality. You must strive to assure those leaving your fold now, and then only after providing them soccour you should think of earning reverence from them. Because if no *Hindu* is left behind, who would call you a *Pundit* ? The attention of the learned author is drawn to the advice gien by Saint *Tulsidas Ji*-

Meaning:- When all the fishes get trapped by the fishing net, they convey together. But out of greed when they swallow-up each other they are hardly aware of the fact that their death too is ultimately destined. (Vinay-92).

As per legends, when Laxman was hit by a powerful arrow during the battle, somebody suspected the sincerity of Sushana Vaidya (doctor). At that time *Ram* had said that Sushana was a doctor and a doctor can never act contrary to the religion or his solemn duty. Similarly, I wish to point out to the religious leaders that the innocent and illiterate people of India are highly hopeful of them. They should not be misguided, or shown a wrong path. Similarly, the *Brahmin* brethren should think that they are the lineage of the great ancient sages, who once had led the society. They should put them to work with the same glory at forefront to save the society from disintegration.

And talking about discussion on the issues of religious scriptures, it does not befit you to talk about it, sitting within your home. *Adi Shankaracharya* an expert at religious discussion, whom you want to imitate, used to wander about on foot in his quest for religious discussion. However, nowadays, instead of oral discussion, written discussions hold greater credence and you have chosen this method in place of oral discussion, then why should you challenge for written discussion ? In case, you wish to have one-to-one discussion, wouldn't it be prudent to leave our home streets ? You may organise such an event either at Delhi, Calcutta, Mumbai, Chennai or Kashmir. In the panel of adjudication include the learned people from every caste and community, professors, chancellors and political leaders who have to remain in this religions and live in this religion. It would be prudent to organise such a religious discussion in their presence. Publish a perfect guideline for that purpose. And if you wish to only resolve certain doubts, you may come to the *Ashram*, you are always welcome

- May the Glory of *Gurudev* Prevail -

In the Name of the Vedas...

Richo Aksharè Paramè Vyòman

Yasmin Dèvä Athivishvè Nishènduh;

Yastann Kimruchä Karishyati

Ya Ittad Vidust Ime Samäsatè.

- the Rigveda (1/164/39)

All the *Richas* Rest within the Immortal and Omnipotent Supreme Spiritual authority, in which the entire Divinity Dwells.

How would the *Richas* be Helpful to the one, who does not know that Supreme Immortal Being?

One, who knows him, can enter within the ultimate divine realm.

In the Name of the Vedas...

Shri Mastram Balsa of *Varanasi* had published a book entitled '*Nastikon Se Savdhan*'- (Beware of Atheists) accusing some of the books published by *Shri Paramahansa Jagatanand*. As an attempt to resolve the accusations levelled by that book a book '*Astikta Ke Naam Par*' (In the Name of Theism) was published, but his another book '*Nahale Pe Dahala* - Part-1 - Being Superior to the Other - Part-1) has been brought to my attention. As a matter of providing good counsel, proper analysis and thinking is warranted on his this book.

The sub title of his book is, '*Gadbad Sampraday Ka Chhichhaledar*'. (Misfortune of *Gadbad* Sect). He might have had to expend much of his intelligence in giving such a title to his book. On the first page of his book a verse is given by which he has tried to proclaim his *Vedant* as superior as a lion and other scriptures as foxes. What is surprising, is, what way the gentleman who believes in casteism, untouchability, rituals and worshipping innumerable gods and goddesses, has anything to do with the non-dualism principle of the *Vedant*?

Now, the *Vedant* has itself become a sect. Tens of other sub-sects have sprung up from it. Many religious and spiritual mandarins have philosophised the knowledge of the *Vedant* in different ways. The *Brahmasutra* of *Badrayan* has been termed as '*Dwait*' or 'Dualism' by *Madhavacharya*, *Nimbark* has called it a philosophy of dualism and non-dualism (*Dwaitadwait*). *Vallabhacharya Ji* has evolved a theory of '*Shuddhawait*' or 'pure dualism' from these *Sutra*, *Ramanujacharya* termed the *Brahmasutra* as a philosophy of '*Vishishtadwait*' or 'unique philosophy of Dualism', *Pundit Shrikant* propagated a philosophy of '*Shaiva Vishishtadwait*' or 'unique philosophy of Dualism in specific worship of Lord *Shiva*, whereas, *Pundit Shripati* termed it as *Veer Shaiva Vishishtadwait*, *Vigyanbhikshu* called it as *Avibhagadwait*, *Shankaracharya* termed it as *Nirvisheshadwait*, whereas, *Bhaskaracharya* evolved a theory of *Bhedabhed* and *Baldev Ji* created a philosophy of *Achintya Bhedabhed*. Now, the *Acharya* should specify his stand as to what does he has to say on this issue. Whether these ten are flawless

in their views or he alone is the authority on the subject? Out of these whether any one of them is right or all of them?

When the learned readers would examine these issues, they would realise that there is no quarrel on the issue of dualism or non-dualism. The *Vedas* say that the Supreme Soul dwells within every living being and He also exists externally. Then how anything remains separate from it or anything can remain unaffected by its existence. Similarly, how far the existence of that all-encompassing could exist away from that indescribable illusionary force (*Maya*) or unique dynamism of the *Maya* and how could it become expansive without any expansive tendencies? Therefore, there is no believer in the philosophy of non-dualism who does not accept the existence of something that is beyond description or a living being bewitched by the *Maya* as a thing of the time immemorial. On the other hand there is no believer in dualism who does not accept existence of the three basic element of mankind as expansive and expanding single entity. This way, by accepting the indescribable *Maya* and dynamism of the *Maya* as a thing of the time immemorial as well as accepting the Supreme Being dwelling and expansive in both the elements, no difference between the dualism and non-dualism shall ever exist. The realm of the *Dwait* and *Adwait* sects among the believers of the *Vedas* is against the tenets of the *Vedas*. Hence, the logic of the learned author that the theory of '*Ekam Brahma Dwitiyonasti*' (One *Brahma* and non-existence of any other' is limited to the hoax perpetrated by a unique entity like *Shankaracharya*, but for the ordinary people only the philosophy of the *Dwait* or Dualism is relevant and the Philosophy of non-dualism (*Adwait*) does not seem acceptable.

Depending upon the criticisms prevalent in the name of *Adi Shankaracharya* many learned writers have criticised him. But it is a matter of research whether those thoughts were of *Shankaracharya* himself or of those of who occupied his seat later. I am of the view that the association of the *Dashnami* ascetics were not the handiwork of *Adi Shankaracharya*, because it is believed that a system of pilgrimage and *ashrams* began only after his disciple *Padmapad* took over his seat.

Similarly, the disciples of *Hastamalak Ji* came to be known as *Van* and *Aranya*. The disciples of *Trotakacharya* were recognised as *Giri*, *Parvat* and *Sagar*. Whereas, the disciples of *Sureshvaracharya* were known as, *Saraswati*, *Bharati* and *Puri*. Owing to the onslaught of the armed Islamic priests, *Swami Madhusudan Saraswati Ji* initiated many people from *Kshatriya* and *Vaishya* communities as *Dashnami* ascetics and thus increase in their dwindling number was brought about. The pages of history have descriptions of the terrorising activities of those *Dashnami* ascetics. When so much dualism prevails in the philosophy of non-dualism, there shall be no surprise in calling a thought of unifying humanity as a sect.

Inclusive of the treatise written by *Adi Shankaracharya*, the eleven *Upanishads*, the *Geeta* and the *Brahmasutra* are the basis of the modern philosophy of the *Vedant*. These three are known as *Prasthantrayi* and this name is an imitation of the *Tripitak* of the *Buddhists*. The *Vedant* or the *Brahmasutra* or the *Uttar Mimansa* are said to have been created by the sage *Veda Vyasa* who had written the *Geeta*. Great emphasis has been laid on making those *Upanishads* as *Shruti* and the *Geeta* as the *Smriti* in that philosophy.

The fact that, segregation of field and knower of field, as has been described by the *Brahmasutra*, is mentioned in the *Geeta* (13/4), and here, the *Brahmasutra* is cited in support of the *Geeta*. Now, we may have to contemplate, whether the *Brahmasutra* was written before the *Geeta* or the *Geeta* was written before the *Brahmasutra* or both are ancient. According to the authors of the *Shankar* scriptures, the texts through which the attainment of the *Brahma* becomes possible, is the *Brahmasutra* (this explanation seems irrelevant, yet if that is so) why should there be an insistence to accept only the *Uttar Mimansa Sutra* as the *Brahmasutra*?

In the philosophy of the *Vedant*, the world-famous scriptures on the *Sankhya Yoga* have been considered as the *Smriti* and not the scriptures and they have been negated. On the philosophy of the *Yoga*, criticism written by the great sage *Vyas* is prevalent. If the philosophy of the *Yoga*

(*Yoga Darshan*) was worthy of negation or refutation, why should the great sage *Vyas* write a comment on it? From this, doesn't it seem that the philosophy of the *Vedant* refuting the *Yoga* cannot be the creation of the great sage *Vyas*?

Similar issue is related with the *Sharirik Bhashya* prevalent in the name of *Adi Shnkaracharya*. "Going by the description of the highly knowledgeable sage *Kapil* given in the *Smriti*, the opinion of *Kapil* expounded against the *Smriti* can never be believed, because the sage *Kapil*, described by the *Upanishad* and *Kapil*, as the inspirer of *Sankhya Smriti* have similarity of words. Legends of another sage *Kapil*, who had cursed the sons of *Sagar*, when they tried to protect the sacrificial stallion, are also well-known, but his original name was *Vasudev*."

The intention of the narrator of the above paragraph was to point out that, there were many *Kapil*. The *Kapil* whose *Sankhya Smriti* (? scripture) are available, are not worthy of belief. Only that *Kapil* of the *Vedic* era is worthy of belief whose none of the works is available. Whom do the critic-writer of the *Geeta* refer as *Kapil* as an image of god, when he said, "I am the sage *Kapil* among the accomplished sages - 10/26)." According to *Mastram Ji* all the scriptures, (*Sankhya*, *Yoga*, *Vaisheshik* etc) other than the *Vedant*, are fox-like hoax. *Kapil* is fox-like and the great sage *Vyas* is lion-like. How great is your unique intelligence that you have the temerity to compare those sages!

If the *Brahmasutra* was written by *Vyas*, it wouldn't have contained refutation of the Buddhist principles but the *Vedant Darshan* (2/2/8) does contain such refutation of Buddhism. *Bhagwan Buddha* was born after about 1500 years of the sage *Veda Vyas* of the *Mahabharat* era. The division of the Buddhist sect took place at least 400 years after the birth of *Buddha*, the dates of which could be traced through the *Buddhist* scriptures and *Buddhist* descriptions available in different countries. Under such circumstances, these *Sutras* cannot be considered to have been written by the great sage, *Veda Vyas*. Of course, if those were written by some fictitious *Vyas*, then I don't have anything to say. Now, this humorous logic too does have any significance that the *Buddhist* sect is so much

ancient that *Bhagwan Buddha* had imparted dissertation to the King *Ravana* of *Lanka*. Even a child knows today, that propagation of the *Buddhist* teachings and philosophies had reached *Lanka*, thanks to the son of emperor *Ashoka* - prince *Mahendra* and the daughter, princess *Sanghmitra*.

A sentence from the *Manu Smriti* - '*Nastiko Veda Nindakah*' - is printed on the cover of the book written by *Mastram*; but this definition of atheism is not universally accepted. Innumerable books of the world declare themselves as inspirer towards the God and do not seek support of either the *Vedas* or any other books, than each one would call the other an atheist, *Kafir* or anything to this effect. *Panini* has given another etymology of the word '*Nastik*' meaning an Atheist - '*Asti Nasti Dishtam Matihi* (4-4-60) meaning, 'the one, whose mind is not directed towards the world after death (*Parlok*) - such a person is an atheist.

The word, '*Nastik*' is also used to abuse the others. Those who considered themselves of the *Vedic* sect called the others '*Nastik*' or 'Atheists' and contrary to the *Vedic* wisdom (*Avaiddic*). The creators of the scriptures of school of *Shankaracharya* called the *Vaishnavaites* as *Avaiddic* (2/2/42-45), whereas, many others have recognised *Mayavad* (A philosophy, which says that experience of the universe separate from the *Brahma*, is an illusion) as *Avaiddic*. Also, they have been bestowed with a title like – 'Obscure Buddha'.

The book published by the *Ashram*, 'In the name of Theism...' contains detailed discussion on the issue of Atheism and Theism, but ignoring that fact, *Mastram* tried to explain through the above sentence of the *Manu Smriti* that, the publications brought out by the *Ashram* insult the *Vedas*. Whereas, having read those publications, everybody very well knows that, I have never been against the teachings of the *Vedas*. Of course, I am very much against exploitation, superstition or misrepresentation of definitions in the name of the *Vedas*.

There is a legend in the *Chhandogya Upanishad* in this context. Once, the king of the deities, *Indra* and the king of demons, *Virochan* went to

Prajapati to learn about the true essence of soul. *Indra* contemplated on what his *Guru Prajapati* had said. But when his doubts were not resolved, he ultimately reached the truth by asking supplementary questions and through performance of penance. Whereas, *Virochan* began to propagate whatever he could understood and began propagating in the world of demons. Thence began the tradition of *Asur Upanishads*. A couple of issues get cleared from this legend. Firstly, on the spiritual path, superstition has no significance. Secondly, without deeply getting involved in the spiritual pursuit and meditation, only by hearing or reading, one cannot reach up to the ultimate truth and thirdly, not all the *Upanishads* help attainment of ultimate good. The demonic teachings, is available in the form of the *Upanishads*, besides interpolated segments too, are available in plenty.

The ideal of the followers of the *Vedant* that, the universe is futile or mortal, matches with the people of devilish tendencies, described by the *Geeta* (16/8). In the same way, similarity between those who chant '*Aham Brahmasmi*' and those reading the *Geeta* and chanting '*Ishwaroahamaham Bhogi*' (16/14) could be seen and many people noticing such similarities, consider the *Vedant* as a modified version of the *Asur Upanishad*.

Vyas too had cautioned in the *Mahabharat, Shantiparva* 265/9, against the false rituals prevalent in the name of the *Vedas*. He had severely criticised the onslaught of a tradition when consumption of flesh and liquor was extensively made and called that as a gift of the crafty people. The *Vedas* have no mention of these.

Mastram asks, if there are other *Vedas* than the four prevalent *Vedas*? It would have been better if he could have believed that there were only four *Vedas*. He calls '*Gopath Brahmin*' as the *Veda*. Also, he believes, '*Shatpath*' and '*Aitareya*' as the *Veda* and considers eleven *Upanishads* as the *Veda*. He does not have moral courage to call the remaining *Upanishad* as the *Veda*.

Enough light has been thrown on the aim and usefulness of the *Vedas* in the book, '*In the Name of Theism*.' While not reiterating what has been

said, I would like to say that the *Veda* is not a book. In the ancient times, the word '*Veda*' held greater significance; that is why, many books were written in the name of the *Vedas*. Therefore, '*Mantrabrähmayòvèdänämadhèyam*' *mantra* and the *Brahmin* scripture are being considered as those of the *Vedas*. The entire collection of the *mantras* is compiled by *Rigveda*, *Yajurveda*, *Samveda* and *Atharva Veda*; as well as, the scriptures as *Brahmin*, *Aitaraya*, *Ahwalayan Kaushitaki*, *Sankhyayan*, *Shatpath*, *Panchavinsha*, *Shadvinsha*, *Gopath* etc and there are a many still.

At number of places, great sages like *Jaimini* and *Sayan* etc have written that the scripture called *Brahman* is the definition of the *mantras* or the above four *Vedas*. Basically the *Samhita* or the *mantras* existed, which were compiled in the form of four *Vedas* by the great sage *Veda Vyas*. Despite that people belonging to a couple of sects call these several books as the *Vedas*. *Gopath Brahmin* has a description of five additional *Vedas*, other than the four *Vedas* - *Sarpa Veda*, *Pishach Veda*, *Asur Veda*, *Itihas Veda*, *Purana Veda* (1/10) and not only that, it has proclaimed history and the *Purana* as the *Vedas*. In the seventh chapter of the first section of the *Chhandogya Upanishad* the history - *Purana* have been considered as the fifth *Veda* and grammar has been recognised as the *Veda* of the *Vedas*. In addition to these, the other five *Vedas* are described as *Natyaveda*, *Ayurveda*, *Dhanurveda*, *Gandharva Veda* and the *Mahabharat*. Within all these chapters or scriptures, the *Veda* refers to the basic learning. The true intention of the *Vedas* is reflected by the fifteenth chapter of the *Geeta of Bhagwan Shri Krishna*, wherein it is mentioned that, the knower of the *Vedas* is the one, who understands the significance of the universe in the form of an upside down tree, which represents the universe with all its affairs and the upward roots as the source of the Supreme Divinity. In other words, such a knower of the *Vedas* is understood to have grasped the essence of the nature along with the Supreme Being. *Shri Krishna* did not call the one a knower of the *Vedas*, who read the scriptures. The same thought has been reflected on the pages 11 to 14 of the book '*In the Name of the Theism...*' The learned author should not take it other way round.

The word 'Veda' is related with spiritual knowledge and in the words of *Shri Krishna* that knowledge is realised in the state of completeness of the *Yoga* (spiritual attainment) within the conscience. Without accomplishing the learning of the process of attaining spirituality there is nothing like an external knowledge or a thing like the *Veda*.

Whatever the Supreme Soul expounds values million times more for a spiritual seeker. A spiritual seeker strives to explore the books of spiritual knowledge highlighted by the Supreme Being for details of divine feelings that he experiences, which were identically experienced by the previous saints. For fulfilling such needs discourses and books are useful. That is why, *Shri Krishna* had told *Arjun* that the enlightened saintly persons would give you discourse on spiritual knowledge. There is a prescription of going to an enlightened saint for seeking spiritual knowledge. Books or discussions are not prescribed, but going for religious books leads to illusions. *Bhagwan Buddha* considered himself as a knowledgeable on the *Vedas*, despite the fact he did not the scriptures as the basis of spiritual knowledge.

★ "Since, we have discussed on the word 'knowledge', let us analyse the accusation of *Babaji*, that the *Vedas* means, knowledge and *Vedant* means, an end of knowledge. Whether knowledge can end? On one hand you believe that knowledge or soul could end or expire and on the other hand claim yourself to be knowledgeable! What a paradox! It is the body that expires, whereas, knowledge is immortal" etc from '*Beware of Atheists*' - P. 14.

Here, *Mastram Ji* has quoted '*Satyam Gyanam Anantam Brahma*' narrated in the *Brahmanand Valli* of the *Taittiriya Upanishad*. If he had taken trouble to read the definitions of his own sect, the scriptures written by *Adi Shankaracharya*, he would not have made such a mistake of levelling accusations. *Shankaracharya* had written – "Since the words denoting truth cannot be considered as synonyms as they have different meanings or expressions, hence, no two words having similar meanings could be considered similar or equal in meaning. They are merely meant to be objects of adjectives." Therefore, out of them not using every

adjective in place of the other, they are used distinctly as - 'The *Brahma* is truth', the *Brahma* is knowledge, the *Brahma* is eternal', this way, the words are associated with the word, *Brahma*. Similarly, the word 'Sat' or 'truth' have been used in the *Geeta*. Knowledge is always eternal - while declaring thus, whether the so-called *Pundit* has forgotten 'Avyaya Vyatirek (Figure of Speech ? Doesn't he remember the verse of *Manas*, which says, 'knowledge gets evoked and also gets destroyed!'

As a matter of fact, every quality has two extents – beginning, as well as, the end. At many places in the *Geeta*, *Shri Krishna* has said, "I shall impart the most superior of all knowledge to you." 'An enlightened being shall impart knowledge to you.' This is the beginning of knowledge for a seeker or sowing of seeds and when all the ordained actions (*Karma*) get burnt (absorbed) within the fire of knowledge, than comes the end of the knowledge. Whatever was to be known has been known and there is no ultimate authority, which could be searched. Then who should be searched? For whom the ordained acts performed? The one, who was to be known, has not remained separate now - here is the pinnacle of the knowledge and beyond this the state of the *Brahma* is beyond description. The paradox that *Mastram Ji* found in the *Geeta*, in the descriptions of truth and untruth, was because of the dualism existing within the universe. And where the *Brahma* is neither within the ambit of the truth and untruth is a state, which is beyond description and could only be experienced.

Till such time a spiritual seeker, being a charioteer of his soul, the spiritual pursuit that enables attainment of emancipation does not begin. Only the Supreme Being imparts that teaching. From this, *Mastram* deduced that *Maharaj Ji* speaks with the permission of the Supreme Being. *Maharaj Ji* had never made such a claim. What he clearly and simply meant that the Supreme Being talks with a spiritual seeker. The Supreme Being speaks with many, he can speak with a many and what compulsion does he have to seek permission before speaking with anybody? Besides, it is also not true that he used to speak in some specific era, and has now stopped speaking with anybody.

Dialogue between a spiritual seeker and the Supreme Being is the point of attraction in a spiritual pursuit and is most valuable for a seeker. This is the *Veda* for a spiritual seeker. In the mortal world this is the matter of ultimate truth for a seeker. But that is always a matter of personal experience and a personal secret. In order to enhance enthusiasm of devoted and ascetic spiritual seekers, reverend *Gurudev Maharaj* always used to indicate towards this end. Instead of exploring presence of spiritual influence in others, it would be better to pray the Supreme Being for invoking within oneself.

★ About the *Vedas*, the books published by the *Ashram* says, “The first ever description of the search for the Supreme Being could be found in the teachings of the sages of the *Vedic* learning. *Bhagwan Shri Krishna* emphatically accepts the existence of only one God. Hence, who would not accept the *Vedas* as a research-treatise of the Supreme Being? The *Vedas* are also important because they emphatically accept the existence of the external Supreme Being”. There was nothing worth objection in this passage. But the learned author, while vainly splitting hair, has picked-up the last part of the above passage ignoring the rest. He has asked, “Whether the Supreme Being has so much weak that the *Vedas* have to emphatically accept his existence? Is the god so much weak that he needs to be strengthened like a pillar is erected and strengthened with cement and concrete?”- Page 10

I call upon *Mastram* to justify rightly if such is the meaning of the above passage? And if you take the last sentence of the above passage, why did you choose to ignore the word ‘eternal’? Whether cement is needed to strengthen the eternal? The meaning of the above passage is only so much that, the God is the eternal truth and the *Vedas* stabilise our devotion in the Supreme Being i.e. they strengthen our faith. Hence, this accusation of *Mastram* is unreasonable.

There cannot be two opinions that *Mastram* is knowledgeable, because he believes that either his primary class student or he knows the meaning of the *Geeta*! *Shankarabhashya* mentions, “The *Geeta* is the essence of entire collection of scriptures (*Upanishads*) and it is difficult to understand

it. For the creator of *Shankarhashya*, the *Geeta* was difficult, whereas, for the self-imposed chief priest it is easier, which certainly is a matter of pleasure!

Mastram has advanced a nice logic that, the *Damaroo* of *Shankar Ji* hadn't learnt grammar but *Shankar* was himself a mine of knowledge. It is the player of Harmonium who is significant and not the musical instrument (page 10) saying so, *Mastram* has supported, what *Maharaj Ji* had said. Even, I wish to point out the same thing that, the *Vedas* are not important but, real significance lies with the Supreme Being who has conveyed that knowledge. Wouldn't the Supreme Being who had spoken earlier, cannot speak now?

If one enlightened saint or only one scripture was a central source of spiritual knowledge or if such a book had come down from the divine realm of the Supreme Being there would not have been any need for the saints to write different book of spiritual learning from time to time. Only one such book would have been sufficient to run the worldly affairs. The medium should be dynamic or alive and be contemporary of a spiritual seeker. That is why all the religions of the world accept the "invariability of the *Guru*" one can work without a spiritual seeker. Innumerable saintly persons like *Jad Bharat*, *Gautam Buddha*, *Meera*, *Saint Kabir*, *Ram Krishna Paramhans* etc have survived without such books. They could forge ahead on their spiritual paths without the knowledge of Sanskrit or Grammar, but had to take recourse of the *Guru*.

Kabir too had said that, despite excessive reading of scriptures nobody can become an enlightened being. The same thing was expressed by *Yogeshwar Shri Krishna* that, a person disinterested in the religious rituals prescribed by the *Vedas* remains engrossed in the lifecycle and worldly affairs. *Mastram* was irked at such meaning of the verse and said that, *Maharaj Ji* had omitted the word, '*Kāmkāmā*', there it is not the criticism of the *Vedas*, but the individuals, who are engrossed in gratification of materialistic objects.

Maharaj Ji believed in the divine dictates and he had no allergy of the word, '*Veda*'. *Maharaj Ji* had provided clarification on the *Geeta* towards

the *Veda*. The *Veda* is limited to the extent of the text, whereas the god is beyond description, and beyond the scope of the words. While citing this *Mastram* has intentionally skipped the verse of the *Geeta* i.e. '*Shruti Vipratipanna...*' in which *Bhagwan Shri Krishna* had said that, 'when your intellect, disturbed by listening to the *Vedas*, would get stabilised, you shall achieve the excellence of the *Yoga* or attain emancipation. The creator of the *Chhandogya Upanishad* too had delivered similar thoughts like that of *Bhagwan Shri Krishna*.

'The deities, afraid of death took refuge of the three *Vedas* in the form of *Rik*, *Yajuh* and *Saam*. They adopted the verses of the *Gayatri* as their shield. The way a fisherman can see the fish under water, the death could see the deities under the cover of the *mantras* of *Rik*, *Saam* and *Yajurveda*. There too, the death did not leave them. Having realised that the death would not leave them, the deities elevated themselves from the refuge of the *mantras* of the three *Vedas* and took refuge of divine voice or *Omkar*. Taking refuge of *Om*, the deities became immortal and fearless.

It is clear from this example that, the death does not leave those who seek refuge of the *Vedas*. They remain entangled in the cycle of life and death. When his attention was driven towards this fact elucidated by the *Geeta*, *Mastram* created furore. Whatever was said by the writers of the *Chhandogya Upanishads* has been reiterated by *Shri Guru Nanak*, that 'Only one *Om* is the ultimate truth and that is attainable only through the grace of the *Guru*.

Even the *Vedas* have proclaimed, "All the *Richas* rest within that supreme eternal indestructible entity in which, even the deities dwell. What purpose would the *Richas* serve for the one, who does not know that Eternal Being. One who knows him, gets established within his divine realm.

In the reference of '*Nāyamātmā Pravachanen Labhyah*' *Mastram* has asked, "If the spirituality cannot be attained through discourses, why the disciples be given religious lectures and advices? Whether the

lectures or discourses are given with the business angle?" Certainly, *Mastram* is worthy of appreciation, who knows such use of discourses. *Maharaj Ji* reiterated, what the *Atharva Veda* said,

"A spiritual seeker becomes one with the *Brahma* or gets settled within the divine realm, when he reaches where the knower of the *Brahma* meditates and tries to seek introduction of such knower of the *Brahma* (10/7/24)". This *mantra* lays emphasis on the need to keep company of the saintly beings. The *Taittiriya Upanishad* explains, "Should you have any doubt about ordained actions or virtuous behaviour, you should act exactly like saintly persons who have excellently good thoughts, are deft at delivering discourses and are excellent knower of the *Brahma*." It is further written, "This is the divine dictate, a spiritual discourse, this is the secret of the *Vedas* and this is the divine discipline. You must pursue spirituality in this manner." From the details provided by the *Acharya* of the *Taittiriya Upanishad* it has become clear from that this was the tradition of discourses. Its use is meant to resolve the doubts but through that self-realisation does not become possible.

« In the *Geeta* (11/53), *Bhagwan* has said, "I cannot be perceived through the *Veda*, penance charity or *Yagya*." *Mastram* explained its meaning that what the God meant to say that, study of the *Veda* along with devotion, *Yagya* with devotion, penance with devotion and charity etc with devotion are necessary to perceive the God. Now, a question, whether all the above acts become appreciable by mixing devotion with them?

This important question has been raised thrice by the *Geeta*. It is written in the second chapter of the *Geeta* that there is only one act on this path of spiritual pursuit. The intellect of unwise has innumerable branches; that is why, they give way to innumerable activities and rituals. Such people are, themselves misguided and they misguide the others too.

In the sixteenth chapter it is written, "The people of devilish attitude perform namesake sacrificial actions (*Yagya*) ritualistically. But what they

do is mere show of act and they always do something or the other in the name of *Yagya*.” *Yogheshwar* says that, such people are absolutely degraded and are living as sinners.

In the beginning of the chapter Seventeenth chapter, *Arjun* asks, “The men, who leaving aside the ritualistic system, perform sacrificial actions with faith and devotion, what spiritual state do they achieve?” *Bhagwan* explains that, “Those virtuous begins, who perform sacrificial act discarding religions rituals worship the deities, those driven by *Rajas* qualities worship *Yaksha* or *Rakshas* and those driven by *Tamas* qualities worship ghosts and spirits and also perform severe penance. But in the process they distance away from me, and do not worship me. Consider them as devils! It is clear from this that devotion devoid of scriptural essence is worthless.

In the *Geeta*, *Bhagwan* has explained, what is a scripture and also what is the spiritual process. That is why there is no way one can escape from these two. Whether by scriptures *Bhagwan* referred to the *Vedant*, *Mimansa* or *Nyay Shastra* or even *Gurudev Purana* or *Parashar Smriti*? But that is not true. *Bhagwan* has explicitly explained as to what is true scripture, in real sense.

“Hey *Anagh*, (*Arjun*), this difficult spiritual learning has been conveyed by Me.” Who said that? This very *Geeta*! So much expressed by *Yogeshwar* himself makes the *Geeta* a complete spiritual treatise. Hence, the *Geeta* should be accepted as a spiritual treatise. This is the spiritual treatise for every human being of the world and that is beyond any dispute. Now, read, what *Shri Krishna* had said about spiritual process:-

“The Supreme Soul from whom all the living beings (Hindu, Muslim, Jews, Christians etc), due to whom this entire universe is thriving, worship that one Supreme Soul through the ordained actions borne of your inherent nature. This way you shall attain emancipation. Hence, worship of one Supreme Being is a system of worship. There is no system of worship of one country or one class of deities.

The *Acharya* has written that, the *Vedic* rituals might not be of use for an enlightened being, but whether the entire population of India is spiritually knowledgeable? Would you accept any sort of suspension of system of worship or code of conduct for them or not? The scriptures are written for the benefit of all, then why should ordained actions be criticised? On page 2, he writes that by following the *Vedic* rituals devotion gets evoked in life, spiritual knowledge is invoked through devotion and emancipation is achieved through spiritual knowledge. Not only devotion above, not only ordained acts alone but both should be followed together. An ordinary and insignificant ordained act done with a sense of non-attachment can become a divine act. The ordained act performed with utter sense of nonattachment is the medium by which purification of conscience is achieved.

From what the *Acharya* has said as above his distorted viewpoint about the ordained acts becomes obvious. He does not accept spiritual pursuit as ordained action but show these as two different things. He believes that rituals or acts to abstain or code of conduct are ordained acts. He also believes that religious rituals are ordained actions. Beside, he has prescribed role of attachment and non-attachment of *Karma* in mundane activities of life like eating, drinking, sleeping etc. He believes these as a method of purification of conscience. If *Yogeshwar Krishna* has not explained the significance of ordained action (*Karma*), we wouldn't have been doing anything. The *Geeta* does not recognise any activity as *Karma*. Neither *Amrit* (elixir) means spiritual knowledge nor religious rituals, are like some forms of worship, because the section of the *Vedas* which pertains to the action of sacrificial act (*Yagya*) and their results is known as religious rituals. When you have rejected the *Vedic Yagya* on page 13, then what rituals would you want to be performed?

Let us try to understand the *Karma* under the light of the *Geeta*. The first fact is that, the *Geeta* does not have any reference to the expression '*Nishkam Karma*'- 'Ordained action with a sense of non-attachment'. The psychologists also are of the opinion that there cannot be an action without the desire of suitable result. Even a spiritual seeker has a desire to attain the grace of the Supreme Soul. The true sense of this word is

related with worshipping that one shall get desirable good result from worshipping and that is why its result should be left to the mercy of the Supreme Soul. If the mind is dedicated to the supreme soul, who would long for result?

The *Geeta* has explained the significance of *Karma* in the following manner -

(1) "*Vyavasayatmika Buddhirekeh Kurunandan*" - In this ordained action (*Karma*) definite act is only one. Intellect of the unwise person has innumerable branches. That is why they create innumerable acts in the name of *Karma*.

(2) "*Niyatam Kuru Karma Twam*"- *Arjun*, you should perform the ordained act only. This means that, activities are several but they cannot be called *Karma*. The *Geeta* talks of ordained actions.

(3) "*Shariryatrapicha Te Na Prasiddha Yedkarmanali*" - (3/8) - *Karma* is such a process, which puts to stop the journey of a soul through innumerable births or lives. Many learned people mean the journey through mortal bodies as living the life. But *Shri Krishna* rejects such thoughts in the *Geeta* and had said that those who strive to provide comfort and sustenance to the body are sinners. A journey of a soul through mortal bodies means, adoption of a physical body or form or take birth. Now, just think performance of what sort of *Karma* will enable you to avoid taking birth in the life after death?

(4) Which is that ordained act? *Shri Krishna* has clarified - "*Yagyarthatkarmanoanyatra Lokoayam Karmabandhanah*" (*Geeta* 3/9). "*Arjun*, the process of *Yagya* is *Karma*", other than that whatever we do are the binding acts of this life and not *Karma*. Many religious pundits have given different definitions of *Karma* performed in the name of *Yagya*. Such *Yagyas* range from those performed in the name of *Vishnu*, *Brahma*, *Atma* (soul) to the extent of performance of the best action in the name of *Yagya*. They think of various activities, whereas, nobody can escape on the name of *Yagya*. Since, in the chapter 4, *Shri Krishna* has provided

description of thirteen to fourteen steps of only one *Yagya*, which could be performed by control of breathing, meditation, contemplation and restraint of senses. No external things are required in the performance of such *Yagya*. *Shri Krishna* has clarified that, although some *Yagyas* could be performed using material objects, but their result is miniscule, let aside you perform millions of such *Yagyas*.

(5) Delusions had prevailed about *Karma* in the time of *Shri Krishna*. In the chapter 4/16 he has elucidated as to what is *Karma* or *Akarma*. He had said that, since the learned in doubt about what he would venture to explain its true meaning. He assured *Arjun* that having learnt its true meaning he would be liberated from the bonds of the worldly bonds. One may want to know as to what sort of *Karma* can ultimately liberate. Should one serve with a sense of non-attachment?

The learned author has written on page 2 of the book '*Nahale Pe Dahla*' that 'Keeping awake till 2 in the morning, consume tea and biscuits upon awakening from sleep, read newspapers and forget about the holy image are akin to death. You must engage yourself in *Vedic Karma* to protect yourself from such death." What he means by this that, one should sleep and awake at proper time, consume food only after having bath and chanting holy *mantras* or saying prayers, whereas the *Karma* of the *Geeta* is totally unrelated with eating biscuits. Chanting of *mantras* after the bath is not a *Karma* described by the *Geeta*.

(6) *Tadartham Karma Kouriteya Muktasanga Samachar* (3/9). Only the definite ordained action (*Niyat Karma*) has been defined as *Tadartha Karma* or an action meant for *Yagya*. No other holy *Karma* is indicated separately by the *Geeta*. All the benevolent activities carried out in the society are mere social arrangements. Only one holy *Karma*, is indicated by the *Geeta* - worshipping one almighty!

Such *Tadartha Karma* should be performed by avoiding influence of undesirable elements. The *Rigveda* is of the opinion that the higher feeling of being a *Brahmin* gets evoked in the ravines of rivers and on the heights of mountains. Besides, emphasis has been laid repeatedly on living in

seclusion in the text of the *Geeta*. What *Karma* is prescribed to be performed in seclusion?

(7) When a person gets absolutely liberated of all desires and volitions while performing ordained actions with absolute totality that they get so subtle, and as a result all the *Karmas* turn to ashes in the holy fire ignited by the spiritual knowledge. No further need of performance of doing any *Karma* is felt later. It is clear from this that ordained action eradicates all sorts of volitions. If subduing of volitions is achieved through the performance of any other activities or ritual is possible, one may do that.

(8) In the beginning of the eight chapter *Arjun* had asked, “*Bhagwan*, when do the *Karma* get accomplished?” *Bhagwan* replied, “*Bhootbhavodbhavakaro Visargah Karma Sangyitah*” –i.e. Stoppage on creation of feelings or volitions, which give way to some sort of creations, is the accomplishment of the *Karma*. Stoppage of volitions is the pinnacle of *Karma*.

(9) As per the *Geeta* (16/22) - ‘Lust, anger and greed are the three gates of the hell. Relinquishing them is the beginning of *Karma*, which enables attainment of emancipation. The learned author should, now, think about the *Karma* that can help to attain emancipation. To what do the *Geeta* describe as *Karma*?

(10) The *Geeta* (17/27) says that ordained action performed for that Almighty is the ultimate truth. Even the *Manas* too reflects the same.

Although, *Shri Krishna* has so much emphasised on the true meaning of *Karma*, the learned author believes that any action carried out in the world is the *Karma*, disregarding the ordained action prescribed by the *Geeta*. There is no need to relinquish anything. Just perform your *Karma* without the desire of any favourable or unfavourable result and that is, *Nishkam Karmayoga*. What a belief of delusion? The spiritual philosophers say that by devoting to the Supreme Being, accomplishment of meditation is achieved. Accomplishment of meditation is the result of devotion. Absence of volition is achieved through devotion. It is the mind

that cranes. When that mind itself is dedicated, who would then crave? Constant contemplation on the Supreme Divine ensures absence of volitions in the mind. Merely by trying to put a stop or talking about devoting oneself to the god, does not stop emergence of volitions.

It will stop only with contemplation of the god. Those who serve or work say that, "They obey the orders of their superiors as their duty, but they do not have any desire. We have imbibed the principles of *Nishkam Karmayoga*." When you aren't aware of what is '*Karma*' how could that be considered as *Nishkam Karmayoga*? If *Shri Krishna* had not spoken, you can say what you feel like! And if *Krishna* has explained something, why don't you just accept that 'something'? But a man wouldn't accept that. The man is in the clutches of innumerable rituals, customs, systems or worships that he has inherited. By hawking external things we might escape, but thought governed by complexes, evil attitudes never leave us and come with us. One cannot cut the head and keep it aside. The learned author too, is bound by such helplessness. Leaving aside the ordained action he has recounted innumerable acts, that the ordained action described by the *Geeta* has lost its identification.

« The learned author has written that the word '*Dharma*' is used in two senses - one related with relinquishment and the second is related with activities. We should adopt result and resolve of doing good and virtuous deeds, charity for the sake of social good and benevolence. - (page 20). *Dharma* or religion governing rituals and refrains control and arrange our life and at the same time purify mundane activities - (page 18).

When the *Dharma* is two types, what is *Adharma* (non-religion)? How many types of *Adharma* would be there? On the page 20, *Mastram* writes that, that which stops one from making mistakes is, *Dharma*. All the rules of the government are meant to stop one from making mistake, should we call that a *Dharma*? The religions rituals are not considered as restraining but system of *Karma* certainly is keeping left while on road is a restraining rule, so should we call that a religion? Despite this rule is very useful, we cannot consider that as a religion, or an ordained

action described by the *Geeta*. Detailed discussion on daily activities such as, brushing teeth, toilet, bathing, eating, sleeping, awakening, marriage etc are provided by number of ancient scriptures. Those were the regulations prescribed as national rules, at the time in the past and were prescribed to control and organise the life. Besides they were used to purify certain disorganised activities and rituals. Despite that, these regulations cannot be called religion. How many people today, would give up soaps and oils to take bath with mud? Considering all the useful or useless ancient regulations as religious tenets in the modern world is neither prudent nor desirable.

Explain the purpose of religion *Mastram* quotes a verse from the *Geeta* (1/2/9).

The *Acharya* has given the meaning thus, “Least we get entangled in undesirable wealth and if we get trapped in that, it is the *Dharma*, which can liberate us.”- (Page 19). What is surprising, that a knower of *Vedant* has given such a meaning! These days lawyers or political leaders try to liberate us from botheration posed by the income tax when got entangled in undesirable wealth then we should consider them as religion!

These verses truly mean this way, “Emancipation is the result of *Dharma*. Its accomplishment is not in accumulation of wealth. Wealth is only a mean for *Dharma*. Covetous use of wealth is not its accomplishment.” While advancing his own meaning, *Mastram* has chosen to ignore several events described by the *Bhagwat*. In the second chapter of the second section of *Bhagwat* a verse describes, “The style of description of the *Vedas* in such that mind of the people get lost in useless pursuits between the hell and the heaven. The man wanders about with an imagined craving for a life of happiness, but he can never get an iota of happiness in the world full of illusions.” It is surprising that *Mastram* did not read these verses.

The pure form of *Dharma* has been defined by the *Geeta*. According to *Shri Krishna* (the *Geeta* - 2/16-29) Untruth does not exist and truth always prevails. The Supreme Being is the ultimate truth but he is beyond

contemplation. Till such time one contemplates up on him by mind, he cannot be perceived. The process of realising the essence of the Supreme Being through restraint of senses and intellect is known as *Karma*. Putting this *Karma* into action is *Dharma*, which means otherwise, that treading the path, which can enable union with the Supreme Being is, *Dharma*.

The *Geeta* (2/46) reflects that slightest act in accordance with this *Dharma* liberates one from the gravest fear of death. Hence, doing this *Karma* is, *Dharma*.

This spiritual path has been divided into four parts in accordance with the spiritual ability of spiritual seekers. Realising the essence of *Karma* when a man begins his journey on the spiritual path, he is recognised as a *Shoodra*. With gradual achievement of excellence he becomes a *Vaishya*. When that man acquires ability and courage to face the struggle posed by nature, he becomes a *Kshatriya*. And, ultimately when he becomes one with the Brahma and acquires such knowledge, he gets recognised as a *Brahmin*.

The *Geeta* (18/46-47) elucidates that performance of *Karma* in accordance with the natural ability and eligibility is one's *Dharma*. Despite such *Dharma* could be of inferior nature, but since it is borne of the inherent temperament, it is one's own *Dharma*. Nevertheless, without acquiring superior abilities mimicking manner of higher religion is grossly harmful. Death would be desirable while observing one's own *Dharma*. The spiritual pursuit would begin in the life after death, where it was suspended last. Gradually taking one step after the other one can attain the place in the ultimate superior and eternal divine realm.

Dharma is contemplation and worship as per one's ability of one almighty through one definite system. The almighty is omni-potent, omni-present and the origin of all the living beings of the universe.

Who has the right to act as per *Dharma*? *Yogeshwar* has mentioned that, most heinous person becomes pious if only, he worships the Almighty with due devotion and dedication, and his soul gets united with *Dharma*. Hence, a religious person is one, who performs ordained

action for attainment of the grace of the Supreme Being and is striving to search for the essence of the supreme divinity in accordance with one's ability.

At last, *Shri Krishna* says, "*Arjun*, leaving aside worries of all the religions come to my shelter." Therefore a person dedicated and devoted to one god, is in true sense a theist. Reposing devotional faith in one god is *Dharma*. Performing definite ordained action for attainment of that one god is *Dharma*. The principle of the saintly persons who have this ultimate spiritual state or whose soul is satiated is the only *Dharma* in the universe. One should go to their shelter and learn as to how did they realise the Supreme Being? What path should be chosen? Their path is always one and treading on that path is *Dharma*.

Dharma is a matter of following for the human beings and that act is a definite one. Other than that doing anything that suits one's fancy is not religion, even if that is done in the name of *Dharma*. Definite action in this is only one and that is to restrain and divert the senses towards the Supreme Divine, which earlier were running towards sensual pleasures. Volitions of mind and sensual vibrations must be restrained and let it flow towards the soul - (4/27). For such restraint, methods have been described at various places in the *Geeta*- living in seclusion, minimal consumption of food, celibacy, chant of *Om* meditation upon Guru- is *Dharma*. Leaving aside undisputable, simple, chronological and complete system described by the *Geeta*, running about clutching other scriptures in the name of religion is not *Dharma*.

It is not a matter of wisdom to accept anything blindly because it was written by somebody. Therefore, it would be a misuse of religious faith by calling several *Brahmin* scriptures, *Aranyak*, several *Upanishad*, *Vedant* or other scriptures and innumerable *Smirits* as divine or directed towards the supreme divinity. When people saw that by calling some scripture as divine, its significance was enhanced, they began to call every other literature as divine. It is written in the *Brihadaranyak Upanishad* that *Rik*, *Yajuh*, *Saam*, *Atharva*, History, *Purana*, *Upanishad*, Verses (*Shloka*), *Sutra*, Discourses, Lectures etc are originated from the god

and divine - (*Brihad.* - 2-4-10). In the similar manner, *Bhagwan Matsya*, too says in the *Matsya Purana*.

Brahma created *Purana*, first and after that he created the *Veda*. If it is written in *Purana*, so should we believe it? In the 5th and 6th verse *Bhagwan* who was *Matsya* says, "When everyone was destroyed, I had created various treatises on grammar, four *Vedas*, *Purana*, treatise on legalities, *Mimansa* and *Dharma Shashtra*. What is the justification of recognising to the vulgar definitions of *Yagya* provided by *Brihadaranyak* (6/2/13) and *Chhandogya* (5-8-1-2)?

Let us see how *Chhandogya Upanishad* had defined the verses of *Samveda* -

'Suggestive gestures between a man and a woman are like calls of cows, agreeing to meet is a proposal, sleeping together on one bed is like song of great ecstasy etc. Here, the verses of *Samveda* are compared with sexual copulation. '*Na Kanchan Pariharet Tat Vratam...*' meaning, 'Not to leave a single female is the oath'. *Shankar Bhashyakar* had meant this as - '*Na Kanchan Kanchadapi Striyam Svatmatalpa Praptam Na Pariharet Samagamarthanam*' - meaning, do not leave any woman who comes to your bed with an intention of copulation. Should these be called as the dictate of the Supreme Soul (*Bhagwati Shruti*)?

Chhandogya Upanishad writes, '*Chandra Eeva Rahormukhat Pramucha* (8/13/1) - the way, the moon escapes from the mouth of the *Rahu*. The *Rahu* swallows up the Moon and then vomits it out. Whether the creator of the universe is unaware as to how do the eclipses take place?

According to a verse of *Brihadaranyak*, '*Kasminnu Khalvaditya Loka Otashcha Protashcheti Chandralokeshu Gargi*' (3/6/1) - *Gargi* had asked, 'Where is the solar universe?' *Yagyavalkya* had replied, "In the Lunar Universe!" Here, the Lunar Universe has been described greater than the solar universe or as if the sun emerges from the moon. It is necessary to call such discussion among the ancient hermits as the speech of the Supreme Being almighty?

Learned *Mastram*'s obstinacy is worth observing when he insists that the clouds are formed of smoke. In order to support his argument and viewpoint he quotes the great legendary poets *Kalidas* and *Udiya Baba*. The clouds would form very much naturally, whether naming those legendary people would make any difference?

In order to support his viewpoint on the formation of clouds *Mastram* has gone beyond quoting *Veda*, *Upanishad*, *Purana*, *Smriti* to *Kalidas*. If he would have moved a little further he could have obtained the verse '*Janmana Jayate Shoodra*' taken from the first chapter of *Chaitanya Charitavali* of *Shri Prabhudutt Brahmachari* and many other scriptures, besides referred to as a religious scripture in the Sanskrit - Hindi dictionary compiled by *Vaman Shivram Apte*.

Let us look at one description provided by the legendary poet *Kalidas*. He has described the planet Earth surrounded by a mountain range called *Lokalok*. The Earth has seven islands and out of those seven islands there is another large mountain. Beyond that mountain there is nothing but pitch darkness and the sunlight can reach only up to this side of the mountain. Hence, this mountain separates darkness and light. *Kalidas* had described the Earth in this manner in his great epic verse, *Raghuvansh* (1-68). Now, the poets have a way of describing things in poetic manner. The poet has written that *Chakor* eats fire, a swan eats pearls and all such descriptions are at variance with the truth. Such things are written from the viewpoint of creating poetic interest among the readers and they don't call for scientific experimentation.

Similarly, the saints are known to use certain words, which have spiritual contexts. *Shri Ram Krishna Paramahans* had said, "One becomes a *Tyagi* or an ascetic by saying '*Geeta... Geeta*' twice which other way round sounds like '*Taagi.... Taagi...*' meaning *Tyagi* or an ascetic! The essence of the *Geeta*, thus is asceticism. Now, you may ask, what is this spiritual process? Whereas, he had explained about the real purpose of the *Geeta*.

The saints are faithful to the essence and gist of what is being said. You don't go to saints to learn grammar, poems or prose. Hence, different nuances of grammar like apostrophe, coma and semicolon, which are within the purview of an educational and those things are, in no way related with *Dharma*.

A saint cannot be an encyclopaedia. Also, memorising any scripture too, it not unavailable in the spiritual path. Innumerable books have been written and many others are still in oral form or in the form of handwritten manuscripts, whereas many others are not available. For a spiritual seeker devoted in the spiritual pursuit, all these have no use. Besides, I would not like to embarrass the learned author as to when did he create the verse '*Brahmagyan Jaana Nahin, Karma Diya Chhatkay. So Nar Pamar Moodh Hai, Puni Puni Narak Jaay...*' purported to have be written by saint *Tulsidas Ji* and included in your book 'In the Name of Atheism'.

It is written in the *Chhandogya Upanishad*- "*Soumya*, the royal soldiers bring a man with his hands tied, before the king, and say that he was a thief. At this, the king would get an axe of iron heated and place in the hand of the prisoner. If he was a real thief, he would get burnt (8/13/11). Now, I call upon the learned author to think on how shall he get this form of tradition based on ignorance and called a divine system, followed by the people? Are you ready to appear for such test despite you being absolutely innocent? Should such speeches or verses be considered divine?

The way, these ancient scriptures of the great saints have within them certain added portions, in the similar manner their treatise also seems polluted by other distorted thoughts. For example, in the fourteenth century, the minister of the King *Bukka* of *Vijaynagar*, *Sayanacharya* got written commentaries on the *Vedas* and *Brahmin* scriptures with the help of learned *Pundits*. After him *Ubak* took over and he was followed by *Mahidhar* who wrote commentaries on the *Veda* on the basis of *Sayan* and *Ubak*. Here's the nineteenth verse of the twenty third chapter of *Yajurveda*. The meaning, as presented by *Mahidhar* is something this way – 'The wife of the host who organises the *Yagya* should sleep near

a horse before the *pundits* performing the rituals of the *Yagya* and plead them to impregnate her.'

In the verses from 24 to 30 of the first *Mandal* of the *Rigveda*, *Sayanacharya* advocated the most heinous example of sacrificing a human being through a legend of '*Shunah Shepah Yasya*'.

On the page twelve of his book the learned author has quoted various scriptures to show existence of various castes - those scriptures are *Apstamb Dharmasutra*, *Shatpath Brahmin*, *Eitarey Brahmin*, *Patanjali*, *Yogadarshan*, *Taittiriya Aranyak* and *Nirukta*. But whether other than the four *Vedas* some more *Vedas* too, are in existence? By showing these scriptures related with castes, the learned author has misused his knowledge. For example, in the line taken from *Patanjali Yoga - Satimoolo Tadvipako Jatyayurbhoga*'- the word '*Jati*' does not refer to the caste-system prevailing in India today. The twelfth *Sutra* of *Sadhan Pad* says that the results borne out of worldly desires are to be consummated during the current life and in the life after death. The thirteenth *Sutra* talks of the effect of such result based on *Jati* (caste), age and consummation. Here, the word '*Jati*' actually does not mean caste but it denotes specie. The relation of a living being for a long time with a body is its age. The sensual pleasures are consummation. The second *Sutra* of *Kaivalya Pad* of this *Yogashastra* says, "With accomplishment of nature, specie of an entity gets changed into another specie, or '*Jati*'. Where could we find such characteristic in the administration of the Government of India?

The similar issue is reflected through the verses of second chapter of ninth section of the *Bhagwat*. The legend has it that the son of *Manu*, *Dhrishta* was a father of one *Kshatriya* - *Dharshtaya* who later bodily became a *Brahmin*. Also, the legend describes the lineage of *Manu* as - *Narishyant*, *Chitrasen*, *Ruksh*, *Mitvan*, *Coorch*, *Indrasen*, *Vitihotra*, *Satyashrava*, *Urushrava*, *Devdutt* and then *Agniveshya* and from the time of *Agniveshya* a lineage of *Brahmin* family began by the same name. The legend has description of birth of *Pruthu* and *Archi* from the thigh of the childless king *Ven*. What about the belief that *Brahmins* take birth

only through the mouth of the Almighty? In the chapter 12 of part 3, for being passionate towards *Saraswati*, the son of *Brahma*, *Marichi* and other hermits scolded him. It is clear from this that universe was in existence before the advent of *Brahma*.

It is mentioned in the book of the *Ashram* that, all the castes like *Jhull*, *Mulls*, *Lichhavi* etc communities described in the *Manu Smriti* were in existence after the *Mahabharat* era. The learned author has chosen and matched some words of *Yajurveda* and then strived to establish that caste system prevailed during the *Vedic* era. Many commentators of scriptures who believe these words demoting caste-system, consider the matter of sacrificing people of various communities described in the third section of the *Shukla Yajurveda* as a description of *Narmedha Yagya*. Hence, considered thoughts must be given to the entire third section, which comprises 22 *mantras*. The first *mantra* is a prayer offered to the almighty for an inspiration to do good and noble deeds. The second is the famous *Gayatri Mantra*. The third *mantra* is related with prayer to keep away from evil influences and to tread the path of truth. The fourth to twenty-second *mantras* contain advice on living the life in proper manner.

In the above *mantra* of the *Yajurveda*, description of 184 types of knowledgeable subjects of science and art are included. If according to *Mastram* these contain 36 word related with castes or communities what would happen to the remaining 148 words? These *mantras* are - '*Yogay Yoktaram*'- Yoga for *Yogi*, '*Priyay Priya Vadinam*'- love for the loving communicator, '*Sandhaye Jaram*'- agreeing with aged person, '*Kshemay Vimoktaram*' for the benevolence to the liberator, '*Bhootyai Jagaranam*' for the progress to awakening, '*Urudhaya Apagalbham*'- for progress, modesty should be adopted. The words '*Liberator*' or '*Yogi*' used in these *mantras* do not signify any caste or community. Aged person is not a community. Similarly, awakening or modesty does not denote any community.

Those who read importance of sacrificing human being (*Nar Medha*) in these *mantras* think that a *Brahmin* could be killed on a holy pyre of

Yagya for acquisition of knowledge (refer to verse - '*Brahmane Brahmanm Aalabhate*').

Here it is not correct to take the meaning of the word '*Aalabh*' as killing. It, in fact, means to go to a knowledgeable *Yogi* to seek knowledge, and dedicate oneself to him. This is a poetic way of telling that one who wants to have knowledge of a *Brahmin* should cut his own head and take *Brahmins* head. It really means that one should eradicate all the false traditional rituals from ones mind and imbibe the noble qualities of the *Brahmin*. The learned are requested and called upon to contemplate on these *mantras* and do not give out meanings of caste-system or sacrificing human beings.

The similar distorted viewpoint on the *Geeta*'s verse '*Dharmaviruddho Bhooteshu Kamoasmi Bhatrshabh.*' (7/11) is observed. Meaning of the verse is given as, it is very much a religious act to copulate with wife during her period of menses to fulfil the desire to beget a son. They say that such dictate is also given by *Shikshavalli* - 8-9 of the *Taittiriya Upanishad*. If one does not follow these, one becomes a sinner. According, to the creators of *Shankar Bhashya* the God has prescribed doing all such things, which are required upon the body i.e. eating, drinking, engaging in copulation, and all such things, that otherwise are considered as desires of living being and according to the *Shashtra*. The *Geeta* talks of something that is in accordance with *Dharma*, here they have put it as something in favour of *Shashtra*. They connected consumption of foodstuffs and copulation with mind as necessary to sustain the human body. In that case, every poor person who cannot obtain food and clothing for self becomes an image of the Almighty! Perhaps, for this reason the Almighty is referred to as *Daridra Narayan* or a friend of poor!

If this is the meaning of the *Geeta*, what great hoax could be perpetrated! This directly means that the ultimate religion is the Almighty. Thus, desire for that is like a gift of the god. All the desires are bad except one and that is to reach the Supreme Being. Even *Bhagwan* said in the *Geeta*, "Have a wish to reach up to me."

Similarly humorous definition of the *Karma* is provided in the *Geeta's* commentary - *Shankar Bhashya*. It writes in chapter 3/14 that, business between a sacrificial priest and a host is *Karma* and from this *Karma Yagya* is produced. It is written in chapter 4/12 that *Varna* and *Ashram* are *Karma*, whereas the *Geeta* does not contain a word like *Ashram*. The same critic writes (8/3) that relinquishment of the foodstuffs cooked for proffering in holy fire as a ritual of *Yagya* is known as *Karma*. Performance of *Yagya* using foodstuffs etc is believed to cause rainfall and increase in cattle. It is clear that the *Karma* and *Yagya* at which the critic is indicating are not included within the *Geeta*.

Inherent thoughts of the critic come to the fore through eleventh *Anuvak* of *Shikshavalli* of *Taittiriya Upanishad*. It is written, you should welcome and offer seat to the *Brahmin* who is able to enable attainment of emancipation. Let us read his *Shankar Bhashya*. Out of all *Acharyas* anyone who is the most superior *Brahmin* and not *Kshatriya* should be welcome and offered respectable place to seat.

Such commentaries prevailing in the name of the reverend *Adi Shankaracharya Ji Swami Vivekanand* had said, "The intellect of *Shankar* was as sharp as a razor. He was a thinker and a mandarin. But he did not possess deep generosity and it seems his heart too was of that kind. Additionally, he was proud of his *Brahminism*. He was similar to any other southern priest, what else? In his *Vedant*, how bravely he is advocated the theory that other than the *Brahmin* nobody else can have self-realisation. In what way can I appreciate him? Referring to *Vidur* he had said that due to his *Brahmin* form (being born as a *Brahmin*) in the previous birth, he became a knower of the *Brahma*. Now, suppose if any *Shoodra* has self-realisation, should we consider as per *Shankar Bhashya*, that that person was a *Brahmin* in the pervious birth? What is the use of creating such furore on the issue of *Brahminism*? Now, just see how his heart was like, how many *Buddhist Shraman* were burnt alive who lost to him during discussion on religious issues? In which way such acts of *Shankaracharya* emerged out of his sense of conservatism and madness be described? (Literature of *Vivekanand*, Part 6, Pages 81-82).

As a matter of fact, many of the scriptures purported to have been written by great many enlightened saints and the scriptures on the *Vedas* have lately, innumerable additions. Hence, instead of deciding and criticising the names of those great sages, it would be better to absorb the essence of their discourses and proceed ahead causing spiritual progress of the society. The community that leaves aside pursuing self-realisation and get stuck to religious scriptures is ruled by the dead. It cannot remain vibrant any more. All the good people are called upon to put a stop to spreading of terrorism in the *Vedas* and suspend selfish acts.

Earlier in the name of *Sanatan* issue like touchability and untouchability were like religion. It was believed that one's religion got tarnished or destroyed by touching, drinking or eating even one morsel at the hands of a person of inferior community. At one point of time writing religious scriptures in any other folk language other than Sanskrit - a language of deities - was considered an unreligious act. Once upon a time, it was an unreligious act to go across the sea. Many were excommunicated for such crimes. These days, many great religious leaders accept blood-donation from anybody up to falling ill. Now-a-days each one has touched the other or has eaten at the hand of others. No one is excommunicated from the religious folds.

Now, at last, the cow is left in the name of religion. Having not been able to justify its religiousness, *Mastram* has tried to quote *Swami Dayanand* and has referred to the first revolution of independence of 1857 A.D. which was set out due to the tallow supposed to have been used in making bullets of guns and also, the *Cooka* movement of the *Sikhs*, which took place due to the cows. Although, during the Independence struggle of 1857 A. D., the tallow of pigs was used, so should we consider pigs as religious entities? How illusionary it is that incarnation of the Almighty in the form of pig (*Shookaravata*) is holy for the Hindus but the greatest sin for Muslims.

Such turmoil is created on using religion for political purposes. Disturbances have erupted on the issues of provision of food or a payment

of taxation. But what do these have anything to do with religion? In order to show that the cow is a religious entity, *Mastram* refers to the *Sikh* movement for justification, but he conveniently shuts his eyes towards the ideals on which the *Sikh* religion rests - such as - belief in one god, futility of idol worshipping, futility of casteism. The chief disciple of *Guru Nanak*, *Mardana* was a Muslim but *Mastram* finds it difficult to follow such ideal.

The leader of the *Cooka* movement, *Bhai Ramsingh* was born in 1824 in *Bhaini Nagar* of *Ludhiana* district. In his youth he had served in the army of *Maharaj Ranjit Singh*. His followers are known as *Cooka*. *Cooka* means those who shout. During the worships they shake their heads and shout and last with a call of '*Sat Shri Aka*' they reach pinnacle of religious fervour. Initially this sect came into being against the social evils of rituals of the religious priests, but later it became a movement of independence against the British. *Ram Singh* segregated Punjab into 22 districts and appointed district head on his own accord. He setup his own administrative system by boycotting English schools, railway, telegraph post and courts. His followers used to wear *Khadi*. They were against cow-slaughter. When his disciples killed some butchers, *Guru Ramdas Ji* was sent to the Rangoon jail to undergo life imprisonment, where he died in 1885 AD. From this entire episode, how far is it justifiable to deduce that the cow is an entity of *Sanatan Dharma*?

Thanks are due to *Mastram* for reminding of *Swami Dayanand* in his reference. But *Dayanand Ji* too has written against cow-slaughter in his book '*Gou Karunanidhi*.' But *Dayanand*, at any point in his book has supported the theory that one can go across the river *Vaitarni* clutching the tail of a cow and ultimately attain emancipation. In the books of the *Ashram*, greater emphasis has been laid on the usefulness of the Cows and its conservation. Hence, why this distorted propaganda that I am against the protection of the cows?

In the search of justification for cow as a religious entity, *Mastram* has gone to the extent of referring to a book - '*Gou Karunidhi*' written by *Swami Dayanand*. What is surprising is why his eyes did not catch the

article - “*Shankaracharya* was murdered” in the famous book of *Swami Dayanand* - ‘*Satyarth Prakash*’? Just see the wording of *Baba Mastram* - “Only *Adgadanand* knows that *Shankaracharya* was murdered and none else. Why not? The god had informed him by trunk call, so how could any other know about it? Only a person with deranged mind can write this way.”

Now, let me present the thoughts of *Swami Dayanand* from ‘*Satyarth Prakash*’ about the murder of *Shankaracharya*. “The broken idols of the *Jains*, which have been recovered were all broken in the time of *Shankaracharya*. *Shankaracharya* and King *Sudhanva* did not demolish the *Jain* temples because they were desirous of commencing schools there. At such time, two *Jains* who contrived to believe in the *Vedic* philosophy but from within their conscience they were staunch *Jain*, had won the trust of *Shankaracharya* and the latter was highly pleased with them. Getting an opportunity they fed poison to *Shankaracharya* that his appetite died.”

Gradually boils propped on his body and within six months died. What would you call the method of killing a person by poisoning? Would you call it enabling attainment of *Nirvana*? A tradition of breaking open the skull by hitting with a hammer to enable attainment of emancipation is in vogue. In which religious scriptures is it written? At one point of time getting scared the body by a saw was considered as ultimate liberation. Many people brought an end to their likes by jumping down from a Banyan tree in *Prayag* with a desire to achieve emancipation. When the British got the tree cut, great furore was created. You should compare this with the great enlightened saints who rejected such ostentations. *Adi Shankaracharya* too reflected such a view in a verse, which meant, one who has actually perceived the supreme *Brahma*, for one the entire universe is a divine garden, a divine wish-fulfilling tree, irrespective his language of expression - folk or Sanskrit - a reflects the essence of the *Vedas*. For such a person the entire planet is as holy as *Kashi*, entire expanse of water is akin to the water of the *Ganges* and all of his activities are benevolent.

★ In one of the books of the *Ashram* it is mentioned, the god is one. Hence, the worship of five deities is not in accordance with the teachings of the *Geeta*. Hence, the *Acharya* has replied that *Shankaracharya* had created *Panchdev Stotra*, which became very famous. Why? If *Shankaracharya* had made ten *Dev Stotra*, whether ten deities could have emerged? How many people would you convince with your thoughts by proclaiming them as ultimate? The ninth *Brahmin* Scripture of the third chapter of *Brihदारanyak Upanishad* has a dialogue between *Yagyavalkya* and *Shakalya* in which counting of the deities is given as one deity, one and half deity, two deities, three deities, six deities, thirty three deities, 3006 deities and so on. All the deities are said to be dwelling within the mind but the description of the five deities is missing there. The worship of the five deities, in the past was an effort to re-unite the people scattered in the name of religion.

★ Baba *Mastram* has written '*Sanatan Dharma*' is a natural and getting entangled in other opinions is moral deterioration. Instead of that he should have written religions are normal and it is one for every human being. Adding the word '*Sanatan*' with a religion and making that a sect is the gift of *Shankaracharya*.

Once again he was written that, "Even the *Gadbad* (disorderly) sect, due to its non-Aryan, limitless and against the religious attitudes and thoughts, is a rottenness in the society." The wise people must have realised that Baba *Mastram* picked up such adjectives from the *Geeta* but could not make its proper use. It is written in the *Geeta* that, *Arjun* did not want to fight. He gave explanation for his wish that due to the battle the families and class would get destroyed, the women would be forced to get corrupted, children of illicit relations would be borne and services offered after the death would not be performed. That question was not of only *Arjun*, but the whole human society. Similar to majority of the people, *Arjun* too, believed in some of the religious tenets and customs, and for their preservice was willing to sacrifice his life. But *Bhagwan* rejected such thoughts of *Arjun* as polluted, sinful and borne out of ignorance.

Shri Krishna described the thoughts of *Arjun* in one word - 'non-Aryan'. The *Ashram Dharma* is not mentioned anywhere in the *Geeta*. How would you justify social issues such as, casteism and non-Aryan? Also, what would you say about differences within communities, touchability, temple and mosques, with the support of the teachings of the *Geeta*? Such conservatism does not have any place in the liberal and generous *Geeta*. *Arjun* had only one aim as has been told by the *Geeta* and that was to seek emancipation.

★ The learned author has given me an opportunity by his act of distorting or misrepresenting the quotes from the books published by the *Ashram*, that his heart too, is not with me. The books of the *Ashram* have reiterated that the scriptures solely should not be taken for granted for any justification. In the book on the cows, it has been shown that the cow has been referred to in different meanings in the *Manas*, but in his book on Atheism the learned author has written that by cow I mean only the senses.

In the similar manner, vivid discussion could be found in the books of *Ashram* in relation with viewpoints of various learned spiritual saints on religious rituals and spiritual knowledge of the *Veda*. But the learned author has mistakenly considered them as those of the *Ashram*, and he went on refuting them page after page. On the book on atheism the learned author has considered the thoughts of others on the verse (*Shloka*)- '*Vyavasayatmika Buddhi*' as mine and when he was notified about his such erroneous viewpoint in the book of Theism, he chose not to accept that as it was not my opinion.

The saintly author is free to express his views and also capable, and as such turn away from what he uttered earlier. He says that, he had never emphasised on the knowledge of grammar but had written about the *Veda*. Nevertheless, his this statement too is paradoxical, because how could one read and learn scriptures without the knowledge of grammar? Despite that he should once again review his book where he has advised to read grammar, astrology etc and the *Vedas*. Similarly, he has mentioned about the *Vedic Yagya* that they were not necessary. On

the pages 12-13 of his book he has written that the *Jyotishtom Vajpeya Rajsuya Yagya* is not being performed these days, that cannot be performed and also it is not required.

At some places, that great man wanted to say something to bring about improvement of human life, but while doing so, he has reiterated the views of the thoughts of the *Ashram*. For example, the respected author was feeling sorry as to why the Almighty did not explain the difference between *Shrout* (knower of *Shruti*) and *Smart* (knower of *Smriti*)? Driven by the sympathy what the respected author said was a self-certification. But on the book of Theism, it is already written on the page 16 that, '*Pratyaksh Vedmoolo Darshpournamasadi Shroutah Anumit Shakhamoolah Shouchamachanadi Smartah.*' What else the saintly author has said other than this? If *Maharaj Ji* had quoted a sentence in Sanskrit, you have translated that in Hindi language. This is the difference of the language of expression and not an expression of the essence or feelings. In the second part of the *Padma Purana* it is written that, the system of worship explained in the *Veda* and the *Brahmin* scriptures is known as '*Shrout*' the system of worship described by the *Vashishtha* school is known as '*Smart*' whereas, the things mentioned in the *Paanchratra* is known as '*Aagam*.' Now, what would you call it? When you can play such a mischief with written facts to such extent, cast baseless accusations then only the god could save when anything is said orally.

As last, his views on the matter of the *Yagya* are worth reviewing. In the book '*Nahla-Dahla*' the learned author has written that the *Vedic Yagyas* are not being performed these days and they cannot be performed. Such *Yagya*, where religious gifts to the tune of millions are required to be paid, are unsuitable for poor country like India from where the gold is being sent abroad. It's invariability is nowhere described by the scriptures. The *Panch Yagyas* are invariable on which nobody could blame, etc. (page 12-13).

Before analysing these sentences review of the book on Atheism by *Baba Mastram* is necessary in which on page 14 he himself has advocated

performance of *Shrout Yagya*, *Smart Yagya*, fourteen types of *Yagya* described by the *Geeta*, *Agnihotra Darshpournamas* as well as *Lakshahut Yagya* as *Dharma*. When the detailed methods of the performance of the *Vedic Yagya* were described by the books of the *Ashram*, the learned author wrote that performance of the *Vedic Yagyas* was not necessary. On one hand he says that knowledge of the *Yagya* is necessary, while on the other he talks of uselessness of the part describing the *Yagya*. He says that such *Yagyas* cannot be performed without offering millions as cash gift to the priest. What a fallacy! Now, it must be examined if performance of *Yagya* is necessary or not. Whether the *Vedic Yagyas* were only meant for the *Satyug*?

If we accept what the learned *Acharya* says, then what would happen to those innumerable *mantra*, in which the emphasis has been laid on performance of the *Yagya*. The *Veda* prescribes performance of the *Yagya*. The *Vashishth Dharmasutra Upanishad* prescribes igniting three forms of *Vedic* fires (*Aavahaniya*, *Garhapatya* and *Dakshinagri*) and in that performance of *Darsha*, *Poornamas*, *Agrayan Ishti*, *Chaturmasya*, *Pashu* and *Som Yagya*, are invariable. These three fires are unknown as *Treta*. In addition to these, the fire used for cooking meals is called *Loukik* fire and fire used to remove cold from the homes of the cultured people is called *sabhya* fire. The man in whose house these five types of fire are kept burning is known as *Pankti Pavan Brahmin*. How Delusionary !

Different from these the purest form of the *Yagya* is described by the *Veda* and accordingly by the *Geeta*. It is also written that those who do not perform the *Yagya* for such a person the human form and life after death does not exist, whereas, *Mastram* Baba writes that they are not necessary. Whereas the *Geeta* says that *Yagya*, Charity and penance should never be given-up. It is true that the *Yagya* of *Geeta* does not require a performer to utter 'Swaha' but it is performed through the mind and the senses and that must be performed sitting above in seclusion. No external objects are required in its performance. No discrimination of rich or poor creates problems in its performance. Every human being irrespective of one being a Hindu, Muslim, Christian or Jew - each one has equal right to perform the *Yagya* as prescribed by the *Geeta*.

In the words of *Mastram Ji* the performance of the *Vedic Yagya* is no more necessary, but only the fire *Mahayagya* are important. The first thing is the word '*Panchyagya*' is not in the *Veda*, it is evolved by the religious leaders of the latter years. It is said that performance of *Panchyagya* is prescribed, but then many other *Yagyas* are performed daily e.g. excretion, brushing teeth, bathing etc. should we call them religious acts? All these are the regulations of health and hygiene. You should not act with greed in calling them religious acts.

The five *Mahayagya* that the learned author refers to are indicated by the scriptures of the *Smritis* that they are the *Mahayagya* of learning and teaching the *Vedas*. The dev *Yagya* is performed by uttering '*Swaha*' and proffering grains etc in the holy fire. These days the chemically produced incense sticks are good enough in place of igniting holy fire. Offering of obeisance is for the souls of the departed relatives. Taking out a part of cooked meal in *Bhoot Yagya* or *Bali Vaishvadev* and feeding a guest is *Nriyagya*.

The significance of these five *Yagya* has been given by the *Sutra* and the scriptures of the *Smriti* that every household needs to use 1. Oven, 2. Grinder, 3. Broom, 4. Pastel, a mortar and a winnowing basket, 5. a place to keep a pot of water. Some from of killing of living organisms take place at these places, hence in order to save oneself from the evil effect of resultant sins these five *Yagyas* must be performed. You should try to devotedly listen to *Haariti Dharmasutra*, of which a few excerpts re given below:-

"Now, we shall define what is '*Soona*' or the places within households where killing of insects organisms etc takes place. The first '*Soona*' is that, when we suddenly enter water, take a dive in water, splashing water, drink water without filtering it by a piece of cloth and run a vehicle through water.

The second one is related with walking here and there in darkness when we inadvertently place out feet on tiny insects or creatures and so on.

It is needless to say that such system of proclaiming every other activities of living is a fraud perpetrated on the innocent masses to extract money by way of charity by instilling fear within their minds. We can deduce meaning from this that those who do not make use of these five spots of killing do not have to necessarily perform the five *Mahayagya*.

What is significant is that the *Panchayagya* was planned as a reactionary measure against the religious rituals crept in on the name of the *Vedic Yagya*. The organisers of the *Panchyagya* prescribed its performance to receive satisfaction of performance of the *Yagya* even when it was not possible to perform cumbersome processes of *Yagyas*. In performance of these five duties there is no question of employing a professional priest or payment of a large amount of charitable gift. Besides, that does not involve rights of chanting the *mantras* of the *Vedas* or discrimination of a *Brahmin* or *Shoodra*. Inspirational issues involved in the performance of the *Vedic Yagyas* driven by desire to have the heavenly happiness wealth, son etc whereas through the performance of *Panchyagya*, an effort is to perform the duty in the interest of the entire world community. By preferring one dry branch of tree in the holy fire we can express our devotion towards the Almighty, cleanse the atmosphere. Besides, by reading a couple of shlok we can express our gratitude towards the literature and culture of the hermits. By offering one palmful of water we can keep alive the memories of our loved ones and express a sense of greatness by feeding just one morsel of food to weak and disabled human beings, animals and insects or birds. That is why the saints had said that those who eat alone eat the sinful food. In those days the modes of transportation were not developed. The people, in those days faced the problem of travelling with large quantity of food and clothing. In order to avoid such inconvenience and with a view to provide facilities for the wandering hermits the arrangement of welcoming guests planned by learned saintly persons was, in no way, less than any religious rituals.

These systems known as the *Panchyagya* has within it history, indication of gratitude, honour, sweet memories, tolerance and generosity,

but to accept them as rituals or hoax can never be considered as a *Dharma*. The wise people are requested to let the word '*Dharma*' in its original form, which is one for the entire humanity and it's prescribed system is described in the *Geeta* spoken by *Bhagwan Shri Krishna*.

Irrespective of any religion if the people of the entire world would think then they would find that, the divine light of the ultimate truth that different sages have given is already given in entirety in the *Geeta*. Their respect and faith also should get strengthened looking at the fact that, whatever their great saints were not able to express is all compiled and preserved within the *Geeta* in clear form. The *Geeta* is the most invaluable wealth of leading their process of spiritual search towards accomplishment. With passage of time whatever distortions in those religious and their definitions, which have crept within these are all resolved in the '*Yatharth Geeta*'.

There is no other religious scripture other than *Geeta* which has a chronological description of useful methods and cautionary instructions given at one and single place for a spiritual seeker set-out in quest of the supreme being. All the religious scriptures of the world combined together are the distant echo of the ultimate truth told by the *Geeta*. Should you want to perceive the truth in its perfect form and closely, and learn it in proper manner, you can view that in the light of the *Geeta*.

The *Geeta* is for you and it is yours. Its disregard is your own irreparable loss. This is the purified book of religion and an ancient scripture. Later the voice of the Almighty was spoken by *Jesus, Moses, Mahavir, Buddha, Muhammed, Nanak* and *Kabir*, but the *Geeta* is the first voice of the Almighty. You too would honour the first voice of Khuda by honouring the *Geeta*.

The message of the *Geeta* is not only meant for the virtuous, but also for the wicked. It is not only meant for the Israelites but for the people of the world. Predictions of future, miraculous tricks, social customs, descriptions of obligations by the supreme divine, incidents of miracles are described by many religious scriptures of the world on which question-

mark by the modern science could be imposed but the principles of the *Geeta* are, without doubt and dispute, are spiritual. In some religious scriptures the god is seen giving cautionary instructions about the heaven or hell whereas in some others allurements of good harvest or gratifications are given, but the supreme divine in the *Geeta* talks to you and advises, come closer to you like a friend and ultimately, makes you as he is. Hence, in this field of religion take inspiration from this great religious and spiritual treatise and move ahead towards establishing unification with the supreme divine.

Even reverend *Shri Mastram Ji*, too, does not have any doubt about the *Geeta*. However, they raised these questions in the interest of the people of the world and you all have read it, heard it and for that I am sincerely thankful to you all.

**May the grace of the His Holiness Gurudev
Prevail Always!!!**

With this battle, that man contemplates upon that Supreme Divine who is a fountainhead of all knowledge, uncreated, controller of all living beings, the most subtle, beholder and one who rears but who is beyond the scope of imagination (till such time the intellect and its cerebrations are in existence he cannot be perceived. He becomes perceivable only upon restraint and dissolution of intellect). Previously it is said, 'Contemplates upon me and here it is said, 'Contemplates upon the Supreme Divine'. Hence, the medium to contemplate upon that Supreme Divine is an enlightened Saint.

Excerpted from the Yatharth Geeta
(Chapter 8, Verse 9)

Charity

Giver of Charity Attains Eternal Bliss.

Giver of Charity Attains A Long Life.

The *Rigveda* 1-25-6

Charity

Although, truth, penance, compassion and charity are four stages of religion, nevertheless, during the initiation of spiritual pursuit, charity is the best step. Charity teaches us renunciation of the world. The day you offer smallest amount of charity, you relinquish the worldly relations to some extent. The noble and saintly persons gradually relinquish everything. There is no question of distinguishing between rich and poor in case of charity. In the past, at different times the great emperors and kings have relinquished their splendorous wealth. When they could not get peace they restrained their senses, gave up gratification of material objects and controlled their mind. The moment the mind was devoted to the Supreme Soul in perfect manner and stabilised in meditation, immediately they attained the essence of the Supreme Divinity. The charity is the first step towards seeking liberation from coming and going (birth and death) in this world. That is why every donation is good for the giver in every condition. (*Ram Charit Manas* - 7/103 b). Donation in any form is good.

Whatever is given for the benefit of the other is donation. It is the duty of every person to see that his neighbour does not sleep hungry. The history is full of incidents of natural disasters - floods, draught, earth quake etc when the prosperous people have protected victims of nature's wrath even by relinquishing whatever they possessed. In this regard the act of the King *Rantidev* is still relevant, who donated his entire wealth, food-storage for the benevolence of his subjects during the time of severe drought. He abstained from food for 40 days. He believed that the subjects of his kingdom were like his children and were as dearer as one's life. He thought; how could he eat food when his subjects were dying of hunger? A giver of charity considers other's lives as his own and he cannot differentiate between the two. In fact, such a person is a true giver of charity and he only can donate truly, not all.

One should not make a show of donation otherwise its good result shall never be obtained. Donation or charity should be given secretly. The

legend of *Shri Krishna* and *Sudama* sets such an ideal. *Sudama*, the childhood friend of *Shri Krishna* had ate up handful of Bengal gram (*Chana*) that was the share of *Krishna*. That resulted in *Sudama* living the life as pauper till he turned old and weak man. But *Sudama* was religious at heart and an ascetic at mind. He used to make his living by seeking food-grains in alms. Yet he believed in self-respect. Once his wife, somehow pleaded him to go to *Shri Krishna* to seek financial help. In a wretched condition *Sudama* reached *Dwarika*. When the sentry guarding the palace of *Krishna* informed him of arrival of *Sudama* and narrated his state of wretchedness, *Shri Krishna* immediately got up from his throne and rushed to meet his friend.

Hearing *Sudama*'s name, *Shri Krishna* stopped whatever work he was doing, ran towards the door and reached *Sudama* and took him warmly in his arms. Looking at the wretchedness of *Sudama*, *Shri Krishna* was filled with deep anguish. He brought him in his royal suite and made him sit on the throne. He showered his love and affection while making his childhood friend comfortable in the palace. When the moment for *Sudama* to take leave of *Shri Krishna* arrived, he went along a long distance to bid farewell to his friend.

Leaving *Shri Krishna* behind *Sudama* began walking towards his village. He observed that he wore the same tattered clothes, and was walking bare foot. He began to repent on his futile visit to *Shri Krishna*. Los in such thoughts he reached his village. He was bewildered to see that a beautiful palace stood, where his hut was located. The wife of *Sudama*, accompanied by several maids came rushing to him and told him that everything belonged to *Sudama*. *Shri Krishna* gave him so much wealth, that his village was changed into a city - *Sudamapuri*. *Shri Krishna* provided *Sudama* with all wealth and splendorous comforts equal to his. The people of *Sudamapuri* too began to live life of comfort and equal to those of *Dwarika*. *Shri Krishna*'s city, later was submerged into the sea, but *Sudamapuri* was saved. He did not tell *Sudama* that he was giving him something but gave him everything. The charity given on secret manner only fructifies.

Among the luckier alms seeker, the name of *Manu Maharaj* is also included. He was a powerful emperor, a creator of the universal wealth, yet he too was in great grief. He was feeling sad that his entire life was spent without worshipping the god. He relinquished his household and reached *Naimisharanya*, met saints, understood the system of spiritual pursuit and began worshipping. He believed that the Supreme Being, from whose essence *Brahma*, *Vishnu* and *Mahesh* have been borne-also remains with a devoted and dedicated devotee of the god hence, he would fulfil his wishes. *Manu* wanted to relinquish everything, but wished to perceive the image of the Supreme Being. *Manu* dedicated himself with his soul and mind to the Supreme Being. He accomplished restraint over his mind. At last the Supreme Being heard his prayers. A divine spatial voice called out, "Consider me as one of the greatest donator. Ask for charity without hesitation". *Manu* said, he had asked only for the Almighty. Hence, if you have to ask, ask for only the God. His is the greatest donator. If the god comes to you, everything including his diving grace, splendour and wealth would remain with you. That is why other than the gift of grace of the Supreme Divine we should not seek for anything lesser.

In the world charities are of two types - spiritual and material. The material charity is of four parts e.g. charity of education, health, foodstuffs inclusive of clothing and shelter to dwell. The fourth one is charity of service. Among the material charities, the charity of education is the most superior, but charity of food etc provide momentary satisfaction, whereas, education provides support for the life-time. Educational institutes are being set-up by saints, wealthy people and the government. When education is provided to someone, through that he can acquire virtuous intellect, honour, food, clothing and almost everything. Almost all the sources for obtaining necessities of the life open up before him. The condition of the illiterates among the intellectuals becomes similar to a crow amidst swans. A crow itself remains dirty and also feeds and teaches the same dirtiness. Therefore, for the best social recreation charity of education is the most superior.

Charity of Health - Excellent health is the basis of attainment of natural as well as supernatural abilities. The first requirement of a person anguished by pain is good health. Removal of pain is the biggest charity. That is why many social workers have declared service to humanity as a service to god and with such high ideal have established hospitals and clinics to ease pain of the ill persons. *Swami Vivekanand* has established such mission. Looking at the possibility of finding the Almighty within the human beings many intelligent people have avowed to provide charity of health through out the life. Philanthropic institutes such as Rockefeller Foundation are working through the world thanks to the support of the givers of charities. Certain vaccinations are given in this regard. However, despite administration of so many inoculations and vaccinations pain could be eased to a greater extent but the death remains inevitable. Removal of anguish like death is not possible through the charity of health. That is why similar to other material charity the benevolent result borne out of the charity of health could be accepted to some extent.

Charity of Foodstuff - The creator of the *Ram Charit Manas* has said that, charity of foodstuff is not an ordinary charity but a gift of life. It provides immediate strength to live to a person suffering of hunger, and saves him or her from the jaws of death. The food is the fuel for body. Since, the body cannot function without food it is one of the best charities. Nevertheless, the charity of Foodstuff cannot help sustain life to immortality and cannot protect the life. When the time of death arrives, despite availability of food stuff, people die. Even the education is no avail on the face of death. In such a state, the most superior form of charity is that of freedom from fear. *Shankaracharya* had said, 'one should fear from the nature and not the Almighty.' The Almighty can only assure fearlessness. Protection of one who has taken shelter is a superior form of charity. But extricating one from the struggle of the nature and enabling entry within the realm of the Supreme Divine is the charity of the *Yogi* or enlightened beings, where a man becomes absolutely fearless.

Spiritual Charity - This form of charity is of the preview of *Yogi* or enlightened saints. Nobody else can give this form of charity. All the

living beings in the realm of the Nature are uneasy and in turmoil. Extricating them from the realm of Nature and establishing them in the realm of divinity is spiritualism. One who understands his soul, is one with his soul and his mind is established within, could be considered as a Yogi or an enlightened saint and he only can give a charity of spirituality. *Bhagwan Buddha* and *Maharshi Narad* were of such spiritual status. *Maharshi Narad* enabled many spiritual seekers, ranging from paupers to princess, to reach the ultimate heights of spiritual enlightenment. *Narad* was the spiritual teacher of ten thousand princes of *Pracheta*, son of *Daksha Prajapati*, *Prahlad*, *Dhruva*, *Parvati* and even *Seeta*. He spared time to impart spiritual advice to a demon like *Kumbhakarna* and enabled him to proceed ahead on the path of realisation of the supreme soul. Every great spiritually enlightened saint has to perform this role.

Reverend *Shri Paramhansa Ji Maharaj* of *Sati Anusuiya Ashram* was of such spiritual state. Many spiritual seekers took his refuge. *Maharaj Ji* provided them with arrangements of sustenance of life and enabled them to proceed ahead on the spiritual path of self-realisation. Indicating towards *Swami Sachidanand Ji Maharaj* of *Dharakundi*, he had once told him, "You think yourself to be great, but when you had come to me, the God had destined you to live only for six months. I have granted you the life. I have enabled you to attain the spiritual status. Whatever you are, is, my creation."

Guru Maharaj turned towards me and said, "Even your life is short. You don't have much time to live." Since, I was built like a wrestler I could not understand the confusing speech of *Maharaj Ji*.

After coming to the refuge of *Maharaj Ji*, I fell ill. My body was turned weak as skeleton. I experienced to perceive 4-6 persons meeting me with love and affection, who escorted me to a dense forest. A massive armoury was seen there, which was about 15-20 feet wide. The doors of the armoury automatically opened as soon as we reached near it. The inside room was filled with glittering light of various kinds of arms and weapons. The door closed as soon as everyone entered the armoury.

Everyone picked-up a weapon. They told each other, "What are you thinking? Kill him immediately." Their weapons were closing upon me. I was thinking, if only I could escape from them, I would worship so much that, never again I shall fall prey to them. I pleaded with them to let me go for once only, but there was no effect of my pleadings upon them. They were menacingly closing upon me. They began to retreat as soon as they were very near to me. The doors began to open-up and fell apart. I told them, "For no reason I have been pleading you and was afraid of you. Just yesterday, I was beaten with the baton of *Maharaj Ji*. Now, you cannot kill me." I narrated my experience to *Maharaj Ji* in the morning. He said, "Son, effect of adverse destiny has turned off. You had no life. Now, don't ever lapse on worshipping". With the effect of worshipping worst effect of destiny too could be eradicated and spiritually enlightened saints eradicates them out of their wish. Our devotion returns to us in the form of their blessings and proves fruitful and beneficial.

Rev. *Maharaj Ji* used to say, "There could be many charitable persons in the world but I am a real donator as I donate emancipation. No other person than the saints, is a greater donator." *Maharaj Ji* has given gift of life to many, enabled them to have spiritual pursuit and eternal life, besides, enabled them to progress towards the supreme divine, which are the honest highlights of the fame of *Maharaj Ji*.

In order to receive a donation from a *Yogi* a spiritual seeker has to donate one thing, and that is the donation of mind, thoughts and absolute devotion with heart and soul. An enlightened saint can perceive the events of future, whereas you can only see the present. That is why, we must not modify, change, increase or decrease the extent of what our spiritual teachers dictate. Such a devoted spiritual seeker can attain emancipation, rather much quickly.

In this regard, a legend from the life of emperor *Janak* could be effectively quoted. In the past birth, emperor *Janak* was an accomplished spiritually enlightened saint. The influence of the *Yogic* learning was so much powerful upon him that he used to find the regal prosperity uncomfortable and giving unhappiness. Once he was terrified by a dream.

He invited learned saints and asked them, if, whatever he dreamt was true or whatever he sees? When none could give satisfactory answer, he imprisoned them all. This continued for many years. The emperor was deeply agitated. No wise or learned person was willing to visit the royal court.

At last, *Ashtavakra Ji* visited the royal court of *Janak*. Looking at him all the people seated in the court laughed. When everyone stopped laughing, *Ashtavakra* began laughing and he laughed for a long time. *Janak* thought of him as some deranged man. He asked, "Oh saint, what made you laugh like that?" *Ashtavakra* said, "It was you who first laughed, hence you should give me the reason for laughing." The noblemen replied, "Many handsome and knowledgeable people have come to this court, but nobody could resolve the question of the emperor. Looking at your stature and personality we could not help laughing." The saint replied, "O Emperor, I laughed, because I thought, I was visiting a court of learned people, whereas, what I find that only the cobblers interested in hides have gathered here. The experts of external skin are present here. Whether the soul has upward teeth? Does it have protruding eyes and feet turned backward? A body is merely a dwelling place for a soul. On the basis of the body, we have to search for the spiritual essence of the soul," Silence prevailed over the entire court.

The emperor presented his question. *Ashtavakra* said, "Emperor, please give me something in charity." The emperor said "Take one thousand cows." The saint exclaimed, "Only so many?" The emperor offered ten thousand cows with their horns studded with gold. The saint further demanded and asked for something more. The emperor offered half of his kingdom. *Ashtavakra* irritatingly asked, "At one time you are offering cows, while at another time kingdom. Is this your kingdom? Who was a king here, before you? Who would be a king after you? Give me something that belongs to you." The emperor was flustered. He said, "O Saint, please tell me specifically." The saint said, "Give me your mind in charity."

Immediately *Janak* resolved to donate his mind. The saint sat aside and got busy with meditation. *Janak* kept standing. He thought, "I have

donated, what he asked for, but he did not ask me to sit down, nor he answered my question." *Janak* was flustered, but immediately thought, that he had donated his mind, than who was getting angry within him? It seemed, the mind was still with him. In fact, it must be engaged in thoughts, whom it was given. *Janak* resumed his seat and began to meditate upon the saint. By evening *Janak* was in deep trance. In that state the saint made the emperor realise that neither wandering as a beggar in the dream, nor sitting on throne upon awakening was true. The truth is only the supreme divine. Strive for him and realise him. This way devotion for the Guru of seeker is in true sense a real charity.

The name of Saint *Dadhichi* is taken with great respect in the list of the donators. It is said he donated all his bones for the protection of the deities. The entire legend of *Dadhichi* is a symbolic representation of spiritual pursuit. His entire being inclusive of all senses, mind was stabilised on spiritual meditation and the body rested merely on the bones. Only in such a spiritual status complete eradication of evil tendencies could be effected and divine tendencies could be nurtured. Charity of bones could only be accomplished by a rare spiritual seeker. Whereas, such arrangement exists within everybody. For this a spiritual seeker must continuously be striving and of firm resolve. Such tendencies were reflected by *Harishchandra*, as we read his legend. Only one aim of all these legends could be reflected from these spiritual legends.

In the vast expanse of sandy desert there is nothing except sandy storms. Whether the clouds of sandy storms could ever provide solace from burning heat of desert? As a matter of fact, this entire world is akin to a burning desert. The relations between father and son, husband and wife, friends and shelter of relatives, education, health and provisions of immense wealth of food-grain and money are nothing but specks of clouds which provide momentary soothing relief, which are entrapped within the tormenting tornados of sand storms. The life is such that, one who is seen seated on a throne today, would be seen next day burning on cremation grounds. The worldly affairs are mortal yet, the pull of bewitchment is so strong that people cannot separate from it, even for a

moment. The gift of a true donator is to elucidate the mortality of the worldly affairs in a simple manner and then enable a spiritual seeker to proceed ahead towards realisation of the essence of the Supreme Divinity.

A verse of *Ram Charit Manas* reflects this idea very succinctly. He is a knower of religion, an expert on religion, a virtuous being, a spiritual knowledgeable being, highly honoured being on the planet earth, a *Pundit* and a great donator - he only has anything worth giving and since he has it within his possession can give it. Who is that? The one, who is devoted soulfully at the feet of *Bhagwan Ram*. Such spiritually accomplished saints only can become true donators. On one hand, the God is the greatest donator, while on the other hand, such enlightened saints can be great donators. You should go to the refuge of such enlightened saints but those who instead of worshipping one Supreme Soul, advocate worship of more than one god are like quagmire on the spiritual path.

Charity adds grace to the household. Welcoming guests too comes under charity. Once, an arch enemy of the king of *Jodhpur* happened to pass the border of the *Jodhpur* state. The king learnt of his enemy's movements. He pursued his enemy. Running through the sand dunes, the enemy, bothered by tiredness and thirst reached a house. He pleaded, "I am dying with thirst. Please give me some water." By chance, the house belonged to a trusted lieutenant of the king of *Jodhpur*. The lieutenant recognised the enemy, yet he gave him water and milk to drink, accorded him due welcome and after sometimes showed him the path. After sometimes the king arrived on the spot in search of the enemy. He enquired the lieutenant about the enemy, but seeing him silent, the king said, "Alright, considering the enemy as your guest you have left him, but I will find him out." When the king was about to leave the lieutenant too picked up his sword and accompanied the king riding his camel, because the enemy was powerful. This way, the lieutenant pardoned the life of his enemy who came to his door step. Protecting life of someone who has come to one's shelter and offering welcome is an important segment of charity.

During the reign of king *Harshavardhan*, a Chinese traveller *Hu-en-Tsang* visited India to conduct research on the Buddhist religion. During his tour he asked some, where could he get lodging facilities? Whomever he asked welcomed him to his house, fed him well and then bade him farewell. Everywhere, in India he received such facilities during the course of his tour. He received food and water, warm welcome and soothing words everywhere. This was also, one form of charity. At last, *Hu-En-Tsang* wrote in his memoirs that, the people of India complete with one another in matters of hospitality. They have sweet and soothing speech. In fact, India was a divine land and not the human beings but the deities dwelt here. Every gentleman should think in this manner and seek happiness by feeding some hermit or a needy person.

Among the great donators we can also remember *Karna*. Three legends are prominent highlighting his donations. Once, he broke down all the doors of his palace and made donations. Secondly, he donated his ear-rings and shield in charity. Thirdly, on the death bed he donated his gold tooth cap. Let us review the first incident of breaking open the doors of his palace. *Shri Krishna* used to repeatedly praise charitable temperament of *Karna* in the presence of *Arjun*. This greatly enraged *Arjun*. Once, when he could not tolerate any more of that, he said, "Bhagwan you always praise *Karna* as the greatest donator. But in what way my brother, *Udhishthir* is less than him in any manner? *Karna* is supporting the crooks. He acts upon their directions. Whereas, *Udhishthir* does not have such ill reputation. *Udhishthir* was able to donate his entire kingdom. He can also give away his life if anyone may ask for it. He is truly religious." *Shri Krishna* told him, he would reply to the objections of *Arjun* some other time and he put a stop to the discussion.

After sometimes, when *Shri Krishna* observed that *Arjun* had forgotten about the discussion, he made a plan. Those were the days of monsoon. It was continuously raining. He issued a confidential instruction to all the traders of sandal wood to place their wood outside their shops in rain. Even the sandalwood logs within the palaces too were kept in open in the rains. Then he expressed his desire to take a round of the city

under disguise. *Arjun* gladly accepted the proposal. Both of them set out disguised as hermit in search of alms.

Initially, they reached the palace of *Yudhishtir*. *Yudhishtir* welcomed them and asked what did they wanted. They asked for alms. *Yudhishtir* told them that, everything was ready to be served and offered them places to sit. The hermit told *Yudhishtir* that, they had avowed to cook the food themselves on fire lit by sandalwood sticks during the monsoon. At this *Yudhishtir* assured them of providing sandalwood sticks and ordered his servants to arrange for it. Both of them sat and waited till *Yudhishtir* strived to make arrangement for sandalwood sticks but he could not get any dry sandalwood sticks, which could be lit. At last, sad *Yudhishtir* appeared before them and expressed his inability to provide any sandalwood that could be lit. *Shri Krishna* in the disguise of a hermit said, "Alright, we shall seek alms elsewhere." Saying this he left the palace accompanied by *Arjun*. *Yudhishtir* helplessly watched them leave.

They went to the palace of *Karna*. *Karna* got up and prostrated with respect before them. He invited them to dine. Both the hermits repeated their request. Here, too the servants of *Karna* returned empty handed without dry sandalwood sticks. They could not get a single piece of sandalwood stick. Immediately *Karna* lifted his bow and arrow and aimed at his door-posts. On no time, he broke down his doors, windows and even bed made of Sandalwood and a large heap of sandalwood sticks was created. He turned to the hermits and said, "Please give me an honour to serve you for lifetime. You may cook your food with these sandalwood sticks." Those hermits did not have much to cook. They roasted a couple of thick *chapatis* and then they left the place.

At the evening time when *Arjun* and *Shri Krishna* visited *Yudhishtir* as usual, he was found weeping on his bed, turning away his back to everyone around. A doctor, minister and members of the family stood around him, but he was not able to say anything. His throat was choked and his eyes were welling with tears. *Shri Krishna* asked him, what was his problem? *Yudhishtir* asked him, "Tell me *Krishna*, why I didn't remember? Why this palace is burnt to ash? I have got much more

sandalwood that what *Karna* has, but why didn't I remember? *Karna* offered all the required hospitality to those two hermits, I out of ill-luck could not do so. Tell me *Krishna*, why couldn't I remember?"

Krishna told him, "Whatever is within the heart comes to the mind. One, who makes charities thinking it is prescribed by scriptures or is an act of virtuousness, does not remember that at the nick of the moment, whereas, charity is very much within the heart of *Karna*. That is why he remembered it at once.

The Sun had, again and again cautioned *Karna* that by donating his earrings and shield his life could be jeopardised, but disregarding the love for his life, *Karna* injured himself physically, but gave away the earrings and shield in charity and was proclaimed as the greatest donator. On the battlefield, *Karna* was breathing his last. In order to test his sense of charitable disposition *Shri Krishna* approached him in disguise. At the fag end of his life, *Karna* knew of his vow and he pulled out his tooth studded with gold and gave in charity. *Krishna* said, "This gold is fake." *Karna* shot an arrow in the earth and a stream of water erupted. He washed his tooth and offered the gold to *Krishna* in disguise. *Krishna* was pleased by such great spirit of charity of *Karna* and enabled him to attain emancipation. Hence, in every circumstance, charity made through hearty ensures ultimate good.

Regarding charities *Shri Krishna* has properly highlighted its significance in the *Geeta*. He was prescribed that sacrificial act (*Yagya*), charity and penance should never be given up. They purify even the mandarins of philosophies. Hence, charity should never be given up under any circumstances.

In the seventeenth chapter of *Geeta Shri Krishna* described charities of three types- *Sattvik*, *Rajas* and *Tamas*. One, who makes charities, without considerations of gaining any obligation against charities, to a suitable receiver in accordance with time and place, is considered as *Sattvik* Charity (17/20). The charity which is not desired to be given and causes anguish, yet is to be given and such charity is given with some

sort of expectation of some gainful result. Such charity becomes *Rajas* charity (17/21). The charity that is granted without due respect and is given disgustingly and given to undeserving people is considered as *Tamas* charity. But that also is a charity which is given away without consideration of self with an intention of receiving the divine grace and its result depends upon the Supreme Divine. The greatest form of donation is that of the dedication of mind, as *Shri Krishna* has reflected in the *Geeta* (12/8), devote yourself to me with your mind and soul. Hence, donation is very much imperative.

Goswami Tulsidas Ji says that such a prosperity and wealth is worthy of appreciation that is used for noble causes. One should never lapse on providing food and water to an hungry man. We must ensure that no hungry person is turned away hungry from our doorstep. We must eat only after feeding others. Our ancestors used to feel bad, if on any day they did not receive any guest. It was within their culture to feed a suitable hermit before partaking their meals.

The donations made to only the worthy is considered as the best charity. By donating to unworthy, a donator too gets destroyed. Looking at the significance of charity, many clans were turned into those seeking charities. Some clans made receiving charities as their sources of living. It has become a business for some to extract donations and charities by showing fear of gods, showing miracles or enticing to attain the heaven or on the pretext of confession of sins. If, in some families, after a daughter-in-law comes and no elder member of the family dies within a year she is considered an evil person. However, if 10-12 members of a family after a daughter-in-law steps into a house, she is considered as a representation of the goddess *Lakshmi*, a goddess of wealth. That is because, a whole lot of cushions, mattresses, cots and other precious things are donated after dead.

This is the misuse of charities. In the cities, children are kidnapped and surgically their limbs are amputated and thus turned handicapped. After that, they are made to beg at various spots in the city. When evening turns, such children are gathered in a truck and whisked away.

Those who control such children, attend night clubs on the strength of money thus collected. In the metropolitans like Mumbai, premiums are required to be paid to secure lucrative places for begging. Such premiums are exchanged regularly. Offering alms to such beggars is giving impetus to unemployment and inactivity, which could prove a grim curse for any developing country.

Therefore, donations must be given to only the needy, or a truly hungry. Only a saint devoted to the worship of god is worthy of charity. Relinquishing a prosperous household, who devotes himself to god is the first rightful of charity, because he sits for eight hours and worships for the donator. If he worships more than that, it causes his benevolence. Feeding and offering charities to such hermits who remain engrossed in worship, is the supreme donation. Many hermits have avowed that if anybody feeds them without seeking alms, they would accept such alms. My *Guru Ji* never asked for alms to feed himself. He believed that, he had never imagined to become an ascetic. He ardently loved his family but through the medium of spatial voices, when the god made him an ascetic, he thought, the god would make arrangements for his feeding. The god used to, precisely do that. During the course of his unaided wandering some used to receive premonitions to feed him while, some other used to receive dictate by spatial voices or get sudden impulse to make provisions for his feeding, and he would appear with food for *Maharaj Ji*. Despite that, abstention from food for two days at a stretch was very much routine, but on a third day somebody or the other used to make provisions for his feeding. True saints are devoted solely to the supreme soul. Without the divine instruction of the god he did not take a step. Those who ardently desire to steed saintly beings, get such opportunities, just like that. Uncomplicated saintly beings perceive the divine presence in every human being. Their soul is one with the universe. Feeding such saints is like feeding the universe. The extent of universe is much larger, but the supreme soul makes an individual donate, whose emancipation, he wants to cause. That is why we should never miss an opportunity to serve a saint.

The graceful significance of charity is very much alive till today since the *Vedic* era. After that, on this planet wherever sprouts of religion sprang up, charity received the most significant place. All the sects of Aryan culture, inclusive of *Sanatan* religions unions, *Buddhists*, *Jains*, *Sikhs*, *etc as well as Zorostrians*, *Jews*, *Christians*, *Muslims* and every sort of religious leaders believe in seeking donations. Everyone donates a part of one's earnings to a temple, mosque, *Gurudwara*, Church or such holy place or a place of worship or a place of public benevolence, which is used properly for worship of the Supreme Divine or for the good of the humanity.

Charity is universal and every saintly person has perceived with an eye of heart. Emancipation could only be achieved through charity. That is why every saintly being has laid emphasis on charity. Buddha had said, "One, who feeds the *Bhikhus*, feed me." The god said, "One who feeds the devotees, feed me." Jesus said, "One who shall provide food and clothing to the poor shall provide them to me." Among all these discourses of saintly beings donations given to the saints hold greater significance.

Om Shanti... Shanti... Shanti... !!!

Created by Reverend Shri Swami Ji

Gyan Ganga

(Spiritual Verses)

Verses (Doha)

**Matsyapālikā Súdra Tan, Chhäya Chhué Na Koy,
Käm Shatrú Ki Mār Sè, Päräsar Rah Ròy. || 1 ||**

1. Elucidation - In this verse the saintly poet has indicated that *Machhodari* was of such community that if one was to fall under her shadow, that too, was considered sinful. Compare this with an incident described in the *Manas*, where, ablution was recommended upon touching even a shadow of a boatman. *Machhodari* too was of such an inferior clan. *Maharshi* (great sage) *Parashar*, who succumbed to lust and fell victim to the attraction of *Machhodari*. Thus he was deviated from his penance. Its result could be examined in the following verse.

**Pänigrahan Ki Súdhi Nahin, Pragtä Bälak Ek,
Matsyapālikā Suan Kä, Brahma Prakäs Anèk. || 2 ||**

2. Elucidation - The marriage of *Maharshi Parashar* and *Machhodari* was not celebrated in accordance with any ritual – then prevailing social customs or a *Vedic* ceremony. The fisherwoman gave birth to a child called, *Vyas*. Later, *Maharshi Vyas* wrote innumerable spiritual and religious treatises inclusive of four *Vedas*, six scriptures, eighteen *Puranas*, *Mahabharat* etc. The child, *Vyas* came to be known as *Brahmarshi Vyas*.

**Úravashi Úr Méin Basi, Barbas Jeevan Jòg,
Gúr Vasishth Vid Brahma Ki, Janani Shubhāshúbh Bhòg. || 3 ||**

3. Education - In this verse the saint is indicating at the legend of *Urvashi*. The names such as, *Urvashi*, *Rambha*, *Menaka* etc are different classifications of prostitutes. For example, one, who invokes feeling of affection within the heart, at first sight is known as, '*Urvashi*', one, who invokes sensual feelings at first sight is, '*Menaka*'. Whereas, one, who can deviate the mind of a spiritual seeker, who is as rigid or mentally steadfast as a Gibraltar's Rock in his spiritual pursuit, is known as, '*Rambha*'. This way, '*Urvashi*' was one of such unique group that used to allure and bewitch innocent and unsuspecting beings for union. Such a woman, who had not spared a single covetous thing of lustful enjoyments in her life - auspicious and inauspicious, gave birth to *Guru*

Vashishtha. Despite that, nobody had any doubt about the spiritual status of *Guru Vashishtha*, of being a *Vipra*. (the highest spiritual state).

**Gädhi Suan Töp Kärne, Pahúncè Avadh Sudhäm,
Sam Räjä Kul Chhätär Tanu, Pävä Dwij Kä Thäm. || 4 ||**

4. Elucidation :- In the fourth verse, the saint indicates that, '*Gaadhi Suvan*', meaning, *Vishwamitra*, the ascetic son of the emperor *Gaadhi*, reached *Avadh* for the protection of penance. He was a contemporary of the emperor *Dashrath* of *Ayodhya* and belonged to the *Kshatriya* clan like him. Nevertheless, when *Vishwamitra* asked *Dashrath* to send *Ram* and *Lakshman* with him into the forests, emperor *Dashrath* expressed his sorrow in bitter words and pleaded with *Vishwamitra* to ask for something else, while addressing him as '*Vipra*'.

The emperor *Dashrath* knew very well that, *Vishwamitra* was born in the *Kshatriya* clan, yet he addressed him as '*Vipra*'. This shows that, there was no dispute about his spiritual status of being a *Vipra*. Let us, in the next verse, examine the essence of spiritual status as '*Vipra*'.

**Kshatri Jäti Abhimän Yut, Gananäyak Bhúpal,
Yög Nishtha Rat Karm Krit, Mänas Vipra Maräl. || 5 ||**

5. Elucidation – Belonging to the *Kshatriya* clan, *Vishwamitra* deeply believed in preservation of self-esteem. He was, once, a leading ruler of a republic. However, he attained the highest spiritual status of being a '*Vipra*' through heartily and devotedly following the spiritual teachings.

**Bheel Jäti Karni Kútil, Dharma Sunä Nahin Kän,
Sadguru Kè Kāran Milä, Vipra Roop Sanmän. || 6 ||**

6. Elucidation - Although, *Maharshi Valmiki* was a *Bheel* (an inferior nomadic tribe) and a cruel butcher by act, who had never earlier heard religious dictates; yet he was honoured by the grace of divine *Guru*.

Wandering through the forests when *Bhagwan Ram* reached the *Ashram* of *Valmiki*, that spiritually enlightened saint having a spiritual level of the '*Vipra*' had blessed *Ram*. Hence, there cannot be any doubt about *Valmiki* being a '*Vipra*'.

**Rajsùya Yag Kärne, Pahúnychè Vipra Anèk,
Swapach Rùp Mein Vipra Ek, Räjät Vimal Vivèk. || 7 ||**

7. Elucidation – Once, the emperor *Yudhishthir* took oath of performing *Rajsooya Yagya*. Arrangements were made with great splendour and pomp. At that time the empress, *Draupadi* questioned *Shri Krishna*, as to how could it be known that the performance of *Yagya* had been successfully accomplished. *Shri Krishna* replied, “When the greatest *Brahmarshi* sage (the highest spiritual state of sainthood) would eat meals in your palace, the heavenly bells would toll from the sky and that will provide the proof of successful accomplishment of the *Yagya*. Many a great sages like *Vyas* had their lunch, but the sound of bells was not heard. Worried *Draupadi*, once again, asked *Shri Krishna* about its reason. *Yogeshwar Shri Krishna* went into trance and then said that a sage, who lived at a particular place, hadn’t arrived. *Bhim* was unsuccessful in fetching him to the palace. Then the fervent devotee and friend of *Shri Krishna*, *Arjun* went and somehow managed to escort the saint to the palace. While consuming his meals the sage mixed all the delicacies, which were cooked by *Draupadi*, with great care and efforts. *Draupadi* was perturbed as to how the great sage would know with what great efforts and care she had cooked those delicacies?

When the bells did not toll even then, *Draupadi* expressed her worry to *Shri Krishna*. *Bhagwan Shri Krishna* replied that someone could have nurtured some sort of doubts about his prophecy. As soon as *Draupadi* discarded her doubts about what *Shri Krishna* had said, the bells began to toll. In this verse, indication is made towards the above incident that, the bells did not ring, when many great sages ate food. But when a sage in tatters and looking like a beggar, but who actually was of the spiritual state of being a *Vipra* ate the food, the bells rang. The services offered to him were considered to have been accomplished.

Now, when a person born in a house of a *Bheel* becomes a *Brahmarshi*, a child born in a house of butcher becomes a *Brahmarshi*, a *Kshatriya* too becomes a *Brahmarshi* and even *Vyas*, who was born to a fisherwoman, became *Brahmarshi* - then what is the essence of being a

Brahmarshi or *Vipra*? What is the basis of attainment of the spiritual status of *Vipra*? Whether it is a spiritual status which is attainable by birth or it is a result of some sort of *Yogic* learning? The learned saint provides his view on these questions in the eighth verse.

**Chär Varan Chit Dè Chalè, Chètan Path Nishkäm,
Pratham Charan Mein Sùdra Hai, Vidwat Ur Parinäm. || 8 ||**

8. Elucidation - In case, you wish to attain spiritual accomplishment of all the four *Varna*, you should tread the spiritual path of realisation of the essence of the Supreme Divine, which is otherwise known as a '*Nishkam Karma Yoga*'. In the initial stage of this spiritual path or when one enters on this spiritual path, a spiritual seeker is at the foremost status of being a *Shoodra* and ultimately when he attains the highest state of spirituality, he is called a '*Vipra*' or a 'Knower'. Explanation on the spiritual state of being '*Vaishya*' is given in the following verse.

**Àtam Dhan Nij Sampāti, Mäyik Chit Janjār,
Mati Sanyam Rati Rām Mein, Vaishya Vidhi Kā Sār. || 9||**

9. Elucidation - Spiritual accomplishment (wealth) is an immovable wealth. It never gets destroyed, once it is attained. Since, such a wealth causes the best of the gains that is why, it is considered as a personal wealth. The wealth borne of illusion is the root cause of all sorts of worldly botheration. The greatest accomplishments under the influence of the *Maya* are also bindings and entanglements for the mind. Therefore, the characteristic of being a '*Vaishya*' is to remain devoted in the worship of *Bhagwan Shri Ram* through ardent dedication, while restraining one's mind and senses.

**Räjas Gún Vash Mein, Swalp Satva Tam Dhär,
Go Sanyam Rat Àtmä, Saman Vaishya Vyavhär. || 10 ||**

10. Elucidation - The characteristic of spiritual status of being '*Vaishya*' is recognised by combination of larger quantum of *Rajas* tendencies and moderate quantum of *Tamas* as well as *Sattvik* tendencies. This state is reflected by restrained senses, devotion for meditation and control of cerebration. This also is a unique method of being a '*Vaishya*'.

**Budh Karni Sò Hòt Hai, Varan Vyavasthä Jog,
Punya Punj Satsangati, Räm Karm Sanjog. || 11 ||**

11. Elucidation - Culturally modest seekers, through continuous efforts becomes suitable for the spiritual caste-system. Owing to the abounding influence of the virtuous acts of the past and being in company of virtuous and saintly beings, a possibility of a process that enables entry into the divine realm of the Supreme Soul gets created through which the grace of Ram or the Supreme Divine is achieved.

Kshatra

The Essence of Being *Kshatriya*

**Satva Vipul Kachhu Räjasi, Is Karma Man Lín,
Mati Sangharshan Shänt Mein, Kshätvrant Man Kín. || 12 ||**

12. Elucidation - When an individual possess large quantum of *Sattvik* tendencies but also has some touch of *Rajasi* tendencies, his mind remains devoted in the worship of the Supreme Divine, when he acts in accordance with the teachings of the spiritual yoga and when he constantly fights the sensual desires in order to attain the ultimate spiritual tranquillity that is the actual battle and a characteristic of being a *Kshatriya*.

**Karma Sè Kate Käl Kò, Karma Se Sùdra Pravin,
Karma Sè Kshatri Vipra Hai, Vipra Brahma Mein Lín. || 13 ||**

13. Elucidation - Through ordained action (Karma) undesirable and harmful influences of the past accumulated deeds could be eradicated. An individual at the stage of spiritually *Shoodra*, too can achieve excellence in spiritual pursuit and thus, can attain the spiritual stage of being a *Vaishya*. Through, the performance of ordained acts a spiritual seeker can rise from being a *Kshatriya* to being a *Vipra* and ultimately a *Vipra* rises to that ultimate state of spirituality where unification with the essence of the Supreme Divine is attained. There the discriminations of *Brahmin*, *Kshatriya*, *Vaishya* or *Shoodra* - do not exist. Only the realm of Supreme Divinity prevails there. Now, one may wish to learn as to what shall be the form of the ordained action (karma)?

What is Karma?

**Man Käyä Karni Karè, Hari Mäyä Taksär,
Ätmä Anubhav Shòdh Mein, Pragat Karam Kä Sär. || 14 ||**

14. Elucidation - Act with soul and mind. The influence of the supreme divinity (*Yoga Maya*) and the spiritual influence (*Atma Maya*) are synonyms. The influence of the Supreme Divinity is the field of performance of the ordained actions. The ordained actions could only be performed under the influence of Maya, nowhere else. Actual form of the Karma gets evolved under the protégé of the entity that enables attainment of self-realisation. The next verse emphasises this point.

**Käy Vachan Man Lag Rahè, Ätam Path Vyäpär,
Kòti Vighna Tè Nä Phirè, Mānavä Shìbh Sansär. || 15 ||**

15. Elucidation - Remain engaged in the spiritual pursuit through your mind, soul and action. Even if millions of obstacles come in your way, but let your mind not deviate from the virtuous intentions.

**Käy Vachan Man Lag Rahè, Ätam Path Vyäpär.
Sò Kartä Vidh Karm Sè, So Guru Geetä Sär. || 16 ||**

16. Elucidation - One remains engrossed in pursuit of self-realisation through heart, mind, soul and action is, in fact the door of the ordained actions (*Karma*) and a true knower of the *Karma*. This is the essence of the teachings of the divine *Guru* and Holy scriptures, like *Geeta*. The ordained act on which *Shri Krishna* repeatedly laid emphasis is this *Karma* - the worship of the God.

"The *Karma* that enables attainment of self-realisation is in true sense is an actual Karma" - such belief would not be sufficient. Absolutely devotional feeling and love are the basis to activate the *Karma*.

**Gyän Karma Mein Nä Milè, Anupam Ur Swar Roop,
Priyatam Ki Sudhi Tab Milè, Prem Bhäv Anuroop. || 17 ||**

17. Elucidation - Only through spiritual knowledge and the *Karma*, the Supreme Divine, who is incomparable and devoid of any resemblance or the form cannot be realised. Realisation of that divine lover is only

possible when love and devotional feeling for the Supreme Divine flow together. Let us review the last viewpoint of the Saint on the issue of Karma.

Hari Path Pāwan Karma Hai, Karéi Jè Pavan Ung.

Tèhi Binu Karni Kahat Jè, Bhäv Bandhan Kã Rang. || 18 ||

18. Elucidation - The path to reach the Supreme Divine is the holiest Karma. Those who act or tread on this path experience evocation of the influence of the holy divine realm within their bodies (subtle, material and causative). One, who performs it despite being ignorant about it and repeatedly proclaim, "I am performing the ordained act", should be considered to have his mind coloured by the worldly passions.

Education

Mānav Tan Kã Phal Mahä, Prabhu Guru Darshan Sikh,

Binu Darsan Kè Mānavä, Júg Júg Mägè Bhikk. || 19 ||

19. Elucidation - The greatest achievement of the human form is perception of the Supreme Divine and the virtuous *Guru*, as well as acting upon their teachings. One, who does not get an opportunity of perception and teachings remains like a beggar through innumerable births and wanders about with dissatisfaction in the heart in species of birds and animals to satisfy one's lust. That is why you must pay attention on the warning contained in the next version.

Dhan Sampatti Sùt Sang Mein, Nit Nav Umagat Bòdh,

Jigar Ròg Kùsamay Padè, Sacchi Seekh Virodh. || 20 ||

20. Elucidation - Owing to the abundance of sufficient wealth, excess of prosperity, domestic happiness from many children and grand children and from all these newer volitions take place. But when diseases or incurable illness take hold of the body and in adverse times one gets a true teaching that everybody is your opponent and there is none whom you can call your own. Those who used to shower you with lovely sweet words, then shower you with choicest abusive words!

Man Panchhi Fande Padä, Niklat Hari Ki Dòr,

Sadguru Sevan Dòr Hai, Parsi Tamisra Bhòr. || 21 ||

21. Elucidation - The mind, like a bird, is entrapped in sever grip of discontentment. Only if, unification with the Supreme Divine, be made possible, emancipation could be achieved. But the god is imperceptible, so how could uniform with him be possible? It is only possible by serving our *Sadguru*. When the mind gets absolutely engaged in the spiritual pursuit with total devotions the deceiving influence of the *Maya* gets transformed into the divine glory of the Supreme Soul. The supreme divine is in the form of a divine light. The *Maya* is a symbolic representation of mortal darkness.

**Nar Kahun Mäyā Nāri Hai, Nāri Kahun Nar Hot,
Sang Dosh Bilgävtē, Jo Chāho Nij Jot. || 22 ||**

22. Elucidation - A woman is illusionary element for a man and a man is, similarly illusion for a woman. Hence, if you are desirous of self realisation and perception of the Supreme Soul, you must avoid such contact.

**Bhagwat Path Ki Rok Hai, Kām Paraspar Bhog,
Man Kram Trisna Kē Tajē, Jan Pāve Sahayog. || 23 ||**

23. Elucidation - The obstacles on the spiritual path especially are sensual passions and irrepressible cravings for seeking gratification of sensual desires. One, who give up discontentment through mind, soul and action receives total co-operation from the Supreme Divine. Only a rare individual can overcome such cravings and expectations through striving.

**Dikh Sabal Mukh Zurriyān, Dikh Nayan Dyuti Hin,
Kanchan Vapu Vilasan Bhai, Dēkhi Ās Navīn. || 24 ||**

24. Elucidation :- Wrinkles are seen on the faces of individuals who have tremendous prosperity, wealth and all sorts of happiness, besides their beautiful bodies have been destroyed, despite that, newer expectations always have been growing. Such things do not get eradicated by chance but on the contrary, goes on increasing. Spiritual meditation is the only method to eradicate them.

**Bhajan Karan Mein Bhay Lage, Sat Tyāge Sukh Hoy,
Karma Kāmā Sē Karē, Kāl Dharohar Soy. || 25 ||**

25. Elucidation - This mind becomes fearful doing worship, whereas, experience great joy by engaging itself in illusionary activities, leaving behind the truth. If it does some *Karma* (worship), it does so with tremendous craving for fulfilment of some objective desires. Such individuals lead mortal life and are like 'Fixed Deposits' of the time or death. Therefore, one must worship the Supreme Soul leaving aside all the worldly objective desires. If worship has already began, ultimate good or benevolence will, certainly be achieved. Then why should we crave?

Pal-Pal Shikshā Dèt Hai, Man Mandir Ik Tär,

Bhaktan Kè Sir Bhär Jo, Nāth Lagäve Pär. || 26 ||

26. Elucidation - The key factor of attaining stability in the spiritual pursuit lies in the Supreme Soul listening to the prayers and strengthen our forbearance. The great saint reflects on this that, the Supreme Soul provides lessons on spirituality every moment within the depths of conscience. Not only that, the Supreme Soul takes upon himself the pressures of worldly affairs those have been tormenting the spiritual seeker. Hence, you should take recourse of devotional worship.

Bähar Zagdè Hòt Hai, Jit Na Dekhì Koy,

Antar Jag Kì Ätma, Mäyā Kè Sang Roy. || 27 ||

27. Elucidation - Despite innumerable quarrels and disputes taking place in the world, nobody emerges as a true winner.

One, who is considered as a winner out of all these, is in true sense not a winner. In such quarrels, the soul within our conscience gets engaged in the battle of illusionary forces. One, who torments the other to an extent, has to also bear the pressure to that extent. Hence, the illusionary battles (the battles of the realm of the Maya) are such retaliations or revenges, which are carried forward through innumerable births or ages and hence, attainment of emancipation is not possible out of these.

Ätam Trupti Ek Mein, Binä Guru Nā Sikh,

Chhatrapati Kè Pad Lahè, Tabahùn Dúkhiya Dikh. || 28 ||

28. Elucidation - Satiation of the soul, which is eternal and beyond doubts is within the realisation of the essence of the Supreme Divinity. A spiritual teaching to realise the essence of the Supreme Divine is impossible without the grace of a virtuous spiritual teacher. Great many individuals seated on mounds of material wealth and prosperity are seen engulfed by grief and sorrow, in the absence of attainment of self-realisation.

**Āshā Trishnā Púrī Mahun, Chintā Changúl Sīkh,
Jinki Tuti Jagat Mein, Ant Kadāhi Dīkh. || 29 ||**

29. Elucidation - Gratification of one hope gives way to eruptions of innumerable desires. Only owing to expectations and cravings a man gets entrapped by worries. The world famous individuals, who were looked up with the great reverence and respect, were at last seen languishing in the grave of the time.

**Sat Tretā Kali Dwēt Yúg, Māyā Gún Kriti Dhār,
Sādhan Rat Man Sē Katē, Laghú Bad Gun Vyāpār. || 30 ||**

30. Elucidation - The saint has expressed his viewpoints on religion, in this verse. The eras like *Satyug*, *Treta*, *Dwapar* or *Kaliyug* are the expanse of the three basic tendencies of the *Maya*. The activities of these three basic tendencies gradually get reduced from the mind engaged in spiritual meditation.

**Jyòn Súrāt Gúrú Sang Sē, Chadhe Shùnya Ki Shòdh,
Tyòn Tas Yúg Badlè Lakhè, Tīn Tyāg Sat Bodh. || 31 ||**

31. Elucidation - As the spiritual concentration develops in search of nothingness (a spiritual state of mind, when it is free from all sorts of volitions, which also is known as a state akin to the sky), under the able guidance of a spiritual teacher, gradual change is brought about in the unique religious philosophies of the eras. Gradual eradication of the qualities of the *Kaliyug*, *Dwapar* and *Treta* era takes place and realisation of the ultimate virtuous essence of the *Satyug* could be experienced.

**Sadā Rahat Yúg Lòk Mein, Daivi Sampati Yòg,
Sādhan Sò Kalushit Katē, Kshan-Kshan Sat Sanyòg. || 32 ||**

32. Elucidation - All the eras remain always in this world itself. Through the divine influence the effect of the innumerable sins is eradicated by engaging the mind in spiritual meditation, worship, contemplation and virtuous acts and to that extent one gets to realise the essence of the ultimate truth.

Woman in viewpoint of the Saints

**Santan Kè Chit Pæth Kè, Lakhä Dikh Sab Mät,
Ki Bhaginí Samdars Hai, Ki Putri Sam Gät. || 33 ||**

33. Elucidation - Whenever the depths of the conscience of the saintly being were explored, they have been found to observe women as mother, sister or daughter. An individual engaged in spiritual meditation looks at them with such viewpoint.

**Pürè Satpúrúshan Lakhä, Jahun Tahun Prabhu Kä Rùp,
Änkhì Labäläb Param Hai, Kahän Samäve Kùp. || 34 ||**

34. Elucidation - But a complete sage has been able to perceive the supreme soul, wherever he cast his glance. He has been able to see the realm of the supreme divine in which he himself dwells. The divine vision of the Supreme Soul is within his eyes and since he does not have any other viewpoint, a question of eruption of evil thoughts would never ever occur.

**Darsat Parsat Hi Thakä, Mäyä Bal Man Möun,
Tatkshan Antar Mein Milä, 'Adgad' Avdhù Tðun. || 35 ||**

35. Elucidation - Describing the result of the perception of the Supreme Divine whom the Saint has been worshipping and with whose perception is within his vision, the saint says that, the illusionary forces get subsided as soon as the vision of the Supreme Divine is received and the mind gets united with that divine vision. In the absolute state of restraint of the mind a spiritual seeker attains the realisation of the Supreme Divinity. This, itself is the eternal form of the Supreme Divine whose beginning is with the name and image.

**Yèn Kèn Vidhi Ant Mein, Sankalp Hari Kè Hoy,
Bhajan Bhäv Pävän Karè, Manuj Rahè Sukh Sòy. || 36 ||**

36. Elucidation - Your efforts should be such that, by any mean, at the ultimate moments of life the mind gets settled on the image of the supreme divine. In fact, the feeling of devotion for worship enables attainment of absolute holiness and in such holy state a human being sleeps in the form of the god.

Irritation is usually caused due to criticisms in the spiritual pursuit. In order to protect oneself from it as well as to seek positive spiritual co-operation from a critic the great saint has provided guidance in the following verses.

Friendliness with Critic

**Vín Vètan Duty Karæ, Sachhi Äthò Yäm,
Hari Kripä Nindak Milä, Bhül Batavæ Thäm. || 37 ||**

37. Elucidation - A critic is a true well-wisher who performs his duties without any compensation. It is through the god's grace that one gets a critic, who causes hindrances on the way while drawing our attention, to various pitfalls. Besides, when he is not able to tell you about your shortcomings, he makes it a point to propagate about them in the masses, that you lack something. That's all; you should go on removing your shortcomings.

**Aisë Anupam Näth Hain, Nindak Kè Tan Peith,
Gun Sangrahi Avgùn Kathè, Bhajan Bharosè Baith. || 38 ||**

38. Elucidation - The god is so much unique that he absorbs the good qualities of a critic by entering within him and goes on expressing the undesirable qualities. His purpose is to explain you about your shortcomings and to remain engrossed in their removal through taking recourse of worshipping.

**Hari Dayä Kar Hit Karè, Nindak Pragatè Päs,
Jo Tav Truti Nä Mile, Nindak Karè Prakas. || 39 ||**

39. Elucidation - When the god takes piety upon you out of compassion and desires your goodness, he sends a critic nearer to you. An individual treading the path cannot see his own mistakes, but critic would highlight them. Understand that and remain engrossed in your spiritual pursuit by getting rid of such mistakes.

**Janamo Jag Kè Shikar Par, Yä Prithvi Tal Mähin,
Hari Sumirè Sukh Shänti Hai, Anal Ant Mari Jähi. || 40 ||**

40. Elucidation - Irrespective of being born as a king or an individual born in the most inferior community, one who worships the supreme soul only gets eternal bliss and permanent happiness, otherwise he lives like a butterfly destined to painful death in the flames of worldly passions fuelled by three tendencies of the mind.

**Man Karni Lòun Jagat Hai, Janamat Rahè Anèk,
Chakshú Milè Gúrú Gùdh Mein, Jahun Dekhä Tahun Ek. || 41 ||**

41. Elucidation - The world exists to the thinking extent of the mind. Innumerable births take place within this periphery. Nevertheless, when the divine vision is invoked within the heart of a spiritual seeker, unification with the supreme divine is achieved in the form of the *Sadguru*. In such a state, wherever a spiritual seeker sees, he finds everything having the same divine form.

**Satpúrúshòn Ki Shòdh Mein, Mäyā Bachi Na Räm,
Man Ki Mansä Kè Mitè, Sahaj Na Vyäpæ Käm. || 42 ||**

42. Elucidation - In the search of the virtuous saints and ardent devotees, neither the *Maya* remains in existence as an illusionary force, nor *Ram* remains a separate entity from a seeker. The spread of passions does not become possible in such a spiritual state.

**Sabsè Nyärä Rahat Hain, Kabahùn Na Chhändæ Säth,
Prabhä Prasäran Hòun Milä, Tò Kat Vyäpæn Rät. || 43 ||**

43. Elucidation - Such an individual remains unattached and unaffected with worldly, attachments. When his soul is unified with the divine aura of the Supreme Soul, the darkness of the worldly passion cannot cast its spell upon it.

**Abhinay Kāran Hi Lakhè, Mäyā Maulik Jiv,
Ayu Din Mein Chetiyè, Jan Prati Pälei Piv. || 44 ||**

44. Elucidation - This insurmountable influence of the *Maya* entraps the soul, the original essence of the Supreme Divine to dance at her tunes. A human being who gets spiritually awakened during his lifetime,

such devotees are well taken care by the supreme divine and the ultimately results in individuals emancipation.

**Mâyä Abhinay Kärnè, Katak Sambhärè Dhäy,
Käm Krodh Andhiyär Bhat, Mòh Dharätal Jäy. || 45 ||**

45. Elucidation - The *Maya* spreads thorns on the spiritual path in the form of obstacles in order to make spiritual seekers dance to its tunes. It evolves hellish results by enveloping the entire conscience with bewitchment with warriors like lust, anger, greed etc.

**Vir Vijetä Bavlä, Sab Jag Tyägi Räg,
Vikal Virah Anubhav Nirat, Tähi Salone Bhäg. || 46 ||**

46. Elucidation - An individual who is spiritually courageous, desirous of conquering over evil elements, devoid of desires and is having a sense of asceticism, besides who is free of sensual desires and is engrossed in spiritual experience, for such an individual the *Maya* becomes benevolent and the fortunes of such individuals is praiseworthy.

**Vir Vijetä Mänavä, Jab Jag Tyägi Räg,
Rè Man Tan Jarjar Bhayä, Chonch Sanwarè Käg. || 47 ||**

47. Elucidation - One, who has been able to relinquish the worldly passions, is in true sense a brave and conqueror. But a devotee still complains to his mind, "This body has become weak and for which the crows of the crematorium are polishing their beaks. Aren't you getting alerted despite such warnings?"

Significance of Devotional Feelings

**Bhäv Hari Kè Padh Sunè, Bhävè Pritam Päy,
'Adgad' Man Bhävi Mitèi, Jo Man Bhäv Samäy. || 48 ||**

48. Elucidation - Only the devotional feelings makes us listen to the devotional songs in the praise of the Supreme Divine. Only through devotional feeling can one attain the ultimate beloved i.e. the god. It is due to the strength of devotional feelings, that the invisible god becomes perceivable. The learned saint (*Adgadanand Ji*) reflects that, if the mind gets settled in the devotional feelings its future of the birth after the birth would get obliterated.

Grace of Sadguru

**Sadguru Prèrit Mein Falè, Path Ràkhè Kartar,
'Adgad' Mansä Garab Hai, Kyòn Kar Utarè Bhär. || 49 ||**

49. Elucidation - As a matter of fact, success of the spiritual path only becomes possible through the grace of the *Sadguru*. On the strength of this inspiring force, the Supreme Divine takes care of a spiritual seeker. And yes, if the mind nurtures ego within it, how would the burden of living through the cycle of death and birth be put to end?

**Swarna Sumèr Kèhi Käm Kè, Jahun Kè Tahun Anmòl,
Malay Prashansat Hòun Phirò, Bäsat Dhäk Kakòl. || 50 ||**

50. Elucidation - What is the use of mountains of gold, as high as *Sumer* Mountain? They would be useful till such the existence is possible. I appreciate that *Malaygiri* (a mountain in south India where sandalwood trees are growing in abundance) which adds sweet smell to ordinary flowers. As a matter of fact the saints are benevolent in the similar manner.

Illusionary Forces

**Binä Isht Jità Nahin, Nakh Sikh Indri Bhùt,
Kiyè Kalpana Kab Lahè, Bänjh Salonä Pùt. || 51 ||**

51. Elucidation - Without the grace of the Supreme Soul, merely through the spiritual knowledge of the *Brahma*, control over material influences from the head to the toe can never be achieved. Whether a barren woman can ever give birth to a beautiful son merely by imagining? Hence, spiritual meditation as well as the *Sadguru* who can enable its accomplishment, both are necessary.

**Äsis Antar Mein Sadä, Dät Dìn Muniräi,
'Adgad' Antar Na Phalè, Kaise Chùte Käi. || 52 ||**

52. Elucidation - Pointing out a temperamental condition of a spiritual seeker the learned saint comments that, although the *Gurudev* gives unique things in the form of blessings through the conscience, but if the mind does not have a right sense of intense desire and not able to grasp, besides he does not obey the orders of the *Guru*, how could his soul be purified from the undesirable influence of the accumulated effect of the past deeds of innumerable births?

**Mâyä Billi Sab Kahè, Hari Delli Kā Tāj,
Dil Delli Ab Sùn Hai, 'Adgad' Billi Rāj. || 53 ||**

53. Elucidation - The saints have recognised the *Maya* as cat. Similarly the god is the king of the realm of the heart. But if you have made the *Maya* to sit on the throne within your heart, where would you sit the god?

**Dhùndhat Āanan Khòl Kè, Indri Dus Jahun Bhòg,
Tahun Tahun Mòh Vishèsh Mein, 'Adgad' Mānas Ròg. || 54 ||**

54. Elucidation - Wherever things are laid out for the gratification of the senses, all the ten senses rush about here and there to try to seek as much gratification of desires as possible. Wherever the senses get things for their gratification, there the affection especially increases. The learned saint says that this is the most dangerous disease of the mind. In fact, the basic reason of bewitchment is the gratification and affection of the senses with its source.

**Lòbh Na Dèkhè Māt Kò, Tāt Na Jānan Jòg,
Suhrid Nīti Vah Nā Lakhè, 'Adgad' Lòlúp Bhòg. || 55 ||**

55. Elucidation - When the mind is gripped by greed then the relation with the parents is forgotten. An individual forsakes friendship and morality.

**Madmātā Manvā Phirè, Lakhè Na Ākhir Ant,
Ahunkār Bal Ant Mein, Mâyā Ròkè Sant. || 56 ||**

56. Elucidation - The mind intoxicated by arrogance wanders about uncontrollably and as a result of this an individual cannot see his own total destruction. In fact, ego is one such enemy through which the *Maya* stops the saints in their path of spiritual progress and deviate them from their aim.

**Ghar Tyägè Ban-Ban Phirè, Madan Samāyā Bān,
Tūt Samādhi Fùt Chit, Anal Kit Sam Jān. || 57 ||**

57. Elucidation - Even when constantly spiritually striving spiritually seekers who have renounced their households fall prey to the arrow of lustful desires, centralisation of the mind gets destroyed, the spiritual trance gets disturbed and ultimately the mind acts like a butterfly ready to get burnt alive in a flame of a candle. After that, it cannot worship.

**Sur Hatè Sankat Karè, Mäyà Tòshat Dhir,
Sukh Samruddhi Ki Väsna, Vedhi Jiv Ik Tir. || 58 ||**

58. Elucidation - Whenever a brave attack his enemy, he alerts him, but when the *Maya* attacks it provides false solace. It hits down the soul proceeding ahead towards the eternal realm of the supreme divinity with one arrow of lust for prosperity and happiness.

**Jogi Tāpas Shūr Kavi Kobid Gun Ägär,
Kehin Kè Lobh Vidambanä Kinh Na Ehí Sansär. || 59 ||**

Household

**‘Adgad’ Bhay Lajjä Kari, Äj Vò Käyar Dikh,
Käm Kusum Ki Mär Sè, Lagè Na Sänchi Sikh. || 60 ||**

59. Elucidation - It is seen that a learned child remains fearful of the elders and experiences shame due to wicked thoughts. But sometimes the same child is seen to be grossly coward and devoid of virtuousness. It is because, when one is hit by lustful tendencies, no amount of teachings becomes effective in correcting one. Therefore, virtuous company of saintly beings is very much essential for the children.

**Amit Bär Ätam Hatä Chäro Júg Mein Dhäk,
Kumbhakaran ‘Adgad’ Milä, Sat Yojan Ki Näk. || 61 ||**

60. Elucidation - Lust is one such intoxication, that a man precisely does what his lustful senses drive him to do. Having entrapped in its clutch an individual gives up worshipping. As result, although the mind is singed by flames of three types of fires borne of three basic tendencies, yet craves to be burnt in the flames of lust and bewitchment like a butterfly jumping into the burning flames.

**Ätam Han Kartüt Kä, Krodh Pasärä Tär,
Sovat Mein Sahasä Jagè, Sadguru Path So Pär. || 62 ||**

61. Elucidation - *Kumbhakarna* is symbolised by unconquerable anger, who has many times annihilated the soul and who has its ever-spreading influence around, as the learned saint says, is busy in destroying his own cultural limits. The nose is the symbolic representation of cultural limits.

**Bhajan Bhäv Sangat Kari, Durbal Lakhä Na Kòi,
Agam Purtikäl Mein, Sabal Sant Mati Hòi. || 63 ||**

62. Elucidation - Describing the significance of anger, the learned saint indicates that even an act of suicide is the creation of anger. It does not always remain on the surface but remains in liberation within the depths of conscience. As soon as it finds adverse influences affecting, it wakes up from the slumber. The individuals, who tread the path indicated by their virtuous *Guru*, can tackle its adverse impact and not others!

**Kròdhähin Tan Kampan Lagè, Kròdh Milävé Chhär,
Ātamahan Bahu Känd Mein, Dekhä Kròdh Apär. || 64 ||**

63. Elucidation - By combining worship and devotional feeling no individual can ever remain weak. *Shabari* used to consider herself weak and most inferior, yet a time came when *Bhagwan Ram* met her and thus she became stronger in all respects. With accomplishment of that unfathomable divine essence an individual becomes stronger and saintly.

**Matsar Trisnä Tòy Mein, Viksit Vyath Anant,
Irshä Antar Jiv Mein Ahanishi Mäyā Tant. || 65 ||**

64. Elucidation - Anger causes trembling in the body and the anger mixes it with dust. In the widespread cases of suicides, the effect of tremendous anger was found to be the root cause.

**Matsar Trisnä Tòy Mein, Viksit Vipul Viläs,
Jab Lagi Vyäpi Jiv Mein, Tab Lagi Rukè Na Swäs. || 66 ||**

65. Elucidation - In the ocean of discontentment, vain pride always thrives, which goes on developing cravings of innumerable things of gratification. If jealousy is within the mind of an individual, it always gives way to the evolvment of the *Maya*.

**Binä Sankalp Shùnya Hai, Swäs Charèi Nā Mäy,
Sarvarùp Sudhi Ātmä, Andar Pragatè Käy. || 67 ||**

66. Elucidation - The ocean of discontentment breeds jealousy, which develops different forms of things of lustful gratifications. Till such time is involved closely with the living beings, the momentum of breathing does not stop.

**Jag Andhiyāri Ek Thī, Hari Andhiyāri Thāt,
Chakshu Chaupat Bāndh Kē, Kaush Kahe Chal Bāt. || 68 ||**

67. Elucidation - The state of mind devoid of all sorts of thoughts and volition is known as a state of nothingness. At that moment the breathing does not contemplate upon Maya. At that time the spread of the omni-present soul gets directed towards this body. Highlighting the anguish of the time of spiritual pursuit the learned saint provides solace in the following verse.

Meaning of word = Koush – Scold, an act of reprimand

68. Elucidation - The unique frustration that one encounter on this spiritual path is of this kind - the struggle of the worldly affairs was already present. The divine indications sent by the god, too, were not clear. A shroud of darkness is spread over this path. A four-fold stripe of cloth is tied on the eyes and on every furlong a spiritual seeker is coaxed to walk further more. But how could a poor soul walk that way? Despite such obstacles the Supreme Creator or the God remains with the seeker. Hence, one should have patience.

Teachings of Morality

**Bānjhāhin Vyāpti Chapal Mati, Kushti Kupit Adhir,
Nirvansi 'Adgad' Lakhā, Vyākúl Grih Ki Pīr. || 69 ||**

69. Elucidation - Lustful passions in a barren woman are to a greater extent. A patient of leprosy gets angry very quickly. Similarly, the childless couples are seen to fret a lot about making household arrangements.

**Param Ātma Daras Kī, Ek Anūthi Rit,
Pathikan Mein Jēhin Hari Gahē, Tinhē Milē Alikhit. || 70 ||**

70. Elucidation - A unique system of having perception of the Supreme Divine is that, when the god himself selects a spiritual seeker from thousands of other seeker, he only can attain that essence of the ultimate divine realm, which cannot be described in text.

**Bahushrut Vāni Nā Milē, Gahani Milē Bhagwān,
Vipul Buddhi Sōn Nā Milē, Milē Vo Jatan Karān. || 71 ||**

71. Elucidation - The supreme divine cannot be realised by too much listening, speaking or through delivery of discourses. The knowledge about the essential essence of that path could only be received through grasp of the spiritual pursuit. It cannot be grasped by intellect having widespread expense. It is attained by those, who continually strive for its attainment. Even *Yogeshwar Shri Krishna*, too says the same thing, “*Arjun*, the *Yogis* can achieve it through constant efforts.”

**Ätur Kötin Sant Mein, Jinh Kahun Pakdä Räm,
Karni Safal Bakhäniyè, Binu Sram Pävahin Dhäm. || 72 ||**

72. Elucidation - Accomplishment of the spiritual contemplation of that individual is possible when the supreme divine holds his hands to guide him out of millions of other spiritual seekers. Guided by such spiritual protector a spiritual seeker attains the place in the ultimate divine realm without much striving.

Enemy

**Kútil Karma Hi Shatru Hai, Ätam Hanè Dukäm,
Mahämitra Ik Räm Hai, ‘Adgad’ Karni Thäm. || 73 ||**

73. Elucidation - Wicked acts are, in fact, enemies. The non-virtuous acts are like annihilation of the soul. *Bhagwan Ram* is the greatest saviour. If you are in need of the grace of *Bhagwan Ram*, try to control the volitions within the depths of the mind.

**Mahäshatrú Grih Dhäm Hai, Mahämitra Säm Räm,
‘Adgad’ Käyä Kè Rahè, Sadguru Kè Pad Thäm. || 74 ||**

74. Elucidation - The greatest enemies of spiritual seekers are the household and the places of dwelling. The mind absorbs the trickeries of the household. *Bhagwan Ram* is the ultimate well-wisher and saviour. Hence, the learned saint is of the opinion that one should devote oneself at the lotus of a *Sadguru* during one’s lifetime.

**Súkh Sòn Upjat Räg Hai, Dúkh Sè Upajè Dwèsh,
‘Adgad’ Yahi Sansär Kè, Súkh Dúkh Hai Pardès. || 75 ||**

75. Elucidation - Feelings of happiness is experienced through suitable things and they also create bewitchment. Opposite to that,

adverse things invoke feelings of unhappiness, which in turn, create jealousy. Due to the evolvment of jealousy and bewitchment happiness and unhappiness cannot become our places of dwelling.

**Súrat Dòr Kì Sang Mein, Gagan Mahal Mein Jiv,
'Adgad' Kā Ghar Ant Mein, Jahun Jan Jiv Na Piv. || 76 ||**

76. Elucidation - When deep trance is achieved and contact with the rhythmic breathing is attained the soul achieves a spiritual state akin to the sky. The dwelling of the learned saint is within that realm where identities of individual devotee, living being or pus get obliterated.

**Mãn Jyòti Adhikār Hai, Mãn Mâyā Visrāt,
'Adgad' Tinh Ko Pār Hai, Jahun Mãn Dīnhā Sāth. || 77 ||**

77. Elucidation - The mind has right over the divine light. Engulfed by the forces of the Maya this mind gets waylaid from the virtuous path. The aims of only those individuals get accomplished completely whose mind gives them company on the spiritual path. Hence, keep your mind on the spiritual path.

Collection of Verses

Adgad Karni Kari Gayè, Sab Jag Ûsar Rùp,
Jè 'Adgad' Avadhùt Hai, Sārè Jag Kā Bhùp.
'Adgad' Karni Kari Gayè, Jag Bhayā Ûsar Ek,
Swāyām Sharir Jal Gayā, Bachā Na Ek Anek.
Bina Isht Jìtè Nahin, Nakh Sikh Indri Jāl,
Bhùtārū Bhavitā Mein Sravè, Manvā Vish Bauchāl.
Surat So Guru Murati, Swāsā Mā Sat Nām,
Ur Andar Dekhat Rahè, Anubhav Sāre Kām.
Jèhi Ghat Sadguru Pur Hai, Sò Sab Sānchā Jān,
Jyòn Jyòn Dhyāvè Rùp Kò, Tyòn Hari Katè Kām.
Punya Purātan Sāth Dè, Purush Chalè Guru Grām,
Jag Ki Duvidhā Mèt Kè, Pahúnchè Hari Kè Dhām.
Yog Agni Ki Parat Mein, Chhipā Amit Bhagwān.
'Adgad' Sadguru Sev Binu, Yog Tarangit Tān.

Meaning - That unchangeable, indescribable god is hidden behind the coverings of the vibrations of the flames of the spiritual pursuit, which could be perceived through the service of the *Sadguru*. If perfect eligibility is not achieved, the *Yoga* becomes a mere show of magicians.

**Yug Vidhi Āgi Jagat Mein, Tāran Māran Bhèd,
'Adgad' Karni Ek Mein, Ek Badhävè Khèd.**

Meaning - Fire is of two types - one is a fire of spirituality, which can enable attainment of emancipation, the second is a fire of passions that annihilates, also known as *Vishayana*. The fire of *Yoga*, directs one towards perception of the Supreme Divine and thus enable attainment of ultimate liberation. The result of the fire of lustful passions, give way to feelings of grief and unhappiness.

**Yog Agini Sadguru Kripā, Jāgat Man Kè Bìch
'Adgad' Sadguru Nā Milā, Bhajan Jalpanā Kìch.**

Meaning - The fire of spirituality (*Yoga*) is ignited within the conscience of an individual only through the grace of the *Sadguru*. But if one cannot find a *Sadguru*, one may be able to worship but all his efforts would merely remain products of imagination. Liberation from such a situation is impossible. Yes, it is certainly useful in seeking entry within the spiritual learning (*Yoga*).

**Trāy Tāpòn Ki Jwāl Sè, Jaltè Sakal Jahān,
'Adgad' Ve Bhi Nā Bachè, Jinhè Anùpan Bhān.**

Meaning - All the people are equally getting burnt in the fires of physical, divine as well as material elements. Nobody is free from it. The saints, who lead the life of asceticism (*Avadhoot*) says that those who achieve greater intellectual level also cannot remain unaffected from these fires.

**Man Buddhi Gati Bhān Tak, Param Rùp Anjān,
'Adgad' Man Tadrúp Jè, Pāvā Pùr Samān.**

Meaning - Through mind and intellect one can understand the issues of the worldly affairs, but that ultimate essence is beyond the scope of realisation by mind and intellect. As such, mind and intellect always

remain ignorant of it. The saint who has attained the spiritual state of being a carefree ascetic (*Avadhoot*) says that, the spiritual seekers whose mind is dedicated in the worship of the Supreme Being, taking away all its attention from the worldly affairs is deeply in meditation on the holiest divine image, attain the divine image by getting with the essence of the Supreme Divine.

**Mān Yukti Sòn Hi Rukè, Mälä Tälò Läkh,
Sadguru Prèrak Ätmä, Mänav Kä Bal Khäkh.**

Meaning - Restraint of the mind is only possible through this system of teaching of the *Yoga*. Other methods of control of mind are merely helpful at the time of initiation in the learning of the *Yoga*. Absolute restraint of the mind is impossible that way. Total accomplishment can only be achieved when a *Sadguru* acts as an inspirer, remaining absolutely closer to the soul of the spiritual seeker. In this process, ego of the spiritual seeker inspired by the Supreme Being gets destroyed.

**Andar Kä Ädesh Dhār, Chaltä Sädhak Shür,
Bin Sadguru Nahin, Nishidin Prèrak Nür.**

Meaning - Catching the directives from the depths of his heart a courageous spiritual seeker treads the spiritual path but, without the help of the Guru it is impossible to follow the directives of the Supreme Being - this is what the *Avadhoot* had said.

**Bhajan Karat Hai Hari Swayam, 'Adgad' Kä Hai Säth,
Chaltä Bandh Kar Dòr Mein, Dòr Hari Ke Häth.**

Meaning - In fact, it is the god who makes one to worship. *Avadhoot* says that he remains with the god. The spiritual seeker walks like a robot tied to one end of the rope leading to the god. Placing other end of the rope in the hands of the god, he becomes assured.

**Ab Prati Bandhan Hù Katä, Ägyä Pālan Kèr,
'Adgad' Ve Rùthat Nahin, Ant Darash Mein Dèr.**

Meaning - A moment comes on this spiritual path of contemplation when compulsion of acting upon the dictates is removed. In this unique state of meditation the Supreme Being does not get angry if divine dictates

are not followed out of emotional outburst of affection. However, one cannot perceive the Supreme Soul as yet. But in this state one always gets a feeling that he shall be able meet the Supreme Divine at any point of time. This spiritual state is a state of affection and understanding between the seeker and the Supreme Soul.

**Javan Lok Mein Jan Khadä, 'Adgad' Milnä Äsh,
Ur Andar Sanchär Nä, Katè Nä Mäyā Pāsh.**

Meaning - Entanglements of the worldly attachment don't get eradicated till such time the Supreme Soul does not come down to the level where a spiritual seeker is waiting for his grace and let him experience the essence of the divine grace. This means that the realisation of this spiritual process is effected by first hand experience, which is the initial stage of self-realisation.

**Alakh Niranjan Nä Lakhè, Jan Kè Ärat Bhäv,
Ur Andar Sanchär Na, 'Adgad' Dūbi Nāv.**

Meaning - Seated in a body symbolised by a boat floating in the choppy sea and buffeted by wild waves, the soul of a living being does not cry out with fear and plead the god for help and moved by the painful pleas of the seeker, the Supreme Being does not take hold of the heart of the seeker, the boat should be considered as destined to be doomed, because till that time, the captain of the boat has not taken it over.

**Garabhväs Ki Räh, Khadä Akèlä Jiv,
Samrath Säran Nä Milä, To Nahin Päve Jiv.**

Hint – In the natural environment of the realm of the Supreme Divine, a soul is bound by the chain of being in the womb (never ending cycle of birth and death).

**Jehi Dal Dal Mein Hò Khadä, Tahun Na Utarè Räm,
Paramdhäm Hari Chhädikè, Jan Nahin Lètè Näm.
Tab Lagi Sādhak Shul Hai, Ek Sahärä Näm,
Chakshu Ropit Sādhanä, Dagar Bhulänä Dhäm.**

Hint – Until the Supreme Divine does not get established in the psychic vision within the mind, it should be realised that the spiritual seeker has not found the spiritual path as yet.

**Bhajan Karò Rati Räm Mein, Dhyän Dharò Nirbädh,
 Jehi Din Hari Ädar Karèin, Tèhin Din Pùri Sāth.
 Dhyän Dharè Sèvä Karè, Vandan Ätho Yām,
 Sadrin Hari Ädar Binä, Kabahun Na Ävè Käm.**

Inspirational Verses

**Ur Prèrak Nit Sang Mein, Chhan Sanshay Chhan Jän,
 Jab Lagi Hari Sumirè Nahin, Anubhav Mein Agyän.**

Elucidation - From the level of awakening a spiritual seeker, when the Supreme Being remains always with him, whenever doubts crop up in the mind of a spiritual seeker, he gets immediate solutions. The soul inspirer god remains in the heart of a seeker before the evolvment of doubtful thoughts and volitions, and the doubts are resolved in continual manner. Although, if a spiritual seeker does not get involved in the spiritual mediation or contemplation, in accordance with this knowledge, possibility of ignorance penetrating his spiritual experience cannot be denied.

**Äpa Kätan Utarè, Bìch Na Rākhè Kòy,
 Anat Kahin Avtär Nā, Param Ätmä Soy.**

Elucidation - In order to remove the difficulties of a spiritual seeker and his spiritual conservation the supreme soul incarnates within his heart and does not nurture any grouse or distance from the seeker. He is the Supreme Being in whose soul he is perceived and he does not incarnate elsewhere.

**Prèrak Ban Rastä Chalè, Jo Koi Sèvak Hoy,
 Swayam Sis Charnan Dharè, Das Kahavè Soy.**

Elucidation - If someone worships the god being at his servitude, the god guides his devotee by being his inspirer. Of course, in order to get such inspiration complete devotion is very much required.

**Chètò Apne Äp Mein, Chhòdò Mān Ki Mākh,
 Mān Matiyä Abhimān Hai, Bhajan Milāni Khākh.**

Deities

Elucidation - Worship of the deities is the initial stage of spiritual meditation. This worship acts till the stage when a seeker is blessed

with accomplishments and prosperity. Beyond that inspiring a soul to get united with the supreme soul is beyond its scope. Hence, should you soulfully wish to realise the essence of the supreme soul, you must meet the *Sadguru*. Follow the dictates of your Guru with absolute dedication and devotion.

**Devi Devtā Satya Hai, Ādhi Dūri Ant,
Āge Satguru Ek Hai, Kātat Bādhā Jantu.**

Meaning of word – Jantu – an obstacle of the illusionary life.

Warning

Hint – The Supreme Divine takes care to look after sustenance and well being of the people. The God himself ensures protection of the essence of devotion of his believer and make him continually strive in his spiritual pursuit.

**Ashta Ang Kè Mùl Mein, Sham Dam Sanyam Niv,
Surat Jo Sādhā Mùl Mein, 'Adgad' Pāve Piv.**

Beginning Spiritual Meditation

**Jehin Kshan Hari Lilā Karè, Kāran Karèn Jan Hèt,
Sab Jan Jwālā Palak Mein, Katèin Lagè Hari Hèt.**

Meaning - During the course of spiritual pursuit when the Supreme Being wishes to create events to give his message, he evolves such events for the benefits of the people. The events like bringing women in the lives of Saint *Tulsidas* and King *Bhartruhari*, showing old man, dead body and a diseased man to *Gautam Buddha* and spatial voices heard by many saints like *Paramhans Ji Maharaj* are some such events created by the god. The intention of the god behind creation of such events are owing to basically three reasons:-

1. Insult by somebody or cessation of social honours.
2. Presentation of disgusting or fearful sights.
3. Spread of divine message through spatial voices or dream etc.

With the spread of the grace of the Supreme Divine the flames trying to burn the people from behind in no time that spiritual seeker gets devoted to the Supreme Divine.

**Pal Chhìl Karunä Karat Hi, Rúchè Na Jag Ki Rìt,
Sagè Sambandhi As Lagèn, Maran Käl Ki Chìt.**

Elucidation - Whoever receives the compassionate grace of the Supreme Being, ever for a short while, would never approve of the worldly relations, traditions or rituals. They would find relations akin to death.

**Jò Anúrägä Ang Mein, Nakh Sikh Vyäpi Mür,
Räti Divas Nä Lakhi Padè, Hari Hit Ladè Jarùr.**

Elucidation - When devotion gets evolved within a spiritual seeker and totally gets involved in the worship of the Supreme Being, he does not care any more for anything and gets involved in constant struggle to attain the grace of the Supreme Divine. He gets ready to restrain his mind as well as the senses and strives to dissolve them in the essence of the Supreme Divinity.

**Jè Anúrägä Ang Chadhè, Rúchè Na Sukh Ki Rìt,
Pägalpan Man Priti Mein, Ajab Anokhi Rìt.**

Elucidation - In case love for the god spreads in the entire being a seeker does not loses interest in social customs and rituals. Such spiritual seeker adopts weird and unique mannerisms and then some sort of madness in body and divine feeling of love gets evolved within the mind

**Jè Anúrägä Ang Chadhè, Sunè Na Kähù Bät,
Shit Vät Ätap Sahè, Sang Rahè Din Jät.**

Elucidation - And if, by chance, love for the god begins to flow within the entire being of a spiritual seeker, he does not listen to anybody. Enduring the severity of cold-heat-rains and every adversity he remains engrossed in the worship of the god.

Fear and Fearlessness

**Dar Karni Dar Param Pad, Dar Binu Narkahi Jäy,
Sahaj Priti Ke Kärnè, Hari Sang Dari Dari Jäy.**

Elucidation - The sense of fear enables people to follow actual virtuous path. Otherwise, the people would remain drenched with every drop of lust. It is through fear that one set out in search for the highest spiritual state and through fear only the distance to the Supreme Being is fathomed. Without fear a man would move towards degradation, hence, one must constantly be afraid of the god. Only such fear can enable attainment of the state of absolute fearlessness.

**Kèval Jan Hari Sòn Darè, Tan Man Sädhat Sär,
Jä Din Hari Sòn Na Darè, Garbhaväs Kä Bhär.**

Elucidation - Only an individual absolutely devoted in the worship and spiritual meditation of the essence of ultimate divinity is fearful of the god. The day, the fear of the god goes away with the flow sensual and material interests, he shuns away from the virtuous path of spiritual pursuit and gets suppressed within the confine of womb. Thus, he gets totally degraded and gets engulfed in the cycle of birth and death.

**Jä Din Sadguru Dar Gayä, Mitä Garv Mein Gyän,
Dar Dar Bhatkä Garbh Mein, Kauä Hari Jan Jän.**

Elucidation - The day, the fear of *Sadguru* got over; the benevolent spiritual knowledge gets dissipated due to the false pride of having achieved intellectual excellence. Precisely, due to such reason the devotee *Kagbhushundi* had to take innumerable births.

**Sab Koi Dartä Käi Sòn, Munz Mahal Lèi Jäy,
Ekras Jo Hari So Darè, Ekras Rùp Kahäy.**

Word of Caution

**Jän Mäl Rakshä Karan, Sakal Salonè Sang,
Binä Guru Kè Gyän Rang, Sakal Sahärä Bhûng.**

Elucidation - In order to protect the life and prosperity everything inclusive of dear family members are present, but if the grace of the *Sadguru* is not received, all these mortal supports would be of no avail. Absolute accomplishment from such things is not possible.

**Ishwar Mäyā Sang Nahin, Jo Jan Pävā Nand,
Nirbhay Nishi Din Achhat Tan, Katä Malin Män Fand.**

**Bhay Bhitar Mein Mar Gayä, Jab Gati Agni Jog,
Sadguru Sharnägat Nahin, Kyòn Katè Bhav Ròg.**

Elucidation - The fear of the mind totally gets removed when a divine relation with that eternal, ultimate essence of the Supreme Divinity gets established. If shelter of enlightened and spiritually experience *Sadguru* is not received, when does the grief of the worldly affairs end? Hence, in the absence of the *Sadguru*, relief from the grief of the worldly attachments is not possible.

**Mukti Nirbhayänand Mein, Bhukti Bhay Mein Bhòg,
Sùkti Sanehä Khapat Hai, Hari Guru Sangati Jog.**

Meaning of word – *Mukti* – Liberation from the need to take birth again and again. *Bhukti* – Things of gratification. *Sukti* – The verses (*Sukti*) of the *Vedas*.

What is Ordained Act and Action?

**Sadguru Ki Mukti Mahä, Karam Sè Päve Jìv,
Käm Krodh Tyägè Binä, Karam Arambh Na Siv.**

Elucidation - A living being attains the ultimate liberation through spiritual meditation due to the grace of the *Sadguru*. Without relinquishment of evil tendencies ranging from bewitchment, anger to lust, the beginning of this ordained act cannot be accomplished, nor an entry within that ultimate divine realm be made. What is an ordained act?

**Karam Ek Ärädhanä, Pal Pal Rizat Räm,
Karam Ek Sanshay Nahin, Swäns Sumirinò Näm.**

Elucidation - What is ordained act (*Karma*)? It is a spiritual pursuit to realise the ultimate truth! As has been said in the *Geeta*, the spiritual pursuit is the actual *Karma*.

It is such action that pleases *Ram* or the Supreme Being every moment. In fact, act of resolving doubts is only one and that is when the grace of some enlightened sage is received. That ordained act is- meditate with pulsating breathing!

Celibacy - By Conquering the Mind

**Brahmacharya Vidhi Dòy Mein, Tan Sanyam Mãn Lin,
Ek Mein Bas Indriy Karè, Dò Mein Brahma Chalìn.**

Definition - Two issues hold greater significance in observance of celibacy - restraint over body and mind should get involved with the *Brahma*. Giving ears to lustful tunes that invoke tingling sensations, try to touch softly in such a manner as to evoke sensual feelings and on the other end to talk of controlling sexual organs are totally paradoxical issues. This is like keeping a frozen ghee (clarified butter) closer to fire. Therefore, the first thing that is required is to conserve all the senses from the objects of lustful passions and centralise them. After that these centralised senses should be directed to the worship of the *Brahma*. Gradually when the grace of the Supreme *Brahma* gets illuminated within the heart of the spiritual seeker, the effect of lustful attitudes would get eradicated by itself. Reverend *Shri Gurudev Maharaj* used to say in this connection that, a child of 3-4 years age and an enlightened sage have similar kind of mental state. The way we cannot imagine presence of lustful thoughts within the mind of a small child, similarly the mental state of an enlightened saint dwelling within the divine realm is also similar to that of a child of 3 to 4 years. The way cannot imagine presence of lust within an innocent child the enlightened saints are devoid of any sort of moral deterioration. This thought has been reflected in the following verse.

**Pramath Prabal Indriy Mahä, Mamtä Mètò Dhäy,
Sab Indriy Sanyam Karè, To Brahmacharya Kahäy.
Sab Indriy Vishay Charè, Khän Pän Ras Bhòg,
Janendriy Rokä Chahêi, Múrah Malin Kujòg.
Mãn Sè Indriy Vash Karè, Mãn Sè Janan Niròdh,
Mãn Sè Shúbh Saritã Chadhè, Mãn Sang Mitè Viròdh.**

Meaning of word – *Janan* – Sexual organ. *Virodh* – Opposition under the influence of the *Maya* (Illusion).

**Bhajan Purti Käl Mein, Hari Pragtè Man Lin,
Satam Ansh Manvã Chalè, To Puni Sädhan Kin.
Sädhan Shram Karte Banä, Patä Na Päyã Dhäm,
Thä Hatäsh Har Fandh Mein, Pat Räkhi Ghanshyäm.**

Meaning - A spiritual seeker has to strive in accomplishing spiritual pursuit. But the level of proximity of the Supreme Being is such where the force of the spiritual being is such where the force of the spiritual pursuit is absent, because the god is beyond the scope of mind and intellect. A spiritual seeker does act to the extent of controlling one's mind and intellect but the road beyond that is such that the god enables perception of his true image, somehow. This very fact is highlighted by this verse that, one might experience strain of the spiritual pursuit but the ultimate place of divinity is nowhere to be seen. When a spiritual seeker becomes disheartened with his every effort of contemplation, the god takes piety upon him and saves his grace of spiritual effort and thus, ultimately grants him accomplishment in his pursuit and enables him to perceive the ultimate divine image.

**Swayam Hari Nè Band Kiyä, Sädhy Sameti Chitt,
Ab Hum Rùkhè Rèd Jyòn, Vikal Rahò Bhaybhit.**

Elucidation - A stage comes in spiritual pursuit, when the god puts a stop on all further acts of spiritual efforts and he himself does not become visible. At that time the condition of the spiritual seeker is similar to a traveller lost in the vast expanse of desert. In the absence of Supreme Divine he becomes perplexed.

|| OM ||

Spiritual Experience has Eternal Branches Out of which, Four are Prominent

**Anubhav Avtāri Kahè, Jan Hit Hò Avtār,
Hari Jan Andar Bòltè, Samjhè Surat Sabhār.
Anúbhav Sòn Sangati Karè, Anúbhav Sè Jap Jòg,
Jò Anúbhav Arji Súnè, Avasi Mitè Bhav Ròg.**

Meaning - With the intention of causing emancipation of the devotees, the Supreme Divine radiates spiritual experience within the heart of the seeker by remaining united with his soul. The Supreme Divine speaks through the heart of the devotee and takes his due care.

**Anúbhav Gúrú Ki Bāt Hai, Hriday Basè Din Rāt,
Palak Palak Aru Swāns Mein, Vipul Bhèd Darsāt.
Anúbhav Vāni Rām Ki, Bīnā Gyān Kā Gyān,
Tatè Guruvar Kah Gayè, Anúbhav Hai Vigyān.**

Meaning - The spiritual experience is like and aura of the Supreme Divine dwelling everywhere in the Universe and it is the divine speech of the god. This is a knowledge and science without the mundane knowledge. Since it does not require unique intelligence from the unification of objects and subjects of the worldly affairs, the divine intelligence of the enlightened saints and virtuous spiritual teaches have termed this as a science.

**Bhav Mānè Bhav Dhār Hai, Anu Mānè Kar Ant,
Tatè Anúbhav Nām Dhar, Sant Sambhārè Kant.**

Meaning - In Hindi, the word ‘*Anubhav*’ meaning experience is a combination of two words, ‘*Anu*’ and ‘*Bhav*’. The word ‘*Bhav*’ means, perverse flow of the chain of birth and death and the word ‘*Anu*’ relates with its cessation. This way when the end of the cycle of birth and death is achieved the spiritual seeker is able to attain that Supreme Divine or the lord of his life.

Vibrations of Body

The experiences of vibration of body are similar to that of dreams, which are known as that of gross or static state of experiences. Vibrations of body are a chain of directives of the *Sadguru*. A spiritual seeker gets proper guidance through such vibrations. Of course, spiritual seeker should not crave for sensual pleasure and their related gratifications from the physical vibrations. The use of such experience should be made on the spiritual path indicated by the Supreme Divine.

Experience Related with State of Sleep

The experience related with the states of dream and physical vibrations begin with the initiation of spiritual pursuit through service of the *Sadguru* and his inspiration. But experiences related with the state of sleeping begin only after long standing spiritual pursuit, when the mind gets deeply involved with the worship of the supreme soul. Thus, it is a practical experience. Such spiritual experiences are received when a devotee is in close proximity of the divine realm.

State of Deep Sleep

**Shúbh Mein Sòyè Sant Jan, Bhajè Tail Ki Dhär,
Sushuptävasthā Prakat Tan, Jāgat Surat Adhär.
Gahari Nidrā Sovatè, Swapn Na Äyā Kòy,
Bhramvash Sushupti Kahat Hain, Ant Chale Sab Roy.**

Meaning - The people of the world sleep so deeply, without any sense that, they never ever dream. Out of delusion, people believe this as a state of sound sleep, but they leave ultimately after losing everything. The state of deep sleep is achieved by an experienced spiritual *Yogi* through constant spiritual practice. If sound sleep is regarded as deep sleep that, the labourers and farmers who work strenuously with fundamental intellect would easily get it. But that is not the true fact.

**Krushak Parishram Karat Hai, Swapn Na Darsè Koy,
Yòg Yukti Kāhu Mile, Gādh Nind Nā Hòy.**

Meaning - Due to strenuous physical labour the farmers get such sound sleep that they cannot perceive dreams. As soon as they hit the pillow, they slip in sound sleep till they awake the next morning. However, actual deep spiritual sleep is achieved only by some rare spiritual practitioner. Considering sound sleep of ordinary farmers as deep spiritual sleep is a grave mistake.

Spiritual Experience

About The State of Hibernation

**Bhajan Karat Bahu Kāl Tak, Surati Dòr Lagi Jòy,
Tab Prakatè Sushupti Mein, Anúbhav Nitya Tarāy.**

Meaning - As a result of prolonged study of spiritual contemplation unification with the Supreme Divine is accomplished and then the state of deep spiritual sleep is achieved. The spiritual experiences of such a state always enable attainment of ultimate truth and emancipation. That is not a type of sleep.

**Jag Sè Surat Khinch Kè, Prabhu Mein Surat Pravìn,
Tā Chhan Anúbhav Supti Kì, Pragtè Dèkh Navìn.
Dèh Bhān Mit Jāy Jò, Mān Sòvè Tan Dèkh,
Anúbhav Aisè Mein Milè, Sushupti Surā Kì Lèkh.**

Meaning - Among the constantly pursuing spiritual study when the deep contemplation on physical form gets subsided and becomes one with the divine image of the Supreme Soul and at that time when there is no existence of physical sleep. This means, the body remains awake but the mind and the whole being of the spiritual seeker is in deep trance. Such an experience is called '*Sushupti-Sura*'.

**Supt Surā Mein Jò Milè, Srijan Visrijan Sār,
Kabahu Na Zhùntha Hòt Hai, Sant Chale Nirdhār.**

Experience of the State of Equanimity

**Sam Surat Sam Brahma Binu, Upaje Na Partiti,
Jo Kachhu Brahma Lakhi Pade, Sarbas Mite Aniti.
Sab Bole Sab Sunat Hai, Samdarsi Jan Ek,
Aise Väni Ant Ki, Harijan Vimal Vivek.
Baithe Lete Chalte, Karat Sakal Vyavhär,
Sat So Dori Yòn Lagè, Kabahun Na Tùtè Tär.**

Meaning - In fact, the ordained acts of a *Yogi* are black or white. The result of the ordained acts committed by are neither good nor they have any adverse influence. They are similar to the *Brahma*. This verse reflects their spiritual state that, while conducting all the mundane activities of life like sitting, standing, walking etc unification with the ultimate truth is achieved in such a manner that it never gets breached.

**Aise Karni Jab Milè, Jan Man Pùra Sär,
Sab Jan Mein Dekhat Rahè, Sam Surä Us Pär.**

Meaning - When through activities devoid of fascinations and similar sort of ordained action is achieved, that ultimate divine essence gets fully invoked within the mind of the devotee. Such an individual is merely a witness of the animate and inanimate universe. Everything is in equanimity for him. This means, a state of equanimity that, reflects unification of the soul of a living being with the Supreme Soul.

**Sam Surä Tab Hi Milè, Tan Man Pura Lìn,
Anúbhav Sadguru Rùp Hai, Sharan Gayè Parvin.
Hari Ur Antar Utarè, Bisarè Na Bal Jòr,
Jahan Mäyà Mrit Vahini, Tahun Hari Vyäpä Mür.**

Emotional Feelings

Meaning - The strong emotive feelings of the heart removes all the obstacles. The true devotional feelings, is the reason for divine grace or

rather the causative force - the doors. These feelings having touched the verses in the praise of god reverts back to the heart of devotees and invokes a feeling of devotion towards the God, within the heart of devotees.

**Bhäv Bharat Bädhä Katè, Palat Kripä Kò Rùp,
Bhäv Hìn Mrít Lòk Mein, Nìch Padè Bhäv Kùp.**

Meaning - As soon as the heart is filled with devotional feelings all the obstacles are removed. Our devotional feelings return back to us with the grace of the Supreme Divine.

**Jan Kè Bas Mein Bhäv Hai, Bhäv Vasyä Bhagwän,
Bhäv Hi Mukti Dèt Hai, Bhäv Sambhärè Gyän.**

Meaning - Intellectuals such, excellent orators, knowledgeable and preachers take a dive in the river of ultimate attainment of divinity. If the unique spiritual action inspired by the *Sadguru* does not flow within the heart of a devotee the worldly knowledge merely would crumble down as ignorance.

Knowledge

**Gyäni Gotä Khät Hai, Dhyäni Dhúsar Dhyän,
Jo Sadguru Bhèdè Nahin, Gyänahùn Mein Agyän.
Hari Darshan Par Gyän Hai, Jò Kahun Pargat Hoy,
Pratyaksh Darshan Nă Milä, To Sab Andhak Hoy.**

Meaning - The knowledge obtained with the actual perception of the Supreme Divine is true knowledge. Of course, if such realisation is downed then it is certainly a matter of great luck. If actual perception of the Supreme Divine is not achieved, everyone is like a traveller on the dark path.

**Darshan Pürä Gyän Hai, Buddhimatä Agyän,
Sädhan Kă Shram Chalat Hai, Kèhi Par Karè Gumän.**

Hint – Nobody is spiritually knowledgeable during the phase of spiritual pursuit, but that is merely an effort for the knowledge.

Sab Kuch Shrotä Sun Gayä, Bäki Puri Räh,
 ‘Adgad’ Hari Path Púr Nä, Kathä Sunävè Käh.
 Sädh Miti Säadhan Mitä, Jab Dèkhä Nij Rùp,
 Ab Kahu Bhinn Kì Ek Mein, Kahän Padè Bhav Kùp.

Ajamil & Prostitute

Ghat Andar Gaj Ganikä, Ajämil Ek Òr,
 Jab Naräyan Likh Padè, Ganik Karei Bar Jòr.

Meaning – The elephant, prostitute and even Ajamil are all within the pot. When the divine grace of *Narayan* (Supreme Divine) is obtained and the tendencies turn towards the Supreme Divinity, these senses forcibly pull the mind towards these objects of avaricious gratification.

Meaning of word – *Ganika* – Go, Senses.

Ganika Go Ras Ho Lakhè, Hari Ras Lakhè To Roy,
 Ab Go Gamani Kavan Vidhi, Rokè Narayan Koy.
 Ajar Amar Jo Ätmä, Vidhi Ganikä Go Bich,
 Narayan Ki Lagan Nä, Kaun Chhúdävè Kich.

Hint – *The immortal soul is the symbol of Narayan i.e. Supreme Being.*

Ajar Amar Jò Ätmä, Ajamil Ki Rèkh,
 Fansä Ganik Bhäv Jäl Mein, Fand Chhòd Jò Dèkh.

Meaning – The immortal and eternal soul is the representation of the legendary *Ajamil*. He is entrapped in the flow of bewitchment, meaning attraction of a prostitute. He, only can get liberated from that trap, who has been able to realize that ultimate truth.

|| OM ||

Essence of the sciences

- In whole of the universe there is only one religion – attainment of the immortal principle, peace for ever, unbound happiness and it all begins with the faith in the almighty.
- Truth is the only almighty. That what refutes this truth cannot be called a religion. If the religion does not have this truth then it will become meaningless.
- Any body who has the unfaltering faith in the almighty and recognises Ram or Om as the sign of the same thus chants the name is purely religious even if he does not know what the religion is.
- That, what is forever, untransformable, ancient, is the religion and that what is there today but will not be there tomorrow, destructible is not religion.
- There is a single religion in the universe. The strife to seek that forever being almighty is the religion. If there are two almighties then He will need another universe – to fullfill the same.



Shri Paramhans Swami Adgadanand Ji Ashram Trust

5, New Apollo Estate, Mogra Lane, Opp. Nagardas Road, Andheri (East), Mumbai – 400069 India
Telephone : (022) 2825300 • Email : contact@yatharthgeeta.com • Website : www.yatharthgeeta.com