

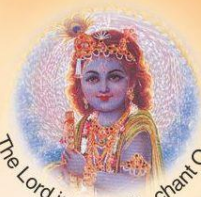
WHO SHOULD BE WORSHIPPED?



The one seeking
absolution without praising the Lord is
fool



The vision of the Lord is in your heart, see it through Sadhana



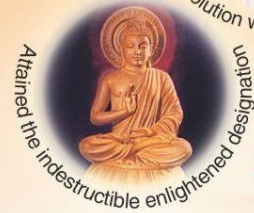
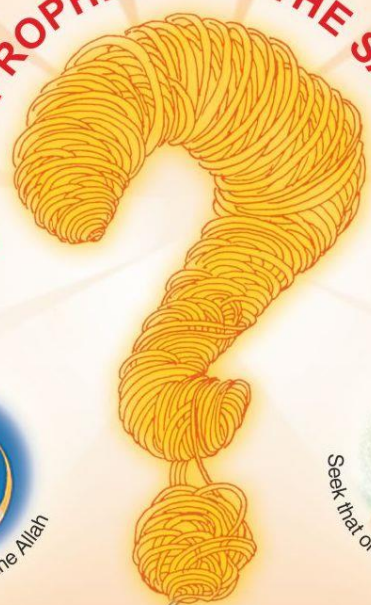
The Lord is the truth, chant Om.



The soul is the truth; feel it by meditation

in this life

EVERY PROPHET HAD THE SAME SAY.



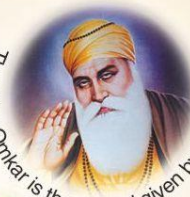
Attained the indestructible enlightened designation



Ahura Mazda One Lord is the truth

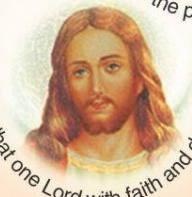


There is no truth but the Allah



The One Onkar is the prasad given by the sadguru

in this life



Seek that one Lord with faith and devotion

There is no lack of the truth in all the three times and there is no existence of the untrue
The Lord is the Truth, Forever & Forever Enlightenment of, what is the truth.

The one that will bind the mortals with their karma
Geeta



|| OM NAMA SADGURUDEVAYA ||

Who Should Be Worshipped?

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

Author :

Blessed by HH Shri Paramhans Ji Maharaj

Swami Shree Adgadanandji

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DEDICATED

with profound reverence
to
the holy memory
of
the immortal, blessed, supreme yogi,
and the most exalted

SHREE SWAMI PARMANAND JI

of
Shree Paramhans Ashram Ansuiya
(Chitrakoot)



GURU VANDANA

(SALUTATIONS TO THE GURU)

॥ Om Shree Sadguru Dev Bhagwan Ki Jai ॥

Jai Sadgurudevam, Paramaanandam,
amar shariram avikari I
Nigurna nirmulam, dhaari sthulam,
kaatan shulam bhavbhaari II

surat nij soham, kalimal khoham,
janman mohan chhavidhaari I
Amraapur vaasi, sab sukh raashi,
sadaa ekraasi nirvikaari II

Anubhav gambhira, mati ke dhira,
alakh fakira avtaari I
Yogi advaishta, trikaal drashta,
keval pad anandkaari II

Chitrakutahi aayo, advait lakhaayo,
anusuia asan maari I
Sri paramhans svami, antaryaami,
hain badnaami sansaari II

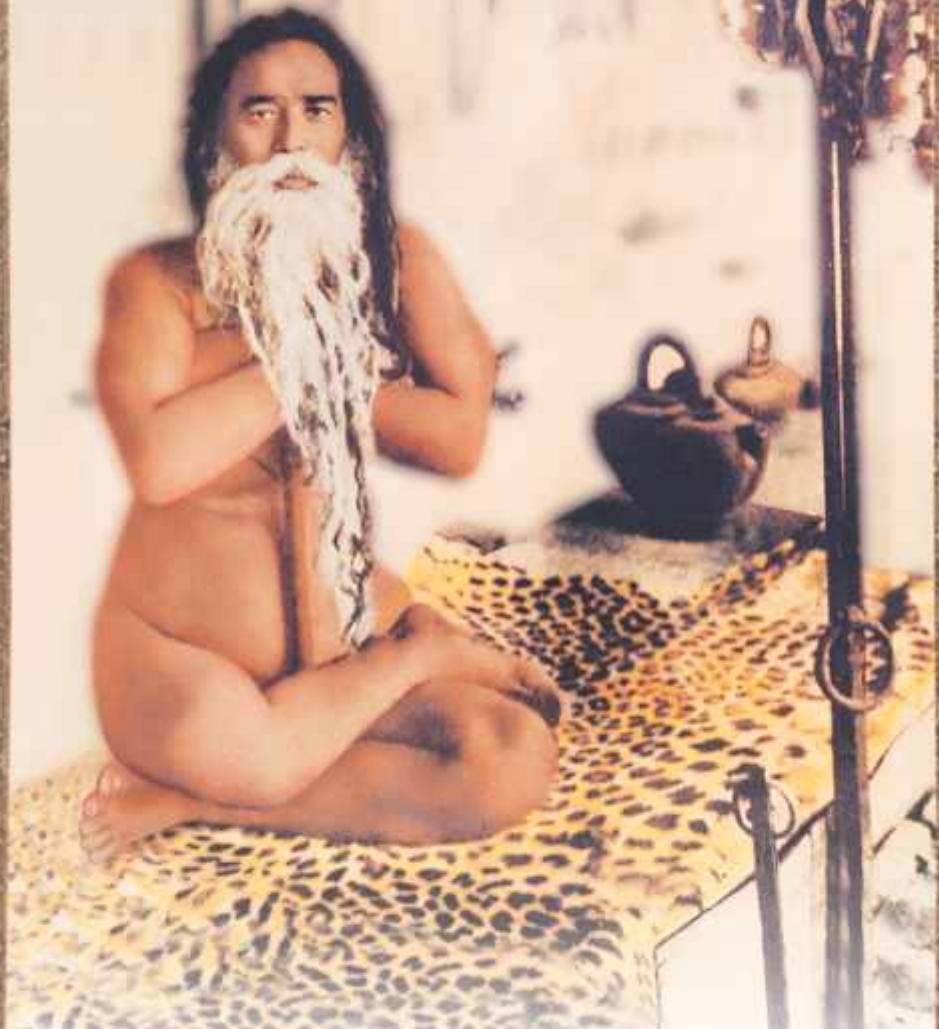
Hansan hitkaari, jad pagudhaari,
garva prahaari upkaari I
Sat-panth chalaayo, bharam mitaayo,
rup lakhaayo kartaari II

Yeh shishya hai tero, karat nihoro,
mo par hero prandhaari I
Jai Sadguru bhari II

॥ ॐ ॥



“आत्मने मोक्षार्थं जगत् हिताय च”

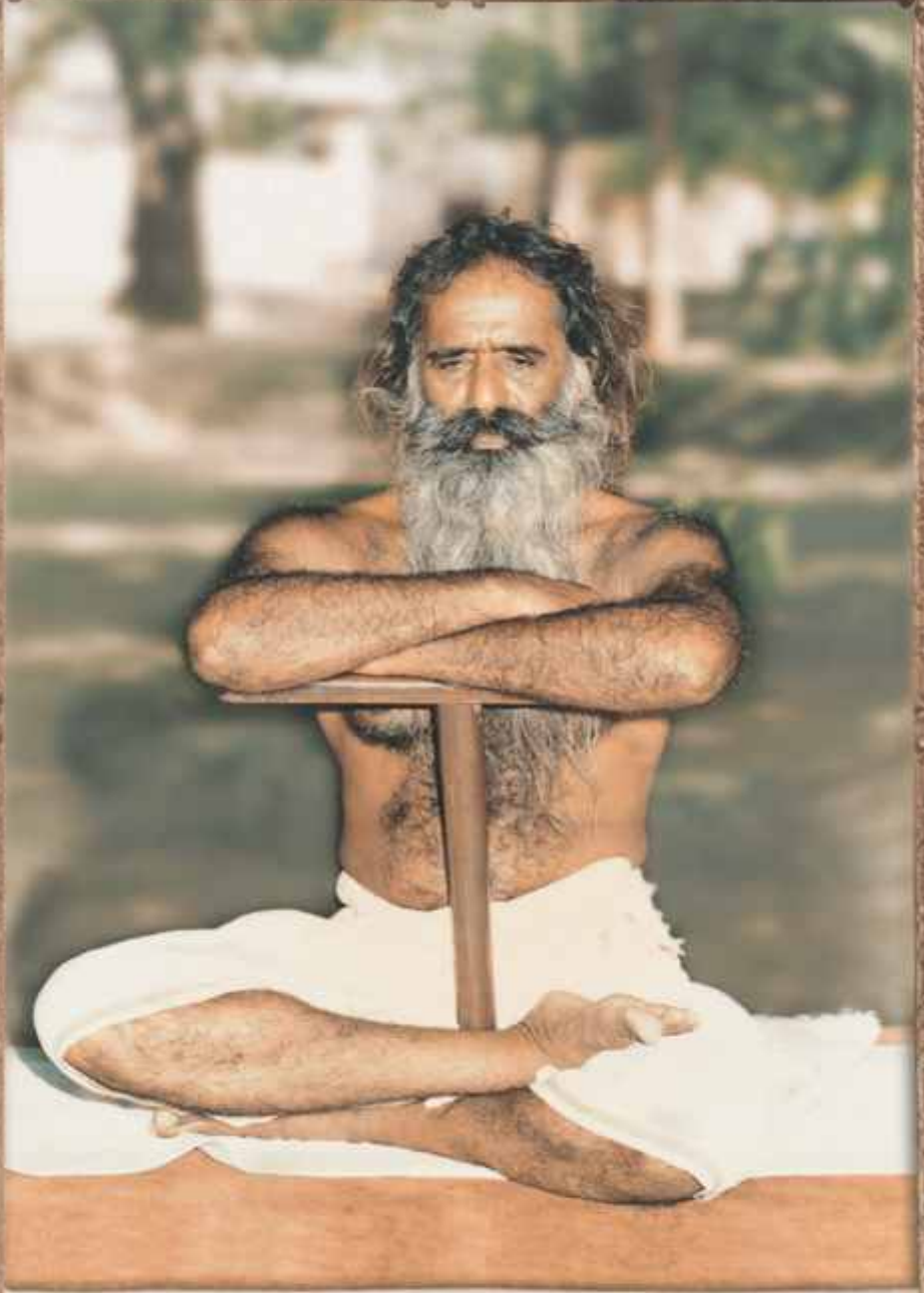


SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

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

Paramhans Ashram, Ansuiya (Chitrakoot)



Sri Swami Adgadanandji Maharaj

The Science

Initially all the sciences were oral, they were put in speech through the Master Disciple system and were not in written form. Some 5000 years ago Veda Vyas put them on paper. Editions of the Four Vedas, Mahabharat, Bhagavat, Geeta, all are thanks to him. He wrote about the physical and philosophical knowledge but did not call it science. He did not term the Vedas as science but while commenting about the Geeta he said, “ Geeta is worth putting in your heart as it was discoursed by the Lord Himself.” Then why should be there any further need to think or collect the other sciences? If anything is available in the universe, it by default is part of the Geeta. The thought of ‘Children of One Lord’ comes from the Geeta itself. To know it better please see ‘Yatharth Geeta’ (Unabridged Geeta)

All inquisitive, desperate, attracted and sundry in order to attain Wealth – Religion – Heavenly Happiness and the Attainment please refer to - ‘Yatharth Geeta’

Commentator: Devotees
Shree Paramhans Ashram,
Shakteshgarh, Chunar, Mirzapur, U. P.

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 Shitalä Mai! Hey Vindhyaväsini Devi! Hey Maiharväli Mäta! Hey Harsu Brahm Bää! 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. ‘*Duvidhä Mein Dou Gaye, Mäyä Mili Na Räm!*’ - *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-

Mämupétya punarjanm dukhhälayamshäshwatam

Näshnuvanti mahatmänaḥ samsiddhim paramäm gataḥ. - (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 Shäshwatam*’. Now, it is to be seen who gets rebirth.

**Ābrahmabhuvan āllokaha Punarāvartino Arjun
Māmupety 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-prêt*) 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 Bhootänäm Hriddeshe Arjun Tishthati
Bhrämayansarva Bhootäni Yantra Aroodhhani Mayäyā.
(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 Bhäven**’. 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? ‘**Tatprasädätparam Shäntim Sthänam Präpsyasi Shäshwatam**’ - 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?

**Manmanä Bhäv Madbhakto Madyäji Mäm Namaskuru
Mämevaishyasi Satyam Te Pratijané 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 Parityajy Māmékam Sharanam Vraj,
Aham Twā Sarv Pāpébhyo 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 Sringeripur. 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 Bār Jehin Moh Nachävā*'. 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 Vilās Khagrājā, Nāch Nati Eev Sahit Samājā.

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 Devā, 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 Prakāshak Joi, Ram Anädi Avadhpati Soi.

Carnal desires, senses, their governing deities and living beings (*Jeevātmā*) 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,

Kritkritya 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 -

Rāvan Āvat Sūneü Sakohā, Devanh Takeü Merü Giri Khohā.

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 Khohā !**' – 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 Nāg Kumāri,
Jeeti Bari Nij Bahubal, Bahu Sundar Var Nāri.**

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 Vineetā, Bhrikuti Vilokhin Sakal Sabheetā.**' 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 grows 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 Raghuvār 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 Devi 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 Hit 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 Bhāl 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, **“Bār Bār Gahi Charan Sankochi, Chali Vichāri 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 Nivās 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 Dukhdāyi.

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 Dashā Dusah Dukhdāyi’** 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!

Nām Mantharā Mandmati, Cheri Kaikayi Keri, Ajas Petāri Tahi Kari, Gayi Girā 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 Mâri 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 Āpan Kāju,
Kāk Samān Pāk Ripu Riti, Chhali Malin Katahun Na Prateete.**”

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 Bihāi,
Lagi Dev-Mayā Sabahi, Yathā 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 splendid wealth of billions of Indra and trillions of Kubera. 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 Anurägi.*' 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 Vyädhinh Kar Moolä!***' Attachment is the root cause of all the mental afflictions. Lust (*Käm*) is having gaseous (*Vät*) 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 Damruä, Trishnä Udar Vridhhi Ati Bhäri.*' 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 Vishwāsā, Sanyam Yeh Na Vishay Ke Āshā.
Raghupati Bhagati Sanjeevani Moori, Anupān Shraddhā Mati Puri.
Ehi Vidhi Bhalehi So Rog Nasāhin, Nāhin Ta Koti Jatan Nahin Jāhin.**

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 Prāpya Bhajasva Mām.*” (*The Geeta - 9/33*). Hence, all your wealth and prosperity will be left behind in this world. The death (*Kāl*) 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 Pävã, Sur Durlabh Sadgranthanh Gävä,
Sädhan Dhäm Moksh Kar Dvärã, Päyi Na Jehin Parlok Sanvärã.**

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 any 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 Vãridhi Kanh Bero, Sanmukh Marut Anugrah Mero,
Karandhãr Sadguru Dridh Nãvä, Durlabh Sãj Sulabh Kari Pãvä.
Jo Na Tarei Bhavsãgar, Nar Samãj As Päyi,
So Krit Nindak Mandmati, Ätmãhan Gati Jãyi.**

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 Mārag 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 *Ishṭ*? Only the Supreme God! (There is none other who could be our saviour of the *Aniṣṭ*; 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 Vyāpak Avināshi*’, 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 *Ishṭ*? 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 Chhãdi Bhajayi Raghuveerã***' – '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 Nirvänpad 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 Pragat 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 Roothe 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

Shri Parmatmane Namah :

- ***Jantra Mantra Sab Bharam Hai, Bhoot-Pret Aru Dev, Adgad Sanche Guru Bina, Kaise Pave Bhev.***

In this couplet written by Shri Adgadanand Ji Maharaj, he says, religious rites and rituals are all illusions. In the same way, spirits, ghosts and the deities are also illusion. Swami Adgadanad Ji says, without the grace of Guru, it is difficult to understand these secrets.

- ***Adgad Yahi Sansar Men, Vish Aur Amrit Doy, Murakh Chahat Vishay Vish, Bhakta Sudhamay Hoy.***

In this couplet written by Shri Adgadanand Ji Maharaj, he says that, in this world, both a venom and nectar are available to the mankind. An idiot than would opt for poison-like carnal desires but, a devotee will only accept the real nectar through spiritual attainments.

- **Brahmcharya (Celibacy)** – While avoiding the thoughts of pleasure seeking and fulfilling sensual desires, constantly dwelling the entire attention on one God is true celibacy. This way not only the procreating senses, but also all the senses could be controlled easily.

- **Defined Method of Prayers and Meditation:**

The prayers and meditation begins by having utmost faith in one God and intoning the name of God symbolically represented by two or two-and half letters or intone of the name of Om or Ram and devotionally serving and contemplating upon a spiritually accomplished saint.

- **Nobel Teacher (Sadguru):** The noble teacher is like a bridge to proceed through this life.

He is the source of all the knowledge.

He is the reason and doer of all the virtuous Karma. Therefore, you must constantly remember him and meditate upon under the guidance of such divine and spiritually enlightened accomplished teacher, who is the knower of the Supreme Essence.

- Other than the noble teacher, there is none other highest benevolent and kindest person in this world. No affliction of this world could ever mar a person who is dedicatedly attached to his noble teacher with total dedication.

- **Dharm:** The root of the dharm lies in dedication towards one God leaving aside all the religious turmoil. Ardently following the ordained path of the attainment of the divinity is the true religious dedication. And the one who follows this becomes a divine individual, even if he was an impurest person.

- The world created by the mother fortune is ephemeral. Even the sorrows and pleasures, divinity and devilishness created by the Brahma, are all, temporal.
- Creator and His creations are mortal. Brahma (the creator) and his creations, deities and demons are full of grief - momentary and mortal.
- ***Anubhav Guru Ki Baat Hai, Hriday Vase Din Raat, Palak-Palak Aru Swans Men, Vipul Bhed Darshat.***
- Imparting intuition is the subject of the accomplished teacher, who enlightens inner realm of devotee's heart every moment. This enables a seeker to perceive different secret aspects of the Supreme Being through spiritual inner vision and sacred breath.
- According to the Geeta, the reason of the rebirth is the sin. And the ordained action, which helps in attainment of the divinity, is called virtuosity. Reverence in the exalted sage (noble teacher) is the path of knowledge of the divinity.
- **Who is a Guru?** He is the one, who preaches only for the good.
- **The purpose of the human body:** Having received the mortal yet a rarely available human body, worship Me. This means, worshipping is within the extent of the human body of the whole universe.
- **God's Abode :** That all powerful, Omnipotent, immortal God abides within the heart of a man. There is an ordained way of seeking refuge in Him with intentness, for only in Him could a soul attain a permanent shelter, everlasting place and an eternal life.
- **Vipra - an Attainment:** The one who actively follows a path of attainment of the Brahm (Supreme Being) is a true Vipra (Brahmin). And that act is, having faith only in God.
- **A thought of spirituality seeded in the path of divinity never gets destroyed:**
The gesture of that ordained action on the path of the attainment of divinity is sufficient enough to alleviate a being from the mire of sorrows of death and birth.
- The one who holds his faith in the accomplished teacher and intones the name of one God, Om or Ram, is also considered a doer on the path of the attainment of divinity, though he does not know anything.
- People are aware of a lot of things. Many volumes are widely available on the spiritual pursuits and books on spiritualism are available for penny a dozen, but the method of attainment of divinity cannot be written down in words. That need be enlightened in the soul of a rightful individual by an experienced saint.
- Truth is never extinct at any time - past, present or future and the unreal does not ever exist. God is the only Reality, Eternal and Immutable.

- There is no one like the loving, well wisher, benevolent and a kind being in this world other than the accomplished teacher. With the grace of the Almighty one is able to have the glimpse of a true spiritual teacher.
- One should not add or reduce anything from the instructions of the Guru which otherwise is the vicked style of the time.
- **The God could be seen:** Through single devotion, a worshipper can know this form of mine directly, acquire its essence and even become one with it. (The Geeta - 11/54).
- The Geeta has the detailed description of all the prevailing ideas in the world originated in India about all the researched treatises of the rituals for the attainment of the spiritualism and attainment of divinity, wherein only One God, one method of spiritual attainment and its one result have been explicitly explained.This is in fact, is the true perception of the God, attainment of the divinity and attainment of immortal life.
- Mohammed, Jesus and many other saints of the world have spread the philosophy of 'One God' proclaimed by the Geeta, in different languages of the world. Being translated into different languages they all seem different; nevertheless, they are original principles enshrined in the Geeta. Hence, the Geeta is the un-disputable scripture of the humanity.
- According to Shri Krishn, only the great saints are the media of the ordained action and not the books. The books are merely prescriptions. Through repeated reading a formula, one does not get cured. What is needed is to follow the prescription.
- According to the Geeta, there is only one God to be attained and the soul is the ultimate truth. Other than the soul nothing is immortal. Yogeshwar Shri Krishn said, "Arjun, intone the syllable 'Om' – the symbolic representation of the immortal God and meditate upon Me. There is only one ordained action, need be done – serving the Supreme Divine described by the Geeta. Establish Him in your heart with firm devotion and reverence.
- The great sages who have described one God as the only ultimate Truth, after many thousand years of the era of Shri Krishn – are the messengers of the Geeta. All the great sages have explained virtues of seeking happiness from the God in this mortal world and the world beyond, be God-fearing and not to believe any other entity as the God; however, only the Geeta perfectly describes the method of worship of the Supreme Divine, traversing the distance to realise essence of the Supreme Divine and attainment of the pure spiritual height.
- Refer to the treatise, "**Yatharth Geeta.**"



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