

Gains By Bhajan

(Queries By Youngsters)



Swami Shri Adgadanand Ji Maharaj

|| Om Namah Sadgurudevay ||

BHAJAN SE LABH

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(Querries By Youngsters)

Compiled and Interpreted by:

Blessed Disciple of
Most Revered Sri Paramhans Ji Maharaj

Swami Adgadanand Ji

Shri Paramhans Ashram
Shakteshgarh, Chunar-Mirzapur, U.P.



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Most Respectfully Dedicated

At The Holy Feet

Of

Most Revered Swami Sri Paramanand Ji

Yogiraj

Matchless Grandsire Of The Era

GURU VANDANA

(SALUTATIONS TO THE GURU)

॥ Om Shree Sadguru Dev Bhagwan Ki Jai ॥

Jai Sadgurudevam, Paramaanandam,
amar shariraam avikari I
Nirguna nirmulam, dhaari sthulam,
kattan shulam bhavbhaari II

Surat nij soham, kalimal khoham,
janman mohan chhavibhaari I
Amrapur vaasi, sab sukh raashi,
sadaa ekraas nirvikaari II

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

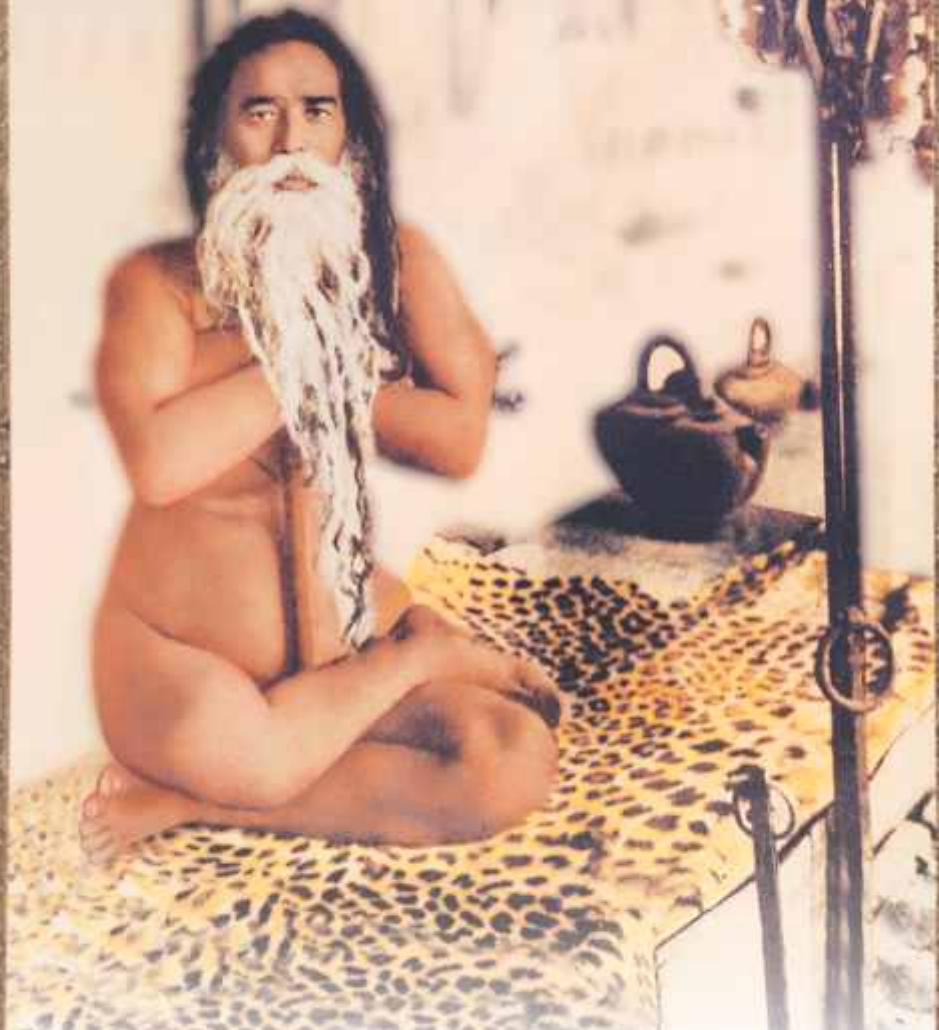
Chitrakuthi aayo, advait lakhaayo,
anusuia asan maari I
Shree Paramhans Swami, antaryaami,
hain badnaami sansaari II

Hansan hitkaari, jag 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



“आत्मने मोक्षार्थं जगत् हिताय च”

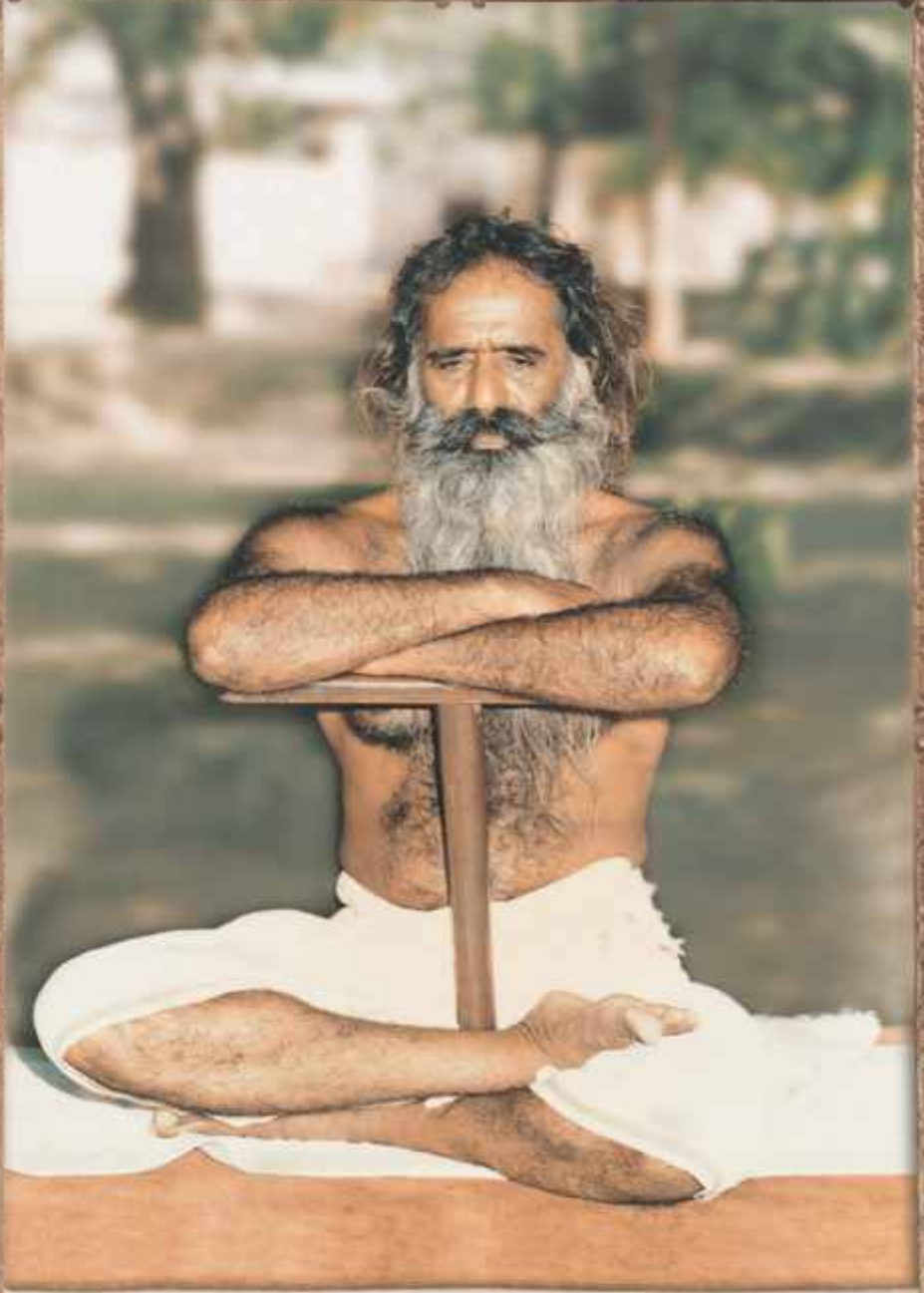


SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

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Sri Swami Adgadanandji Maharaj

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Gains By Bhajan

(During the tour of Faridabad, Himanchal Pradesh, Nainital and the hilly regions near Nepal from September 20 to 3rd November 2010, some young persons expressed their doubts and inquisitiveness to Maharajshri know about the utility of Bhajan and spirituality which he has, thus very cogently answered.)

1. The belief that Bhajan or chanting of Mantras which generally old men perform, is sheer superstition. It is very common among young men. Is it true?

Such a belief is totally untrue. It is not new. Not only young men but people at large since times immemorial have been the victim of such false notions. Rawan too had such an idea. In the seventeenth chapter of Balmiki Ramayana, it is mentioned that once Rawan was enjoying the flight in the Pushpak Viman. He saw a Brahmin damsel, named Vedmati, performing penance in a forest. Rawan landed down, rushed up and held her by the locks. He said to her, “Such an exquisite beauty! You come with me. I would make you the queen of Lanka. Such penances are meant for old men, for disabled and blind persons. What would you get from Bhajan? Do you hope to attain heaven? Do you know the gods of Heaven are my servants, they serve me. You come with me to Lanka.” Thus we find that such an idea has been in existence since millions of years ago right from the beginning of the creation. Hirnakashyap declared, “I am god, I will demolish the existence of god as well as his name.” But he forgot that God alone is true, He alone is the Supreme power. His single touch rendered all the powers of Hirnakashyap ineffective and useless and Prahlad emerged harmless. He tried to kill Prahlad by

trampling him under the feet of elephants, by throwing him away in the ocean and in the fire, but all failed. So he got him tied with a burning pillar. Even this flopped and he himself got entangled in his intriguing plots and was ultimately killed. The faith in God was restored everywhere. God alone is the imperishable entity. This is indisputable.

The lack of faith in God and spirituality among young persons is on account of wrong education. In most of the countries hedonistic teaching of eat, drink and be merry is widely prevalent. Consequently their sufferings are also limitless. In comparison to other countries India lives better in peace. This is so on account of her deeply rooted faith in religion. All the mothers must sow the seeds of good Sanskaras in their children right from the childhood days.

Swami Vivekanand Ji addressing a religious assembly in America said that eastern and western cultures are fundamentally different. In India the farmers after finishing their agricultural work, get engaged in their free hours in spiritual discussions, pinpointing what has been said by a particular saint or what was written in a particular Shastra.

In other countries when persons meet and assemble, they talk of politics. So since childhood the technique of self-realization should be introduced in the educational system. Shrimadbhagwadgita incorporates such a technique and is available for the whole humanity. Every human being must go through the 'Yatharth Gita' which presents the commentary or exactly the same import which Lord Krishna had in His mind (Yatharth means as was meant.). It is the original scripture. It neither belongs to Hindus nor to Muslims, not to Christians nor to Jews. It is above sectarianism, communalism and it does not discriminate one man from another man. It endows everlasting peace, and godliness to all the mankind (Gita, 18/62). It leads to self-realization. If you follow the instructions of the Gita, you would feel even after little practice that god lead you by holding your hand. Such boys who lack spiritual education may say anything ignorantly against it.

Apart from this there is another reason for the lack of faith in spiritualism and culture among young men. Lord Shri Krishna says in the Gita that human beings are of two kinds– Demonic and Divine. Men whose heart is dominated by demonic properties are demons, and men who are operated by divine properties are gods. ***‘Daivee Sampad Vimokshaya’*** (दैवी सम्पद् विमोक्षाय) (*Gita, 16/5*)– In other words, Daivee Sampad or divine properties are meant for ultimate welfare. “O Arjun! You don't grieve, you are endowed with divine properties, you would attain Me. You would attain my eternal, imperishable Being, Eternal peace, Eternal life, My Eternal Abode and would be finally freed from old age, death and birth, deceases and sufferings.” (13/8; 14/20) Divine properties enables you to earn by and by divinity and lead to the realization of God, to His divine touch.

Demonic properties lead you to wander about in countless bodies (Yonis) and to insatiable desires. They lead to endless journey whose speed never stops. They lead to no destination. That is the path of coming and going. This is known as Pravritti Marg, implying an unrelieving mundane life. On the other hand divine properties lead to emancipation. Such properties after leading to the divine touch get dissolved in it. Men who are by nature demonic say that God is irrelevant, superfluous, He is the pastime of old persons.

Children are like blank paper – very clean. They behave as their company inspires. So from the very beginning the Gita, which creates good Sanskaras (sacraments), should be given to them. The Gita includes the essentials of all the scriptures of the world. It is the Gita which proclaims for the first time that God and only God exists, all have no existence, that it is the soul which is the Ultimate Reality, that it transcends Time and Death, that It is the Supreme Being, and that It is alone attainable. All the saints and sages who are present or who have been in the past have been repeating this very message that only Allah and none else is adorable, one should seek only His shelter. Buddhists, Jains, Sikhs and

the like are not any separate community; they denote different houses of different Gurus, they denote different courts of different Sadgurus. In the beginning they seem to be contradictory and counteracting but later on when they alive deep their divergent and diverse views melt away and become one unit. It is the Gita alone which converts them all into one unit. So it is very important that the children should be given right education, right direction for right Sanskaras.

2. What is Mantra?

Mantra stands for the name of God. It is an address, an expression, a state which the chanting of Name grants. Any name having two and half syllables indicating God has been divided into four categories for chanting. It starts with Baikhyer (loud chanting). Thereafter Madhyama in the improved or higher stage. Then there are still higher stages of Jap and they are known as Pashyanti and Para. Mind which moves with the speed of wind during its entry into Paravani gets contracted to the core of the Name with drawing itself from all the surroundings. Then this ordinary name assumes the name of Mantra. Mantra is a state— '*Man Antar Sa Mantra*' (मन अंतर स मंत्र). Mantra is that which stabilizes the mind. Mind never gets gratified with objects— '*Jimi Prati Laabh Lobha Adhikai.*' (जिमि प्रति लाभ लोभ अधिकारि ।) (*Manas, 6/101/1*). Such a mind never becomes stable while wandering from one object to another one. One should reverentially chant the Name in order to change it into a Mantra.

3. What is the role of faith and reverence in the chanting of the Mantra?

Without reverence nothing can be attained. Its meaningful use is in the chanting of Mantra, nowhere else. We find it generally in day to day dealings with parents, with the teachers, with higher officers but it is rooted in selfishness. A wife is respectful towards her husband but the moment any hurdle arises in the fulfillment of selfish needs, it evaporates. Real respect or reverence is always towards God or a Sadguru becomes—

Hetu Rahit Jag Jug Upkari.

Tum Tumhar Sewak Asurari.

(हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी।।)

(Ramcharitmanas, 7/46/5).

Lord Krishna says in the Gita–

Ashradhaya Hutam Dattam Tapastpatam Kritam Cha Yat.

Asadityachyute Parth Na Cha Tatpretya No Eah.

(अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह।।) (17/28)

O Arjun! Sacrifice (Hawan) without faith or reverence, donation or largess or penance without it go waste as if nothing has been done. ***‘Shradhavanallabhate Gyanam Tatparah Sanyatendiryah.’*** (श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।) (Geeta, 5/39)– A faithful devotee attains that knowledge after attaining which nothing remains to be attained. So faith or reverence is of prime importance in chanting the name of God.

4. What physical, mental or psychological gain one gets after chanting the Name?

Mantra is helpful in alleviating the physical maladies. A sound body is important for a sound mind Mantra is the psychological treatment of mental disorders. It diverts the mind from other things towards God. This finally cures physical and mental agonies. Chanting of Mantra is a part of Bhajan and remembrance which besides giving moral values, strengthens the bright future of a nation.

5. What is your favourite Mantra?

There is only one way of chanting (Jap) in the whole world and there is only one kind of Jap. One should keep faith in one God and chant such a name which directly addresses to God. At the initial stage selecting any name of God for Jap is right but later on after making some progress only one Name, that is ‘OM’ should be chants. ‘O’ implies the

the imperishable God, 'Ahm' means our own self. Thus 'OM' spells God who lives in the heart. OM is the primary or principal name for Jap and it has been directly uttered by mouth of God Himself.

***Om Tatsaditi Nirdesho Brahmanah Trividhah Smritah.
Brahmanastane Vedascha Yagyascha Vihitah Pura.***

(ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥) (*Gita, 17/2*)

O Arjun! OM, Tat and Sat are the Names of God which has been uttered by God Himself. Yagya, Veda and Brahman were created by it. Brahman does not denote anyone born of Brahmins. It is not related with birth. It is a composition. OM has been uttered by God Himself, so it is the primary Mantra. The Gita is the first scripture of the whole world. Lord Shri Krishna Himself says, "I for the first time revealed this imperishable Yog to 'Sun' in the beginning of the creation. Sun passed it on to Mahraj Manu. Manu stored it in his memory and handed it over to Ikshwaku. From Ikshwaku Rajrishis inherited it. Thereafter it was lost. Now I reveal it to you." (*Gita, 4/11*) Thus in this first scripture creation also the Lord has directed to chant the name of OM.

Manu had a long life. He witnessed the first deluge. God tested him. Afterwards he said to him, "Manu! I can save your creation. Put in a boat the seeds of this creation. When the deluge will come, I will appear in the form of a fish with a horn on its head. You tie the boat tightly with it." When the deluge came and the boat started its voyage on the high waves, the Fish turned into God and started uttering the Vedas. When the deluge abated Manu collected the four Vedas which he had listened. As he had listened them so he named them 'Shrutis'. The Vedas are the extension of the Gita and are based on the word OM. Thus OM is the primary or first name. 'Tat' means 'that god' and 'Sat' implies that only He is the ultimate Truth. All else is false. All the three names, mentioned above have the same meaning. Now you must have got that I too had chanted OM.

6. Is the chanting of Mantra an effective way to ward off sufferings?

All the persons in the world have been trying to protect themselves from miseries– ‘*Raja Dukhiya Paraja Dukhiya.....*’ (राजा दुखिया परजा दुखिया....). But they forget that it is possible only after attaining God. For this Mantra-Jap is the first step. There are four stairs or steps; respectively they are Naam (name), Roop (form), Leela (divine sport) and Dham (abode). When you start chanting the Naam, Roop (form) the next step would follow– ‘*Sumiria Naam Roop Binu Dekhe. Aawat Hridaya Saneh Vishkhe.*’ (सुमिरिअ नाम रूप बिनु देखें। आवत हृदयँ सनेह बिसेषें।।) (*Manas, 1/20/6*)– After the emergence of qualifying love or devotion, the Form would appear in the heart, then it is to be meditated. As soon as the ability to grasp the Form comes, Leela (the divine sport) becomes intelligible. It becomes intelligible how God is present in every particles of the world, how effulgent He is, how He is all provident, how He provides all things to human beings. Thus His magnificence starts operating. Advancing thus under His direction, the moment His divine touch becomes possible, the Dham (abode) or the divine state is obtained, realization of God is attained. By and by the divinity, the fountain of bliss would go on descending. The world is the house of miseries– ‘*Dukhalayamashaswatam*’ (दुःखालयमशाश्वतम्) (*Gita, 8/15*). Sometimes this, sometimes that seems to be pleasing, worldly desires would never be fulfilled by worldly objects.

7. What is the role of Spiritualism in day to day life of human beings?

Really speaking the lessons of spiritualism or spirituality are meant for human beings. Goswami Tulsidas writes in his Vinay-Patrika–

Jo Pai Lagan Ram So Naahi.

Tau Nar Khar Kokar Sukar Sam, Vritha Jiyat Jag Maahi.

Kam Krodh Mad Lobh Neend Bhay Bhukh Pyas Sabahi Ke.

Manuj Deh Sur Sadhu Sarahat, So Saneha Siy Pi Ke.

(जो पै लगन राम सों नाही ।
 तौ नर खर कूकर सूकर सम वृथा जियत जग माहीं ॥
 काम क्रोध मद लोभ नीद भय भूख प्यास सबहीं के ।
 मनुज देह सुर साधु सराहत सो सनेह सिय पी के ॥) (*Pad, 175*)

According to the Gita, men while remaining in the human body cause bondage through their Karmas (actions). If you perform good Karmas, you will have good results; if you perform bad Karmas, bad results would ensue. Other kinds of Yonis (bodies) are meant for our undergoing the results (15/2). They can not mend the Karmas by performing good deeds. Not only in the present age, but in all the ages right from the first day of the creation till its end in future, Spiritualism alone is relevant and meaningful. People have only heard the word 'Adhyatm' (spiritualism) but do not know what it means. Adhyatm is a compound word made of 'Adhi' and 'Aatm'. It means living under the supremacy of the soul. '*Phirat Sada Maya Kar Prera. Kaal Karm Subhau Gun Ghera.*' (फिरत सदा माया कर प्रेरा। काल कर्म सुभाव गुन घेरा ॥) (*Manas, 7/42/8*)– The living beings are dancing to tune of Maya (delusion) under the impact of time, Karm, temperament and traits. 'Adhyatm' is coming out of the clutches of Maya and living under the supremacy of the soul so that the soul might take the charge and lead to the realization and attainment of God.

Adhyatmagyananityatvam Tattvagyanarthdarshnam.

Atjgyanmiti Proktamgyanam Yadatoantha.

(अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥) (*Gita, 13/11*)

Living always under the supremacy of the soul is the beginning of spirituality. Whatever one knows by following a spiritual life is knowledge or 'Gyan' which dawns after the direct perception of God who is the ultimate reality. This is the climax. All else in this world is false and nescence.

‘Sadhan Dham Moccha Kar Dwara.’ (साधन धाम मोच्छ कर द्वारा।) (Manas, 7/42/8)– This rare human body has been given to you. You should move towards Adhyatm. If you are an animal or an insect, then it is another thing. **‘Aahar Nidra Bhay Mathunam Cha Samanya Atad Pashubhih Naranam.’** (आहार निद्रा भय मैथुनं च सामान्य एतद् पशुभिः नराणाम्)– All the creatures behave like this. But to please even the Supreme Being is within the powers of only human beings. Spiritualism is your ultimate destination or goal. You will attain nothing by uttering Adhyatm-Adhyatm in intellectual seminars. You go through the ‘Yatharth Gita’ which is a commentary of the Gita, at least thrice. Then you will know what Adhyatm is. You will know who we are? Are we pious or impious beings? What is religion? What is Bhajan? How to do it?– All such problems would be resolved. Adhyatm not only today but for all times is a relevant Sadhana (practice) and it can be done while leading a family life. You can attain the direct patronage of God and His state. For this ‘Yatharth Gita’ must be prescribed in the curriculum.

8. How Gayatri Mantra was created? Please tell us about goddess Gayatri?

In the ‘Shanka-Samadhan’ published by the Ashram, Vedmata Gayatri, Brahmanmata Gyatri has been discussed. Instead of repeating it here, in short the idea is presented here. Gayatri is not any goddess. Some mundane managers of the system during Pauranic times presented Gayatri as goddess. Actually Gayatri Mantra was created by Maharishi Vishwamitra. In his early days the Maharishi, who was the son of king Gaadhi, was a king whose name was Vishwarath. With a desire to become emperor this king set out for the conquest of the world. But he was defeated by the Brahmanic brilliance of Brahmarishi Vashistha so he started performing penance to earn the Brahmic brilliance.

The gods sent a damsel named Menka to divert him from the penance. Vishwamitra was deeply fascinated by her beauty. A daughter named Shakuntala was born of her. The Rishi started searching out Menka

in the forest as he was worried for the safety of the new born baby. An oracle proclaimed, “She was sheer delusion, she had come to debauch you. Now you are fallen.”

Vishwamitra restarted his penance. A king named Trishanku requested him to send him to Heaven with his physical body. The Maharishi on the strength of the powers of his Tap dispatched him to the Heaven. The gods strongly disliked it. They first praised Trishanku, then expressed their desire to know on the strength of what kind pious deed he was able to enter the Heaven. Trishanku narrated his pious deeds in hyperbole, consequently his pious virtues started dwindling and he started falling down from the Heaven. Then he acquainted Vishwamitra about his sad lot. The Rishi instructed him to stay in the mid way and got engaged in creating a parallel Heaven and creatures. On the request of the gods Vishwamitra desisted from the venture but it damaged his Tapasya a lot.

Once king Ambreesh was performing Ashwamedh Yagya. Indra, the king of gods, apprehending his own dethronement stole his horse meant for the Yagya. The king while searching out the horse reached in forests. There a king whose kingdom was wrested, was passing his days in peace with his queen and three princes. Ambreesh enquired about the lost horse of the Yagya. He requested him to handover one of his sons, he would compensate it by giving him millions of gold coins. The father of the sons replied that he could not part with his eldest son as he was dear to him, the mother said that he could not offer the younger son because he was dear to her. The middle one submitted to the king that he was ready to go with him as he was dear to none. He further requested the king to handover the golden coins to his parents. The name of this child was Shunah-shep.

The king and the child were passing through the same way where Vishwamitra was performing his penance. Vishwamitra identified the child because the child was his sister’s son. Shunah-shep informed that he was to be sacrificed at the altar. Vishwamitra said that he had one hundred

sons, anyone of them would replace him. Vishwamitra said to his sons that he had given assurance to the child and he was now under his shelter. He asked that one of the sons should come forward for sacrifice in his place. The sons said what kind of father he was! Fathers of others save their children even at the cost of telling lies and what kind of strange father he was who offered his own son for being killed. All of his sons rejected his proposal. Vishwamitra became very angry and said to them that they would not be still spared. He cursed them all to die. All of them died. The oracle proclaimed that his powers obtained by penance were subverted. Then Vishwamitra perceived in meditation that the horse was stolen by Indra. He informed Sunah-shep accordingly. He further said to him to go to the altar and pray to Indra when he was got tied with the pillar at the altar. Indra would return the horse, you would released. Thus the horse was returned. Sunah-shep was in this way saved. The Sapt-Rishi accepted the boy under their patronage.

Vishwamitra seriously pondered why despite his lot of efforts he failed in penance, when and how Maya (delusion) overtook was unintelligible to him. It was known to him only when the oracle informed about the fall. It seemed he would not succeed in conquering the obstacles on his own strength. Lastly Vishwamitra took the shelter of One God—*‘Om Bhoorbhuvah Swah Tatsvituravarenayam Bhargo Devesya Dheemahi Dhiyo Yo Nah Prachodayat.’* (ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।) (*Yajurveda, chapter 36, sutra 3*)—O! God, who is pronounced as OM, who permeates the three worlds ‘Bhoo’ (भूः), ‘Bhoovah’ (भुवः) and ‘Swah’ (स्वः) as the quintessence and who is all effulgence, I mediate on your glow. *‘Nah Dhiyah Prachodayat’* (नः धियः प्रचोदयात्) means may you enter my intelligence and guide me. Surrendering himself thus Vishwamitra started his penance. Maya (delusion) did come near him but after moving around him withdrew. Brahma appeared and said—From today you have attained the state of Rishi; and Maharishi. But Vishwamitra prayed, “You declare

me to be Brahmārishi, the conqueror of senses.” Brahma replied, “No, you are till date not the conqueror of senses.”

Vishwamitra continued his penance. Thereafter the creator appeared third time along with all the gods and declared, “Hence forth you have become a Brahmārishi.” Vishwamitra replied, “If I am Brahmārishi the Vedas should acknowledge it.” All the Vedas then appeared before Vishwamitra. The Supreme Being who was unrealised became realised. The Ved is not meant to be studied like a book; instead it is the name of direct perception which is ultimately attained. Ved means knowledge of God, perception of God. Vishwamitra wished that Vashistha should come and accept. Vashistha came and embraced him.

Thus Gayatri means surrender to One God. We can cross the material world of three Gunas through it. There is clear invocation—“O! God, you inhere my intellect so that I might know you.” This prayer is in consonance with the injunction of God referred in the Gita—‘*Sarvadharmānparityajya Mamekam Saranam Vraj.*’ (सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।) (*Gita, 18/66*)—“Rejecting all other Dharmas, you seek My shelter. I would free you from all the sins. You would attain Me. You would attain eternal life and eternal peace.” This is true Gayatri.

In the Ramcharitmanas there is a reference— When Sita Ji entered the theatrical stage where Dhanush-Yagya was organized, she found a number of powerful kings failing even to lift up the sacrificial bow. She saw that kings like Rawan and Banasur silently withdrew. She cast a glance at Ram who looked as tender as a flower.

***Tab Ramahi Biloki Baidehi.
Sabhaya Hridaya Binavati Jehi Tehi.***

(तब रामहि बिलोकि बैदेही। सभय हृदयँ बिनवति जेहि तेही।।)

(*Manas, 1/256/4*)

She prayed to all the gods and goddesses who occurred to her mind but all in vain. At last she surrendering to Lord Shiv and Parwati

prayed— ‘*Manahi Man Manav Akulani. Hohu Prasann Mahesh Bhawani.*’ (मनहीं मन मनाव अकुलानी। होहु प्रसन्न महेस भवानी॥) (*Manas, 1/56/5*)— O Shankar and Parwati Ji, if I have sincerely served you, you in return only take away the weight of the bow. ‘*Kari Hitu Harahu Chap Garutai.*’ (करि हितु हरहु चाप गरुआई)— You take away the weight of the bow at the moment the fingers of Ram touch it. But this too failed. Then she returned to Ganesh Ji—

Gannayak Bardayak Deva. Aaju Lagen Kenhi Tav Seva.

Bar Bar Binati Suni Mori. Karahu Chap Garuta Ati Thori.

(गननायक बरदायक देवा। आजु लगें कीन्हिउँ तुअ सेवा॥)

बार बार बिनती सुनि मोरी। करहु चाप गुरुता अति थोरी॥)

(*Manas, 1/256/7-8*)

O! Ganesh Ji, you are famous for granting boons, you very kindly make the bow lighter. But here too she failed. So she prayed all the thirty-three crores of gods and goddesses at one stroke—

Dekhi Dekhi Raghuvir Tan, Sur Manav Dhari Dheer.

Bhare Bilochan Prem Jal, Pulakawali Sarir.

(देखि देखि रघुवीर तन, सुर मनाव धरि धीर।)

भरे बिलोचन प्रेम जल, पुलकावली सरीर॥) (*Manas, 1/257*)

Here too she could not get anything. So ultimately she surrendered to Him to whom it is prescribed to surrender—

Tan Man Vachan Mor Panu Sacha.

Raghupati Pad Saroj Chitu Racha.

(तन मन बचन मोर पनु साचा। रघुपति पद सरोज चितु राचा॥)

Tau Bhagwan Sakal Ur Basi.

Karihi Mohi Raghubar Kai Dasi.

(तौ भगवानु सकल उर बासी। करिहि मोहि रघुबर कै दासी॥)

(*Manas, 2/258/4-5*)

She addressed to God, “O! God, You live in the heart of all. If my pledge is true, if my mind is wholehearted by devoted to Shri Ram, make me his servant.” When Ram, who is very kind, very merciful, knew that she was now cent per cent under His shelter, the bow was broken promptly—

Tehin Chan Ram Madhya Dhanu Tora.

Bhare Bhuvan Dhuni Ghor Kathora.

(तेहिं छन राम मध्य धनु तोरा। भरे भुवन धुनि घोर कठोरा।।)

(*Manas, 1/260/8*)

Sita succeeded and lastly garlanded Ram. This is the real import of Gayatri which proclaims to worship OM or to One Supreme Entity which is immanent in all the three worlds denoted by ‘Bhoo’, ‘Bhuvah’, ‘Swah’. Whoever wants to know the Truth, he should wholeheartedly worship one God. This is Gayatri.

9. What is the meaning of Gayatri?

The meaning of Gayatri has just been made clear. In short it implies surrender to One God so that the Nature which has the three traits could be overcome.

10. What is the scientific, logical and philosophical aspect of Gayatri Mantra? What are gains by chanting Gayatri Mantra?

Gayatri Mantra aims at total surrender to One God. There is no question of its being scientific, logical or philosophical. By chanting Gayatri Mantra you would stop worshipping many gods and goddesses and the faith in One God would be firm. Then you would be free from confusions. This is the supreme achievement.

11. What kind of difficulties can be removed by Gayatri Mantra?

By Gayatri Mantra or surrender to One God all kinds of difficulties are removed. Then never any difficulty would arise but Bhajan after the surrender would have to be done, the method of which has been given in

the 'Yatharth Gita' which is a commentary of the 'Gita'. Faith in One God is Gayatri. In Sanskrit Language it is read as '*Om Bhoorbhuvah...*', in Hindi it means—O! Supreme Being, You are the quintessence of all, You are immanent in every particle of the world, You accept me under your shelter. Gayatri is such an invocation. On account of not following the correct import of it, some called it goddess, some took it to be a Mantra, some declared that only Brahmins could chant it whereas its originator was Vishwamitra Ji who was a Kshatriya king. When he comprehended the essence of Brahm, perceived the ultimate Truth, Ved blessed him and he became Brahmin. In other words he attained God, then why should he chant Gayatri? Whoever has not as yet attained the Brahminness (Brahmanattva) should chant it or perform Bhajan. It is meant for all.

12. What is the worship of Ganesh? What is Ganesh Mantra?

Ganesh is not any Mantra. According to Pauranic tales, Ganesh was the son of Parwati who was the daughter of the king of Himanchal. After very tough penance Parwati succeeded to get Lord Shiv as her consort. Shiv and Parwati lived in the mountains of Kailash. Once Parwati was taking bath. She instructed her attendants not to allow anyone inside. Meanwhile Lord Shiv reached there. Gatekeepers like Nandi allowed him to enter. Parwati enquired— “Did none check you on the gate?” Shankar replied— “No doubt they uttered their objections but could anyone muster courage to stop me.” Parwati realized that there was no hope of obedience from such attendants. She made a figure of human being using the cosmetic paste meant for rubbing over the body, then chanted the Mantra and ‘Ganesh’ was born.

Once a problem arose— Who was the super most god from amongst all the thirty-three crores of gods? It was decided that whoever encircling the globe returned first, could claim to be the super most god. All the gods mounting on their vehicles set out to encircle the globe. The king of god moved on his elephant Erawat, Kartikeya on his peacock. Vehicle

of Ganesh was a mouse, he too moved out. Devarishi Narad met him on the way. Other gods had ignored him on account of haste, but Ganesh got down and respectfully saluted him. Devarishi enquired Ganesh where he was going? He informed him that he was a participant in the competition. Narad told him the trick. He said what was the use of such a long race. He suggested to him that the name of God alone is true. He should start chanting the name of God. When the chanting of Mantra enters into the advanced stage where all other thoughts dissolve except the Naam, only then the encircling of the globe is finally complete. Thereafter there remains no need of assuming the physical body which metaphorically represents earth. On account of moving round such a Name Ganesh emerged as top most god, first to be worshiped—

Mahima Jasu Jaan Ganrau.

Pratham Poojiyat Naam Prabhau.

(महिमा जासु जान गनराऊ। प्रथम पूजिअत नाम प्रभाऊ।।) (*Manas, 1/8/4*)

Ganesh means auspicious beginning. A beginning is to be made with the name of Ganesh. But strangely enough the spiritual beginning is to be made, with the chanting of the Name, Name of God. Whoever completes the encircling (Parikrama) of the name of God, becomes the leader or the chief of gans (attendants). But the initiation is possible only through a Sadguru. Narad was a perfect Sadguru.

It is the Pauranic age which has presented a separate god, named Ganesh. It has presented his typical figure, his tales of heroic exploits. Goswami Tulsidas started the tradition of wrestling and Ram-Lila in Kashi only to install the feelings of heroism among people. Similarly Lokmanya Balgangadhar Tilak started the tradition of Ganpati Pujan as folk festival in Maharashtra. It was the need of the hour. Giving it a religious and spiritual dimension means creating superstition and confusion. Several opinionated sects and counter sects have cropped up in the way about which Goswami Tulsidas Ji says in the Manas—

***Kalimal Grase Dharm Sab, Lupt Bhaye Sab Granth.
Dambhinah Nij Mati Kalpi Kari, Pragat Kiye Bahu Panth.***

(कलिमल ग्रसे धर्म सब, लुप्त भये सदग्रन्थ।
दंभिन्ह निज मति कल्पि कर, प्रगट किये बहु पन्थ॥)

(*Manas, 7/97-Ka*)

The dirt and dross of Kaliyug has devoured religion and genuine books are not to be found. The hypocrites have fancied and formed various sects and counter sects. About such sects and counter sects Tulsidas says in 113th verse of Vinay-Patrika—

***Bahu Mat Muni Bahu Panth Puranani Jaha Taha Jhagro So.
Guru Kahyo Ram Bhajan Neeko Mohi Lagat Raj Dagaro So.***

(बहु मत मुनि बहु पंथ पुराननि जहाँ तहाँ झगरो सो।
गुरु कह्यो राम भजन नीको मोहिं लगत राज डगरो सो॥)

In Puranas we find the descriptions of various sects, opinions crisscrossing one another. They quarrel a lot regarding the superiority of gods. Ganesh-Puran declares Ganesh to be the greatest god, Shiv-Puran proclaims Shiv, Vishnu-Puran Vishnu, Devi-Puran Devi to be the greatest. In Padam-Puran Jain and Buddhist views have been condemned. '***Jaha Taha Jhagro So***' (जहाँ तहाँ झगरो सो॥)— the Pauranic tales are full of mutual bickerings and jealousies. '***Guru Kahyo Ram Bhajan Neeko Mohi Lagat Raj Dagaro So.***' (गुरु कह्यो राम भजन नीको मोहिं लगत राज डगरो सो॥)— Guru Maharaj under such circumstances has directed to perform only Bhajan because it is the royal road. It is the best. Gods like Ganesh and other superficial gods are the creations of Puranas. You should surrender completely to God and under the guidance of Guru Maharaj start the chanting of Name. When your worship would become perfect, when the Surat (mind's eye) becomes one with the Name, your worship would reach the pinnacle and the circling of the globe of Ganesh would be complete.

13. Kindly tell some thing in short about Lord Shiv.

Shiv was the first Yogeshwar (god of Yog). According to the historical sources available Yog-practice started from Shiv. For this reason he has been hailed as self-born, self-begetter, having no parents, self-absorbed and absolute. He has been called Bhoothnath (lord of living beings – Bhoot means living beings) because he is the refuge of all living beings. Without seeking his shelter nobody can attain God. Shiv was thus a Sadguru.

The first Shankaracharya asked– “*Kah Poojyaneya Shivtattvanisthah.*” (कः पूजनीय शिवतत्त्वनिष्ठः) (*Prashnottari*)– Who is adorable in the world? That Mahapurush who possesses the quintessence of Shiv, was the answer. Shiv is he who has transcended Nature, who is beyond the grip of Nature. Such a Mahapurush is adorable. There is a long list of his attendants (Gunas) and it includes Ganesh, Kartikeya, all the living beings and gods too.

14. Please tell us in short about Shambhu-Mantra.

There are a number of names of God. He is called Kailashpati because he lived in the mountains of Kailash. ‘Shiv’ implies one who does the welfare. ‘*Shan Karoti Sah Sankar*’ (शं करोति सः शंकरः)– He does the Supreme good as he is called Shankar; ‘*Shanka Aarih Sah Shankarah*’ (शंका अरिः स शंकरः)– since he resolves the doubts so he is called Shankar. ‘Shambhu’ means one who is perfect on his own. He is ‘Tripurari’ because he ends the Nature which has three traits– Sat, Raj and Tam. He is ‘Bholenath’ because he remains self absorbed, unmindful of general behavior. These are names of Lord Shiv. They merely translate his qualities and nature. There is no separate Mantra.

15. Please explain the meaning of Shiv-Shambhu Mantra?

It means that Mahapurush who is perfect in himself and has attained his real self.

16. What kind of difficulties can be removed by Shiv-Shambhu Mantra?

There is no Mantra like Shiv-Shambhu. This is his name. since he lives in himself and is self operated, so he is called Shambhu. Shiv is he who has transcended the conditions of Nature. '*Shanka Arih Sa Sahnkarah*' (शंका अरिः स शंकरः)—He who is above doubts and waverings is called Shankar. By seeking his shelter all kinds of hardships are removed and the well-being of human beings start.

Jasu Naam Bal Sankar Kasi.

Det Sabahi Sam Gati Abinasi.

(जासु नाम बल संकर कासी। देत सबहि सम गति अबिनासी।।)

(*Manas, 4/9/4*)

Equipped with the power of the name of God Shankar Ji grants salvation to those who die in Kashi. He says— '*Kasi Marat Jantu Awaloki. Jasu Nam Bal Karau Bisoki.*' (कासी मरत जन्तु अवलोकी। जासु नाम बल करउँ बिसोकी।।)—O! Parwati, if I cast a glance at a dying person in Kashi, I grant him the immortal state by sheer power of the name of God or OM. So whoever sought the shelter of Lord Shankar, he granted him the devotion of God as was the case with Kagbhushundi. At first he cursed him for being arrogant towards his Guru, for arrogantly remaining at his seat when his Guru came; but the Guru intervend and prayed that Kagbhushundi should be pardoned because—

Tav Maya Bas Jeeva Jad, Santat Phirai Bhulan.

Tehi Par Krodh Na Kariy Prabhu, Kripa Sindhu Bhagwan.

(तव माया बस जीव जड़, संतत फिरइ भुलान।

तेहि पर क्रोध न करिअ प्रभु, कृपा सिंधु भगवान।।) (*Manas, 7/108/Ga*)

He was an ordinary creature dancing at the tune of Maya. If you cast a glance at him, he is sure to be lifted up. On account of the saintliness of the Guru Maharaj, he pardoned him as well as blessed him—

Puri Prabhau Anugrah Mero.

Ram Bhagati Upajahin Ur Tore.

(पुरी प्रभाव अनुग्रह मोरें। राम भगति उपजिहि उर तोरें।।)

(*Manas, 7/108/10*)

“Devotion to Ram would dawn in your heart because firstly you were born in Awadh and secondly you rendered service to me.” He did not grant salvation, he granted the devotion to Ram— ‘***Shiv Seva Kar Phal Sut Soi. Abiral Bhagati Ram Pad Hoi.***’ (सिव सेवा कर फल सुत सोई। अबिरल भगति राम पद होई।।) (*Manas, 7/105/2*). So the result of service to Shiv is the devotion to Ram which once initiated ends only after the final attainment.

Binu Chal Viswanath Pad Nehu.

Ram Bhagat Kar Lacchan Aihu.

(बिनु छल विस्वनाथ पद नेहू। राम भगत कर लच्छन एहू।।)

(*Manas, 1/103/6*)

Extreme love for Shiv who is the master of the world without duplicity is the hallmark of a devotee of Ram. Very strange! You are the worshipper of Shankar Ji and you get Ram. It is like the case of a man who takes food but the hunger of another man subsides. But it is a fact. Shankar was the first Sadguru, the god of Yog (Yogeshwar).

Jehi Par Kripa Na Karahi Purari.

So Na Pav Muni Bhagati Hamari.

(जेहि पर कृपा न करहिं पुरारी। सो न पाव मुनि भगति हमारी।।)

(*Manas, 1/137/7*)

Bholenath Shiv is called Tripurari because he terminates the three towns (worlds) of Sat, Tam and Raj. If he does not favour, no one can attain the devotion of God. This is the statement of God Himself. ‘***Sankar Bhajan Bina Nar, Bhagati Na Pavai Mori.***’ (संकर भजन बिना नर, भगति न पावइ मोरि।) (*Manas, 7/45*)— Ram reiterates again and again that nobody can attain devotion without surrender to Lord Shiv.

In the beginning of Sadhana we can choose any Naam for chanting till the kindling of Ram-Naam in the heart. Thereafter you have to pick up only OM or Ram for chanting. In the Gita, the first scripture, it is ordained to chant OM, the Vedic sages too used to chant OM. 'O' means the Imperishable Being, 'Aham' means 'I myself'. In other words that God who inhabits our heart. Lord Shri Krishna directs to seek the shelter of God who is situated in the heart.

Jyotishamapi Tajjyotistamasah Paramuchyate.

Gyanam Gyeyam Gyangamyam Hridi Saravsya Vishthitam.

(ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्।।) (*Gita, 13/17*)

The Ishwar (God) is the Supreme Light of all lights, He incorporates all knowledge, worthy to be comprehended and is completely knowable (ज्ञानगम्यं). Where does He live? He is ingrained or He is inherent in heart- '***Hridi Sarvasya Vishthitam***' (हृदि सर्वस्य विष्ठितम्).

In the age of Treta, Ram-Naam became favourite Jap, though in Satyug Prahlad too had chanted Ram-Naam. On account of restriction or the right to universal education controversies regarding who could chant OM and who could not, arose, so sages and saints directed to choose the name of Ram from amongst countless names of God and chant it. He who is present everywhere is Ram. Ram and OM connote the same meaning. What the devotee attains as a result of Jap is also the same entity . But at the initial stage any name of God could be chanted. Chanting is only eulogy, devotional singing. For initiation or kindling of Bhakti one has to seek the shelter of Lord Shiv or Sadguru. Shiv grants the Bhakti of Ram and the goal which is attained through Bhakti is Mukti or salvation.

17. Bhagwan! Kindly tell us something about Hanuman. What is his place in religion?

Elaborate characterization of Mahavir Hanuman is available in

works like Balmiki Ramayana, Ramcharitmanas etc. He was born in Treta age. He was the son of a king named Keshari who belonged to the race of monkeys. He was born on account of the blessings of Lord Shankar and the assistance of god Pawan (wind). The name of his mother was Anjani. He had earned the favor of Lord Shiv even in his childhood days. In a way he was the part of Shiv. Right from his previous birth his Sadhana had reached the stage of perception of Shiv-Tatwa. Throughout his life he remained perfect celibate and the intimate attendant of God. Whoever came into his contact was engaged by him in the service of Ram.

He was the prime counsellor of Sugreev, the younger brother of Bali who was the king of Kishkindha. Bali had exiled him from his state. Consequently Sugreev was roaming helplessly here and there. Hanuman helped him in regaining the kingdom of Kishkindha. In Lanka Vibhishan, the brother of Rawan, too was sailing in the same boat. He reported to Hanuman that he was in Lanka like the tongue in the midst of teeth. “Would God bestow his favor on me too who was so mean and depressed.” Hanuman consoled him and said—

***Kahahu Kavan Mai Param Kulina.
Kapi Chanchal Sabahin Bidhi Heena.***

(कहहु कवन मैं परम कुलीना। कपि चंचल सबहीं बिधि हीना॥)

***Prat Lai Jo Naam Hamara.
Tehi Din Tahi Na Milai Ahara.***

(प्रात लेइ जो नाम हमारा। तेहि दिन ताहि न मिलै अहारा॥)

***As Mai Adham Sakha Sunu, Mohu Par Raghubir.
Kinhi Kripa Sumiri Gun, Bhare Bilochan Neer.***

(अस मैं अधम सखा सुनु, मोहूँ पर रघुवीर।

कीन्ही कृपा सुमिरि गुन, भरे बिलोचन नीर॥) (*Manas, 5/7*)

Hanuman said, “O! Vibhishan Ji, I myself am not of noble descent. If someone occurs only to utter my name, he is sure to be deprived of

meals of the day. God was kind even to me knowing well my status. You are of royal family, you seek his shelter.” He directed him to go to the shelter of Ram and thus led him to the throne of Lanka. His whole life is the example of surrender to Ram. Whoever came to Hanuman he did not grant salvation, he simply engaged him in the service of Ram—

***Badbhagi Angad Hanumana.
Charan Kamal Chapat Bidhi Nana.***

(बड़भागी अंगद हनुमाना। चरण कमल चापत बिधि नाना।।)

(*Manas, 6/10/7*)

When Angad followed Hanuman, he too succeeded in obtaining the favor of serving the feet of Ram. It is the clear statement of Lord Shankar who originated Manas that—

***Hanuman Sam Nahi Badbhagi.
Nahi Kou Ram Charan Anuragi.***

(हनूमान सम नहीं बड़भागी। नहीं कोउ राम चरन अनुरागी।।)

(*Manas, 7/49/8*)

Hanuman has thus been called very fortunate only on account of his devotion to God.

***Sumiri Pawansut Pawan Namu.
Apone Bas Kari Rakheu Ramu.***

(सुमिरि पवनसुत पावन नामू। अपने बस करि राखेउ रामू।।)

By the power of sheer chanting the holy name of Ram, he has kept Him under his control.

***Sunahu Uma Te Log Abhagi.
Hari Taji Hohi Vishay Anuragi.***

(सुनहु उमा ते लोग अभागी। हरि तजि होहिं बिषय अनुरागी।।)

They are really very unfortunate who are attached with worldly objects leaving God aside. Hanuman is first to be ranked among the wise persons— ‘*Gyaninamagranyam*’ (ज्ञानिनामग्रगण्यं).

Hanuman was a monkey but not an animal. Monkey was a race of human beings. The ancient races used to keep the marks of birds and animals inscribed on the flags of their nationalities. For example Nag was a race of Kshatriya. Arjun had married the daughter of a Nag. Krishna was married to the daughter of Jambvant, who was the king of Bear. Samundragupt had defeated nine kings who belonged to Nag race. Mark of Nag was inscribed on the crowns of these kings. Thus Nag, Mandhook, Haihaya, Gaj, Vanar, Riksha and the like were the races of human beings of ancient India. Hanuman too was your respected ancestor.

18. What is Hanuman-Chalisa?

Chalisa is the poetic presentation containing forty quadruplets which is the eulogy of some one. If the praise of any great man is presented in sixty lines, it is known as Saatha or Saathika. If any incident is described in hundred lines, it is known as Shatak. Hanuman-Chalisa is the life-history of Hanuman, extolling his heroic deeds as well as descriptions about his birth. It contains how he directed all to the shelter of Ram, how he ended the difficulties of persons beset with miseries. By singing his heroic tales, we feel emboldened, we feel power and we get overlapped by the waves of devotion of God.

All the enlightened persons who attain God remain always present in their subtle body in this world. Whoever faithfully remembers them, they provide guidance and help. Lord Shiv is still present. Paramhans Ji (our Guru Maharaj) is still present and bestows his blessings clearly. Such persons lead you to a Mahapurush who is physically present for spiritual help. Hanuman-Chalisa is the song of the glory of Hanuman Ji.

Now a days it has become a fashion to present different kinds of Chalisas like Durga-Chalisa, Shiv-Chalisa, Ganesh-Chalisa even Neta-Chalisa which have been written in praise of a particular political leader. If you compose two couplets in the beginning and end, the Chalisa is ready. Among all the Chalisas Hanuman-Chalisa is the oldest one. It

contains the praise of ascetic life and glorious deeds of Hanuman Ji— a great saint. By reading it faith in God is kindled, interest in serving saints is born, thereafter Bhajan of one God which Hanuman did, starts. The method of Bhajan has been given elaborately in the ‘Yatharth Gita’.

19. What is sound? Kindly let us know the power of the sound.

The commotion of the waves of wind in the atmosphere is known as sound or Dhvani. There are different kinds of sound like pungent, melodious, lofty in pronunciation, not sublime or that which lacks loftiness and that which is of vowel quality etc. Many persons identify animals and birds through their sound. Now a days the cities are trembling on account of sound pollution. Soundproof systems and plantations are being adopted to get rid of it. In spiritualism there is no use of such a kind sound. The sound which is of supreme value in spiritualism is related with the imitation of Bhajan.

Before the incarnation of Lord Shri Krishna, an oracle announced, “O, Kans! The eighth son of this woman whom you so enthusiastically see off, would kill you.” On account of this oracle tumult overtook. People happily awaited the advent of God. Kans started organizing strategies to protect himself but all his efforts failed and the oracle proved true. This is the sound which is created by God.

During the period of exile Lord Shri Ram was residing in a cottage at Chitrakoot along with his consort Sita and younger brother Lakshman. The aboriginals there informed Lakshman that Bharat was coming with a big army. Agitated Lakshman came to Shri Ram and said, “It seems he plans to kill you and remove the hurdles of his smooth rule but nothing to worry, I alone would kill them. I take the oath at your feet, I would not spare them alive.” Ram tried to cool him down but his anger was not assuaged. Then the oracle came to rescue—

***Jagu Bhaya Magan Gagan Bhai Bani.
Lakhan Bahubalu Bipul Bakhani.***

(जगु भय मगन गगन भइ बानी। लखन बाहुबलु बिपुल बखानी।।)

(*Manas, 2/230/1*)

“O, Lakshman! Certainly you can perform heroic deeds but he who does not apply his mind before taking up steps, can not be called a wise man.” Now Lakshman realized that truth and Ram easily brought him round.

The whole life of our Guru Maharaj was directed by the oracles. Oracles are the provisions for the journey of spirituality through various mediums they are given. As the Sadhana grows God might speak from anywhere from the void, through the earth, through flying birds, through pedestrians and through plants and trees. For knowing further about this, you should read 'Jeevandarsh Evam Atamanubhooti'. This kind of Dhvani (sound) indicates the awakening of Bhajan. It is possible only through self-realized Mahapurush. Once it is awakened, this Dhvani (sound) providing protection to the devotee from ups and downs, explaining the directions for Bhajan leads on and onto the ultimate goal. It does not step in the way.

To sum up this kind of Dhvani (sound) is spiritual in nature denoting the awakening of Bhajan which is granted by God through self-realized saints. God provides guidance to the devotee through it. This is the effect of this Dhvani. It is unerring. Nothing in the world can come in its way. Such is its unique power.

20. Why should one perform Jap? Kindly tell us the proper time and place for Jap.

Jap is performed for seeking eternal help of God so that the miseries do not fall in life. Only desperate persons question about its utility as we find in the Charvak-Philosophy which neglects God. A man of such an atheistic view was the minister named Kunik in the court of Dhritrastra. He said to him— “O, King! The brilliance of your sons is dwindling despite being one hundred in number whereas the brilliance of your younger

brother's sons is increasing. You should make efforts to finish them. You speak the language of saints before them. When they start believing your language of renunciants, you erect a house of shellac and burn them all alive in it.” Kalnemi too did it. This crafty Muni ruined Pratapbhanu. Rawan too behaved similarly. Persons of such a nature have been present in this world since times immemorial forbidding people to perform Jap and worship. Even today such persons are in majority. But a true saint never commits mistakes. Those who enjoy the guidance of God know the greatness of Bhajan. God never allows them to commit mistakes. Our revered Guru Maharaj used to say, “Even if I wish to fall, God will not let me do it. God saved me there this way..., that way..”

So you should all remember one God with devotion and faith, start chanting any name like Om or Ram or Shiv. The day you occur to meet any self-realized Mahapurush as a result of your service of saints, you would be blessed with the awakening of Sadhana and then know what Dhvani is. Thereafter Bhajan is nothing but the obedience of the directions of Mahapurush. No place is unholy for performing Jap. While performing your daily routines like eating or discharging urine and stool etc., you can perform Jap. When you wake up the first thing to come to your mind should be the name of God, the remembrance of Guru Maharaj or the figure of God, Bhajan gets kindled as a result of the power of the Naam.

Sadhak Naam Japahi Lay Laye.

Hohi Siddha Animadik Paye.

(साधक नाम जपहिं लय लाएँ। होहिं सिद्ध अनिमादिक पाएँ।।)

(Manas, 1/214)

Devotees chant the Name with singular devotion and in return they procure supernatural powers like ‘Anima’ and others of the same category. After upgradation attained in the spiritual stage due to chanting of Name, God Himself tells what is right and what is wrong, proper

guidance begins. Such awakening is possible only through some self-realized Mahapurush (saint). There is no other way.

The Gita is your religious scripture. This is an international book. In the beginning of the creation, it was spoken by God Himself. When it started fading or disappearing from the mind of people, Lord Shri Krishna in the age of Dwaper brought to light this imperishable Yog in the form of 'Shrimadbhagwadgita'. Ved Vyas Ji scribbled it in black and white. When with the passage of time it became incomprehensible, interpretations (as it was originally meant) appeared in the form of 'Yatharth Gita'. It should be popularized and circulated everywhere. It is available in the form of CDs also. So it can be shown on the television channels. All your doubts would automatically be removed gradually. What is the duty of human beings towards Dharma (religion)?— all such questions would be resolved through this 'Yatharth Gita'. On account of reading this Gita with faith and reverence, the capability and eligibility for moving steadily on the path of spirituality would occur.

!! Om Shri Sadgurudev Bhagwan Ki Jai !!

SADHANA OF SHRIMADBHAGWADGITA

*Updrastanumanta Cha Bharta Bhokta Maheshwarah.
Paramatmeti Chapyukto Deheasmnypurushah Parah.*

(उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥) (*Gita, 13/22*)

That Purush who is the witnessing self is very close to the heart closer than your hands, feet and mind. In His view nothing is right or wrong done by you (He is not concerned with your virtues and sins.). He stands only as the witnessing self. After grasping Sadhana to some extent when the devotee is a bit elevated and when he starts advancing towards Him, the role of the witnessing self is changed. He becomes ‘Anumanta’ (he who approves or disapproves, checks or permits). He starts granting spiritual experiences. When the devotee makes greater progress the same Purush or the witnessing self starts making provisions for him. When the Sadhana grows subtler, the same witnessing self becomes the receiver and consumer or assimilator (Bhokta) of Yagya (sacrifice) and Tap (penance) or whatever is performed by him— *‘Bhoktaram Yagya Tapasam.’* (भोक्तारं यज्ञ तपसाम्). When He receives, He converts Himself later on into God (Mahapurush). He becomes the master of Nature. As Nature still operates so He governs it. In still higher stage, the same Purush (self) becomes the Supreme Being (Parmatma) because He gets combined with the ultimate (Param). Thus despite remaining in the physical body, the Purush is soul which transcends Nature— ‘Parah’. The difference is only this that in the beginning he is in the form of a witness (Drasta), later on with the spiritual advancement, he touches the ultimate (Param) and is converted into ‘Paramatma’, the Supreme Being.

– *Extracted from the commentary of ‘Yatharth Gita’*