

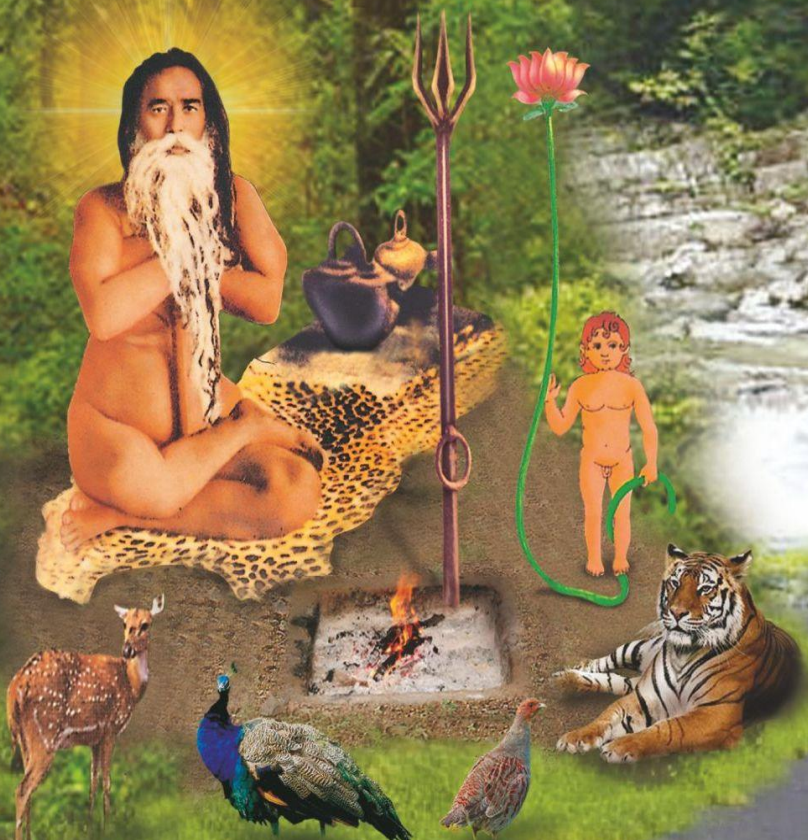
Jeewanadarsh Evam Atmanubhuti

Swami Adgadananand

Jeewanadarsh Evam Atmanubhuti

For the Emancipation of Soul And Benevolence of the World

"आत्मने मोक्षार्थं जगत् हिताय च"



Shri Swami Parmanand Ji Maharaj (Paramhans Ji)

|| Om Namah Sadgurudevay ||

Jeevanadarsh Evam Atmanubhuti

Ideals Of Life & Self-Realisation

Compiled and Interpreted by:
Blessed Disciple of
Most Revered Sri Paramhans Ji Maharaj
Swami Adgadanand Ji
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Most Respectfully Dedicated

At The Holy Feet

Of

Most Revered Swami Sri Paramanand Ji

Yogiraj

Matchless Grandsire Of The Era



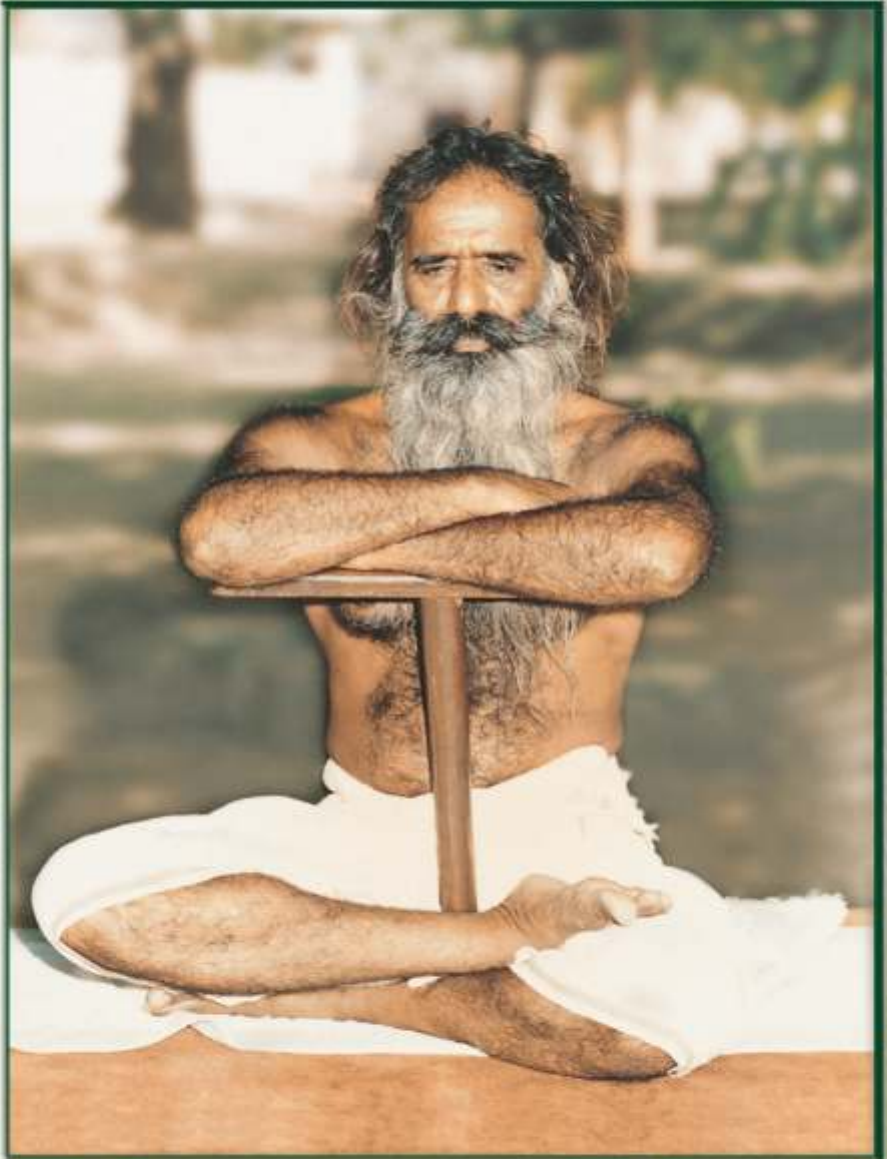
The Signature of
Most Revered Sri Swami Paramanand Ji
The Greatest Yogi Of The Era



Sri Swami Paramanand Ji Maharaj (Paramhans Ji)

Birth: Shubh Samvat Vikram 1969 (1911 A.D.)

Passed to Heavenly Abode: Jyeshtha Shukla 7, Vikram Year 2026, Date 23-05-1969.



Sri Swami Adgadanand Ji
(Blessed Disciple of Paramhans Maharaj)



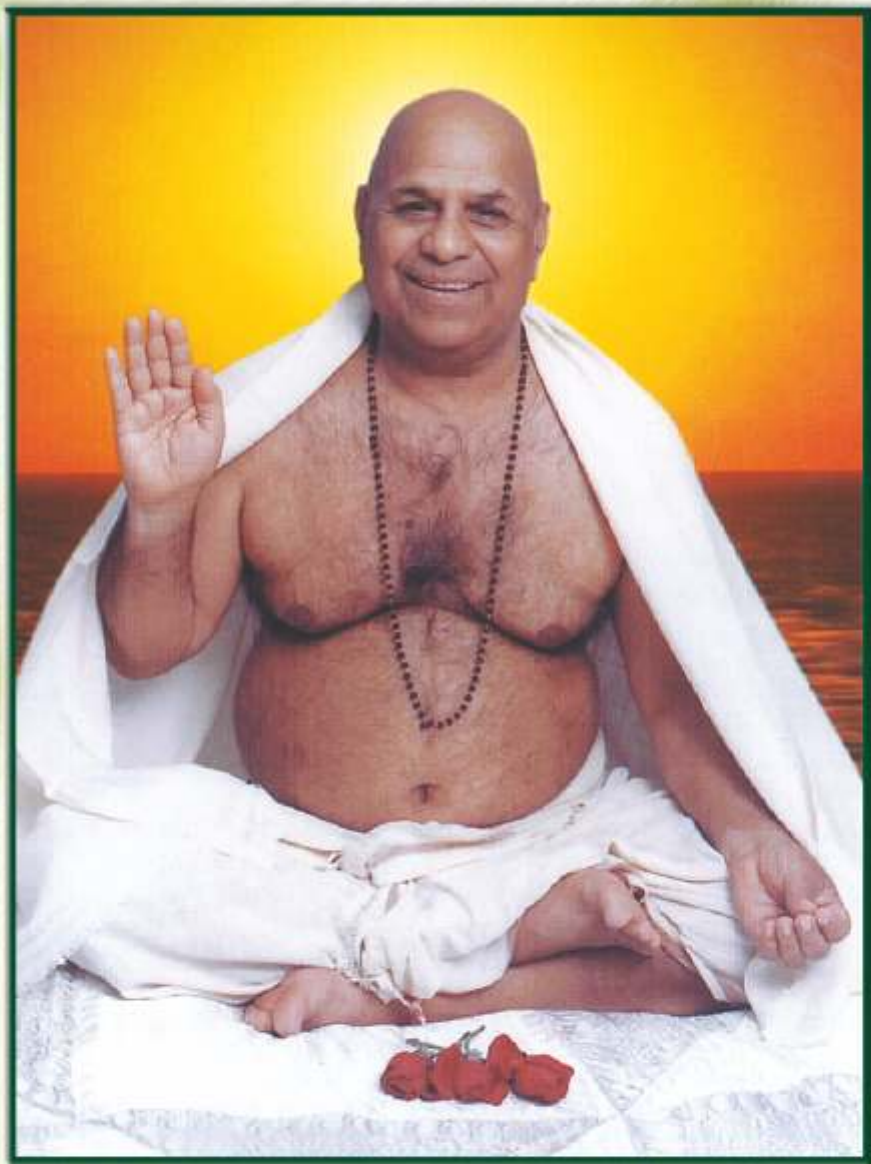
गुरु-वन्दना

॥ ॐ श्री सद्गुरुदेव भगवान् की जय ॥

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



**“Seek to the shelter of Ideal Guru; the key to the whole
Yoga would be received.”**



*The first pupil of Sri Gurudev Bhagwan
Unswerving Personality*

Swami Sri Sachidanand Ji Maharaj

Sri Paramhans Ashram, Dharakundi, Satna - Madhya Pradesh

**“True worship of a seeker is following the dictates of
the Ideal Spiritual Teacher.”**



*The second pupil of Sri Gurudev Bhagwan
Unswerving Personality*

Swami Sri Bhagwananand Ji Maharaj

Sri Paramhans Ashram, Anusuiya, Chitrakoot - Madhya Pradesh

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Sri Paramhans Ashram at the foot of the mountain Sati Anusuiya.

PREFACE

This is an universal truth that whenever devilish tendencies start dominating the mind of the people, divine tendencies start sinking and seek shelter. At such a critical time great saints and sages appear with the glorious messages of renaissance. His holiness most revered Sri Paramhans Ji Maharaj emerged as the true spiritual guide to put on rails the derailed sense of religion and removed the religiosity prevailing in the society. Sri Paramhans Ji appeared as the beacon light to clean the dirt and dross underlying the inner minds of people of the world.

A Guru (spiritual teacher) can not be a Guru if he can not protect from the impending disaster and a disciple is not a disciple, if he fails to convert himself into an instrument in the hand of his Guru, faithfully obeying the directions of the Guru. I was feeling restless since long, to put in black and white the philosophy of life of such a great Mahapurush Sri Paramhans Ji Maharaj but since I was not getting directions from the inner world, I could not give tongue to my feelings and ideas. Fortunately, this summer I got a good opportunity to stay in Dharkundi. Sri Swami Ji of Dharkundi, who himself is an accomplished saint and who is renowned as a spiritual force leading a number of persons to made on spiritual path, gave me the inner support and immense inspiration for the completion of this work. I do not have words to express my gratitude for his matchless co-operation and great blessings. Still I am expressing my hearty thanks and most humbly submit my sincere indebtedness to him. I dare to pick up my pen, only with the hope and confidence that the Swamiji would continue to extend his blessings and inspirations to me. I am debted to Sri Bhagwananand Ji, the present Swami of the Anusuiya Ashram also, for his grace and kindness. It has become customary for the disciples to applaud in some way or other their Gurus, but it is a fact that merely by singing the praise, a disciple cannot be free from the debts of his Gurus. He has actually to attain the

essence of his Guru and his stature by practically observing the Yogic processes. Real praise lies in attaining the same culmination of self-realisation, which the Sadguru attained. It is a fact that the traits of the Guru get manifestation through the devotee. As a result of his attainments, the name of the Guru becomes meaningful. It is beyond the capacity of anyone generally to compile and write the unparalleled biography of evolved self accomplished Sadguru. Whatever is being put on record here is simply the outcome of the blessings of that very Mahapurush.

Sri Paramhans Ji Maharaj relinquishing his corporeal body left us in the same way Ram, Krishna, Buddha and others and whatever special characteristics were possessed by the above Mahapurushas, were in full bloom in the life-history of Sri Paramhans Ji. The common people felt drawn to them on seeing supernatural happenings in the lives of the aforesaid Mahapurushas. People found similar happenings and supernatural solutions of their problems while living close to him. Such events and happenings became the everlasting source of their inspiration.

Naturally, the general public of Chitrakoot has great reverence for Lord Ram and for this very reason, it can be called typically well off. Day in and day out people have to confront the instances of the cruelties of the cruel Dacoites. The advent of Sri Paramhans Ji in the midst of such a social cruelties proved to be great help to the common people who felt inspired to move on the religious path and new directions. A number of lunatics and diseased persons were found to be instantly cured by his mere Darshan. As a proof they are still alive expressing their gratitude. There were some such strange happenings, which boggled the mind. Some persons who were rejected by their doctors, came to the Maharaj Ji praying for blessings, they are still leading a happy and healthy life.

A number of persons came to Maharaj Ji for becoming his renuncient disciple. But very few of them could get his shelter

and refuge. He used to examine persons from his heart and after thoroughly testing him used to refuse him his shelter. There were some persons who on hearing his unpleasant words undertook fast but despite all such things only the genuine person were included into the fold. Out of his most brilliant disciples, the most saintly Sri Swami Sacchidanand Ji of Paramhans Ashram, Dharkundi is available and accessible to the persons of the region today for spiritual guidance.

In the first chapter of this work, some surprising events have been referred for throwing light on the 'Ideals of his life'. They are very important and useful for the travellers of the spiritual path. The second chapter contains Barahmasi and its interpretations along with his gospels. They can enable anyone to attain the culmination of self-realization. In the last chapter the folk sayings, supernatural powers and knowledge of revered Maharaj Ji have been compiled. Through them, he used to lead the path of the devotees. It was the special quality of the Maharaj Ji to explain the metaphysical principles in simple interesting words. All the dryness of the Brahmvidya used to thin in the air. His style was unique and moving and it used to touch the core of the heart.

I clothe my inner inspirations in words for rendering my service to the Gurudev. Special care has been taken to put in order, the thoughts and ideas in this work, still if there is any clumsiness anywhere, the dear readers and the devotees would not mind it and would be gracious enough to imbibe its quintessence.

- Swami Adgadanand



PART - I

**Biography Of
Sri Paramhans Paramanand Ji Maharaj
(Sati Anusuiya, Chitrakoot)**

**Some wondrous events which throw light on
the Ideals Of Life**

IDEALS OF LIFE

The Life-history (1911 AD to 1969 AD)

Change is the eternal order of the world. In the annals of the invincible time, the stories of rise and fall of even great empires are recorded. Even the unconquerable powers meet their doom within moments. Nobody knows where the skyscrapers standing as the monuments of material grandeur, vanish in the space, but the liberated souls and their deeds transcending the barriers of time, go on keeping the orchards of this world fragrant for ages with the aroma of their blossomed life and works. In the order of such harmonious personages the most revered Sri Paramhans Ji Maharaj incarnated.

He was born in the region of Gorakhpur, in village Ramkola of Deoria District (now bifurcated in two parts) in the year 1911. His mother was Phoolmani Devi and father Sri Jagroop Sharma, who brought him up with great love and affection. Often the supernaturalness of great souls are exhibited since birth. The astrologers on seeing the child gave hints about his future divine life and amazingly asked his mother how could she get this child, as he was not fit for her. First her motherly mind was shaken apprehending some future mishappenings but was later on relieved when they predicted that he was destined to become a king or a Yogi. The mother took the child inside, waved salt and chilli around him to ward off the evil effect of sinister eyes.

Queer incidents of childhood days

When he was about six months old, a heart-rending incident took place. Suddenly a dreadful snake climbed upon the cot of the child and within twinkling of an eye sat coiled upon his body. People made the best of their efforts to remove the snake but all in vain. At last a frog was tied with a rope and dangled before it to attract its attention. No sooner the snake saw the frog than it moved and leapt towards it to gobble it; the heart of the mother surging with the love of the child prompted her to pick it up fast and fondle it kissing again and again affectionately.

School-education

His formal education started at the age of five but he evinced no interest in it. Only three days had passed when he had joined the school, the teacher on account of some mischief committed by him thrashed him with a scale (cane) on his palm. Three bruised lines as a result of this thrashing emerged on his palm. The child was so deeply shocked that his sobbings and wailings did not stop. The heart of the mother filled with compassion, did not allow the child to go to the school any more. Afterwards his school-education stopped forever. One interesting incident of Chitrakoot is worth quoting. Once his signature was needed for some work. For this he had to make practice for four days regularly to learn to write his name. This was the state of the worldly education of the great spiritual teacher.

His interest in physical exercise

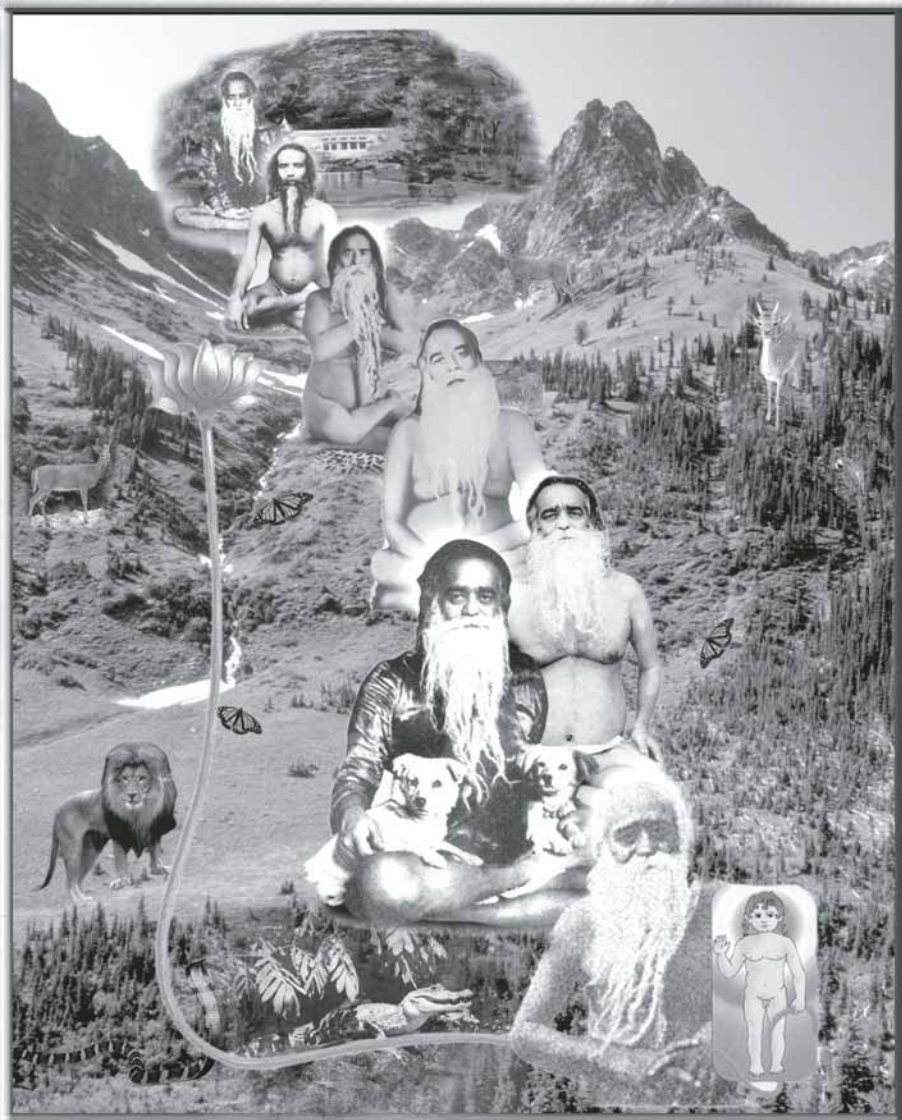
The place where he was born was the place of wrestlers and the demonstration of their acrobatics. On seeing them and their wrestling tricks he was drawn towards the physical exercises and the wrestlers. Watching his interest in wrestling his elder brother always made special provision of milk for him. Thus his wrestling feats started flourishing. He took special care to build up his body and make it stout. As a result of this he earned reputation in the rural areas as a renowned wrestler.

Nuptial knots

The mother who keenly longed for a daughter-in-law pressed him for marriage and got it solemnised. He was no doubt a married man now but like all devoted wrestlers his first love was wrestling and bodybuilding. He loved his physique above all things. He did not feel any concern for his wife. Thus days and nights passed that way. But afterwards as a result of the initiatives of his mother he was blessed with four sons who are enjoying long life. All of them are still alive.

Celestial voice and the meeting with the saint

Once when he was going to the market absorbed in the fancies of his wrestling exploits, he happened to see a saint going with a flag, uttering ‘Sita Ram, Sita Ram’. After the saint went away he heard a voice commanding him to offer food to that saint. He was non-plussed to hear the powerful mysterious voice. Standing near a



Unique Physiognomy of Sri Paramhans Ji

culvert and regathering himself he enquired from people around him whether they also heard the voice, but all of them replied in the negative. Maharaj Ji used to say that the unknown voice was so loud and powerful that it could be heard from miles away. He further said that he was surprised to hear intermeddling voice in his mind. He conjectured that it was definitely some mystical incident. He decided that he must feed the saint. So he started searching him out, but he failed to locate him even after daylong search. Disappointed he decided to return home. But suddenly at this very moment he happened to have the Darshan of this great saint. Promptly with great respect he saluted him and impatiently asked, “O Maharaj Ji! Would you go on uttering ‘Sita Ram- Sita Ram’ only or would you like to take some food also?”

The Mahatma in reply enquired, “What would you offer as food?” Bychance he had only three ‘Paise’ with himself. That amount was then sufficient for the arrangement of edibles. Out of his childish innocent mind he had decided to buy provisions for domestic purposes and offer food also within this limited amount of money. So he most humbly offered him ‘Sattu’ (flour of parched grain) and requested him to take it. The Mahatma got annoyed and said, “Is Sattu a worth-taking meal?” He again started going to one direction speedily. The Master ran and again bowing down at his feet said, “On account of my childish nature I uttered such words. Please! Take what ever you like.” After repeated requests the said saint took the meal. On finishing his meal he asked him why he had offered food to him and what was his desire. Since he had no desire he said after thinking for a while, “I wish I may never be defeated in wrestling bouts.” Hearing this the Mahatma jokingly abused him, but blessed him that it would be so. There after he went away.

Victory in the eyes of realised souls is a thing, which is non-existent and is meaningless. Actually on account of ego an imprint is left on the mind of men after they make efforts to conquer the obstacles of nature. For this very reason the saint went away after blessing him to be victorious even against all powerful time. Now he started feeling that the said blessing was covering him all the time, although his approach was still mundane.

After the said Mahatma left he came to know that he had not taken any food for the last seven days and had taken a vow that he

would take food only when God Himself presented it. Generally people think that it is they who provide food to others but it is not true, they are in delusion. On the inspiration of God alone some holy persons come forward to feed His devotees. Those who offer food are also saintly souls.

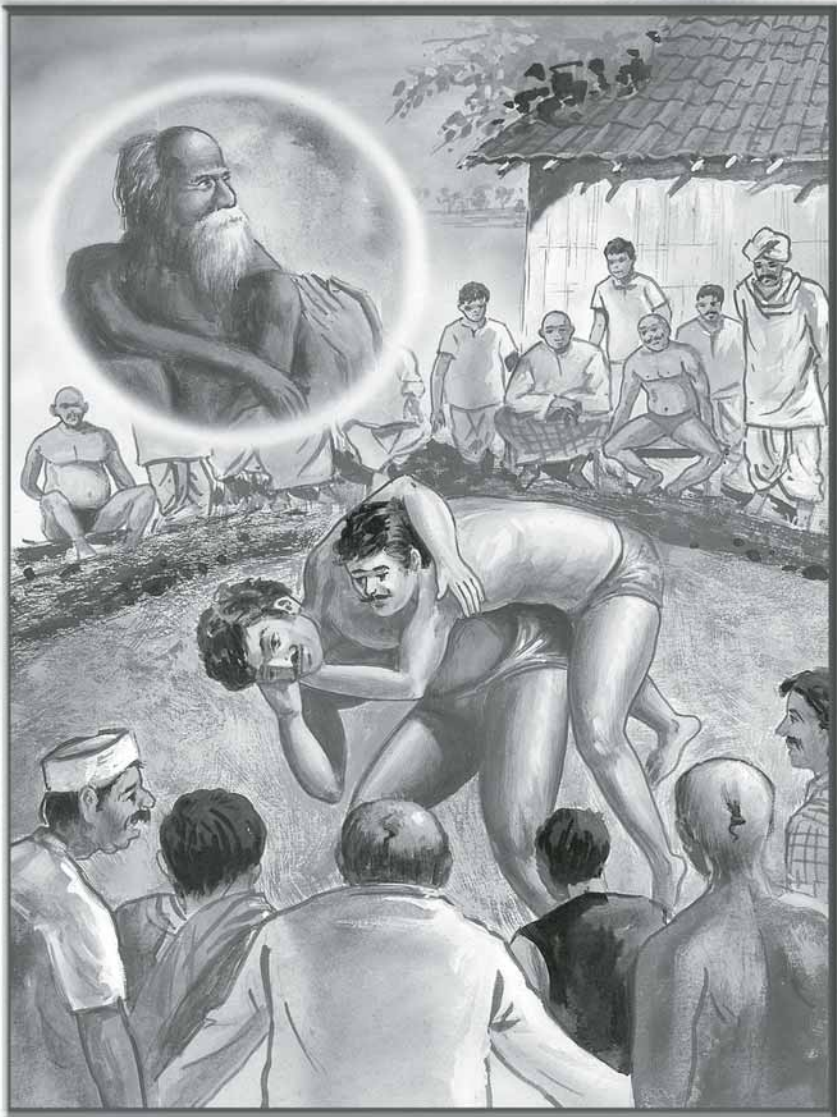
Blessing of the saint

On account of the blessing of the saint our master was now confident that he would never be defeated by anyone in wrestling contests. He started nursing dreams that after defeating some wrestlers here and there he would challenge direct Gama (the then wrestling champion of world fame). Once the name was established in this field, he would throw the gauntlet before him when he comes in the area. He had come to know that his visit in near future was expected. He was now fully sure that he would never meet any defeat. Soon after three days a wrestling contest was arranged. Although his rival was well within his grip yet surprisingly he was defeated in the contest. He bowed out of the area humbled and humiliated and did not appear before people out of shame for three days. He was deeply shocked and went on pondering continuously for days on the effectiveness of the blessing and words of the Mahatma. Where were they now? Later on when he was in the Anusuiya Ashram and when he realised that the bondage of the cycles of birth and death were finally broken as a result of the Mahatma's blessing, he was overjoyed with spiritual bliss. Then he realised that the words of God or great souls were never untrue. He thought had he been victorious in the wrestling contest at that time, the ultimate result would have been only defeat. Even the stout body was destined to decay someday. In fact the real victory lies in victory over time and death. The truth of the saint's words and blessings lay in the ultimate invincibility of our Master against time.

The message of the young woman delivered by the old lady

A very thrilling incident happened which paved way for his future spiritual life. The incident happened as follows:

In the family of a nearby village a young boy was married. Attracted by the beauty of the newly-married young dame, some young boys with lustful desires started visiting her house. But the young lady was inclined towards none. Actually she liked Maharaj Ji so she sent a letter of invitation to him through an old lady. As he



Blessed by the Saint

was a wrestler his life was disciplined, in spite of that owing to the youthful exuberance and past Sanskars, it appeared to him that he got a golden opportunity. 'मनहु रंक जिमि पारस पावा' (*As if a poor man got an alchemy.*) After passing any how three or four hours, he dressed himself up and moved slowly in the dark night towards her house. But his conscience intermittently pricked him and he thought that he was doing something wrong. Lost in such calculations he was moving forward but suddenly he heard a loud voice, "You will go to hell." Out of fear his body shuddered. After half an hour when he was returning remorsefully he heard a low-pitched voice, "In the temple ahead your Gurudev is present."

Darshan of the Sadguru*

On the basis of the instructions of the voice he slowly moved forward in search of the temple. He found a temple but nobody was seen inside it. He thought that it was really a very strange thing-who spoke in the loud voice and who in low one. He failed to know the why and how of it. Right at that time he heard the sound of coughing of someone coming out from the temple. On entering into it he found a Mahatma sitting in a corner of the temple. He prostrated before him, thereafter he arranged for light and food for him. After the meal Satsang continued for the whole night and he went on massaging the feet of his Gurudev. He put again and again a number of quares before the Sadgurudev Maharaj who aptly removed his doubts. Within a short period of three days the Guru Maharaj left after teaching the technique of Sadhan and Bhajan. Now he got absorbed in Sadhana after detaching himself from his domestic duties. Soon the breathing became modulated and meditation deepened.

The revered Maharaj Ji used say that he never thought even in dream of becoming a renunciant saint. He had wife, children and a happy family and was also attached with it, but God forcefully alerting him again and again made him a saint.

Renunciation of the household without God's injunction is a sin but continuance in the house any more after the permission from God to quit is also a sin. As the Prime Minister can summon anyone despite his various engagements and the person has to go similarly God can call at will any person to Himself how so ever deeply stuck

*Sadguru (Guru) : Supreme spiritual teacher.

he is in the worldliness. 'लीला करन चाहत प्रभु जबहीं। कारन खड़ा करत है तबहीं।' - Whenever God wants to do performed at pleasure, he creates favourable climate for it. He generates situations in such a way that the person is bound to toe His line.

I put a question, "Maharaj Ji! Why divine voice for you only? It does not happen for common people?" He replied, "Ho! I also had this query. But one day God told me in meditation that I had been continuously Sadhu for the last seven births. Since last four births I have been moving from place to place sometimes with Tilak (a pious mark of sandal paste on the forehead) and sometimes with the bowl of mendicants and was serious in the pursuit of truth and saintliness but the real Yogic process by then was not awakened. Since the last three births I had been a good saint, established in Yog as enlightened souls are generally found. The Yogic process was fully operative. In the last birth I had nearly crossed the bar but two kinds of desires in me remained unfulfilled- the desire for marriage and for smoking Ganja*. Within few days God after fulfilling my desires took me under his shelter.

The beginning of Bhajan

There was an orchard about two or three furlongs away from the house of Maharaj Ji. Finding solitude there he sat down under the cover of bushes and started contemplation. In the beginning people could not know about his whereabouts. But gradually when they knew, they started guessing, what happened to him? Was he afflicted with any disease? Someone remarked that he had fallen in such a condition only after his meeting with the Langaru Baba**. It seemed to them that the said saint had bewitched him by the spell his black magic or had over powered him with his Mantras.

Langaru Baba

The great saint who had initiated him and had explained the method of devotion in the temple was known in the whole area as Langaru Baba or Satsangi Maharaj. The Maharaj Ji had himself seen him several times earlier also, Since he was lame-footed so some people used to call him 'Langaru' also. He was taken as lunatic by people and the Maharaj Ji like others also knew him to be a

*Ganja : The leaves and young buds of which are bruised when they are ripe and are smoked for intoxication.

**Baba : Word used for an ascetic person.

deranged man but when the divine voice pointed out that he was his Guru Maharaj he could know the truth. Actually he was a great self-realized saint. He possessed occult knowledge of Brahmvidya. He had all the qualities of a Sadguru (supreme spiritual teacher) but people could not recognize him and took him to be an ordinary mad man.

People of his house and village were in hot search of the Satsangi Maharaj and had decided to thrash him down if he met because he had misguided the boy. Despite the intensive hunt the Satsangi Maharaj could not be traced out. After four months when he happened to be seen, the whole village surged forward with numberless enquiries. The mother of the boy was hotly after him. In a chastising tone she asked, "What spell have you cast, you have ruined my son." At this the Satsangi Maharaj strongly rebuked; "Yes, I have ruined him. You should examine your Karmas. If someone goes mad or dies or lives how am I concerned with it? Why don't you take your son to your house?" The charm of the Baba's Mantra was very powerful. Once the faith in him was fixed who could take the boy away?

The suspension of mind as a result of the transmigration of the Sadguru in the consciousness of the devotee

When the Sadguru Maharaj returned after four months from his tour, that day the Maharaj Ji had deep meditation. He humbly asked his Guru Maharaj, why his mind was never so stable as it was that day? The Gurudev in a very natural and convincing way answered that it was so because he after arresting the movement of his mind had himself gone in meditation. Now Paramhans Maharaj Ji analysed and concluded that the development of the six disciples was perhaps checked only on this account who felt restlessness afterwards as a result of the fickleness of mind. After understanding this he imploringly asked the Guru Maharaj not to kindly arrest his mind, instead of this he be kind enough to provide that capability to his meditation which might enable him to block the vacillation of the mind. If he releases the arrested mind, naturally it would again be volatile. So he requested him to grant inner support only. The Guru Maharaj blessed him and said hence forth it would happen so.

It was very easy for the Guru Maharaj to elevate and establish the mind of anyone in meditation by transmigrating himself into the

devotee. Through this unique process the path of supreme good of the devotees and their salvation could be ultimately paved. But on account of his keen devotion, he wanted to practice meditation himself without any support.

From that day with his own effort he started his meditation and within four months he began to catch the glimpse of the self and meditation became smooth.

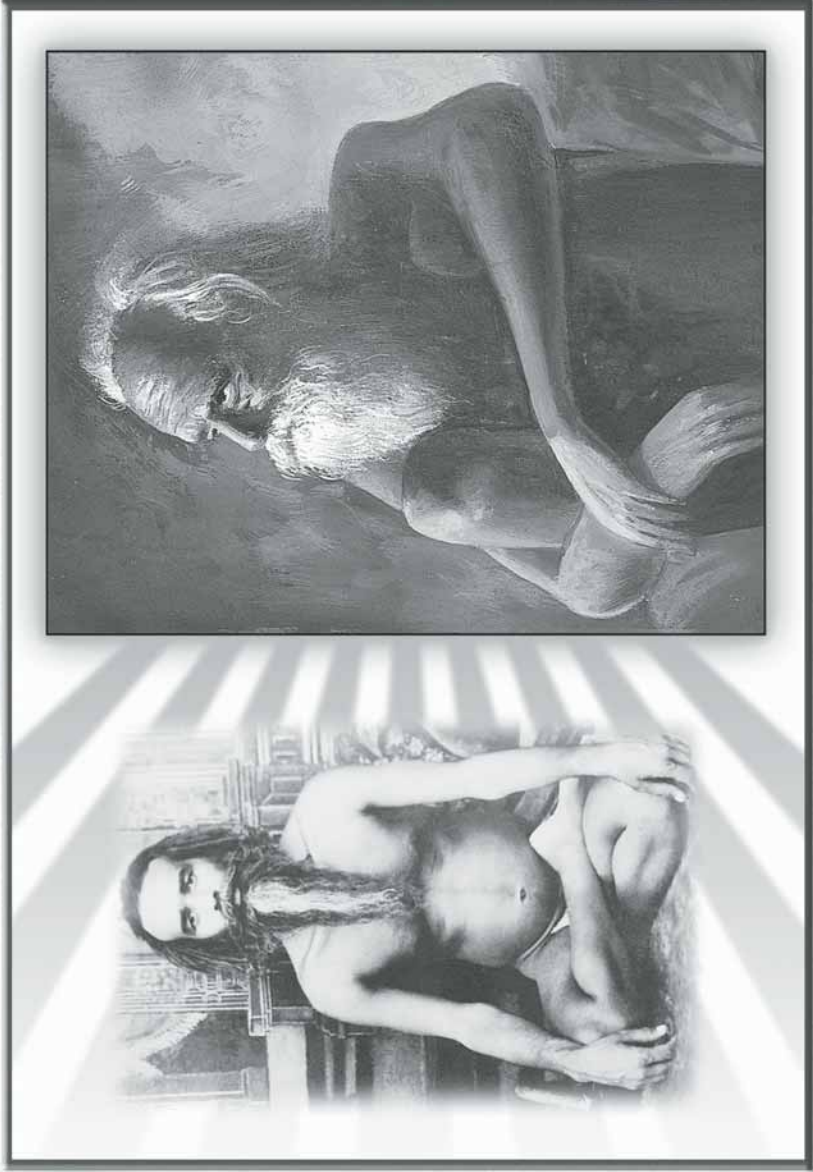
The schedule of devotional practices

He used to remain absorbed in the contemplation of the self from 2 a.m. to 6 a.m. After finishing the routine work of morning he again used to go in contemplation. He used to meet and talk such persons also who liked Satsang, though he always aspired for a tranquil, secluded surroundings for his meditation. By 9 O'clock in the night he used to be free from his occupations and again very early before dawn, he used to get up and start the worship of his Isht*. As a result of continuous devotional practices Paramhans Maharaj started losing his physical health and became lean and thin, his digestion was also disturbed; his desire for food was almost lost. His sleep was now getting ordained. If someone happened to sit near him, he used to wish that he should go and leave him alone. He did not like the presence of and conversation with others. Gradually, the visits of people became scarce. On seeing the condition of his son, the heart of his mother was filled with compassion. She used to visit the place of his worship and compelled him to take some food.

Words of Paramhans Ji (Rules for sleep)

It is very harmful for a Yogi to sleep for more than four hours. Strong renunciants never feel sleepy and drowsy. They pass their days like centuries. Devoid of this quality the worldly people vanquished by the force of slumber, sleep and sleep for ever. The nap of a dog is prescribed for a Yogi. Just as a dog at the slight movement of leaves at night starts barking, in the same way a Yogi sleeps and remains alert against the onslaught of opposite atoms. Sleep never comes to a bereaved soul. So chastising the mind one should always go on struggling against its vagaries.

*Isht : The adored God.



Rev. Sri Paramhans Ji Maharaj and Rev. Sri Satsangi Maharaj Ji

Gradually on seeing the deteriorating health people got the impression that he was not a 'Yogi' but a patient of Jaundice. On hearing such talks going on around him, the waves of gloominess at times over powered his mind. Under such adverse situations he always got assurances from his inner-self to go on unmoved because the future was very auspicious.

When the Maharaj Ji renounced his house and started his devotional practices, his fellow wrestlers decided to serve him in some way. They decided that either they would learn the techniques of meditation from him or turn his mind again to his household. They employed themselves in the service of the Maharaj Ji and developed an orchard there.

Morning rites

After sometime the fellow wrestlers proposed to Saint Ji that they should all along with him go on taking morning round. That would spread a wave of devotion among of the village. The Maharaj Ji liked this proposal and used to awaken them at 4 O'clock in the morning. All of them with a drum and cymbals used to take a round of the whole village reciting 'Sita Ram, Sita Ram' along with the Maharaj Ji and come back with him in the cottage before the break of the dawn. Thereafter, they used to move to their respective houses. This group recitation continued for four months. In the beginning only fifteen to twenty persons alone took part in it. But gradually a wave of devotion surged. People in great numbers started joining the mobile concert. The numbers went on swelling up. People now themselves rose early and used to get ready for the morning round.

One day the Maharaj Ji was in meditation since 2 O'clock at night as usual. But right about four in the morning an involuntary nap over took him. When he opened his eyes, he found that the sunlight had already spread. He was now repenting for violating the rule of daily routine of taking morning round. Everyone with heavy heart said, "O Saint Ji! Why did you not awaken us today?" He did not say a word.

With the rise of the sun, people started pouring in from the village. They asked, "Saint Ji! Which way did you choose today for taking the morning round? We heard very melodious sound, but we had been waiting for joining the band when it reaches us. But which way did you select today and pass away?"

The Maharaj Ji thought that he did not go at all that day. It seemed that these people were mocking at him. By then persons from other localities also came and informed that the morning round was accompanied with very melodious recitations that day and that they clearly heard them. They also asked after all which was the way he chose.

The Maharaj Ji became very sad to think that God Himself had to take trouble for him. He took the morning round on his behalf. Now he decided to stop the morning recitations. The recitations were no doubt stopped but on account of this miraculous event his conviction and faith in God became so strong that he wholly devoted himself to meditation.

Faith in the immanence of the Isht

There was someone's garden near the meditation cottage. Everyday mango was stolen from his garden. The owner of the garden doubted him to be the thief and called bad names to him. One day he humbly submitted to his Master through his innerself, Why was he being accused and abused for the theft, when he neither plucked the fruits nor had any desire for them. Then why this false accusation against him?

Those who regularly visited did not like the behaviour of the owner of the garden. With the motive of taking revenge once they stayed in the night. They said that they would pluck the fruits and would like to see how the owner of the garden protects them. Inspired by this idea they retired for sleep. The tranquil night was gradually advancing. The Maharaj Ji was absorbed with the thought whether it was proper to awaken and encourage those people for plucking the fruits. While Paramhans Ji was entangled with such thoughts he again had same mystic experience and saw that someone was moving towards the cottage and singing the precept-

‘जननी सम जानहिं पर नारी। धन पराव विष ते विष भारी॥’

(Take other woman as your mother, take other man's wealth as the strongest poison.)

When he started thinking over it, he received ill omens. A clear decisive directive he got from his Master that what he was going to undertake was a great sin. When the people who had planned for plucking the fruits at night, questioned after getting up in the morning. Why he did not wake them up? The Maharaj Ji in a very natural

way replied that he was injuncted by his Isht. Such is the immanence of the all-pervading God.

‘हरि व्यापक सर्वत्र समाना।’

(God permeates here there and everywhere alike.)

The Supreme Lord constantly gives us the hints of caution through various ways. The said person used to come and go through that way for the last four years at night but he never recited the above noted maxim. Thus in the very beginning of his devotional life the Paramhans Ji Maharaj got inkling of the omnipresence of God.

The test of his devotion

A rich noble man once conspired maliciously to test his spiritual achievements. He through administrative interferences tried deviate him from his path. For the execution of his plan the noble man floated detestfully rumours that he was a hypocrit and a sham. He said that he would see how he got acquitted from the court case filed against him merely by repeating the name of ‘Ram’. The Maharaj Ji replied in a simple way that when all his ties with his family-life and intimate persons were broken, what concern he could have with any legal case. The villagers sarcastically remarked if the name of ‘Ram’ were true he would win the case.

A day before the Day of Judgement suddenly the Gurudev reached and firmly assuring him directed to go and catch the image of the judge in his heart during his meditation and turn his sentiments and thoughts in favour, he would surely win. The victory was certain because the noble man had challenged the name of Ram. Though the judgement was expected to go in favour of his opponent but ultimately it was declared in his favour. He afterwards affectionately spoke to the landlord, “See, the name of ‘Ram’ is true or not. I am the least concerned with the fields and its furrows.” Now the tables turned. Boundless veneration and faith in the Gurudev surged. While narrating this event the Maharaj Ji used to say, “Ho! If God wills, grass can grow even on rocks.”

Preaching to his wife

Before his life of asceticism he had a big prosperous family, which consisted of his wife, children and other persons. Observing his developing devotion to spiritualism, his wife one day approached

him at night in the cottage after fully adorning herself. The Maharaj Ji smelling her intention spontaneously remarked that why her desire for beautifying herself still continued. She replied, “Am I a widow?” The Maharaj Ji remarked, “Yes, a widow indeed! Becoming a saint and dying both are very much akin.” Now the barriers were broken—the pathetic wailings shook the whole atmosphere. All the ornaments denoting the marital state of a woman were thrown aside. Hearing the pathetic lamentations, the villagers came to see what had happened. At last they came to know the whole mystery. His wife disappointed and dejected came back to her house. After this event he used to quote this example as an illustration of Sanskrit saying—

‘त्रिया चरित्रं पुरुषस्य भाग्यम्, दैवो न जानाति कृतो मनुष्यः।

(What to say of human beings, even God fails to understand the nature of women and fate of men.)

The allurements of women often misguide the persons moving on the path of divinity. So by escaping from the amorous expressions alone we can move on way to spirituality. He used to say. “When Maya (the power of illusion) puts a person on test even the impotent becomes potent and the old turn young.” It means that only the blessing of Isht can protect us from grips of Maya (illusion).

Gurudev’s bathing at a public-tap and warning

Often, after the interval of ten to fifteen days Satsangi Maharaj used to visit him. On his arrival, the Maharaj Ji used to engage himself in his service. Service is the foundation stone of spiritual practice. The Maharaj Ji whole-heartedly used to serve him and the Satsangi Maharaj used to explain and introduce the subtle ups and downs of the spiritual practices.

The Satsangi Maharaj kept a close watch on the conduct of the Maharaj Ji. Saints are by heart very simple but they become very harsh and relentless against the probable faults and the mistakes of the devotees.

Once the Maharaj Ji was helping Satsangi Maharaj in taking bath at a hand-pump, meanwhile a beautiful damsel happened to be there along with a pitcher for taking water. She remained there for sometime. The Maharaj Ji observed that she was getting bored and impatient. He would glance at her to indicate to keep patient and let his Guru finish his bath. Although the Gurudev did not see him

looking at that girl yet sensed it. He irritatingly directed him to stop and get aside. He asked the girl to fill the pitcher, which she did and went away.

The Satsangi Maharaj resumed his bath and said, "Do you know how a fish is hooked? A small piece of bait is first stuck on a hook and thrown in the water. In the beginning fish looks at it from a distance, then licks it a bit and quickly swims away, again it comes near the hooked forage and fails to check itself. No sooner it pounces upon it than the hook gets tangled in the throat. The moment the string moves, the fish hunter drawing it out of the water, throws with a bump on the ground. Now, I think you understand how a fish is caught." The Maharaj Ji replied, "Yes, Sir! I have seen it." Satsangi Maharaj again thundered, "What? You dare say you have only seen it." Inserting his finger into the mouth of the Maharaj Ji, "This way the fish is thumped on the ground."

Now the Maharaj Ji thought it better to keep quiet because the moment he attempted to give some explanation Satsangi Maharaj with four times greater force hurled abuses. It was not understandable after all why was he calling him names?

In the evening the visitors started pouring into listen to the spiritual discourse. After saluting Satsangi Maharaj they advanced towards the place where the Maharaj Ji was sitting. The Satsangi Maharaj interrupting them said, "Gentlemen, come here and sit down." They said, "Swami Ji, we are going to Saintji to pay our homage." On hearing this Satsangi Maharaj said, "Which Santji? Is it this one? Do you know he was glancing at a girl?" On hearing this the people there asked the Maharaj Ji, "Santji! What does Guru Maharaj mean to say?" The Maharaj Ji replied, "Brothers! I do not know anything." The Satsangi Maharaj got again irritated, he started scolding him, "Again you says that you do not know anything. Did you not cast glances at the girl who had come there for filling water?" The Maharaj Ji humbly submitted, "Swami Ji! I had no evil designs for her." Satsangi Maharaj retorted ironically, "Yes, my son! Do not try to befool one who knows all the ins and outs. You are trying to misguide me again. A fish eyes in the same way as you were eyeing. The illusion entraps the Jiva (self) like a fish gradually developing closeness and then throws it to numberless cycles of

birth and death.” The chastisement of Maharaj Ji by Satsangi Maharaj continued before so many people for half an hour. This public baiting gave the Maharaj Ji a lot of peace. He strictly obeyed the instructions, which proved to be helpful during his nomadic period when he had no support from any quarter.

Turmoil at home

When Paramhans Ji got deeply involved in spiritual practices, difficult times loomed large over his household. Disturbing ominous events started happening in the house. What ever might have been the reasons the beam of the roof of the house without any plausible reason created often crackling sound. Consequently the whole family was gripped with apprehension and fear. Not only this, the members of the family started dying one after the other. Even before the completion of the funeral ceremony of one, another member collapsed. The household persons placing the corpse before him wept and accused him for the mishaps. They charged that it was all on account of his spiritual practices. The chain of deaths continued in such a way that one after another eleven members of the family died. Giving the hint of such future horrible mishappenings the Guru Maharaj often sometimes directly and sometimes through mystic experiences, used to warn beforehand that the time of test was ahead and the disciple had to be alert. He cautioned the disciple to remain vigilant against the usual lamentations on such occasions and to go on undeterred in his pursuit of the self. It was nothing but the beneficence of the Guru Maharaj.

Once when he was in meditation he received a mystic instruction to scatter in the house, the ashes of the Dhuni (holy fire). He was assured also that no more the beams would make crackling sound and no more deaths would occur in the family, rather the remaining members of the family would enjoy long life. He was further directed not to stay in the house for long and return sharp after finishing the job. Since it was the instruction of God, the Maharaj Ji instantly got up and took the ashes to scatter them on the ground and the first floor of the house promptly. He assured his mother while departing, “Henceforth the beams would not crackle nor anybody would die. Now your house is free from ill-omens.” After saying so, he moved towards his cottage. His mother chased him and went on calling him but he came to his hut non-challantly and took his seat.

The direction of the Isht against momentary attachment

Now it was running the fifth year of the renunciation of home by the Maharaj Ji. The trees of the orchard had now laden with fruits and by his mind was also growing stable and his interest in Bhajan was developing. Once an idea flashed in his mind that if the spiritual practices were to be done why they should not be done here. No sooner had the feeling of attachment with the orchard and its surroundings surfaced than an inner instruction of the Isht to move to Prayag* immediately was given to him. It was enough. As per direction he proceeded to Prayag. On reaching Prayag he humbly sought from the Isht further instructions. He was directed to drop off the clothes there and move by the bank of the river Ganga**. As a result of entertaining a little feeling of attachment he had to lead the life of a nude. Every spiritual devotee should follow fully the principle laid down in the following maxim, 'अनपेक्षः शुचिर्दक्ष उदासीनो गत्व्यथः।' (*Geeta, 12/16*) (*The devotee who is emancipated from desire, pure, dexterous at his task, impartial, free from sorrow and who has achieved the state of actionlessness, is dear to me.*) during his period of devotional practices. Now completely depending on the will of the Isht he started wandering on the coastal areas of the river Ganga. There was no one of his acquaintance there. But every moment the all-pervading Supreme Being who had drawn him to the spiritual path was constantly providing strength to him. That is why the Maharaj Ji often repeated a statement while delivering his discourses that no one could become a saint of his own will, only God alone can make him so.

An event at Prayag

Prayag, the most sacred among all the pilgrimages is the holy confluence of two rivers, the Ganga and the Yamuna. Before the occurrence of this incident he was enjoying boating in the confluence (Sangam). There were some devotees of the village with him. A polemical argumentation took place among persons sitting in the boat. During the spiritual discussion there was a lot of tension on account of the heated argumentations. Suddenly the Maharaj Ji picked up a broken leaking small metal pot of a saint who was taking of the Ganga. Seeing and filled it with water. The water did not leak

*Prayag : A place of pilgrimage.

**Ganga : The sacred river of India.

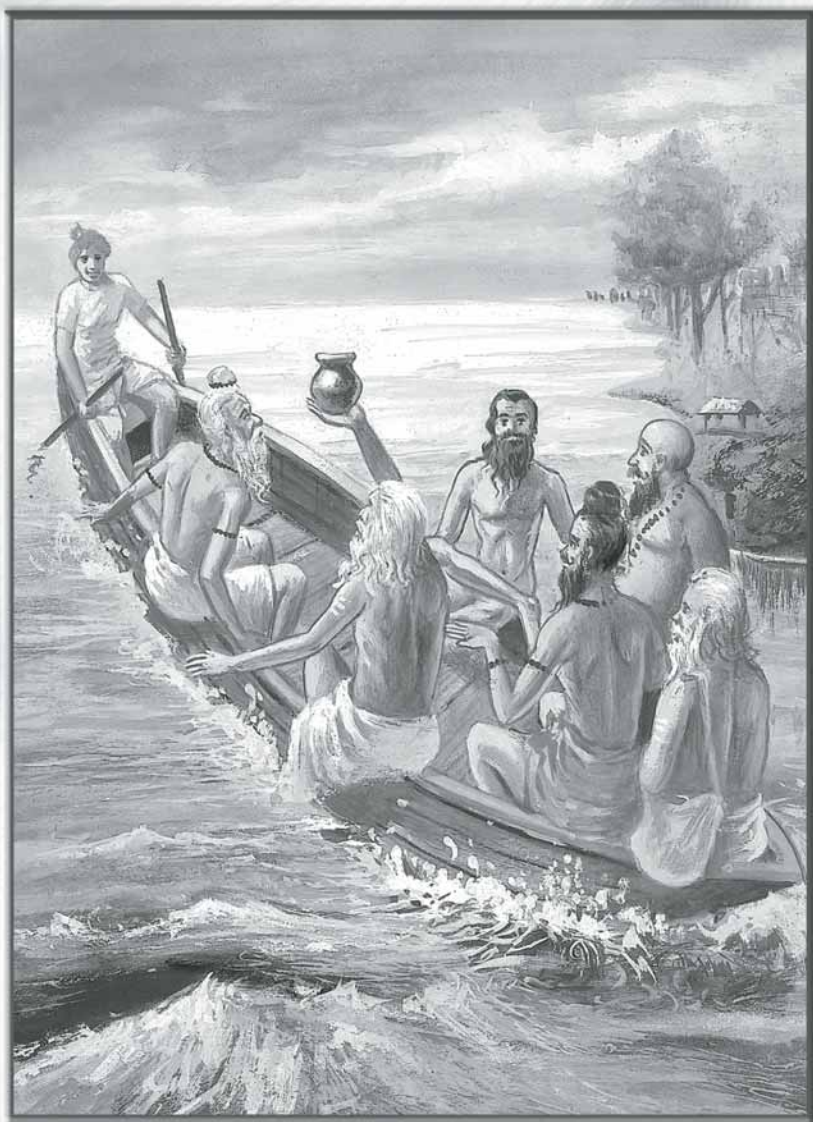
out of it. Seeing this miraculous feat the so-called saints on the boat were wonder-struck. They started talking among themselves how this leaking pot could hold water. At last they surrendered and said, if water could stay in the leaking pot by his mere touch, definitely his words were true in all times and at all places and were imitable for all of them. On hearing such professions he was very much amazed. Praying his Isht for indulgence, he said that how and why he exhibited his miraculous deeds.

After this occurrence he visited Prayag on special festivals. Once on the occasion of the 'Magh* Mela' (fair), the tents were pitched and Dhuni (holy fire) was burning on the bank of the Ganga everywhere. But he had nothing with himself. Under such situation while wandering, he arrived at a place where a group of renunciants was sitting. On seeing him all of them detestfully remarked, "Get away, you Khadia (fake saint)! Neither do you have any mark of your sect at your forehead nor you have the counting beads in your hand, you, pretender! How dare you become a saint? Go away, get a side." Simply smiling he left the place and sat down at a distance for meditation on the sand. Soon he was absorbed in meditation.

After sometime a rich respected devotee of saints invited groups of hermits and along with them this wandering Avadhoot (ascetic) who remained lost in the mystic world, was also invited. Spurred by their narrow sectarian feelings other hermits ignoring him disdainfully addressed to the rich man, "Do you want to feed saints or pretenders like this 'Khadia' (fake saint)?" The rich man humbly replied, "Whosoever he might be. He has been invited by me here as a saint I would not allow anybody to humiliate him."

No sooner were the leaf-plates were placed before the saints than the other saints started saying that the pretender had not taken bath for so many days. Brushing aside the faithful rich devotee made very good arrangement for the meal of the Maharaj Ji, who was hungry for the last so many days. As soon as he took one or two morsels, big drops of water started raining from the cruel sky. Indian agitated to net he, Maharaj Ji uttered words against Indra (god of rain), "Why do you send rain at such a wrong time?" The rain instantly stopped and the clouded sky became clear. Everybody there was wonderstruck to see this supernatural phenomenon.

*Magh : The eleventh month of the Hindu year.



An event at Prayag

After the feast was over while he was washing his hands, all the saints and householders surrounded him but he left the place, saying that he would wash his hand in the water of the Ganga. Every body followed him. But quickly he entered the river and crossing it reached the other side. There he sat down in the grove of bamboos with a stable and calm mind. The crowd running after him tried to search him here and there. Some persons took boats and reached the other side of the river but they could not trace him out. Now they started damning one another that they were really unfortunate because a really great saint came and so disappeared before them even before they could have his Darshan, see in a proper way. Now they were left rubbing their lands enveloped with a great sense of loss.

During his discourses, the Maharaj Ji used to refer this incident and say, "Listen, only God fulfils the words, miracles are meaningless. What is needed is unwavering faith."

In the 'Kumbh* Mela' (Fair) of Prayag

After wandering at different places he again visited Prayag during the Kumbh Mela. Like an insane person he moved here and there. Nobody offered him even a seat. In the meantime a devout queen invited saints. He too moved with the crowd of saints. Seeing him, a policeman pushed him a side. He reprimanded him with contempt, "Go away, you lunatic! This feast is meant for noble saints, not for mad men like you." For no reasons he twisted his hands and pushed him back.

He started wondering over the incident and thought, when God speaks through the words of every one, then why this scornful derision and assault! It means he had not been able as yet to even touch the fringes of saintliness. Caught in such a whirlpool of thoughts he resolutely sat down at some distance with a pledge, not to go to anybody for the fulfilment of his hunger. He took a vow that he would take food only when his Isht who had brought him on that path, offered it Himself otherwise not. After sometime a wealthy man who was the devotee of saints reached there and requested him to take meals. Indifferently he replied that if God made a provision for food there only then he would take it, otherwise he would like to

*Kumbh : A sacred festival occuring every twelve years held at Prayag.

keep fast. On hearing this, the wealthy man brought a plate full of edibles at that very place where he was sitting. After taking his meal, he moved out for a stroll and arrived at the same place where the policeman had pushed him aside. He saw that the policeman was writhing with pain. He realised his mistake and repented for insulting a saint. He understood well that he suffered as a result of his misconduct. A search for the saint was going on here and there. Fortunately the saint himself reached the place. Seeing him there, people surrounded him and implored for granting pardon, as the policeman did not know who he was. Impelled by the saintly generosity and compassion he touched him and instantly the stomach-pain was gone. On seeing such a miracle even the queen was overwhelmed with joy. Soon an inquisitive crowd started swelling up. Anyhow quitting the place in the darkness of the night he left the place for onward journey.

Reaching Jaunpur during the wandering round

Once while wandering he reached Jaunpur. Since no one met him there he after eating guavas in a nearby peaceful guava orchard used to get absorbed in chanting the Divine name and meditation. Perchance the watchman of the orchard came to see him plucking the guavas and eating them. He said, "O Master! This orchard of mine is at your disposal you can freely take its fruits but now you need not pluck the fruits with your own hands. I, myself would most humbly offer the fruits at your feet."

After somedays residents started visiting there. The devotees brought different kinds of edibles and offerings. He used to mix and cook them all together. He had with him only one earthen pot which lay suspended on the branches of the guava-tree. When the sereals got finished the devotees again used to fill the earthen pot with it. Thus he used to remain engrossed in Bhajan unattached with anything.

The graveyard of Jaunpur

As he loved solitude, once while taking a stroll he reached a place, which was a graveyard. Everywhere, in the atmosphere utter tranquility prevailed. Taking the support of the wall of a well he sat down there for meditation. All of a sudden he heard the voices of many kinds of evil-spirits. After the break in meditation he looked all around. Horrible figures of gigantic shape began to appear before

him. Diverting his attention from them when he again started his meditation, promptly he received indications that the evil-spirits were reaping the fruits of the actions of their past lives. The fruits of the deeds of their previous births were so horrible and terrific that they were neither eligible for assuming new bodies nor for emancipation, so they were hanging in the mid way. And, roaming aimlessly for their salvage. After receiving indications from the inner world when the Maharaj Ji again looked, he found the evil-spirits of different shapes and forms imploring at his feet for lifting them up from their miserable plight, which was the result of their involvements in adultery, incest murders, thefts of past lives. They wanted their liberation from their wretched state. By virtue of his saintly compassion the Maharaj Ji became kind towards them and after blessing them departed from there. Thus even random meetings with the saints sins of past births are removed and mind becomes purified and starts moving on the path of self-ennoblements.

Total dependence on God during his wandering period

After departure from Jaunpur he fixing the image of his Ishtdev in his heart started roaming with no support from any quarter. He never begged alms from anybody while roaming at places like Kashi, Agra, Mathura, Ujjain, Mumbai, Gonda etc. He used to remain engrossed in meditation after taking whatever food he got. He never visited anyone for allaying his hunger because from the very beginning, he had strong faith in the statement of saint poet Tulsidas, *“Those who are in my service need not expect from others.”* ‘मोर दास कहाइ नर आसा।’ It means that it was futile to expect any assistance from worldly people. Once self-dependence was resolved it was usual for him to starve for 8 to 10 days continuously during his period of wandering. People took him to be insane when they saw his outward abnormal looks but when they talked to him for a while the brilliant rays of the spiritual knowledge of the saint entered their hearts covered with the darkness of ignorance. They used to start following him. Even on being coldly handled, they didn’t leave his company. He did not like to stay at night in any hermitage or village because he felt that could break his continual spiritual flow in his heart.

He used to remain absorbed in meditation and contemplation in bamboo-groves even in the biting chill- winter. Rising early in

the morning he used to take rest in the sunlight. Inquisitive people often used to enquire, “Maharaj Ji! How do you manage to hide yourself in places inhabited by serpents and scorpions?” Smilingly he used to reply, “You see! The serpents and scorpions appear to be so when they are looked from mundane eyes. The eyes of devotees are always spiritual. Where ever his Isht places him or directs him to live, he obeys him like an automation.”

This routine of wandering on the banks of the Ganga continued. Two or three starvations were the order of the day. One day when the Maharaj Ji was sitting on the shore of the Ganga, a farmer passed through the way. He said, “Why are you sitting here? Go to the locality and beg alms.” The Maharaj Ji replied that he did not like to beg alms. Then he said, how he would pull on that way? The Maharaj Ji smilingly spoke, “Who ever is knocked with a baton by God, he will bring food, you need not worry.” The farmer said OK and departed. After an hour the same farmer came back with food and humbly requested Maharaj Ji to take it. On being enquired by Maharaj Ji, “Why had he come back?” He replied, “You take it as thus that God has knocked me with his baton. So I have come back.”

In the temple of goddess on the bank of the river Karmnasa

Wandering on the right side of the Ganga, the Maharaj Ji arrived at the border of Bihar. The river Karmnasa was ahead. A fair was going on the bank of the river. A Vaishnav saint was living there in his cottage. When he saw the Maharaj Ji he offered him a seat, there after food and said, “Could I make arrangement for your bed somewhere here?” The Maharaj Ji replied, “No, I do not like crowded places, show me a peaceful corner.” He pointed out to a direction and asked the Maharaj Ji to go there. The Maharaj Ji moved towards that direction by the side of Karmnasa. After a kilometre he saw something which looked like a temple.

Darkness had already spread. There were two or three thick trees near the temple, the place was some what darker. As it was very cold so Maharaj Ji decided to pass the night under those very trees. He saw the inside of the temple also and found that it was the temple of some Goddess and something was shining on the floor. When he touched it with his feet, he felt that the floor was sticky. When he looked at the roof of the temple, he found a serpent hanging from one side of the bell. There was foul smell also. In the meantime

two dogs rushed up barking from the backside. When the Maharaj Ji scolded them, they withdrew. The Maharaj Ji thought that the temple was dirty from inside, so he again went under the shadow of the trees and sat there. The dogs at a distance took their seats.

He remained in meditation for the whole night. The priest of the temple came along with some persons before the sunrise. He asked, "Oh Saint Ji! When did you come here?" The Maharaj Ji replied that after taking his meal at the cottage of that saint, he came down to this place at night. On knowing about his presence there, the saint of the cottage and the people of the village came and assembled there. The Maharaj Ji was surprised and enquired, "What is the matter?" The head priest said, "O Maharaj Ji! You are definitely an accomplished soul. Nobody was ever found alive who dared to stay here at night. A number of accidents took place here earlier. How are you alive after sitting here for whole night? This is very surprising." They were not at all willing to leave the Maharaj Ji now. They extended welcome most willingly and detained him there for three days. One day the Maharaj Ji got up at night and slipped away silently.

The Maharaj Ji told us, "Ho! When I got up in the morning, I saw blood spilt in the temple and so many legs of goats were dangling from the trees. So the dogs were there. Where the food is available naturally dogs, snakes and frogs haunt there. People, under false fear and hallucinations, mistook them to be goblins and often died. The Maharaj Ji quoted a line, 'यह भ्रम भूत सकल जग खाया। जिन-जिन पूजा तिन-तिन गया।' (*The ghost of illusion devours the whole world, who ever worshipped it, accepted it they all sang its praise.*) In other words they fell to its grip. There was nothing there.

The Maharaj Ji again turned back towards the shores of the Ganga. His nomadic tour continued. Wherever evening fell, he used to stop and sit at some peaceful corner away from the village. He never entered into the huts of even hermits. The Maharaj Ji thought that he would only waste his time for meditation in fruitless discussions with persons present in the hut so he preferred to pass his night outside in solitude. When the sunlight in the morning approached and broke his meditation, he used to come out of the shadow of the bamboo trees and lie down in the sun. At one stretch he used to sleep till 10 or 11 a.m. except this he never slept at all.

Living unclothed in winter

During this very chain of nomadic wanderings he reached Kashi*. He used to remain engrossed there in contemplation for hours, surmounting the stinging cold at night in a peaceful atmosphere. When the breathing got modulated and became motionless or steady and linked with the inner-self, the impact of the cold outside became nil. After staying in Kashi for sometime he again moved onwards. When he covered some distance, two girls from the nearby village came running to the Maharaj Ji. As he was totally nude they started laughing and remarking to each other jokingly, “Oh, he likes you.” The other one retorted, “No, No, Not I but you.” There was no effect of their talks on him. Instead he remained immersed in his blessed state.

Meanwhile a villager was seen passing through the way. On seeing him the girls on account of shyness started running away. The villager asked the girls, why they were running that way? The girls replied that they got feared on seeing him in a naked state. On hearing this he approached the Maharaj Ji and rightly taking him to be a realised saint respectfully saluted him and insisted for taking him to the village. But the Maharaj Ji did not enter the village. On his insistence he stayed for ten days on the outer side of the village. Afterwards leaving the place he moved onwards. Caught in such intricate situations and provocative loneliness only God saved the spirit of renunciation, otherwise even great ascetics are misled and deluded under the impact of lust.

Those days his naked body braved the onslaught of relentless winter, summer and rainy seasons. He very much preferred bamboo grooves. Since such bushes were relatively warmer than the open places. By evening he would enter the bamboo grove for meditation. He felt cold only at the initial period of meditation but as soon as he entered into deeper contemplation he felt inner heat. Although the outer form of his body remained cold with hairs raised, but the deep meditation enabled him to bear the cold. Sometimes he used to change the postures of legs while his breath remained stable. Thus the days, nights, months and years went by.

*Kashi : A famous religious city of North India, Varanasi.

At times he wouldn't be able to concentrate at night in meditation and would feel such a severe cold that his body used to shiver. The chilling winds blew like arrows and the cold pierced into his bones. For fighting against it he used to start racing for warming up his body then again used to sit for meditation. During meditation the inner heat was generated and thus he passed the nights with his mind's-eye fixed. Those days despite his efforts sometimes he missed the concentration and the stability of mind. He used to say that his ankles had cracked on account of his wanderings by the side of the Ganga. Whenever cold sand entered the cracks, the whole body used to writhe with pain. 'फूटे करम जो फटे बिवाई' (*When fortune fails the cracks occur in the feet.*) After all what he could do? It was the will of God that he should lead such a life, and the will of God could not be changed.

Amidst the devotees of Ramnagar

Walking through the streets of Varanasi, the Maharaj Ji reached behind the Ramnagar Fort, located on the bank of the Ganga. The members of Nonia Community (a caste among Hindus) lived there. People were financially sound. Initially they asked him to stay in a temple. Since he declined their suggestion, they built a cottage adjacent to the wall of the fort. The Maharaj Ji settled down there. All the members of the community used to come devotedly for his service. Their children also used to frequent his cottage. A teenaged girl used to sneak in at 2 a.m. and stand and stare at him till 5 a.m. and then run away. After two days he realised that someone was standing in front of him. She belonged to a family of the community. He called for her parents and advised them to organise her marriage and sent them back showering a lot of blessings.

Later on he used to say, "Ho! There are great hurdles before the seekers of God in seclusion. Those who keep their asceticism intact even in seclusion are truly great. A saint must be steadfast in his resolution and remain avowed. You see! The inquisitiveness caused by the nude form had drawn her there."

Feast with a Faquir*

The Maharaj Ji used to wander without any support from any quarter. He never planned his wanderings. He used to just move to

*Faquir : A Mohammedan mendicant.

any direction and did not care for his destinations, conveniences or inconveniences. Even during his normal movements his mind remained fixed on the inhalation and exhalation of his breathes and was always conscious of the chanting of the holy name and the mind's-eye. Fasting was the routine of the day. If someone offered food, only then he used to take it.

Once while walking he reached the cottage of a Muslim Faquir who humbly submitted, "Maharaj Ji! I am a Muslim Faquir. Would you accept the bread cooked by me?" The Maharaj Ji replied, "Brother! Caste, creed, sects, tribes, family, blood relations none has any meaning for a saint. Only one goal remains supreme before him that is the constant contemplation of the Supreme Being. I do not find any difference between a Muslim and a Hindu. You are a Faquir. Do you feel any such distinction?" He replied, "No Maharaj Ji! I too do not have any such discrimination." The Maharaj Ji said, "Just as you say 'Allah, Allah' in the same way if you say 'Ram, Ram', I would then take your food." He was not able to pronounce the name of 'Ram'. Then the Maharaj Ji said, "If you harbour so much discrimination, how can I eat your food?" When he saw that the Maharaj Ji would not accept his food without his uttering the name of 'Ram' he repeatedly pronounced it. Then the Maharaj Ji accepted his food and took it.

After the meals, during the spiritual talks, the Faquir admitted, "Actually all the distinctions and discriminations are false but the wrong notions are so firmly grafted that I felt hesitations in uttering the name of 'Ram'." The Maharaj Ji advised him to meditate on God and to keep the mind's-eye fixed on the Guru Maharaj. God would remove the ignorance and misunderstandings. After instructing him the process of Yoga and meditation, the Maharaj Ji moved on his onward journey.

Devotional songs of women on the bank of the Yamuna

One day he was meditating on the bank of the Yamuna river. In the small hours of morning ladies were passing through the way singing a devotional song:

तैंने हीरा सों जनम गँवायो, भजन बिनु बावरे॥
 कदे न आयो साधु सरन में, कदे न हरिगुन गायो।
 पचि-पचि मर्यो बैल की नाई, सोइ रह्यो उठि खायो॥
भजन बिनु बावरे॥

(O Crazy Creature! you wasted diamond like precious birth. Never did you take the shelter of a saint nor did you sing the glory of God. Like an ox kill yourself with loads of work, eating, sleeping and wasting the birth.)

It was a pleasant morning. Hearing such a melodious and meaningful song at such a time, one naturally loves to store it in the memory. The remaining part of the song could not be understood because they with unfamiliar intonation and with such ascending and descending notes that it was difficult together the sense sang the following lines. Only the above quoted lines could be grasped. The Maharaj Ji often used to hum and mutter them.

It was the saying of the Maharaj Ji that in spite of countless vices a man, possesses virtues also. A devotee sees the brighter aspects and picks up only the virtues. He quoted Saint Tulsidas-

समिति समिति जल भरहिं तलावा। जिमि सद्गुन सज्जन पहिं आवा॥

(Manas, 4/13/7)

(Drop after drop is filled a pond, so the virtues come to good man and belong.)

Saint Dattatreya found even in dogs virtue of great saints. Despite several vices dogs, have one specific quality- if someone picked up a stick it runs away, but when one fondles it comes back. An ascetic in the similar way must be bereft of the feelings of self-respect or sense of humiliation, they must be self contained and contented. The Paramhans Ji always had a watchful eye on the virtues conducive to spiritual practices. So all the spiritual devotees must remain watchful and alert. The aforesaid devotional song containing a warning, a call for renunciation and detachment was preserved by the Maharaj Ji in his memory.

On way to Agra City

He reached Agra and spent the whole day roaming on the bank of the Yamuna river. At the time of evening he reached the grain market. The shopkeepers were closing down their shops. Wherever he found the grains of corn scattered, he picked them up and chewed them. On seeing this the rich businessmen there became anxious to know about him. They talked among themselves but could not gather courage to speak to him. On the second day also when he again started picking up the grains, the businessmen began to throw handfuls of gram towards him. But he did not collect them. He simply

got up and went towards the Yamuna river indifferently. On seeing his detachment gradually everybody felt attracted towards him. They detained him there and humbly served him regularly for two years. During his stay the chain of faithful visitors continued unbroken. Some one offered clothes while others waited to please him by their service but he satisfying everybody, used to distribute all the clothes and ornaments among the devotees. With utter detachment he used to remain absorbed in meditation with the least concern for the presents.

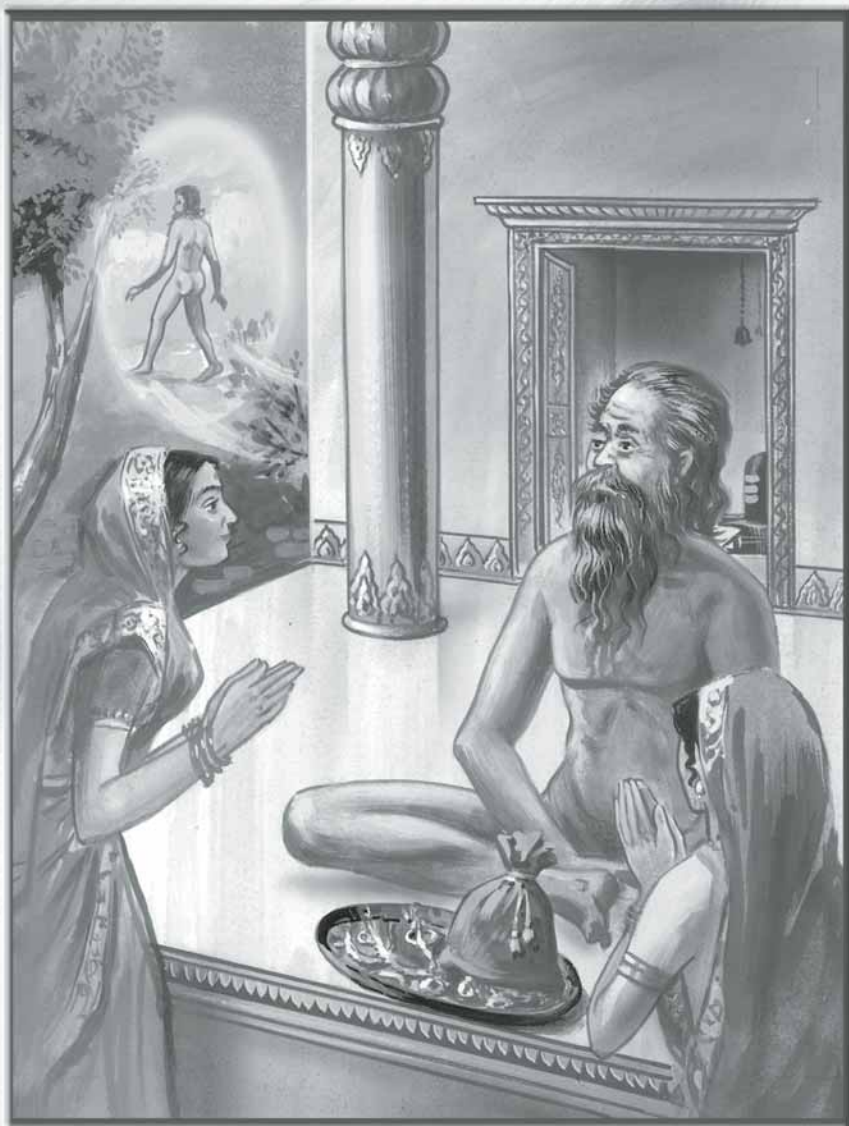
Disenthralled from the attraction of the woman and gold

A widow used to visit the temple where he lived, with various kinds of offerings. The widow was addressed by the people of the neighbourhood as 'Bua' (Auntie). Gradually as a result of regular visits vile and loathsome ideas germinated in her mind. One day she came well adorned with amorous looks and with a lot of wealth. She began to say, "We will practice devotion together enjoying this wealth." But the life of ascetic is not so pliable and yielding as to be turned to any side aimlessly. At night he saw a dream in which he found that his master reached there along with two Brahmins, dressed in yellow and said, "This man was eloping with a woman, catch him and purge him." During this dream-experience he was bathed and purged and strictly ordained to quit the place quickly because only that way lay his well-being. When the Maharaj Ji woke up he immediately left the place and moved further. His revered Guru saved him from the invasions of Maya (illusion) at various places.

Often he used to say in his discourse. "The devotees can not understand when Maya was favourable and when it was adverse. Only God or the Guru can protect him. Like God, Maya is also omnipresent but through constant practice the Sadguru becomes visible everywhere. Sadguru is omnipresent only after he is installed in the heart practically. Wherever he might be he protects the devotee everywhere the moment evil thoughts raise their heads.

Donation to an undeserving man

Once he was wandering on the bank of the Yamuna. He found a five-rupees note on his way. No sooner did he see it than he was ordained to pick it up. He thought, what was the use of it for him? But as the instruction was regularly being given, he picked up the note and went to a temple. There he was further ordained by his Isht



**(Under the protection of one God)
Freedom from the attraction of wealth and woman**

to deliver the money to Radhey Lal, who had served him sincerely. But was now in penury.

Sri Radhey Lal worked as a trade broker and had earned a lot of money. He enjoyed a strong good will in the market. He was very simple by nature but was addicted to gambling. In speculations he used to bet 'Gubba' and what not. He owned a debt of Rs. eighty thousands outstanding against him those days. The Maharaj Ji said to Radhey Lal to take the five-rupees note from the shelf of the wall. On hearing this, Radhey Lal became sad. He told, "O Guru Maharaj! Your blessings alone are enough for me. Why did you take the trouble of touching money for me?" In spite of repeated persuasions he did not take the money. Since he had enjoyed riches in the past, the financial disaster could not debase his mind so low as to take the money of a saint.

The Maharaj Ji began to think, God has instructed me to give the money to him and he is not ready to take it. Now what to do? When Radhey Lal departed, his young child came. The Maharaj Ji told him to take out flowers from shelf and throw them out. When the child picked up the flowers, he found a five-rupees note there and intimated the Maharaj Ji there of. The Maharaj Ji replied, "Ok, You have got the five-rupees note. It's good, take it and purchase some edibles for yourself." After all he was a child, he took the rupee and went away.

While leaving Agra the Maharaj Ji told Radhey Lal, "You always make hue and cry for your loans. I am now leaving this place but afterwards if you happen to get money, you donate some of it for holy purposes and remember me also." Later on when the Maharaj Ji had permanently settled in Anusuiya (a place in Chitrakoot), Radhey Lal after making a lot of efforts to locate him reached there. He said to him, "Maharaj Ji! After your departure, I earned Rs. 3 lacs within two days. Now my debts are cleared off. I spent it for charitable purposes also. I fed almost all the poor sweepers at Agra and offered them wine in a good quantity. Besides this I distributed money also among them."

Rebuking him the Maharaj Ji said, "Don't you know donations are given only to deserving ones. Does anybody donate money to anyone for taking wine? Would the donated money stay with them?" He replied, "No, Maharaj Ji. They enjoyed the money in eating and

drinking and wasted it. But I am again beset with troubles and since then I have been seeking you?" The Maharaj Ji said, "Yes my son! The doner meets his doom if he donates to the undeserving ones now stop gambling and concentrate on God. Only then you could ward off your troubles." Thus after giving him directions, the Maharaj Ji saw him off.

The revered Maharaj Ji afterwards used to say, "Since the day you start giving even small donations, you start renouncing the world proportionally. Donations and charities pave the way for ultimate emancipation. There are many kinds examples- donations of health, knowledge and grains etc. Grain is the source of life but it fails in the last moment of life. All the grains stored fail to protect a man from death. Even knowledge is of no use. The best kind of donation is the granting of salvation and freedom from fear and that only God can do. The Sadgurus provide entry into this blissful stage and hence this is the greatest donation or charity. Ho! Everyone in this world poses to be charitable and a doner. 'हाथी खान लेवा दई।' They offer ten rupees and expect an elephant in return. Actually I myself am the real doner because I grant salvation and do not anything in return. On the one hand the saint is the donor, on the other God is a still greater doner.

माँगहु बर जोइ भाव मन महादानि अनुमानि॥ (Manas, 1/148)

(Ask whatever you like, ask from the Supreme Charitable Being.)

हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥

(Manas, 7/46/5)

(Either God bestows his benedictions in this world without any selfish motive or true devotee of God.)

He alone is the ultimate and original bestower. For obtaining this best gift, the devotee too has to submit one thing in return and that is his mind, submission of his thoughts. He has to surrender himself completely with all his mind, words and deeds before God.

शीश काटि चरनन धरे, तब पैठे घर मँहि।

(After beheading your head and placing it at the feet you can enter the mansion.)

In the Kumbh Fair of Ujjain

Once millions of saints assembled at Ujjain on the occasion of the Kumbh Fair. He also reached there unscheduled. Many abbots had invited there thousands of saints for feasts. He too happened to

go along with a Naga* saint to take part in such a mass-feast. In the beginning he declined to go there but on account of the company he had, he went there. Seeing a big crowd of invitees there in the mass-feast he started thinking who that saint was who had organised such-a-grand feast and had invited thousands of saints and Mahatmas for meal, on the other hand it was he who had gone there with a selfish desire for food. Lost in such thoughts he decided to leave the place ignoring the feast. Walking slowly he reached the bank of Kshipra river a mile away. He took his seat under a tree and resolved that he would take his food only if God, Himself offered it, otherwise not. Three days passed by and he took nothing. On the fourth day a Mahatma passing through that way spoke to him to remain seated there and wait for sometime, as he was about to meet their Lakshmi (the Goddess of wealth). Just after sometime a lady with a Lota (metal pot) in her hand inspired by some mysterious power came there. She cleaned the place around the Maharaj Ji and made a good arrangement for his meal.

She remained in attendance continuously there for four hours. Seeing her spirit of service the Maharaj Ji enquired, “O Mother! Why are you standing now? What do you want? Where were you going and why did you return?” Most humbly she replied that she was on way to take her bath but suddenly she heard a mysterious voice commanding her to serve the man who was a saint. She further said that she was in a fix. What kind of service she should offer. Since then she had been thinking how to serve him. She further said that she was pleased to have the Darshan of his lotus-like feet and wanted only his benediction. Thereafter she managed for the meals of everyone who visited the place and arranged for the distribution of Prasad (offerings) also regularly. This arrangement was on behalf of the Maharaj Ji through that lady.

The aforesaid lady was the wife of a renowned lawyer. She had some personal money, which she wanted to offer to him. Even on her repeated requests the Maharaj Ji did not budge instead he quit the place and moved to some other area.

On the holy occasion of the Kumbh in Ujjain the four Shankaracharyas issued a call to all those dressed as saints for being

*Naga : A sect of Hindu menditants who always remain naked.

initiated into the regular order of Sanyas. On hearing this the Maharaj Ji also started thinking why he should also not get initiated in Sanyas and be free from roaming hither and thither aimlessly. A great turmoil took place in his heart the moment this idea occurred to his mind. Instantly he received an indication from his Isht that neither there was a disciple nor a Guru like him anywhere, so why he should go to join any order. Thus he was prohibited. On hearing the voice of his Isht, he jumped with joy and offered his apologies.

During his preachings he used to say that a devotee should go on in his pursuits undeterred totally depending on his Isht. From time to time the Ishtdev Himself saved him from straying away from the path through his directions from the inner world.

In the valley of the Himalayas

The Maharaj Ji had made a lot of wanderings in the areas of the Gangotri, Kedarnath and Badrinath. He used to say that those areas were generally covered with fog but when the fog disappeared, the snow-capped mountains gleamed like silver. Before the sunrise the cliffs of the mountains got dyed in crimson light everywhere. Within a short time yellow colour looking like melted gold spreads everywhere. The natural view changes every moment. Making steps on the mountains does farming. Farms of just one metre size! Right from the top to the foot hill! They are irrigated from springs and they present a very pleasant view. Even during the biting cold the Maharaj Ji remained there in his nude form, totally unclothed. Sometimes he found hearths in the way for warming up the body but many a time he moved with out meeting such fire places with no clothes on his body at all.

While wandering such places he reached Devprayag. At one place four saints were sitting and preparing the dry leaves of hemp plant (Ganja) for smoking and intoxication. He too walked in there. One of the saints addressed to him, "Come on, Santji! Take your seat. Would you like to smoke?" The Maharaj Ji thought that it was very cold and if he took a puff or two, his body might receive some warmth, so he too took his seat close to them. They mixed other intoxicants also in the Ganja. When it was prepared inviting the Maharaj Ji, they said, "Come on, Saint Ji! Chetao (share a puff)." One of the saints there was very impatient to take the puff. He abruptly got up, took the Chillum (pipe) and started taking puffs.

The blow kindled it a bit but at the very first puff a flame glowed in the pipe and he staggered and fell on the ground. His breathing stopped instantaneously.

All the saints took to their heels; he too without stopping to ponder started running away. But soon after ten or fifteen steps he thought, why he was after all running away and why the other saints were fleeing? He concluded that it was so because the Baba (saint) who smoked Ganja, perhaps died. When he understood the cause of their fear, he scolded them, "Stop fleeing, why do you run away this way? Do not fear. You have not committed any crime, all of you were companions. Only on account of over intoxication the fellow collapsed. This could happen to any of us had we smoked the strong intoxicating herb in this way. Nobody has intentionally caused his death. You are innocent saints and you should not fear at all." Hearing this all of them returned, thought over the matter and informed the police. The police completed the usual legal formalities and the funeral took place. The Maharaj Ji too paid homage by offering five times palm-full of water of the river in his memory. He spoke to them in a heartening tone that even lions before them could not devour them if the span of their life did not end but if the time was over even the shoes they wore could become the cause of their death. Delicious food, comfortable lodgings and even the best security system could not save them from death. He suggested them to pray God, only then the departed soul of the saint would get peace. After this he moved towards Dehradun.

उमा जे राम चरन रत, बिगत काम मद क्रोध।

निज प्रभुमय देखहिं जगत, केहि सन करहिं बिरोध॥

(Manas, 7/112, Kh)

(Uma! Those who are free from desires, wrath and pride remain engaged in the devotion of Ram, they find the world God-permeated and none for clash and confrontation.)

Importance of the instructions of the Isht

After leaving the company of those saints, the Maharaj Ji was now passing through intractable valleys. He saw there a lonely path and thought that if there was a way, there must be some habitable place also ahead, but it turned to be only a forlorn path of the forest department. It was a dark dense forest of sky-kissing trees, where the dung of elephants was lying scattered here and there. The evening

had descended. The sun had already retired behind the hills. There came to be seen an even place and he finding a towering tree there took his seat under it. At night when he was absorbed in meditation, he was ordained by his Isht, "Be seated here. You will achieve spiritual fulfilment here and you would pave the way for the human welfare of the world." During the same spiritual experience he found the whole atmosphere brightly illumined.

After receiving such an instruction from the Isht, he was overjoyed. Taking it to be the will of God he took his seat there. For three days he remained seated and the nights and days passed by. Continuously he went on receiving the signals of good omens and spiritual assurances that everything would happen provided he remained there seated. Neither, there was any provision for food nor habitation. On the fourth day he received a direction from the Isht. "Today a guard will bring milk for you but don't drink it." He thought that if such was the direction of Isht, he would not even touch it.

It was about 8 O'clock in the morning when a man was seen coming towards him. After sometime he came near him and said, "Maharaj Ji! Kindly take this milk." The Maharaj Ji was astonished to see that a guard was really there with milk. The bowl contained more than half a litre of milk. The Maharaj Ji said, "I would not take milk today, in future I may take it." He implored, "Maharaj Ji! Are we so unfortunate that you refuse to accept it? I saw that you are hungry for the last four days and finding you so starving, I decided to bring milk for you with utter devotion. I am a forest guard." Whatever occurred to his mind, he went on submitting.

The more the Maharaj Ji tried to dismiss him off, the more strongly he placed his submissions. Ill omens were regularly pouring in. Despite his explanation that God did not will it, he failed to follow the hints. Just to get rid of him Maharaj Ji irritatingly took up the bowl and drank the milk.

The guard no doubt left but instantaneously he was ordained by his Isht, "Get up and leave the place, now nothing would happen here. You would not be able to live here because you don't have self-control." He tendered his apologies, wept at the feet of the Isht, begging and imploring earnestly but he had to suffer the consequences of flouting the directions of the Isht. The Maharaj Ji

was hungry for four days and fully exhausted still he moved towards uncertain destinations.

He used to refer to this incident afterwards in his discourses, “A devotee must follow the dictates of the Isht verbatim which he receives from the inner world during his period of spiritual penance. If it is ignored, the attainment of the goal is impeded. Like Jayant such flouters of the dictates of the Isht get no shelter anywhere. Only with the blessings of the Isht the devotee becomes capable to achieve fulfillment.”

For four months stay in rainy season (Chaturmasya) in the rural area of Madhwapur

During his days of wanderings the Maharaj Ji covered a number of places like Kashi, Ayodhya, Mumbai, Nasik, Ujjain, Haridwar, Gaya and Calcutta. Areas of the Ganga, the Yamuna, the Narmada, and the Karmnasa had been the areas of his wanderings. Once when he was in Ayodhya, at one night while he was taking rest, it occurred to his mind to observe Chaturmasya at some place because during rainy season wanderings become difficult. After this thought when he sat for meditation he had a mystical experience, wherein he saw a solitary, wild grove of trees with a road in the middle of it. He heard a voice from his inner-self, “The house of the mother hither, that of the father thither, there is a tree of wood apple. you live under it.”

When the meditation was over, he thought how humorous God was. His mother and father were already forsaken long back but God spoke, “Hither lies mother’s house thither lies father’s house. How amusing it is!” He moved towards the direction where he was suggested to go. The sun had already set. The nocturnal darkness was growing thicker and thicker. He stopped at one place where he found that on one side of the road was situated a temple of the Goddess and on the other the temple of Lord Shiva. Soon it struck to his mind that they might be the mother and father, fore-told by the voice, The tree of wood apple too must be some where near. The place and soon he saw a tree which he found to be a wood apple tree. No sooner did he decide to occupy the place under the tree than the good omens confirmed that was the place for Chaturmasya.

A rumour had spread in the areas nearby that a lunatic was living in the temple of the Goddess, so young men used to come

armed with their clubs while accompanying the ladies who came to the temple for offering Puris* & Halva** to the Goddess and went back. The Maharaj Ji had nothing to do with anyone. Thus days went by. The school-going boys used to pass through that way in morning. When they learnt that a lunatic was sitting in the temple, they innocently used to pelt stones and slip away. They used to talk among themselves, “Oh! See! The mad man is there.”

On the sixth day a lady who had come for the worship of the Goddess, asked, “Would you like to take Sattu (a meal of parched grains)? I fear coming closer to you, I fail to understand who you are. If you are a saint, please take the Sattu.” He took the Sattu with his hands. Thus after six days he took a little of Sattu and water and again got absorbed in contemplation.

The school-going boys had grown now bolder. They started enjoying in pelting stones. Since there was no apprehension of any harm from the Maharaj Ji, so they started throwing stones now from closer range. On the seventh day a child threw a stone from an adjoining place. It hit on the back of the Maharaj Ji.

The Maharaj Ji realised that they had now grown more and more fearless and the nature and habits of children and monkeys are mostly similar. So he stood up, challenged and rebuked, “Hold! Hold! Catch hold of them and see that they do not run away.”

Suddenly seeing this unexpected turn the group of children while running away fell on one another in haste. Crying and fleeing they reached their houses and reported that the mad man had devoured one of them. About fifteen to twenty young men armed with clubs, spears and lances rushed up and started ascertaining which boy had not returned from the school. Cautioning everybody to surround him from all the sides vigilantly they started advancing towards him. They said to one another to remain watchful so that he might not escape.

The villagers had imagined that he was perhaps an insane man, and would run away on hearing the noise, but he remained seated at his place absorbed in meditation, unconcerned and detached. While some of the villagers were waving their clubs, others were abusing

*Puris : Unleavened cakes fried in clarified butter (ghee).

**Halva : A kind of sweetmeat.

him. One of them remarked that he was very calm which was to be found only in good saints, not in mad men. They should first enquire about it. They thought over it and decided to call Uncle Padarath for consultation.

Thakur Ram Padarath Singh was a respectable man of Madhwapur. He liked the company of saints and was by nature a man of devotion. He was specially impressed by the couplets of Saint Kabir, but he served all the saintly persons. As soon as he reached there, he recited one couplet:

एक बार हरि घोड़ा भये, ब्रह्मा भये लगाम।

चाँद सूरज रबिका भये, चढ़ि गये चतुर सुजान॥

(Once God became horse and Brahma the reins, moon and sun became the stirrups, intelligent persons mounted it.)

After reciting the couplet he reverentially saluted him. The Maharaj Ji raised his hands in blessing gesture. He expressed his desire to know the meaning of the couplet. The Maharaj Ji smilingly addressed him and said that- It is God alone who plunders all our belongings. When He permeates the mind, only then the mind is enlivened. The mind, which suffers the pangs of separation from God and is intimately associated with Him is the symbol of horse, used in the couplet. It has been called a horse because it races wildly in the animate and the inanimate world, through innumerable Yonis* (bodies). But when it gets linked with God it becomes fit for riding. 'ब्रह्मा भये लगाम'- Intellect is symbolized here as Brahma (god) and this intellect works as reins, the controlling force. 'अहंकार सिव बुद्धि अज, मन ससि चित्त महान।' - It is not ordinary intellect, It is the divine intellect which functions as reins. Only with such an intellect the mind (Horse) is arrested and controlled. 'चाँद सूरज रबिका भये।' - Moon has been compared with Ingla or Eda (nerves), sun is symbolised as Pingla (Nerve). In other words they are the inhaling and exhaling breath, these very left and right notes are symbolised as the two stirrups hanging on both the sides of the horse. By managing inhalations and exhalations of breaths or to say in other words by placing feet on the stirrups intelligent persons sublimate the mind. Thus he gets saddled on the metaphorical horse.

*Yoni : The class into which animate beings are divided (which are considered by the Hindu to be eighty four lacs.).

On hearing the interpretation the closed doors of his mind were opened. He prostrated at his feet and explained to all the villagers that he was a great saint. He burst angrily at the villagers, "How shameful it is for all of us! This most enlightened noble soul has been starving here for the last seven days, the whole village would be reduced to ashes. You all serve him. At least you ought have informed me earlier." Hearing this all of them rushed up to their houses. Some brought milk, some curd and some brought other edibles. In this way arrangements for his food were made. Within twinkling of an eye a wave of devotion enveloped the whole village. All the villagers got involved in serving him and cleaning the place.

It started drizzling but he remained seated under the wood apple tree. When people requested him to sit in the temple he declined, then all of them decided to build a cottage for him the next morning. No other work was to be undertaken. Next morning Maharaj Ji saw that all of them were going away with their ploughs while they had taken a decision last evening to build a cottage.

Suddenly the sky became clouded and heavy rain started. All of them returned to their houses; putting their ploughs there they came to him. The Maharaj Ji said, "Why don't you plough your fields now? Why did you return? Now don't do anything for me and go away from here." He went on scolding them but they remained engaged in making the cottage. Continuously for three days the chain of rains did not break. In spite this they continued their work. Drenching themselves in the rain water, they went on building up

Only he is intelligent who has engaged himself in the exploration of one God.

चतुराई चूल्हे पड़ी, घूरे पड़ा अचार।

तुलसी राम भजन बिनु, चारों बरन चमार।।

It means that intelligence is worth to be thrown to the fire of hearth, fit to be burnt, that conduct, behaviour and thought are fit to be thrown to dustbins if there is no worship of Ram, the Supreme Lord. Without Bhajan, all the four Varns (Tribes) are mere skeletons or lifeless skins. In other words they nurse only the physical body, only the sense of myness and thyness. The real intelligence lies in the devotion of one God.

the cottage Thus it was raised up, his Dhuna (resin) was pitched in it and his Chaturmasya started.

Rebirth

Finding Madhwapur to be a peaceful place he used to go out for walk. Linking his breath to his mind's-eye, he used to move out, whenever he passed by a house he felt an attachment with it. It repeatedly happened for somedays. He realised that he had seen that house earlier also, if not then why he had so much attraction for it. The Isht promptly resolved by hinting him that he was born in his previous birth in that very house, although he remained alive there only for two and half months. For this reason he was being haunted by that impression (Sanskar). When the Maharaj Ji enquired about it from the members of the house, all of them gathered and said, "Maharaj Ji! The child was very promising, after it the parents bore no child." A lady, who was eighty-five years old and known as Thakurani Sahiba (wife of the Thakur) came there and started shedding tears. The Maharaj Ji used to say, "Oh! Only God knows how many mothers have suffered bereavement on account of him? He got this human body after passing through so many bodies. One should make his birth meaningful and purposive.

विमूढाः नानु पश्यन्ति पश्यन्ति ज्ञानचक्षुषाः। (Geeta, 15/10)

(Only those possessing the eye of knowledge understand this soul, ignorant block headed people do not know it.)

Ho! God has told me about my several births but who would believe it? Faith dawns only after self experience." The Maharaj Ji after consoling the members of the house sent them off. He did not disclose his identity.

Protection of the fruits of wood apple

There is a wood apple tree near his cottage in Madhwapur. The fruits of the tree are so sweet that worms are formed inside it. The tree still stands there. On the request of the villagers a regular perusal of 'Srimadbhagwat Puran' was arranged. A big congregation of men and women assembled there to draw maximum benefit from this religious ceremony. When the Maharaj Ji was watching the ceremony sitting in a happy mood, a big fruit of wood apple weighing about two or three kilos suddenly dropped down on his head. He held his head for sometime. But soon he recovered and announced in sweet words, "Hence forth the fruits of wood apple of this tree

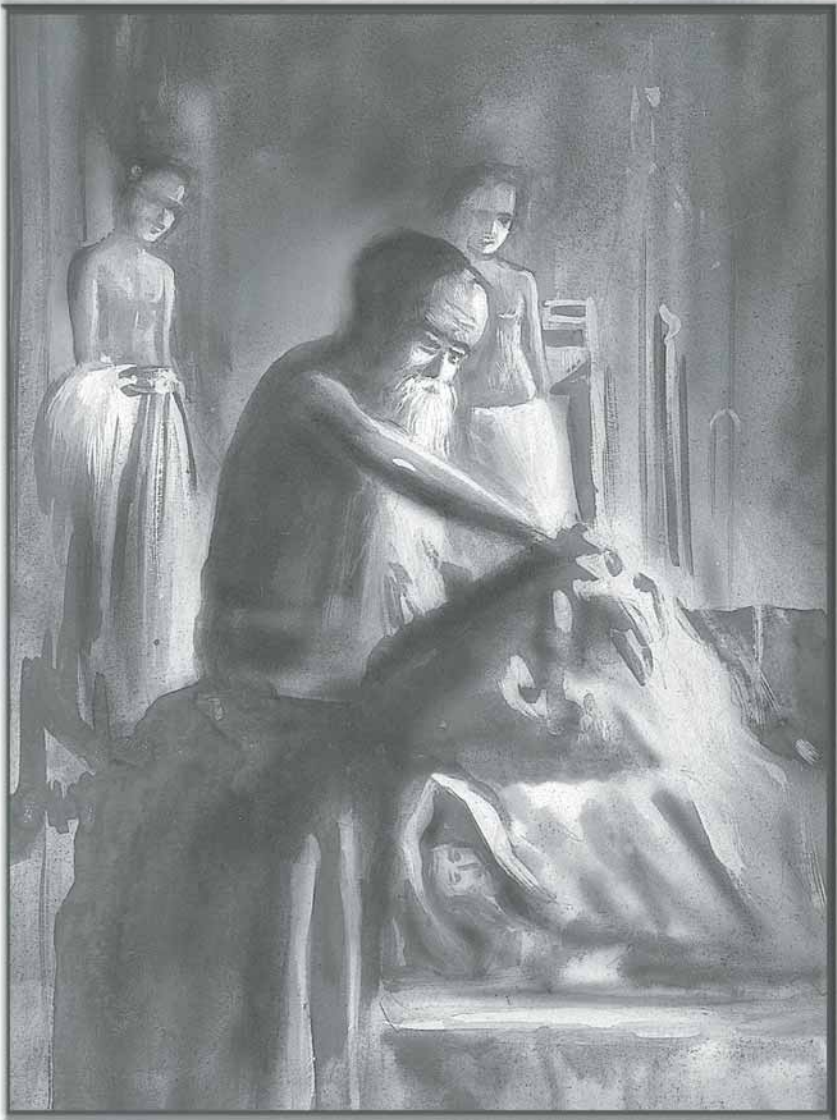
would never drop down on account of rottenness.” Now a long period of more than 30 to 35 years has passed and not even a single fruit ever got rotten nor ever fell down from the tree. Even today the fruits of the said tree are distributed in Madhwapur as Prasad (offering of God).

Grant of life to a dying man

As the atmosphere was congenial and the villagers also prayed to stay Maharaj Ji stayed in Madhwapur for some more days. There lived a simple hearted forest guard. As he had a great regard for saints, he had deep faith in the Maharaj Ji. He had arranged sufficient wood for his Chaturmasya. Besides this from time to time he used to visit and serve him. Once this Brahmin fell victim to Cholera, which was so deadly that it seemed that he had reached the gates of death. The news of his deadly illness reached him also. People informed, “Maharaj Ji! Mishra, the forest guard who has been in your regular attendance is counting his last breath on the death-bed. Even the gift of a cow to a Brahmin for crossing the Vaitarani (river of hell, Hades) has been arranged. God knows when he breathes his last.” The Maharaj Ji kept mum for sometime, then he spoke, “If Everybody is meant for death then what is the use of serving a saint? If he was to die this way, why did God send him to serve me? Well! Has he really died?” He instructed people there to take the Vibhuti (holy ashes) and administer it to him.

In the beginning people did not believe in his super natural prowess but when Mishra Ji came next morning riding a bullock-cart, they were all wonder-struck. Mishra Ji reported to the Maharaj Ji that the moment the ashes were applied to him he started feeling better, he got up from the ground on which he was laid and rested on the cot. He further said that he found that the Maharaj Ji was sitting by his side and rubbing gently his forehead assuring him not to lose heart, he had reached there he would not die now.” He said that he continuously saw him for the whole night and had a nap in the morning. He asked the Maharaj Ji, “When did you leave me?”

Seeing the unexpected recovery of Mishra Ji, the faith of the devotees in the Maharaj Ji got further affirmed. Mishra Ji resumed the service of the Maharaj Ji as usual. Such was the excellent form of God’s benevolence! Even today, those who had witnessed this



Restoration of life to the dying

incident are alive and are the admirers of the most adorable Paramhans Ji Maharaj.

Maharaj Ji the visionary

Many incidents involving death and birth took place during the stay of the Maharaj Ji in Madhwapur. Once the devotional songs were going on around 10 O'clock in the night. Maharaj Ji said, "Stop singing". People asked what was the reason of it. The Maharaj Ji said, "It seems some restless being is coming but his problem is not going to be resolved."

People submitted that nobody could be expected to be there so late at night. At the very time the light of a lantern became visible in the jungle. Some four to six persons of Mankapur State had come. One of them said that his son was studying in Lucknow and at present was admitted in the hospital. A telegram of this intent had been received last evening. So they decided to seek his blessings.

The Maharaj Ji said, "Brother! I was just telling these people that the case is hopeless and only disappointment will be awaiting. If you promptly go, you may expect some help."

They went there and found that the boy had already expired. Only they were successful in getting his dead body. Often the Maharaj Ji had premonitions but expressed only the relevant portion and such has been the nature of all great saints. 'जानत हूँ पूछिअ कस स्वामी।' (*Though Lord Ram was omniscient, he feigned ignorance.*)

His philanthropic way

On account of the convenience for his contemplation and the affectionate response of the people of Madhwapur, he stayed there twice. The devotees used to be with him till late night and offer Ganja. A poor man (Pasi, a low caste among Hindus) also regularly attended him, but on account of the fear of Thakurs (Persons of warrior class), he used to sit at a distance. After the departure of all the devotees, once he came close to the Maharaj Ji and requested him, "Sir, I have prepared good wine, kindly take it. Snubbing severely the Maharaj Ji said, "This is the thing meant for only persons like you. Offering it to saints is tantamount to impertinence and hence it is not good." But he went on insisting tenaciously. Then just to satisfy him the Maharaj Ji took up the pot and touched it with his lips warning him that he would be liable for the sin. The very next morning, he got the news that the said Pasi was dying of stomach

pain. When people referred to it several times, the Maharaj Ji said that he was forcing him to take wine. It might be that he was suffering on that very account. At last he was brought before the Maharaj Ji in a critical condition. Touching him, he instructed people there to administer a pinch of Vibhuti* to him. Just after taking the Vibhuti, he was instantly cured. Thereafter, he left wine forever and became a saint. Finding this sudden unexpected change in his life, the villagers were dumb-founded. They now believed the observation of Mahatma Tulsidas, 'सठ सुधरहि सत्संगति पाई। पारस परसि कुधातु सुहाई।' (*Manas*, 1/219) *The wicked are reformed in the company of good men as the baser metal changes into gold when it put near alchemy.* The kind hearted saints do only good even to those who behave obstinately. 'जिमि कुठार चन्दन आचरनी' (*Manas*, 7/36/7) (*Like the reaction of the sandal tree towards the axe*). The path of persons is thus paved. Miraculous change happened in the life of the Pasi who instead offered wine.

Scrofula

When the Maharaj Ji departed from Madhwapur, he became a patient of scrofula. Small glands with pus around his neck surfaced like the garland of flowers. Bad smell oozed out of them. He asked God the cause of such a hateful disease despite his pious life. During his spiritual experience he got the reply, "Would you again touch wine?" The Maharaj Ji got the answer. He used to say, "Ho! The devotee as well as I suffered the punishment. No spiritual devotee should ever touch wine because it benumbs consciousness and contemplation is broken." After his permanent stay in Anusuiya, he was exalted above the taboos because after the accomplishment the enlightened souls become free from the results of sins and virtues. In the 'Geeta' Lord Krishna while narrating the characteristics of equanimity of enlightened souls says, "O Arjun! For the man who has achieved self-realization and enjoys constantly equipoise, the Karmas lose their utility. By doing or not doing any action, he neither gets nor loses anything."

Often the Maharaj Ji used to say that he was above the taboos but taboos were must for spiritual practioners; they should arduously follow the prescribed discipline. He advised householders to practice

*Vibhuti : The holy ashes.

meditation simultaneously performing their household duties. God would forgive them, if there were lapses but he never forgives the mistakes of a renunciant saint. If he fails, he has to pay like Narad for his faults.

Meditation amidst human clamour

Once while living in Madhwapur, he thought of going to his native place. But soon after it he started having horrible ill omens. He got subtle indication that any visit to the native place at that time would prove to be harmful. So dropping this idea, he moved towards the western direction and reached Mumbai. Maharaj Ji's condition was then like that of a madman in a busy and tumultuous city like Mumbai. He had not taken any food for the last three-four days. While roaming in the city, he arrived at a confectionary shop. Seeing Jalebi (a kind of sweetmeat), he felt strong desire to eat them. But he had no money because he had taken a pledge not to touch it or to beg under any condition. The desire for the Jalebis was so strong that he felt like picking up the whole tray. He checked himself and thought that such an act did not become a saint. So he persuaded his mind that he had gone there for Bhajan, then how the allurements for Jalebis cropped up? He coaxed it why it felt so much allurements for Jalebis, what speciality there was in the dish that it so stubbornly aspired for it. Persuading his mind, again he cajoled it that it should not feel restless if it had not taken anything that day. Arrangements for food were always made by God. Whenever He found it necessary He would make provisions for food. There was no need for any anxiety.

Thus advising his mind, he sat for meditation by a roadside in the midst of the noise and hubbub of the city. His meditation here too became firm and deep as it used to be in solitary places. When a devotee, withdrawing the modifications of his mind fixes it at will, he can meditate anywhere. He was so deeply absorbed in his meditation that he became oblivious of the whole world. The meditation gradually turned into Samadhi*.

*Samadhi : The exercise of austerity in a yogi, whereby he acquires the power of suspending the connection between the body and soul as long as he likes.

Out of the crowd, which had assembled there, a man of religious faith came forward. He loudly addressed, “O Saint Ji!” But the Maharaj Ji heard only a sound like ‘Gunn’. The Maharaj Ji felt as if God was addressing him as saint. When the said man called him again loudly, his Samadhi was broken. He saw that a devoted man was standing there with a tray, requesting him to take food. He fed him respectfully and gave water for drinking and washing hands also. After this he saluted him and departed. The Maharaj Ji found himself surrounded by the crowd but any how he escaped and left for some lonely place.

Desire To Eat Coconut

On the sea-coast a hawker had arranged pieces of cocount placing one upon another. Which looked very attractive. It occurred to the mind of the Maharaj Ji that if he could get a piece, he might eat it. But immediately coaxing and cajoling his mind, he said to it, “Would you run after everything you see leaving Bhajan?” He moved forward and sat down under a tree. Suddenly a piece of coconut fell down just before him. When he looked up, he found a crow there. It had picked up the piece from somewhere, which it had fallen down from its grip while attempting to eat it. When he picked it up, he received good omens. The Maharaj looked at it and expressed lot of thanks to God for providing it. At the highest stage of Yogic exaltation the desires are fulfilled, the moment they germinate in the mind.

जो इच्छा करिहहु मन माहीं। हरि प्रसाद कछु दुर्लभ नाहीं॥

(Manas, 7/113/4)

(Whatever desires are entertained in the mind, all of them are fulfilled by God.)

Fish in the random-dole

One day early in the morning the Maharaj Ji was passing through the lanes of Mumbai. People were still asleep. The city was not agog with its hustle-bustle. A lady was about to throw some Parathas (roasted bread with edible oil) from the second storey of her building. On seeing him, she changed her mind. Calling him she said, “O Babaji! Would you like to take Parathas?” He thought it to be a dole unbegged, so he stopped there. The said lady came down quickly and placed the Parathe on his palms. The Parathe were three or four

in number and were very soft. Cooked vegetable like Ghuniya was on them.

The Maharaj Ji took a morsel while moving. The taste was similar to that of a cooked fish. He started thinking that it was not proper for a saint to take flesh, fish or wine but she had given it unasked and those things, which were given unasked, should not be refused. He had not asked for it so why God caused it to be given. Should he take it or not? Sometimes the idea of throwing it away came to his mind but soon it occurred to him not to throw it as it was a dole unasked for. God seemed to be unhappy. No indication was being given by Him to eat or not to eat. Neither he was receiving good omens nor ill omens. Be set with such a dilemma, he passed away miles after miles. The morsel was still in his mouth. Ultimately he threw the whole of it. He began to clean his mouth on public tap. There was a betel-shop by its side. The shopkeeper on seeing him rushed up and said, "O Saint Ji! take the betel and purify your mouth." He took the betel and blessing him, moved forward.

The Maharaj Ji recalled that when he was coming to Mumbai on train, he had seen a man eating fish on the adjoining seat. Then it had occurred to his mind that the fellow was taking fish in a strange way. He ought have held the fish in this or that way and then he should have taken it. God found that he was contemplating on fish forgetting the Bhajan. Hence, he caused it to be given to him so that he developed repulsion for it. He made provision also for the purification of his mouth and that confirmed his stand. Again God started speaking, directing and instructing him.

Assistance in the jungle

The Maharaj Ji came out of Mumbai on foot. He was moving by the side of the rail. Darkness was spreading. No man nor any village could be seen anywhere. He, absorbed in his thoughts, was moving forward with his mind's-eye linked with Yogic-discipline. Soon he heard the sound of a coming train. So he stopped. It was a goods train. As soon as the bogie of the guard reached before him, the train stopped. The guard of the train called him and he boarded bogie. He waved the flag off and the train again started. The guard took out his tiffin from the tiffin carrier and requested him most respectfully to take it. He stopped the train near Katni railway station in jungle where he wanted to get down. Thus we see that none but

God Himself by inspiring others, provides convenience to his devotees; otherwise why a train should have stopped in jungle where there was always risk of loot and plunder.

Towards the native place

While wandering, he again felt a strong desire to move towards his native place. Despite the ill omens, he reached the platform of his destination. Instantly, he was warned from the Isht not to get down there because such a desire was nothing but a curse for a Sadhak (devotee). But ignoring it, he alighted. As soon as he got down, he realised as if his Isht was reprimanding him and saying that he was not a true Saint, so he should rather go back to his home. Dumb-founded he began to ponder over the matter, Meanwhile he saw that a mass of resplendent light shot up from his heart and disappeared in the void. On account of this supernatural incident he felt so deeply shocked that for one and a half years he confined himself in his cottage, weeping all the time. He went on offering apologies after apologies. He resolved not to entertain any desire ever for visiting his native place. The kind hearted Ishtdev granting him pardon, gave a direction, "Now you can move out." When he was going out of the village in the peaceful, noiseless night, perchance he happened to meet an acquaintance. Explaining him he said that he would never come back to his native place.

In his discourses he used to say, "See! Becoming a saint is equivalent to dying. For him all his family relations, family ties cease to exist. God is very kind. He talks to us as I talk to you. 'जानी गरल जे संग्रह करहीं। कहहु उमा ते काहे न मरहीं।' *When God protects, He never allows his devotees to take poison.* Afterwards with a strong faithful mind he again moved on the path of Sadhana renouncing forever his attachments with his place of birth. He used to explain that no one should ever entertain the least fondness for his birth-place because there was risk of deviation from the path of devotion. The path of a saint, he used to say, was very arduous and quote a line from saint Kabir- 'जो घर फूँके आपना, चलै हमारे साथ।' (*Those who were ready to burn their homes, only they were eligible to accompany him.*)

Departing from Kashmir to Chitrakoot

After the above incident he moved towards Kashmir. During his trip he reached Jammu. No sooner did he get down there and was standing at the station than a Sardar (a Sikh) came and saluting

him asked, "Well Maharaj Ji! Do you want to go to Kashmir?" He replied simply in an affirmative way and added that he wanted to go to Kashmir and pass his whole life there. The said religious minded Sardar, seeing his appearance felt that he was short of clothes, so he gently said, "It is very cold there. How could you save yourself without clothes from the chilly cold? If you wait for sometime, I may arrange some clothes for you." He first brought grapes within a short time and offered them to him. There after he left with an idea to get his clothes ready for him. After he departed he started thinking how he could live there for his whole life. When he was on the thorns of dilemma he heard an oracular voice commanding him to start for Chitrakoot. Since he was a spiritual saint, a doubt occurred to his mind about the import of the word 'Chitrakoot'. He thought that real Chitrakoot exists in the region of heart should he set out for that Chitrakoot or the Chitrakoot which exists outside geographically. For which Chitrakoot was he ordained to go? He knew very well that spiritual Chitrakoot was the central point between two eyebrows where the Yogis fix their mind's-eye (the point is known in Yogic terminology as Koot). Soon the Isht clarified that he should move to external Chitrakoot for his physical habitation. The same night he departed from there. How shocked the gentleman would have been, who had gone for arranging his clothes can not be imagined.

Blessing an Astrologer

From Jammu he reached Jaunpur while moving towards Chitrakoot. From there he had an idea to go to Varanasi. He saw a house in the way. A Thakur Sahib who was the owner of the house happened to see the Maharaj Ji, he came running and respectfully saluting him offered a seat on a wooden plank and fed him heartily. There was a Pandit Ji (a Brahmin) who was already seated there. After the meal he started narrating the tale of his grief, "Maharaj Ji! I have studied grammar and astrology still I fail to feed my children. What is the use of having such an education?" Deeply touched the Maharaj Ji spoke, "Now you go tomorrow you will get five rupees." Those days five rupees had real value and provided good purchasing power. Ghee was being sold those days at the rate of one rupees for one ser. Pandit Ji asked, "Is it possible that I would get really rupees five?" Smiling he said, "Since it slipped out of the mouth so believe when you get it. Let us see what happens." Thereafter discussion

started about devotional activities. Greater part of night had passed, so he retired there.

The next morning a washerman was passing through that way speedily. The Thakur asked him where he was going so early. He replied that he was going to call Pandit Ji as they wanted to listen his religious discourse in a village nearby. Thakur Sahib pointing out said that there he was. Pandit Ji went there and delivered religious talks. The washerman presented a shirt, a loincloth, twenty kilo of grain and rupees five. Pandit Ji had got more than enough.

The Maharaj Ji after taking his meal had already left the place. Hardly he had taken few steps, he saw that Pandit Ji keeping a bundle on his head was rushing towards him. From a distance he spoke, “O Maharaj Ji! Please wait for a while.” He put down the bundle and prostrated at his feet. In Sanskrit he started praising, *‘Paramhansaya Namah, Mahapurushaya Namah, Divyavibhutaya Namah.’* (I bow to you O Paramhanas, I bow to you O Noble man, I bow to you O Divine being.) He went on showering praises after praises in words, which were not understandable. He started saying, “Maharaj Ji! As you have foretold I got rupees five and with it many more things too. Maharaj Ji, you are really a self-realised soul.”

The Maharaj Ji thought that the whole world suffered from want and pain. If the whole village turned up lots of problems would crop up. So he said, “Oh! No! No! It was just a slip of tongue I never foretold about other things you got.” Pandit Ji replied, “No Maharaj Ji! Greatmen always conceal their identity; we are really very fortunate that your feet touched our land. He loudly started eulogising him and people started assembling there.

Yes, for changing the topic, he said, “Pandit Ji! You are a stronger and palmist, please read my palm.” Pandit Ji began to say, “Maharaj Ji! You are above the Karmic-Sanskars, you are free from the bondage of Karmas. What is the use of reading your palm?” The Maharaj Ji insisted, “Still what is the harm in seeing it?” Pandit Ji said, “Do you really mean to show your palm?” When he replied in the affirmative, Pandit Ji for a long time closely saw the lines on his right palm. He cast his glances also at times on the face of the Maharaj Ji while examining the lines on the palm. At last he spoke, “Maharaj Ji! It does not appear from seeing your palm but if the science of astrology is correct, you are afflicted with evil stars.”

Immediately after hearing the words of Pandit Ji, the left hand of the Maharaj Ji started throbbing which continued without pause. He started pondering over it and felt that when it was he who spoke so then why his arms were throbbing. Was he speaking the truth? He immediately got confirmation from his Isht that Pandit Ji was correct. He grew sad but soon was happy too that God had given him a prior caution. After getting rid of them, he moved forward on his way.

On way to Kashi and Prayag (Hathyoga*)

As per the direction of the Isht, while coming from Kashmir via Varanasi he reached Prayag. He stayed in the way for a day two to take rest. In Kashi he through a spiritual revelation came to know that Sri Harihar Baba was none, but Lord Shiva Himself. He used to live in a boat in the river Ganga. After meeting him he reached Prayag.

There lived some Hathyogis on the dam the Ganga. Seeing him there in contemplation, a young Yogi asked, “I see that you are in meditation since 2 O’clock in the night. When so much filth is filled inside the stomach, how can you meditate? I understand that meditation is quite impossible in this condition. Neti-Dhauti (internal cleaning) is necessary for meditation but you are absorbed in meditation without doing it.”

The Maharaj Ji smilingly replied, “Filth actually lasts in ones mind. What is the use of cleaning the intestine of the gross body? The polluted Sanskars carried down from various births are the real filth, which veils the mind and wavers it when it goes for meditation so it is a great obstruction. The process which cleans the dirt of mind and helps stablising it is the real Yogic process, which is initiated only by self-realised Mahapurushas who establish the mind in the domain of the Isht. This is purely a spiritual phenomenon and is not at all connected with the physical body. The ‘Geeta’ is the authentic scripture of Yoga, but not even a single sentence refers to the role of Neti-Dhauti. The Ramcharit Manas helps the communion with the Isht, but there too we find no reference of Neti-Dhauti. Even Maharshi Patanjali and Kabir, who are the authorities on Yoga, have

*Hathyoga : A kind of austerity in which the body is subjected to severe hardships.

not given any place to it. There is nowhere any description of it. Neti-Dhauti-Vasti are helpful for curing the stomach problems. Shirshasan (a Yogic posture) removes the defects of the mind. We can control even the most obstinate physical problems with Yogic practices. But we can not achieve the highest degree of Yoga, which is the state of Godhood.” The Maharaj Ji quoted from the Geeta:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ (Geeta, 2/41)

(Intellect is the only determining force in this auspicious way, the intellect of those who do not have the power of discrimination remains divided in endless directions. Hence they expand freely their countless activities.)

The Maharaj Ji explained further that saints used to live in jungles for Bhajan and were exposed to diseases of different kinds. In the absence of easy availability of medicines they practised Hathyoga for curing their ailments. Medical facilities were not accessible as they are today. People fell victim to Malarial fever which continued for months. Their routine of contemplation used to get disturbed on account of long illness. So the Yogis spared some of their times from their Bhajan for Yogic exercises. Thus after guiding and showing right direction to the Hathyogis he left for Chitrakoot.

Physical illusion

Once he reached Ayodhya at 4 O'clock in the morning. He was going on a lonely road absorbed in deep contemplation. Winds started blowing and sky became clouded. On account of drizzling rain the atmosphere became colder. The Maharaj Ji happened to see a big hall, which appeared to be a hermitage of some saint. He entered the hall and sat down in a corner. He thought that he would move forward after the rain stopped. He heard the voices of some ladies and children who were on the upper storey. At the very moment a saint holding a big Lota (a metal pot) of 5 kg. weight entwining the sacred thread round his ear appeared climbing down from stairs like a wrestler.

On seeing the Maharaj Ji, he uttered, “Who are you? How are you here? Don't you know whose residence is this place?” The Maharaj Ji replied, “I have not to stay here. After the rain stops, I shall move out. I do not want anything, so I did not like to trouble

you.” That very saint thundered and spoke sarcastically, “O! You talk like saint.” Muttering some nonsensical syllables, he caught hold of the neck of the Maharaj Ji. The Maharaj Ji thought it proper to leave the place and started moving out but that gentleman was so angry that he did not release his neck from his grip. Only few steps of the stairs remained to get down. The Maharaj Ji felt the increasing pressure on his neck. The Maharaj Ji calculated that the said gentleman wanted to push him down. So the moment he applied the force the Maharaj Ji who himself was a renowned wrestler, took a turn and placing his hand under his buttock knocked him down and buffeted him with fists and said, “Now you say why did you push me down? Had I fallen on the road who would have bandaged? You have with you your family to look after. Now you foment your wounds and apply ointments and eat Halwa (sweet-dish)!” The above saint cried out, “Save me! Save me! This mad has beaten me.” Leaving him there, the Maharaj Ji moved a head and reached the railway station.

Two saints with Tilak* on their forehead were seen coming there, talking with each other. “O Sitaramji! The man who happens to be the head of the monastery there and who never offered even bread to any Sadhu, perchance by the will of God met a madman today who gave a good thrashing. We all have seen it.” They were talking with each other standing by the side of the Maharaj Ji. The Maharaj Ji thought to leave the place apprehending that his identity might not leak out. They were not to be relied on. They were no doubt condemning him but the moment they recognised him they would surround him and start crowing. The train reached in the meantime and the Maharaj Ji immediately got in. The train started moving. Only after it his mind could concentrate in Bhajan, otherwise it tended to waver again and again. Till this incident the Maharaj Ji had retained an arrogance and pride for his stout body and physical prowess but gradually he got over his body consciousness. His unrestricted wanderings continued. During this period he sometimes remained half-fed, sometimes well fed and many times unfed.

Once while he was passing through the rural regions, he sat down in the middle of a farm. The Phalgun month (last month of the

*Tilak : A mark made on the forehead either as an emblem of sect or for ornament.

Hindu year) was on its last legs. The cold wind of the morning was quivering animate as well as inanimate world. The Maharaj Ji looked around in reach of some objects to get rid of cold and found fire burning at a distance. He took it to be a fire burnt by some farmer for guarding his farm, so he moved towards it. When he reached there he found the cottage of a saint. Five saints who had renounced clothes and had worn only the rind of banana tree were busy in rubbing holy ashes on their body, doing Yogasans and counting beads with their fingers miside Gomukhi¹. The Maharaj Ji bowing his head in gesture of salutation, sat down near the Holy-fire.

Suddenly the saints thundered, “Why did you touch the Holy-fire (Dhuna)? Do you know the mantra² of the Holy-fire? Do you know the Mantra which ignites the fire?” The Maharaj Ji in a natural way replied, “I was feeling cold. Let me warm up my body with the heat, I will there after tell you the Mantra of the fire also.” One of the saints held his hand and put him aside speaking, “You importer! How do you dare talk like saint?” The Maharaj Ji not reach at all. Only one thought came to his mind that he was not allowed to warm himself up in that biting cold by their people. Very coolly he moved forward again and resumed his contemplation. The sameday God conveyed to him that his body’s arrogance was more gone forever. The Maharaj Ji was overjoyed.

Later on when the Maharaj Ji started living permanently in Anusuiya, three saints out of them reached there on their pilgrimage tour. He immediately recognised them. Respectfully he offered them a seat, gave them sweet, churned curd and food and arranged for the Holy-fire for warmth. The next morning he saw them off very hospitably and said, “O Great Renunciants! Do visit in future also.” They replied, “Maharaj Ji! How are we the renucient? We live in a village and collect grains from fixed villages for our livelihood. It is actually you who is the real renuncient because you are here in this dense forest sitting like the legendary saint Atri³. We are very fortunate to have your Darshan.” Assuring them, the Maharaj Ji said, Tyagi Ji you gave your Darshan as well as you had it too.

1. Gomukhi : An angular bag in which the right palm is inserted for counting mantras or a rosary.

2. Mantra : Vedic text or hymn.

3. Atri : One of the seven Rishis (Sages).

Both at once, hardly they had gone few hundred steps away, the Maharaj Ji said, “Ho! The persons I referred to in my talks are these very people who did not allow me to get some warmth from the holy fire, who twisted and push.” After hearing this one of the devotee taking a big lathi (stick) up said, “How did they dare twist the hands of our Guru Maharaj. Down with them.” The Maharaj Ji promptly checked him and of molli flying his feelings said, “No, No, the Tyagis were not at fault. Actually it was God who tasked me to see whether my arrogance and body consciousness was gone or not. Had I felt the least grudge and grievance that day, I would not have been placed here, God know where I would have been.”

Lord Krishna says, O Arjun! Those who retains body consciousness does not get salvation. Pride of physical beauty, knowledge, high family and wealth gets up rooted only through unpropped or unsupported wandering. ‘सब मनि निरादर आदरही, सब सन्त सुखी विचरन्ति मही’ (*Manas*, 7/13/8) Total surrender be the Isht is essential for freedom from body consciousness.

A strange dream at Karbi station

During this very Chitrakoot journey, the Maharaj Ji reached Karbi. There he received direction from the inner-self, “Now this is Ok. You have become the devotee of God. He was very glad to receive this intimation. He decided that he would meditate for the whole night sitting at the station.

It was 9 O’clock at night. Just when he got seated, a divine apparition appeared before him in meditation. A woman dressed in white clothes came, her face was of fair complexion and it was glowing. Looking affectionately she said, “Open your palm.” He opened them. The lady placed a gem on his palm, on account of which glimmering light spread all around. Again addressing she said, “Now close your palm. You have got the gem, but do not sleep today” There after a voice came reciting-‘राम भगति मनि उर बस जाके’ (*Manas* 7/119/9) (*The gem of devotion of Ram fixed in whose heart*).

The Maharaj Ji thought it is not difficult to remain awake. He sat down firmly. But soon gusts of sleep started overtaking him. The Maharaj Ji washed his eyes but the gusts of sleep went on recurring. He had never felt so much sleepy in his life. He had the practice of long meditation for hours at night, but strangely enough,

that day the gusts were overtaking him again and again as if he had not slept for two or three days.

Fighting against the dozes the time passed and it became 4 O'clock in the morning. He thought that the dawn was very close and it is a matter of two or three hours, so why not to straighten the waist. So resting his back on the iron bars of the barricade of the station he sat down. The back had just rested on the wall that the sleep overtook him instantly. During his sleep he saw a scene in which he saw the figure of an ugly woman dressed in black clothes. She said, "Open your fist." He opened his fist. The woman took back the gem from his palm and placing in its place a lik Madar and said, "Close your fist! Why did you sleep?" He immediately got up and read the watch. It was ten past four. Even the sleep was not proper. He started cursing himself, "Now you sleep. The gem has gone away. Sleep and sleep for your whole life." After this he attempted to go for sleep but failed.

The Maharaj Ji used to say, "Ho! Bhajan is nothing else but obedience. God never gives impossible directions. One should not amend them out of one's own will nor the injunction of God should be flouted. Sita Ji flouting the instruction for not crossing the line acted according to her own will so she had to suffer.

हरि की आज्ञा उल्लंघि के, करै जो स्वेच्छाचार।

जहाँ जाय तहाँ काल है, कहैं कबीर विचार॥

Had he not slept that day every leaf of this very Anusuiya would have started glowing like electric bulbs and I would have been surrounded by guards from all the sides, you would not have got my Darshan and what not would have occurred. The hallow of the grandeur of saintliness would have covered the whole area. Now my Darbar is open court."

The Maharaj Ji at Chitrakoot

The Maharaj Ji reached Chitrakoot from Karbi and sought guidance from the Isht, "Chitrakoot is a big place. The area spread in 84 miles is known as Chitrakoot. The Panchkrosi Parikrama itself covers 60 to 70 kilometres. Now tell me where should I settle down?" He got instruction in the mystic experience to move to Anusuiya.

The Maharaj Ji had stayed at Ramghat in Chitrakoot. A Mahatma had organised Bhandara (Open feast) in a temple named 'Yagya Vedi'. He too went there. It was enquired from the Maharaj Ji to

which sect he belonged to. The Maharaj Ji was not of any sect, so he said, “You would not get food according to your appetite. Take one Malpua and two Puris and sit away from the que. God knows to which caste you belong to?” The Maharaj Ji said, “If I eat, I would eat to my utter satisfaction otherwise what type of Bhandara is this?” and he came back from there.

When he went to some distance, a saint from another temple came, saluted him and respectfully gave him a seat. He catered bread, vegetables, curry etc. and fed him duely and then humbly sent him off. He used to say, “Ho! Only God makes provision of food for his devotees.”

On way to Anusuiya

After the Isphatic Shila there was dense forest. The track leading to Anusuiya as so narrow that the clothes used to get torn. The body used to get pierced with thorny shrubs. The Maharaj Ji was moving ahead by the bank of the Mandakini river, he had sometimes to pass through valleys and the zig-jag way. While moving towards Anusuiya he was trying to protect his naked body from the dense bushes bowing here and there. Then it was beyond imagination of anyone to foresee that roads could be constructed there. After passing through intractable valleys from Babupur the Maharaj Ji was pleased to think that he was going to such a jungle which was uninhabited by human beings or even aborigines. He would now get rid of the evil stars, as women are the real evil stars for a renuncient. The women would not be able to reach in such a forest, which was so deadly that even the most courageous person would fear to go there.

Lost in such thoughts the Maharaj Ji reached up to the Jhuri river. He met a shepherd there from whom he enquired how far the Anusuiya was. The shepherd replied that it was very near, down the hill, not more than two miles. Although the Maharaj Ji had imagined that the place would be desolate still he enquired, “Does anyone live there?” He replied, “Yes, A woman lives there. Her name is Draupadi Bai.”

The Maharaj Ji felt that the evil star was already present there embodied. At such a place he had been ordained to live. As he would be there alone he might face a lot of risk. The risk was greater as he was nude.

He was lying on the thorns of dilemma and under such a state he reached Anusuiya. He decided to meet there Draupadi Bai first and would salute and greet her by addressing her as mother or sister. Her thoughts would better if they were dirty. He apprehended that certainly there was something wrong as ill omens started the moment her name was referred. Lost in such meandering thoughts, he reached straight the place, where she used to live in a closet by the Anusuiya temple.

Draupadi Bai

The Maharaj Ji called, “O Mother! Open the door and grant your Darshan I am a saint.” Some knocking sound came from inside. It indicated that somebody was in the room but the door was not opened. The Maharaj Ji remained there standing for five minutes. Then he felt what had happened to him? How he reached there to have the Darshan of that lady? God alone protects his devotees in all situations from even the worst kind of evil stars. It occurred to him why he had started protecting himself. So he moved away from there. He saw the relics of the Ashram (hermitage) of Siddha Baba, which was not far from there. He climbed up from the stairs. A wooden plank was lying there in a broken condition. The Maharaj Ji took his seat over it.

When the jungle used to be lonely and nobody was to be found there, Draupadi Bai used to come out of her room and moved forward sprinkling water on all the idols installed at that place of pilgrimage, waving incense-sticks. Such was the sort of her worship. There was a small idol of Hanuman* Ji in the Ashram of Siddha Baba too. As usual Draupadi Bai climbed up the stairs for worship there also.

The Maharaj Ji lying on the plank, was absorbed in meditation. Draupadi Bai saw him from a distance. She was stunned. She was so much nervous that she was unable to neither precede nor recede. The idol of Hanuman Ji, which she worshipped was placed near the plank. The Maharaj Ji started feeling nervousness. He started introspecting why he was feeling so nervous. Was there any danger? As it was a jungle, he apprehended the presence of a lion or bear. He turned back and was surprised to see Bai Ji. He said, “Well, Bai Ji, come here and do your worship. I am a saint. It was actually I

*Hanuman: The monkey god who acted as a spy in Ram's march against Ravan.

who had gone there for Darshan.” Finding that she was not moving forward, he thought that she was perhaps afraid of him, so he turned aside and stood at some distance. Draupadi Bai ran up and virtually threw the incense-sticks, holy water and slipped away. The Maharaj Ji remained there for three days but she was never seen again.

Miraculous plank of Siddha Baba

The Maharaj Ji was seated on the same plank. When total darkness spread at night a voice was heard emanating from the plank, “This is my place” The Maharaj Ji looked around and was very much surprised to find the plank speaking. On the second day again the voice was heard directing him to go down. On the third day again the voice was heard, “I am a fallen spirit. This is my place. Your place is down the hill.” He pondered over it and concluded that it was perhaps some great soul who had become degraded one. If it was his place and he was a degraded soul, he should not have any concern with the place. The spirit knew very well that his place was down the hill, so why not to sit on the place fixed for him. After thinking so he got up to locate his place.

Down the stairs of Siddha Baba there was a big rock on the north side of the river Mandakini which people called ‘Brahmshila’. He went there and sat on it. But the Isht directed him to move a bit towards the right side. So he went towards the south and sat near the stairs. Again he was directed to move a bit to the north of the place. Slowly placing his steps he reached the place where the present seat lies. On reaching there he was instructed, “Sit down, Now you have to live here for your whole. This is the place, only you remain seated.” As per direction of the Isht, he got seated there and remained at the place till the last day of his liberation.

Direction for food

By and by fourteen days passed since the Maharaj Ji occupied seat. There was no provision for his food. His body grew lean and thin on account of hunger. All his senses one by one started giving in. On the fourteenth day he urinated blood so he felt pain and out of deep anguish he uttered some words for his Isht, “What type of Isht you are! Why have you thrown me down in this dense forest without caring for my food and drink? If the body falls who will do Bhajan?” The same day he got in response a rough reply from the Isht, “If you are so keen to take food, start taking it from tomorrow.”

The next day it appeared to him that somebody had gone upstairs but after sometime hurriedly came back also. Though his seat was very close yet it was not possible to see even up to the ten steps under the cover of the thick forest. About 4 p.m. while walking down he moved towards the stairs, he saw that a bag-containing gram weighing about 20 kg. was kept on the steps of the stairs. As soon as he saw it he received direction that only that was to be taken as food that day. He took handful of gram, ate it and took water. There after he kept a small quantity of gram in his bowl also which was the only utensil with him at that time. Meanwhile the monkeys came and finished up the entire gram muttering and chattering.

Afterwards someone or the other under the divine inspiration made unasked provisions for his food even in that desolate forest. This is called in the language of saints 'windfall' or unexpected provisions. The Maharaj Ji neither asked for anything from anybody nor ever begged. Although, arrangements were thus made and the problems were solved. One question was agitating his mind- why God instructed him so roughly to take food if he was so keen, after all what He wanted, what He meant to convey. The same day it was explained to him by God through divine experience that if he had not taken food for twenty one days he would have been freed from the want of food for ever and would have been blessed with a shining face sitting at this very place.

The Maharaj Ji irritatingly uttered, "Ho! My mind got blunted that day on seeing the blood in urine. Forteen days had already passed, only seven days more were to be suffered anyhow, they would also have been passed. God tests a man in such a way that the mind fails to work. How God instructed him to wait with patience for seven days more what would have He lost. I would have been freed from the powers of appetite. I would have remained seated with out losing the sheen and glaze of the face." He used to say, "Every spiritual devotee should never interpolate his mind in the direction of God otherwise his own life becomes cumbersome."

Some Early Days In Anusuiya

There were some rooms in dilapidated condition on the back side of the place where the Maharaj Ji used to sit. There were no doors in them. Many thick trees of 'Sehud' and small thickets had grown up there. There was a well also in front of them which lay

covered with the bushes, he could know of it after six months. The bushes were removed and the well was cleaned, a human skeleton was found in it. Big mosquitoes also were there. While moving near the bushes big serpents reeled down the legs, the accidents were hair-raising. When the legs got tossed with jerk, they were thrown away and then they simply crept a side. There was no violent change in their behaviour.

Whenever a lion entered after the descent of evening, a commotion used to shake the whole jungle. The chattering of monkeys, growlings and snarlings of tigers and bears used to start. The whole forest used to get disturbed with turmoil. Under such adverse conditions he started his habitation there.

One day he took a bird's eye-view of an old room while strolling around his seat. He saw several blood stained skeletons lying therein. It appeared as if very lately someone had been killed there. He thought who could come here. While he was lost in such thoughts, he saw a tiger moving towards the room in the darkness of the night. The furious violent animal was looking again and again towards him and he smilingly only abused from his seat. When the tiger left, it was now clear to him that the bones and skeletons were collected by it. He now understood that the wild animals had made these ruins their dwelling places that were actually their private lodging.

Next day, a tribal man came to him. He enquired from him whether he could clean the room. He agreed and prepared a broomstick with the branches of the trees, brought water and cleaned the room. Thereafter, the lion stopped visiting it but lived around the place.

In the midst of wild animals and barbarous dacoits

It is a well known fact that the forest areas of Anusuiya near Chitrakoot were the nucleus of violent animals and barbarous dacoits. Under such difficult and adverse conditions the Maharaj Ji remained there, engaged in devout contemplations with unwavering mind, turning the unfavourable situations in favourable ones according to the directions of the Isht.

On the fourteenth day some dacoits while roaming in the forest reached there. They happened to see the Maharaj Ji. One of them pointing out towards him said that a Baba (saint) was sitting there. The gang leader ordered for driving him away but the junior leader

of the gang seemed to be devout, he disagreed and remarked that Baba appeared to be a nice fellow, if he created any disturbance they would turn him out. Thus discussing this point they went away, assured of their safety. The Maharaj Ji peacefully remained seated and continued his Bhajan.

Day and night his Bhajan continued. But the fear of ferocious animals and brutal dacoits was hanging like a sword in the desolate forest. For this very reason, no saint could muster courage to live in Anusuiya on permanent basis. Persons of neighbouring areas also feared to pass through the place. If ever a Sadhu or a pilgrim dared to stay there, he definitely had to lose his life. Such incidents occurred there often. One of such important incidents is being referred below:

Those who looted and robbed people used to divide their booty on the bank of the river Mandakini. There was no proper arrangement for security by the state officials because the states were small and had limited means. Almost everyday murder and dacoity used to take place in the neighbouring villages. Once some dacoits assembled near the seat of the Maharaj Ji and started dividing their booty and preparing sweet drinks, cutting jokes among themselves. Meanwhile, one of them happened to see the Maharaj Ji there. Addressing his fellow-robbers he said that a saint was sitting there. One of them replied that if he was there what concern they could have with him. The first one was a bit liberal; he said that they should offer the drink to the Baba also. On their repeated requests to accept the drink the Maharaj Ji replied that he did not take anything, which was procured by theft and refused to accept the offer of the drink. On hearing this one of them who was of very cruel nature, became red hot with anger and leapt up the stairs with a stick to beat him. Promptly his other companions throwing the drink a side held him back, pacified him and all of them retreated down the hill where they were sharing the booty. After sometime they departed.

About two miles away from the Ashram, they fell victim to a terrible accident near the river Jhuri. The next day, when they left their homes for taking revenge, suddenly they heard terrible roarings of a lion. Such an incident never occurred earlier when they used to pass through the way. Deliberations started among them and they reached the conclusion that it was so on account of the manoeuvring of the Baba who definitely commanded magical powers. Any how

they managed to reach their homes. But the fellow who had rushed up to beat the Maharaj Ji with stick fell sick of acute delirium. On account of regular fasts for several days he looked famished, lying on the death-bed. His companion who had proposed to offer the drink to the Maharaj Ji, inspired by some occult force, approached the Maharaj Ji for tendering apologies and seeking his blessings. Seeing him the Maharaj Ji smilingly asked, "How are you?" He reported from A to Z about all the incidents and started apologizing and saying, "Maharaj Ji! My companion is on death-bed." On account of his kind nature, he asked him to take the Vibhuti (the holy ash) and give it to him to eat. He was perfectly cured after taking the Vibhuti. After his recovery he came to him, repented for his mischief and lying at his feet started apologising. Thereafter he left forever robbery and theft. After this transformation, boundless reverence for Maharaj Ji surged in the hearts of the common people. The whole area became free from the terror of thieves and robbers.

The change of heart of the Kols and Bhils*

Since the times of Lord Ram Chitrakoot has been the habitation of Kols and Bhils tribes. They never knew anything about saints and sages. As a result of illiteracy, rough terrain and its atmosphere they remained uncivilised and block-headed.

Once some of the Kols and Bhils came near Anusuiya Ashram for extracting honey. Disallowing them, the Maharaj Ji said to them that it was not proper to do so near the Ashram. In the beginning their response seemed to be positive but after sometime ignoring his directions they climbed up the hill and again started extracting honey. At this he again objected and started scolding them, then one of them came to him and said that he could not occupy the whole forest. What they were doing was actually their hereditary job. A devotee of some advanced state advised humbly, "Maharaj Ji! They are Kols and Bhils (uncivilised), they do not know what a saint is. I apprehend they might throw stones at you." The Maharaj Ji laughed and said. "O.K. My Son! I would see how they extract honey. I would now reverse the whole thing." Saying so he sat on his seat. Quickly thereafter, the bamboo on which he was mounted caught fire. He cried, "Help! Help!" No sooner the persons standing there moved

*Kol and Bhil : A wild mountainous tribe of India.

forward for helping him than a dreadful python hissing fearfully stood up on the way. Everybody there was non-plussed and the man on the bamboo dropped down before them with the sound of thud and got seriously wounded. After this people there started talking among themselves that perhaps Baba Ji had done something. After moving from there at some distance again a Kol (tribal) climbed up a banyan tree and started extracting honey. God knows how he got disbalanced and fell down, instantly he breathed his last. His companions took him to the village. Accidentally after two or three days the whole village was burnt to ashes on account of a terrible fire. The situation was such that some people left the village and moved to some other places.

After a month all the villagers approached Pt. Ganesh, the Numberdar* and said that they did not know how to place their points before the Maharaj Ji and seek pardon, so he should on their behalf forward their apologies and persuade him to accept them.

All the Kols and Bheels came with materials for worship like the incensed-sticks, coconuts and Batasa (Bubbles made of sugar) under the leadership of the said Pandit Ji. Pandit Ji came and submitted, “Maharaj Ji! they are innocent, simple persons. They do not know how to behave with saints. They had once addressed to Lord Ram also that-

पाप करत निसि बासर जाहीं। नहि पट कटि नहि पेट अघाहीं॥

(Manas, 2/250/5)

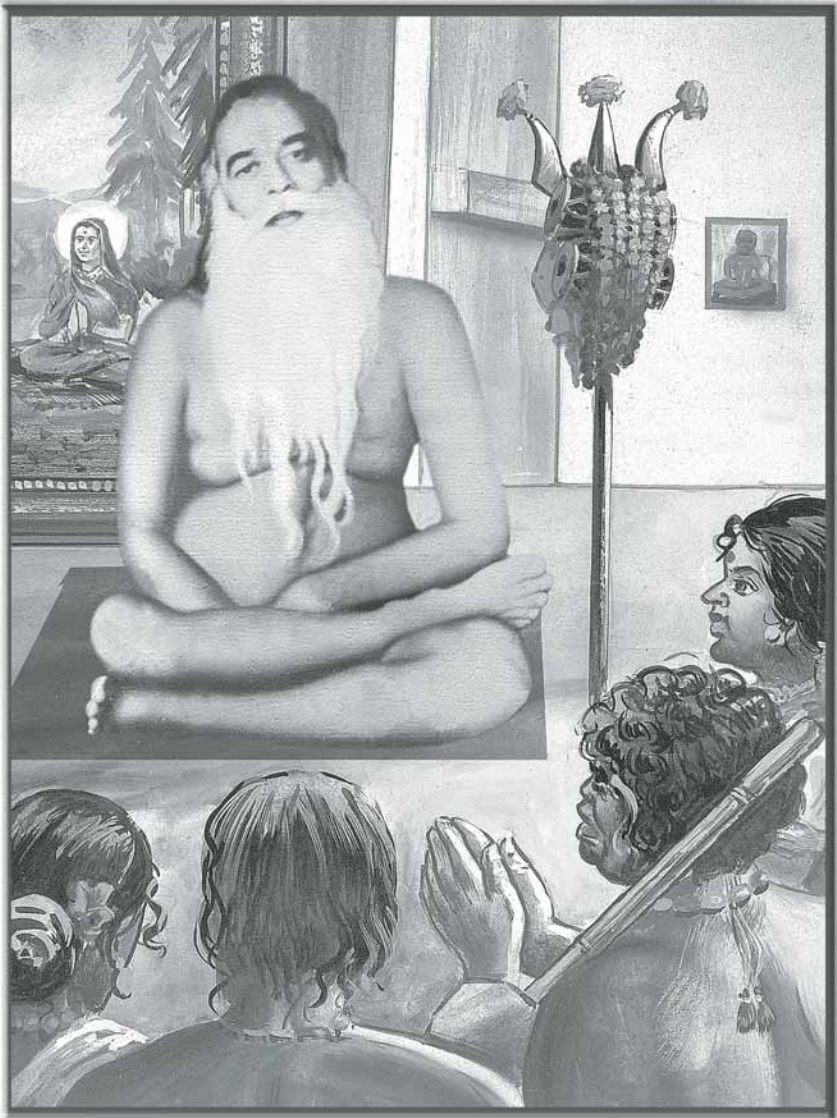
यह हमारि अति बड़ि सेवकाई। लेहिं न बासन बसन चोराई॥

(Manas, 2/250/3)

(We pass our days and nights in committing sins. We do not have even clothes to cover our waist nor we are well fed. We steal the utensils and clothes of others. This is our profession.)

During those days also there was a Bhil named Khatkhata who stole clothes and ornaments of Sita Ji and ran away. He was caught by Lakshman Ji near Gupt Godawari. On account of the misdeeds of these Kols and Bhils, the village had been burnt to ashes. Maharaj Ji! Kindly pardon them.” Maharaj Ji smilingly assured him that henceforth they would not face any trouble. He directed them to go and lead a fruitful life. Saluting him all of them departed from there.

*Numberdar : Zamindar of a village who help the co-shares in realising rent.



The change of heart of the Kols and Bhils

After this incident the hearts of even the Kols and Bhils who were block-headed got totally changed. They started serving the Ashram by bringing wood etc. whole-heartedly.

Epidemic of malaria

The dense forest of Anusuiya was infested with mosquitoes because it happened to be the origin of the river Mandakini and had a tropical climate. After the Maharaj Ji began to live here many devotees of the region started pouring in for his Darshan. Most of them were afflicted with Malaria and carried with them the germs of it. Every alternate day or the day thereafter they fell sick of the malarial fever. There was dearth of doctors and Vaidyas in those rough and rugged areas. Many of them used to approach the Maharaj Ji and say that they had been suffering from fever for several months and were on the verge of dying. Affectionately the Maharaj Ji used to cast his glance and say, “You sinners! You say that you are dying! O.K. now take the Vibhuti and lie prostrate.” The moment they bowed before him, he used to strike their backs with his stick and affectionately ask, “Now when is the turn of the fever?” Some used to report that it came every alternate day, some said that they suffered on every third day, while some said that they fell prey to it on every fourth day. The Maharaj Ji used to give solace to them and advise to come back after the turn of the fever was over and say what happened. When the turn passed and the fever did not relapse they used to come to the Maharaj Ji with utter joy and offer milk etc. and say that the fever did not recur. The Maharaj Ji used to say, “Yes, yes go on committing sins and Baba Ji should go on paying the price of it. Now the fever has gone forever.”

The Mahapurushas vicariously atone for the deeds of others.

तुरत बिभीषन पाछे मेला। सन्मुख राम सहेड सोइ सेला।।

(Manas, 06/93/02)

(Instantly Ram pushed Vibhishan to the backside and braved the onslaught on his breast.)

Thus everyday someone or the other reached the Ashram. As a result of infection the Maharaj Ji himself fell victim to Malaria. The fever started attacking daily.

Prescription of milk

Ram Narayan Shastri, the Director of Baidyanath Ayurved Bhawan, on hearing the reputation and fame of the Maharaj Ji had

started visiting the Ashram along with his friends. He used to leave medicines for the guaranteed cure of Malaria explaining the mode of its administering. The Maharaj Ji used to assure them that he would take the medicine but on their return they always found that the medicine was lying unused. Disappointed, they used to complain, “Why did you not take the medicine as yet? See! Your body has turned black and the fever continues as usual.” In this way they insisted again and again to take the medicine but the Maharaj Ji used to reply, “Ho! God does not permit.” Despite this they used to leave medicine with the request to take it. But the Maharaj Ji never took them. During his discourses, he used to say, “Ho! Whenever I looked at the medicine, God prohibited me not to take it because it was atonement and the result of his acts.”

The fury of the fever did not lessen. The medicine given by the Vaidya Ji had been lying unused. Milk was prescribed along with the medicines. Perchance a milkman those days had started living with his cows in Anusuiya. When the Maharaj Ji came to know of it, he thought of taking medicines for a day or two, that way he would be able to honour the wishes of the Vaidya Ji. So he approached the milkman and enquired, “Do you have milk?” He respectfully saluted and said, “Yes, Why not! My cows do give milk and every drop is yours, but it would be better if you speak to Draupadi Bai and get her permission because I supply all the milk to her and she in return gives me cooked food.” Considering it to be improper to talk to a woman, the Maharaj Ji came back with out saying anything.

Draupadi Bai had already learnt that the Maharaj Ji had come. She went to the milkman, gathered information and taking the shorter route of the upper hill reached the Anusuiya temple. The Maharaj Ji was returning to the Ashram through the banks of the river Mandakini slowly. Draupadi Bai saluting him from the temple, said, “I prostrate before you, O Paramhans Ji where had you gone that way? Did you go for any work?” He replied, “No, not any special work. I had gone just for a stroll.” She further enquired, “No, there must have been some purpose.” The Maharaj Ji again replied in the negative.

The Maharaj Ji while returning by the side of the Mandakini, had seen Draupadi Bai making enquiries from the milkman. Knowing well everything, she posed to be ignorant. So the displeasure of the

Maharaj Ji, who was down with high fever, was increasing gradually on her every word. She again said, "At least you come and have the Darshan of mother Anusuiya." He said, "No, I don't want to have it." She said, "If you do not go for the Darshan of Gods and Goddesses then whose worship do you do?"

The Maharaj Ji had those days a long shirt hanging down his knees. He had worn only that dress otherwise completely naked from the lower portion of his body. Out of irritation, he lifted his shirt and said, "I worship this! You do nothing, neither Bhajan nor meditation, you are a witch! Why are you after me?"

Laughing Draupadi Bai ran away and kept on laughing for a long time. A short statured Hindu priest of the nearby village used to go there. When he asked Draupadi Bai the cause of her laughter, she said, "Paramhans Ji is a queer saint." and again started laughing. The priest rushed up to the Maharaj Ji and asked, "What have you told her today she is so happy that she goes on laughing and laughing." The Maharaj Ji said, "She enquired from me whom I worship. Showing my genitals I told her that I do worship it by restraining the sex power because only he is a saint who has complete command over his tongue and sex organs. All your worship goes waste if there is no restraint of the senses, control of the senses along with mind is the primary worship."

It is true that if there is no control over the senses what is the use of Bhajan? Lord Ram, during the period of exile had given the same preaching to Lakshman. Lord Shiv, the presiding deity of Chitrakoot, holding his tongue and procreative organ, in the guise of a monkey reiterated it. Lord Ram had further explained it that a devotee who has control over his taste and sex organ can live anywhere safely.

Thus the Maharaj Ji even in day today behaviour often unfolded the occult mysteries of the Science of Yoga. After this incident whenever Draupadi Bai saw him, she most reverentially saluted him.

The immanance of Maharshi Atri

The body of the Maharaj Ji had grown very weak on account of continuous fever. It came to his mind that he should leave for Agra as his faithful devotees were there. After living there for 10 days he would get recovered and then come back. So he reached Agra where people greeted him with great devotion.

The same night at about 2 O'clock he saw in meditation the figure of Maharshi Atri who said, "If you care so much for your body, how would you perform Bhajan? Leave for the Ashram." The Maharaj Ji felt ashamed and replied, "Why have you taken the trouble! You could have given me the hint from your place, I would have reached there." Maharshi Atri said, "When you left the place, I had to come down." The Maharaj Ji got up and instantly left for the Ashram without caring a fig for his treatment and health because God did not allow it.

Long after this incident Maharshi Atri once again gave his Darshan to Maharaj Ji. Once a Pandit Ji had come from Mumbai to Anusuiya and was staying there before the temple of Anusuiya for the fulfillment of some desire. The Maharaj Ji knew it. One night the form of Maharshi Atri materialised before him. He said, "This Pandit is sitting here on Dharna (picketing) for the last seven days and is bent upon ending his life. If you like, he may be granted something." The Maharaj Ji humbly replied, "Why do you seek my advice? Kindly grant him whatever you like." The Maharshi Atri said, "Since you alone happen to be here. Whom should I consult?"

The Maharaj Ji used to tell that Atri, Anusuiya and others were all present in their subtle body exactly as they were in their physical form. He said that the physical body of Ram and Krishna too are not present. My body too would perish on some pretext but he would be present always with his subtle body. No Rishi or Maharshi ever sustained his physical body. Whoever would remember him faithfully, he would definitely reach him. This is a truth that the Maharaj Ji even today gives his Darshan. Whoever remembers him with all his mind, words and deeds he sees him around himself.

The advent of Ramlakhan Das Ji

The fever of Maharaj Ji had turned terrible and he was growing weaker and weaker. His body had become so frail that he could not move even for taking water. Though the river Mandakini was flowing only at hundred yards away but it was difficult to go there for taking water and coming back to his seat, any how he could drag himself to drink water and return after filling his bowl. He used to finish the water soon after coming back and again the same cycle of coming and going to the river started. What a thirst for drops of water! It

appeared as if the thirst of the whole world contracted itself and overtook Maharaj Ji.

One day under the heat of the fever he uttered a lot against the Isht, “What kind of Isht are you? You have thrown me in this dense forest; there is none to look after me here. Am I so unfortunate? Can’t I have even a single attendant who could give me at least two sips of water?” Angry words burst out in excitement under the heat of the fever.

After three days a saint came and started attending him. He used to rush up to give water to him. Besides this he ignited the fire of the Dhuni and cleaned the place also. Always he was busy in doing something or other. After three days Maharaj Ji asked him, “Who are you? Why are you after me?” He replied, “Maharaj Ji! I am a saint and my name is Ramlakhan Das. Since my childhood days I have been a Sadhu. At present I am sixty years old, I have followed the saintly discipline as far as possible. I have always been interested in visiting pilgrimages. Three days back I was in the Prayag fair, there I saw a dream in which I was directed to serve Paramhans Ji of Ansuia which would be as fruitful as taking bath in the holy rivers like the Ganga, the Yamuna and the Saraswati. The next day also the same dream repeated. On the third day also I was again directed in dream to serve the Paramhans Ji because therein lies my welfare. Through this service I would attain the results of the holy baths in holy rivers. When I saw repeatedly the same dream. I saluted Ganga-Yamuna and rushed up to this place and got you.” Maharaj Ji asked, “Am I the same saint whom you have been directed to serve? You should carefully locate him, he might be some other one?” He replied, “Maharaj Ji! This very figure I saw continuously for three days. Now please do not remove me from your service.” Thus the first fortunate one to serve Maharaj Ji was Sri Ramlakhan Das Ji who had received divine inspiration for it.

The conspiracy of Draupadi Bai

You already know that the place was desolate and full of hurdles, but it became free from all the problems since Maharaj Ji selected the Anusuiya Ashram for his abode. Passengers and detached saintly persons started freely visiting it. Some saints taking it to be a suitable place for Bhajan started living here. Within few days their numbers

rose up to nine. They lived in cottages made of weed and straw in the jungle.

One day Maharaj Ji was absorbed in Bhajan, it was about four O'clock in the morning. He heard the voice of a woman. He said to Ram Lakhan Das Ji, "Who is speaking so early in the morning? Look and find out." He saw outside and reported that Draupadi Bai had come. Maharaj Ji said, "Well! Maharani! I had instructed you a number of times not to come to this side at night, why have you come?"

Draupadi Bai replied, "Some rascal trespassed into my cottage; he attempted to outrage my modesty and molest me. O Maharaj Ji! He is kindly hunted." Then Maharaj Ji said, "O Lady! I had warned you again and again that you would never succeed here as this is a forest and 'विपिन बिपति नहिं जाई बखानी।' (*Manas*, 2/62/2) (*The troubles of forest are so great that they can not be narrated.*) Go! And live in Chitrakoot- But you did not pay heed to my suggestion. The inscrutable ways of Nature, work everywhere, one should always remain alert. Further, women have not been ordained to leave their homes and do Bhajan outside. They should do it under the protection of their husbands or brothers or sons. After they attain the elevated state, only then like Meera they could move out and leave their homes. If perchance they happen to leave their home, they should live only at a place where groups of women devotees live. Now you have seen how the hurdles have overtaken you. You may now go and if you like you may come here only when the sun breaks."

Anguished Draupadi Bai reached the place where other Mahatmas lived. On their instigation she despite her reverence for Maharaj Ji, lodged a report with the Police that Paramhans Ji had trespassed into her cottage. Those days India was divided into small states, ruled by several kings. There were seven states in the area of Chitrakoot itself. Only one Kotwal (Inspector) and five to seven constables police a state. Such was the strength of the Police Force. The Daroga (Station Officer) came with his force and said to Maharaj Ji, "A case has been lodged against you, you have to come with me to the Police Station." Maharaj Ji said, "You see! I am a real saint, God has made me a Sadhu, do not disturb me. Do I look like a criminal? Others also live here; you may enquire from them in your own way and arrest the real culprit. First make investigation."

The Police Officer brought the nine Mahatmas and Draupadi Bai and said, "I have brought them all, now you also come to the Police Station." Maharaj Ji said, "First you enquire from them separately and try to find out the truth. Do not force me to leave the Aasan (seat) otherwise great misfortune would befall you."

Daroga (S.O.) was adamant and countered, "Maharaj Ji, we are bound by law." At this he prayed the Isht, "O God! What a nasty conspiracy against me?" God that it was all on account of the evil stars informed him; he was further ordained to continue the Bhajan fearlessly. When he received the auspicious message, he got up from his Aasan and became ready to go, thinking, "Let us see, how God wards off the evil effects of the evil stars." Others were going under the custody of the Policeman, but he keeping a distance from them was moving ahead peacefully in contemplation.

Draupadi Bai turned mad when she was about to reach the Thana (Police Station). She tore away her Sari (clothes) and threw it away. Some ladies belonging to the village named Kamtanath rushed forward and redressed her, but she again and again threw her clothes and became naked. She started saying, "Paramhans Ji has done something, and he has bewitched me. What has happened to me? Paramhans Ji is innocent. The culprit was perhaps someone from amongst these very Sadhus." The crowd was stunned to hear it. People gathered that it was Paramhans Ji who had cursed her. Draupadi Bai cried out, "On the inducement of these very Sadhus, I named Paramhans Ji in the report, the noble soul is perfectly innocent." She fell at his feet and implored to be forgiven." Maharaj Ji at this blissfully said:

बिना विचारे जो करे, सो पाछे पछताय।

काम बिगारे आपनो, जग में होत हैसाय।।

(Whoever does anything without proper thinking, is bound to repent. He damages his own work and becomes a butt of mockery in the world.)

The Police Officer now understood the whole thing. He said, "Now you may go Maharaj Ji! It is all Ok. There is nothing against you."

Maharaj Ji replied, "No, No, you forced me to leave my Aasan, this grave wrong you have done."

After sometime Draupdi Bai came back with a desire to live in Anusuiya but again she faced hurdles. She then concluded that the advice of Maharaj Ji was correct because he was a noble soul. So she left Anusuiya forever.

Maharaj Ji used to say, “Ho! It is God who protects his devotees and saves them ultimately. Those who depend on themselves get misguided:

धरी न काहू धीर, सबके मन मनसिज हरे।

जे राखे रघुबीर, ते उबरे तेहि काल महुँ॥ (*Manas*, 1/85)

After sometime when the states were abolished, the service of the Daroga Ji was terminated. After the termination he purchased a truck with the money he had earned. The truck in a serious accident got badly damaged and he lost everything. After sometime Daroga Ji came to Anusuiya dressed in half shirt and half pant. He respectfully saluted Maharaj Ji. The Maharaj Ji saw him and said, “O Daroga Ji! Come on and sit down.” At this he submitted, “No more I am a Daroga, I have lost everything I had. I have got small children in my family and the whole family is on the verge of starvation. Maharaj Ji! Be kind to me and bless me. I am Kayasth by caste and do not have any support from any quarter. Kindly pardon me and bless me.” Maharaj Ji said, “Ok. You take the Vibhuti and look after your family.” After so blessed he happily departed and started leading a happy life serving saints and noblemen.

Victory in the Shastrarth (Religious Debate)

After rendering guidance and consolation to the devotees and Draupadi Bai he moved towards Rajapur. Rajapur is famous for being the birth place of Goswami Tulsidas, the renowned saint-poet. At night he had perceived in his Yogic experience that a debating-contest (Shastrarth) was going on and he had won it. It is already mentioned that the worldly education of Maharaj Ji was zero. Besides this it was also against his nature to get entangled in debates or word-duels. So Maharaj Ji was astonished to receive such a mystic-premonition.

Wandering around he reached Rajapur the next day. A debating-contest was going on there at that time. People there informed that a discussion was going on one line written by Tulsidas with reference to ‘Ram Van-Gaman’ in Ayodhya Kand (canto) of the Ramcharit

Manas. They were trying to find out the real purport of the following line:

तेहि अवसर एक तापसु आवा। तेजपुंज लघु बयस सुहावा।।

(Manas, 2/109/7)

(An ascetic came on that occasion who was young, charming, glowing with resplendent light.)

They were discussing in whose reference the description of the Tapaswi was given, who was that Tapaswi (Ascetic)?” This was the question. The people assembled there requested Maharaj Ji to throw light on the subject. Maharaj Ji said, “Brothers! Suppose you arrive at the door of someone, the house holder if he were a cultured man, would move ten steps forward to warmly receive you. Similarly when Ram arrived at Chitrakoot, Kamta Nath Ji in the guise of a Brahmin (Vipra) came forward to receive him and then returned.”

Though the explanation given by Maharaj Ji was casual and frolicsome, but it evoked applause from everyone. They declared Maharaj Ji victorious and in appreciation garlanded him. Maharaj Ji said to them, “You know! Manas means conscience. The Ramcharit Manas is the account of your conscience. I would further explain it when you are more advanced in spirituality, so go on chanting the name as much as you can.” After thus gratifying them he came back to the Ashram.

Boil in the hand

There was one Pandey Ji of village Navasta, near Anusuiya. His name was Baldev Pandey. He was suffering of a boil on his hand. He could not sleep for three days and three nights. When the pain became unbearable, he came to Maharaj Ji. Maharaj Ji said, “Pandey, would you not cook Puris?” He replied, “Maharaj Ji! I am dying with the pain.” Maharaj Ji said, “Don’t tell me that you are dying, you have now to cook Puris.” He submitted, “Maharaj Ji! I can’t even lift my hand.” Maharaj Ji said, “Show me.” He lightly pressed it and rubbed it. Now Pandey was cured and he started frying the Puris. The visitors ate and left. Now pain started in the hand of Maharaj Ji.

On the ninth day pain started in the hand of Maharaj Ji so acutely that it became unbearable. He started sprinkling water on the boil while he was sitting. The pain was so severe that tears filled his eyes. He asked God why he was so suffering even after his liberation

(Nivritti). In his mystic experience it was communicated to him that he had accepted the boil of Pandey by touching it. Pandey was destined to suffer the pain of the boil for twelve months, would he not like to suffer it even for twelve days? Now Maharaj Ji had no way out but to wipe his tears and count the days. In this way days went by, after the tenth day Maharaj Ji most anxiously waited for the twelfth day when the boil would burst and he would be cured. He used to talk to himself, “Now suffer Paramhans. ‘दया बिन संत कसाई। दया करी तो आफत आई।’ (A saint is a butcher if he has no kindness, but if he showed it, he would invite disaster).” Exactly on the twelfth day the boil started running and it was cured.

After this incident Maharaj Ji became cautious in touching anybody or allowing anyone to touch his feet; he caused good to others but avoided touching anyone. Just by his kind glances he used to cure people if they prayed for it. Only in exceptional cases he used to touch persons. Maharaj Ji used to tell that if a Mahapurush who had attained ultimate freedom (Nivritti) touches anyone of his own will, even death gets postponed. But that Mahapurush would have to pay for it. A single pebble is enough to kill a bird, but thousands of pebbles have no meaning for a tuskar. The Mahapurushas blunt the edges of the sins, which can kill a man by suffering themselves their onslaught.

Siddha Baba of Anusuiya

Followers of the region had started regularly visiting Maharaj Ji. Once he asked them, “Whose are these ruins?” They said, “These are the ruins of the Ashram of Siddha Baba who lived here about hundred or hundred fifty years back. He was a great saint. His very name was Siddha Baba and really he was Siddha (accomplished). He had more than a million followers and had about four hundred cows. Malpua (a sweet cake) of the diameter of 10 to 15 ft. were then cooked in a big frying pan. His devotees had donated earnings of four villages to him.

Maharaj Ji asked, “Is any heir of Siddha Baba still alive?” They said, “Yes! There is a boy whose name is Guruprasad, he lives with Thakurs.” He thought that after all he is the part of a saint. If he were to live with me, he would have been in fruitful service here. So he called him. A lean and thin boy of sixteen years came to him and happily engaged himself in the service of Maharaj Ji.

After three days he said to Maharaj Ji, "Let me go and inform the Thakurs that I am in the service of Maharaj Ji." Thus taking leave he left and when he returned a girl accompanied him. Maharaj Ji asked, "Hey! Who is this woman with you?" He replied, "She is my wife." Maharaj Ji now got annoyed, "Why did you not tell me that you were married. Now you get lost. I can't keep you. Now go back from where you had come." Both of them began to weep. Maharaj Ji was confused what to do. Gradually days passed on but news spread up to Chitrakoot that a son and daughter of Maharaj Ji had come and were living in the Ashram.

End of the evil stars

Once Maharaj Ji sitting near the sacred fire (Dhuna) was talking to his devotees. The sun had moved behind the hills since long. Four or five devotees and some devout disciples were present there. Guru Prasad and his wife were at some distance and were quarrelling at some issue. Suddenly Guru Prasad slapped his wife who hurt with this assault quickly stood up and moved away into the jungle and disappeared. Guru Prasad waited for sometime but when an hour passed and she did not turn up, he lost his patience. After searching her here and there in the jungle he could not trace her out. So he came to Maharaj Ji and started weeping. He informed him that his wife had disappeared in the jungle and if prompt steps to locate her, was not taken; she could fall prey to some lion or bear. Scolding him Maharaj Ji remarked, "If you loved your wife so much, why did you then slap her? Go and search her out. I am afraid, some lion might not have eaten her." Guru Prasad and other devotees started searching her out.

They loudly started calling her in the lonely forest. It was late night. Now Maharaj Ji took pity. He himself stood up, got good omens and moved where he was ordained by the Isht. He climbed up on the roof of the second storey and saw near the boundary wall something black lying there. It seemed to him as if someone was there. When he went closer he found the place quite clean, there was nothing, only a log appeared to be lying there. But no! Suddenly the log like figure got up and ran towards Maharaj Ji with extended

*Surpnakha : Ravan's sister whose nose and ears were chopped off by Lakshman.

hands. His left arm started throbbing fast. Now Maharaj Ji become alert. He recognssised his stick loudly scolded, “You hag! Just see how is she coming up?” He then called Guru Prasad and said that his wife was on the roof. On account of his scolding, she stopped but was frightened by that time Guru Prasad reached there and took away his wife.

The same night the Maharaj Ji had the mystic realization that his evil stars ended. The ears and nose of Surpnakha* have been chopped off and she would not face any hurdle in future life. The Maharaj Ji was astonished to see that his evil stars were chasing him in the guise of simple innocent children. He called the same by a devotee named Pt. Ganesh, the Numberdar and instructed him to arrange any how for them any residence in the village and take them away the sameday immediately. He further directed that they should not face any trouble.

The Numberdar purchased a house for three hundred rupees and packed them off the someday. The Maharaj Ji was now very happy that evil stars were finally over and there was no danger in future too. ‘तुलसीदास एहि जीव मोह रज्जु, जोई बाँधे सोई छोरे’ *Tulsidas says that he alone is releasing and binding the rope of infatuation.* A devotee should always depend on God.

The plank of Siddha Baba and the saint

There was no plank in the Ashram for sitting. The seat was on the ground. So he asked to bring the plank of the Siddha Baba and he started using it as his seat. Visits of the devotees and saint was now regularly go on. A saint once asked the Maharaj Ji, “Why do you sit on the plank of the Siddha Baba?” The Maharaj Ji smiled and replied, “Brother! Only an accomplished one can sit on the plank of the Siddha Baba, for this very reason I sit on this plank.” The saint enquired, “Can’t I sit on it?” The Maharaj Ji replied, “No, only the deserving on can sit on it.” He obstinately claimed that since the Siddha Baba belonged to his sect, he was entitled to sit on it. The Maharaj Ji did not like to get entangled in fruitless discussion, and ordered the plank to be placed at some distance. He occupied his seat on the ground. The said saint put his hands in his Gomukhi and took his seat on the plank.

The other day the Maharaj Ji thought of the saint. He looked around but the said saint was no where to be seen. He asked people

there to search him out, after all where he could go. While searching him at different places people found him lying in a cave. A smell of fever was emanating from the cave. Staring with red hot eyes like those of a buffalo, the said saint was trembling with fever. A saint advising him remarked, "You should promptly go to the Maharaj Ji and fall at his feet to offer your apologies otherwise you would die of rambling with fever. Just for no reason you mischievously be have with the Maharaj Ji." He realised his mistakes and immediately went to the Maharaj Ji and prostrated at his feet. The Maharaj Ji blessed him and said, "Go and bow down before the Holy fire (Dhuni) take a pinch of the Vibhuti and take it." After eating the ash he sat down there. After sometime when his fever subsided, he said, "Maharaj Ji! This is a strange plank. It over threw me down last night and sat tight over my body. Anyhow I could come out of his hold next morning and take shelter in the cave with great difficulty my life could be saved. Now bless me so that no untoward and unpleasant incident happens in future and I might move on the right track of devotion. Maharaj Ji! You are an accomplished saint, you alone are entitled to sit on it. I would never dare occupy it." Submitting thus he departed from there.

Redressal of sectarianism

Soon the name and fame of the Maharaj Ji spread far and wide. While he was living in the Anusuiya Ashram. This caused feeling of rivalry in the mind of narrow minded sectarian saints. Consequently these conservative persons tried to unsuccessfully humiliate and defame him as hoax and Aghori. The Maharaj Ji was not the least moved by their misdeeds. He used to explain to them in a modest way that no sect was higher or lower in the pursuit of God. Such discriminations were nothing but sheer conventionalism. He said that he himself had thoroughly examined the truth of various differing views and thoughts but never could find any substance in them and hence he had no sect of his own. By and by the confusion and wrong notions prevailing among the conservative and sectarian saints were removed. They developed firm faith in the saintliness of the Maharaj Ji.

Still there was a group of Mahatmas, which was active in hatching conspiracies against the Maharaj Ji. A saint belonging to the Naga Sect was induced to plan the murder of the Maharaj Ji.

The so called saint dropped with a dagger into the Anusuiya Ashram with an intention dagger from a distance he said to the Maharaj Ji, “Paramhans Ji! See this sharp-edged dagger is meant for you, you create a lot nuisance to other saints! This place is gong to us.”

The Maharaj Ji asked God, “Why have you placed me here at such a place for meditation, where there is so much malice, illwill and jealousy? Some ones comes and says it is his place, the other threatens to cut me into pieces because I do not belong to their sect.” At this God replied, “When I ordained you to remain here, you need not leave this place and should not have any concern.” On hearing this assurance, he became for from excites and resumed his contemplations.

The moment the wicked man moved forward for accomplishing his place in the dark night, he was struck with paralysis. All the parts of his body became contorted. Now the Maharaj Ji started receiving good omens. Early morning two Mahatmas putting him in a palanquin made of a bed speed and bamboo staff were stepping forward, the third one was following it with his tongs and clothes. The Maharaj Ji was on his seat. They were passing through the path, which runs by bank of Mandakini. The man who had conspired to kill the Maharaj Ji put out his hand and addressed in a faltering voice, “O Paramhans Ji! My prostrations to you.” The Maharaj Ji was startled, “Who are you Brother?” The man said, “Maharaj Ji! I am the same Naga, who was flaunting dagger to you.” The Maharaj Ji enquired, “What has happened to you?” He replied, “Maharaj Ji! I have fallen victim to a catalytic attack; the right part of my body has become immobile and useless.” Maharaj Ji out of compassion promptly free him from expiation. Later on he developed a great devotion for the Maharaj Ji.

Thus all the troubles and vexation befalling the path of the Maharaj Ji automatically subsided. He engaged himself again in the welfare of the common people while contemning his Yogic practices with out obstacles. Often the Maharaj Ji used to preach that adverse situations turn favourable and become boon when God is kind. Disasters had turned into prosperities in the lives of Dhruv and Prahlad by the grace of God. So one should welcome the misfortunes and calamities fearlessly.

Despite varying uniforms of different academics, every student gets the same education and is awarded with the same academic degrees, similarly the apparent variance in the living-mode of the pursuers of Truth is on account of their different classes and staged. If a pursuer is in the primary stage or in the middle one, his mode of living would be different from those of a Yogi, who is at the top. But the Yogkriya, which leads to the fulfilment and the ultimate realization, is one and the same. If the result is the same, the mystical experiences are identical then why the different sects? The mark on the forehead, the outer appearance and the form are nothing but different identical of the houses of the Gurus. Actually all are moving on the same path.

Supervision of the Ashram by divine mercy

Mahatma Ramlakhan Ji, who had come from Prayag, after finishing his morning service of the Maharaj Ji by 9 O'clock, used to reappear only in the evening. One day the Maharaj Ji enquired, "Where do you disappear in the day?" He replied, "I move out for begging alms." The Maharaj Ji said that he lived only on the provisions of God and forbade him to beg. At this he said, "Guru Maharaj Ji! Often saints and Mahatmas drop in here. The alms thus collected are used for serving them." The Maharaj Ji now followed that he was habituated to for begging and he would easily be freed from his habit so he instructed him only this, "See! Do not give me for eating even a single grain thus collected. If you, only that be cooked and coated to me otherwise don't bother for me despite this." He did not stop his begging tours.

Although, Ramlakhan Das Ji was aged, he was very smart and virtually a storehouse of energy. From morning till evening he used to take a round of 20 to 25 kilometres. He was very renowned among the Vashnava Mahatmas. A number of Mahatmas used to be his guests.

The seat of the Maharaj Ji lay in the foothill, a bit above the river. Ramlakhan Das Ji lived was no disturbance to they Maharaj Ji. The Vaishnava Mahatmas used to salute the Maharaj Ji from a distance and her toward Ramlakhan Das Ji. There they first used to

*Kirtan : Singing in loud tone in praise of God.

take their meals and there after devotedly sing Kirtan* (Psalms) by playing their tongs- “Sita Ram, Sita Ram, Sita Ram, Jai Sita Ram.” This is what he sang repturously.

The Maharaj Ji used to say that the Kirtan sung by those Mahatmas was very melodious. They chanted the sweet name of the Lord. From time to time I also enjoyed it but soon it struck me that how long such nuisance would continue. It now created hurdles in my calm, tranquil contemplations. He chastised them often, “What’s this nonsense? Even in jungle there are such disturbances! You chant Sita Ram, Sita Ram, Is Sita Ram deaf and you cry to make him listen? Is he running away somewhere that you call him so loudly? Do you know that the ladies do not utter the names of their husbands loudly? The name of the Isht is taken quietly within the heart. Bhajan is nothing but logging our mind to the Surati, divine consciousness.”

Some of the Mahatmas on hearing such explanations used to lose their temper and burst out remarking, “What a strange Mahatma he is! Neither he chants the name of Ram nor does he permit us to chant it.” Ramlakhan Das Ji used to mollify their feelings and advise them not to talk to the Maharaj Ji. Since he was a true saint, well grounded in the process of Bhajan. They hesitated in countering it but the grudge lingered on in their hearts.

Some of these Mahatmas after sometime went to Vedanti Ji in Ayodhya. Vedanti Ji was a renowned scholar of Shastras and saint, well grounded in pratical Yoga. The Mahatmas informed him, “O Vedanti Ji Maharaj! You are such a great saint of Ayodhya, the noblest of all, still one of your disciple is serving saint Paramhans! Nobody knows which sect he belongs to. He neither takes bath nor cleans his body. Please come forward and save your disciple. Such an absurd wrong is going on.”

Vedanti Ji said that it did not appear to be so, still if they all insisted he was willing to go and verify. He departed from Ayodhya along with his ten disciples. The Mahatma, who had instigated, was also accompanying and showing the path. In the evening the eleventh Mahatmas and the twelfth one also, crossing the footpath which ran before the Maharaj Ji, reached the cottage of Ramlakhan Das directly. Ramlakhan Das Ji prostrated before his Guru Maharaj. He had some jute sacks on which he requested them to sit and made arrangements

for their food. Whatever was available at that time to him - the bread made of gram and the sauce of Kaitha (wood-apple) was offered reverentially.

When he became free after serving them, he came at 12 O'clock in the night to the Maharaj Ji and started massaging his feet. The Maharaj Ji asked, "Who are they who came to you today? Although they are 11 or 12 in number but there is no sound indicating the presence of anyone. There is undisturbed hush hanging in the air since the very evening." Ramlakhan Ji informed that his Guru Maharaj had come. The Maharaj Ji further questioned, "Ok. Did you attend to him properly?" He sadly replied that he could any how serve them because they all reached suddenly. Only be offered as food. The Maharaj Ji said, "If he is your Guru Maharaj, serve him decently. Whatever provisions are available in my store, take all of them and reverentially offer them as food."

The next day when the food was prepared, buttered bread of wheat, two kinds of vegetables, lentil, rice, sauce etc. were decently catered before the Mahatmas. After taking one or two morsels, Vedanti Ji turned to Ramlakhan Ji and said, "Ramlakhan! I am your Guru and you are my disciple; is it true?" He replied, "Yes, Guru Maharaj, undoubtedly it is so. This is very true." Vedanti Ji further enquired, "If I ask anything would you not play chicanery with me?" He replied, "Never." Vedanti Ji further said, "Last night when we came you welcomed are all of us with coarse gram bread, how this very morning such a sumptuous arrangement! Why it is so? Where had you hidden all these materials?" Ramlakhan Das Ji replied, "Gurudev! Yesterday I had only those things." Informing him further about his talk with the Maharaj Ji he said, "This is all on account of the grace of Paramhans Ji."

Vedanti Ji then further enquired, "From where does he get his provisions and where from you get yours?" Ramlakhan Ji said, "Gurudev! Whole day I beg alms and what ever I get I bring here. Paramhans Ji neither ever goes for begging, not does he allow anyone to do it. He does not take even a single grain brought by me. He wants that his food should be cooked from whatever is available in his store and if there was nothing he instructed me not to bother despite this, there has never been shortage of anything here. If anybody offers him anything he hurls abuses in return."

Vedanti Ji remarked, “You beg day and night still you get bread of gram and he who never begs or wants anything has plentiful of provisions. Definitely he is a highly-realised soul.” He stopped eating, got up, cleaned his hands and went to the Maharaj Ji and prostrated before him. He started saying, “Maharaj Ji! Some mischief-mongers came to me at Ayodhya and contrived to bring me here. But I am lucky to have your Darshan. I am overjoyed to see you here in such a well managed habitation in this dense forest.”

Turning to Ramlakhan Das he said, “Ramlakhan! See! I am your Guru so I order you to serve this great noble saint for your whole life. His service is my service.” Vedanti Ji greeted him with great respect and thereafter left for Ayodhya. Ramlakhan Das continued his regular service of the Maharaj Ji.

The Maharaj Ji used to explain, “Oh! There are recognised Vrittis like Sheelokoha Vritti, Bhiksha Vritti (Livelihood by begging) and Akash Vritti (Livelihood by random provisions) all are approved. But the Akash Vritti is the best of all. When Bhajan starts under direct supervision of God none of these vrittis become helpful, then only one vritti remains and that is what the Lord wills. His wills become supreme. I got milk unasked at Dehradun. It was Akash Vritti, in Ujjain lot of things were available undemanded but God did not permit even to touch them. When God adopts a devotee, there remains nothing worth eating in the creation, nothing worth accepting and no place worth living. Only that much is allowed for him, which is approved by God. God provides only those things, which are helpful in promoting his eternal wellbeing. So you all chant the name of the Lord with full faith and devotion and see the Swarup (divine form) of the Sadguru in your heart, you will also be blessed with ultimate realization. This can not be narrated, it can only be perceived.”

Strong attachment with caste superiority

Ramlakhan Das Ji was pungent by nature and very self-respecting man. He was a man of mercurial nature, very quick tempered. He had inherited the distinction of being born in a Brahmin* family and was a strong supporter of Varna-vyavastha (caste-system).

*Brahmin : A Hindu of the first of the four castes.

Once when the Maharaj Ji was on his seat five Mahatmas were seen coming towards him. The Maharaj Ji gathered through his mystic experience that one of them was an exalted saint as he had achieved spiritual and yogic excellence. The moment the Maharaj Ji used to learn about the spiritual excellence of anyone, he used to accost him very fondly and offer a seat without any consideration of his outer appearances. So the moment he got a spiritual hint welcoming them and addressing them said, “O Saint Ji! O Tyagi Ji! Come here and take your seat.” They were offered sweets and water. Thereafter Ganja was prepared.

Suddenly Ramlakhan Das Ji came down. On seeing the faces of the saints, he enquired, “Which caste do you belong to?” The Mahatmas did not reply. Ramlakhan Das Ji could not tolerate their indifference to himself. Irritatingly he said, “Why don’t you reply? Don’t you hear?” The Maharaj Ji forbade him and said, “Have you gone crazy?”

Out of them one was a better-evolved saint. He said, “You see by birth our corporeal body happens to belong to the caste of Chamars (untouchables) but we all the five have been practising Bhajan.” On hearing this Ramlakhan Das Ji got again enraged and uttered, “When people like you would start practicing Bhajan, who would plough the fields of persons of higher castes? How would they get their work done?”

The Maharaj Ji pacified him and said, “Why do you talk like fools? Do saints have any castes? Those, who are still entangled with cast system can not be a saint?” Ramlakhan Das Ji paid his regards to the Maharaj Ji and left. After sometime he again came back, muttering, grumbling and saying, “Where has the Shastras enjoined for the Bhajan, of persons like you- ‘सब जाति कुजाति भए मगता’ (All the low caste men become beggars).” At this Maharaj Ji again admonished him, “Get away from here.” He said, “O.K. Maharaj Ji!” and after saluting him went out.

Soon after sometime he reappeared and started saying, “Kaliyuga in its worst form has really started- ‘ते बिग्रन्ह सन आपु पुजावहिं। उभय लोक निज हाथ नसावहिं।।’ (Manas, 7/99/07) (Those who allow themselves to be worshipped like Brahmins, they burn their both the worlds with their own hands). Why have you become saints? Is your head gone off?” One of the saints who was spiritually

advanced said, “Ok. Baba Ji! Thrice you abused us a lot but soon within three months you shall die.” Ramlakhan Das Ji retorted, “I damn care, even animals do not die on account of the curses of Chamars.” After this they all saluted the Maharaj Ji and left the place. The Maharaj Ji tried to make Ramlakhan Das understand that saints should never be insulted.

By and by everyone forgot this incident. The third month was on its last legs. One day Ramlakhan Das Ji said, “Some provisions are lying in the village, if you permit I may bring it here.” The Maharaj Ji said, “Leave it. What is the use of it?”

He replied that there was nothing left in the store for offering to visitors and saints. It would be better if they were brought here. He had collected them by begging and had kept in the village Semaria. He would bring them if permitted. The Maharaj Ji again forbade him, when he again insisted he did not speak.

‘मौनं स्वीकृतिं लक्षणम्’ (*Silence proclaims acceptance*) Taking his silence to be his permission, Ramlakhan Das Ji saluted the Maharaj Ji and moved out. As soon as he reached there, he was down with fever. Someone of the village informed the Maharaj Ji of it. The next day he was again informed that the fever was very high. The Maharaj Ji asked him to bring Ramlakhan Das Ji to his place if the fever was not subsiding. On the third day when the villagers were making arrangements to take him to the Ashram, suddenly his condition worsened and he died.

The Maharaj Ji was reminded of the curses of those saints and counting the days, he found that it was the last day of the third month. The Maharaj Ji said, “Oh! When the time of his death came, his head went off. God actually inspired him to go to the village just to prove the power of the words of the saints. His sin impelled him to go there. Had he been with me, he would not have died. If a saint can curse, another saint can mitigate it.”

Ramlakhan Das Ji had no ailments earlier. Suddenly the tables turned and fever of only three days took him away. ‘कोई कहा सन्त हम चीन्हा। तुलसी कानों पर हाथ धरि लीन्हा।।’ (*When someone claims that he has identified the real state of a saint, Tulsi closes his ears with his hands in astonishment*). The Maharaj Ji explained, “God is incomprehensible by mind or intellect and the saints too achieve Godliness by negating their mind and intellect. So the saints are also

beyond the grasp of mind and intellect. They could be identified only if God helped. 'सोइ जानइ जेहि देहु जनाई'- Otherwise no one can know him. The saints are above sects, religions, countries, castes, colour or racial discrimination."

Ramlakhan Das Ji was cremated. Thus the first attendant of the Maharaj Ji breathed his last in his own time.

The former Brahmchari Ji of Anusuiya Ashram

Since ancient days Anusuiya has been the centre of yogic pursuits. It has been the place of penance of great Maharshis like Atri, Dattatreya, Chandrama, Durvasa, Sati Narmada, Siddha Baba and others. Living in the midst of natural beauty a number of sages achieved self-realization in solitary caves. The saint of such a stature while wandering came to the forests of Anusuiya in his primary stage of spiritual pursuits as Bal-Brahmchari* and settled down here in the peaceful atmosphere for further pursuance of his penance.

Continuously living only on fruits and roots for two months Brahmchari Ji remained absorbed in Bhajan. Earlier he used to have the Darshan of Paramhans Maharaj Ji from a distance because a rumour had spread there that he commanded black magic. After sometime, he changed his place of residence and started living near Janki Kund. The famous saint, Sri Ranchhor Das Ji keeping in view his pious living, appointed him after sometime as the owner and care-taker of it. He said to him, "Since I have to go out often so you should take the charge of this place." Soon he got acquainted with all the routine activities associated with the place but his mind remained unpeaceful. It was so because his soul was craving for eternal peace. Consequently after quitting Janki Kund he went to Ayodhya and organised there a grand Bhandara (grand open feast). Even then an internal tussle was still going on in his soul. Again and again the calm tranquil image of Paramhans Ji Maharaj came to his mind and got fixed in it.

The Brahmchari Ji as a disciple

During such internal conflicts a dream directing him to go to Anusuiya for supreme peace often came in his sleep. Simultaneously on the other hand the Paramhans Maharaj Ji also used to get a clear-cut hint that a young devotee was coming to his shelter for

*Brahmachari : A religious student who calibacy.

Brahmvidya. He was directed to impart it to him. As per direction of the dream, the Brahmchari Ji left for the Paramhans Ashram, Anusuiya. The Maharaj Ji who had already got the spiritual hint too was waiting for him. The Brahmchari Ji thus roaming and wandering ultimately reached Anusuiya Ashram. The very first meeting and the very first Darshan of the feet of the Maharaj Ji completely subsided the inner turmoil going on in the heart of the Brahmchari Ji. He was filled with joy and became speechless. The Brahmchari Ji was deeply delighted after surrendering at the lotus feet of the Maharaj Ji forever. Soon after some years the Brahmchari Ji achieved his real self (Swaroop) under the patronage of the Maharaj Ji and became liberated from worldly bonds in life (Jeevan Mukta).

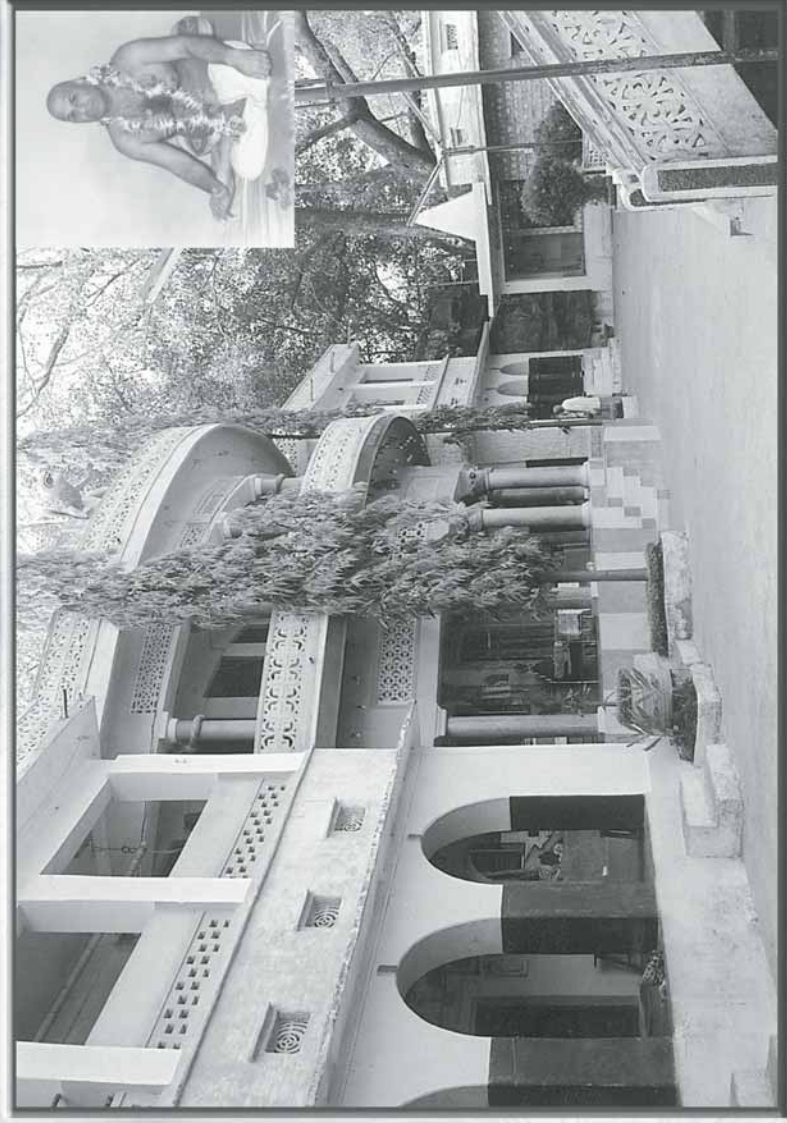
Prophetic saint

Once the Brahmchari Ji had a spiritual vision that a dog was reciting the Vedas*. The recital was very enchanting and melodious with full rhythm and perfect ascending and descending notes. The Brahmchari Ji narrated about his spiritual vision to the Maharaj Ji, who replied, “See! A great saint, wearing a shabby, look like dogs may be coming here. Be careful! He may not slip away.” People there started watching carefully the way near the river Mandakini. About 10 O’clock a man dressed like lunatics appeared passing through the way, whistling like dogs and creating sound of ‘Oham, Oham’. The moment the Maharaj Ji saw him he got a hint that the dog, which was reciting in the dream the Vedas was none but he.

The Maharaj Ji asked to receive and escort him respectfully. Nobody could think of saints in such a garb. Nevertheless the Brahmchari Ji came closer to him and respectfully saluted and led him to the Ashram. In the Ashram too his chanting of the name through inhalation and exhalation of the breath continued in indistinct voice. The Maharaj Ji remarked, “Now please, stop chanting the name for sometime and think first where you have come.” Smilingly he took his seat calmly.

The Brahmchari Ji himself cooked food and reverentially offered it to him. After taking Prasad (offering) he was fully gratified.

*Vedas : Preserved by tradition and arranged in the present form by Vyas. They were originally three in numbers viz. Rig, Yajus and Sama, the Atharva Veda was afterwards added as a fourth Veda.



Revered Sri Swami Sachidanand Ji Maharaj, Sri Paramhans Ashram, Dharakundi, Distt. Satna, M.P.

This Ashram situated 55 Kilometers away from Chitrakoot which is famous as the place of penance of Lord Ram. It is situated in dense forest and has natural springs and fountain. In the beginning Swami Ji use to reside in a cave which has grown into a grand Ashram.

Appreciating it he said, “Good, very good! Three years, No six years you will surely cross the bar and become accomplished, go on serving the Guru Maharaj.” Looking at the hill, he foretold, “The jungle will soon be deforested.” After sometime he again said, “Cows will graze here.” The next day he left. The Brahmchari Ji escorted him up to some distance and most respectfully gave him a send off.

Nobody could imagine in those days that the forest could be removed. After independence contracts for sundering the forests were given. Bhagwat Prasad Ji of Tekaria got the contract for hewing the trees on the hills across the river in front of the Ashram. Gradually the turn of the trees facing the Ashram came. Now the Maharaj Ji noted it. He said, “From where have these butchers come? You all! Run away from here. Don’t you see that thousands of birds and deer come and sit under the shadows of these trees? At least spare them here.”

The labourers conveyed the desire of the Maharaj Ji to Bhagwat Prasad Ji. At first his tempers were frayed but he recollected himself and said, “Ok. Obey what the Maharaj Ji ordains.” Those trees are still present and wild animals in groups can be seen sitting under their shadows.

After sometime a renunciant saint happened to be there. He had forty cows. Finding a deforested place, he brought his cows for grazing there. Once the Maharaj Ji happened to see some white spots on the hills. When he made a quarry about them, he was informed that they were not white spots but cows grazing there. At this the Maharaj Ji was reminded of the prediction of the saint that the jungle would be cut, now the jungle had been removed. He had also predicted that cows would graze and they were grazing. The Maharaj Ji further asked, “What else did he predict?” People there informed that he had instructed Brahmchari Ji to remain engaged in his spiritual pursuits and he would attain his goal within six years.

The Brahmchari Ji was very glad; with renewed vigour and enthusiasm he rededicated himself to contemplation and meditation. When the sixth year came he was directed by the grace of the Maharaj Ji to go to Dharkundi, where he attained spiritual enlightenment.

Really nobody knows in which garb God may turn up- ‘ना जाने किस वेश में नारायण मिल जाय।’ The external out-fit of a Mahatma

does not reveal his real identity. A Mahatma is recognised only by him who is granted a kind hint by God regarding his real identity. Our great Grand Guru the Satsangi Maharaj Ji also had worn a similar look. The Maharaj Ji had a celestial information that his Guru Maharaj was present in that temple. Nobody could imagine that a man like him could be a Guru. But he turned to be the Master of the great mystical spiritual knowledge (Brahmvidya).

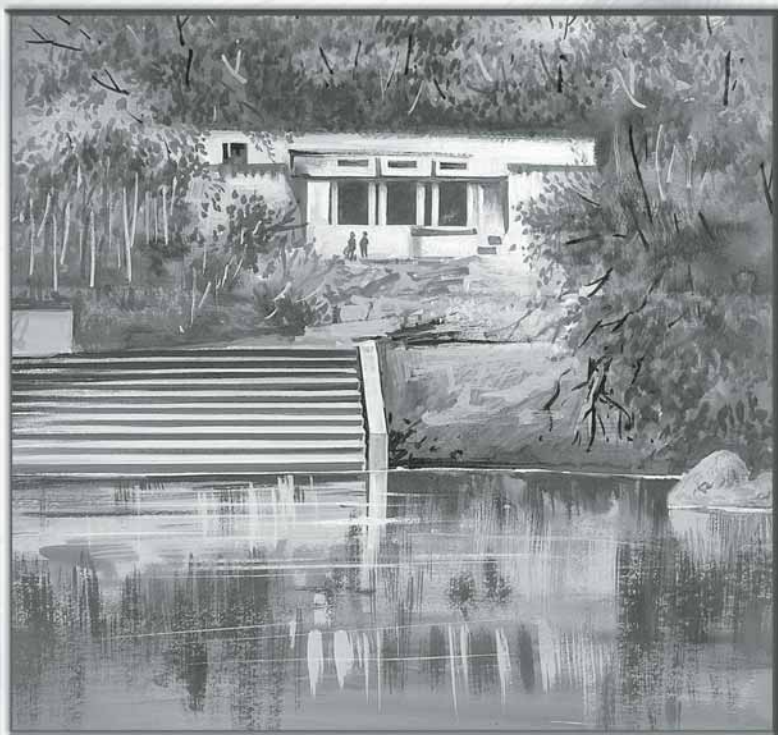
Sence of equity for birds and animals

As per tradition of Rishis a parrot was being reared up in the Ashram. He had heard that parrots tended by Mahatmas uttered 'Ram, Ram' but the parrots fostered by wicked men learn very soon speaking filthy language used by them. On account of the close association with the Maharaj Ji that fostered parrot also learnt pronouncing 'Ram, Ram'.

All the creatures are born mortals and hence suffer diseases and death. Once the parrot fell sick. The Maharaj Ji took pity and started fondling it on his lap. He thought that sages and saints had done in the past great miracles. Sati Savitri had saved the life of her husband only on the strength of her chastity. So he also decided to protect the life of the parrot from the clutches of death. After this he started affectionately caressing it again and again while he was sitting on his seat. At that time a Brahmin, a barber and Brahmchari Ji were present there. As soon as the sunset, the sound of coughing of some unknown entity was heard in front of the Ashram near the trees. Everybody was seized of apprehension. After sometime the same sound was heard coming from across the river. Not only this the sound of strange coughing poured in from all the directions. All the persons present there were gripped with fear, then the Maharaj Ji said, "Don't worry! Nothing to be afraid of, he is Yamaraj (Lord of death)." Saying so he directed everybody to retire to their bed and he also took his seat. Nobody could sleep on account of the fear and inquisitiveness. The mysterious sound of coughing piercing the tranquil atmosphere of the place lasted for an hour. When such disturbances continued Maharaj Ji took the parrot and got seated in his inner chamber and started his Bhajan.

After sometime in the night the sound of opening the gate was heard. At this the Maharaj Ji with the help of a torch started locating

Sri Paramhans Ashram, Anusuiya, Satna, M.P.



Feeling of Equity to animals and birds

what it was. Scolding some mysterious entity, he said, “Damn you! How have you dared enter here?” Meanwhile a mongoose hidden behind the well was sighted. On seeing it, it occurred to his mind death might creep in other forms also and devour the parrot in his absence. He rushed to the place where the innocent bird was lying and found it to be alive. When he sat down, he received good omens indicating that the bird would be saved.

Next morning awakening everybody he said, “Get up! Are you still sleeping? Death came last night and withdrew.” Now the parrot was hale and hearty and it started repeating, “Padho Parvate Sita Ram.” The Maharaj Ji affectionately chastising it said, “Oh! Now you are reminded of the name of Sita Ram. Had you been doing Bhajan, death would not have dared approach you.

He used to offer gram to the monkeys roaming around the Ashram. Just on his one call the jubilant monkeys used to assemble. Throwing gram before them he used to laugh. He had prohibited the hunting of even violent animals there. Under the love and care of the Maharaj Ji they freely moved in the forest.

The recruitment of disciples

After the arrival of the Brahmchari Ji, a number of devotees started assembling for the grant of discipleship. Only seven or eight devotees who were extremely keen for salvation were accepted as disciples. After thoroughly testing and examining them the Maharaj Ji used to say that had he been willing to make followers and disciples thousands of persons would have become renunciant votaries. He used to avoid them by saying that the world was very big, There were many Mahatmas in places like Chitrakoot, Ayodhya, Rishikesh etc., they could go there and become disciples.

The Maharaj Ji could instantly sense whether the person who had come for discipleship did possess the potentiality to become a saint or not. So he used to turn out the undeserving ones. If even then they insisted to stay, he used to scold them harshly. Despite this if they remained adamant he used to permit them to stay for a day or two gently persuading them to go back. If even after this they did not leave, he secretly used to telegraphically inform the members of their family. Adopting this device he packed several persons back to their homes. This was against his nature to convert all the young boys to the order of saints. It was not open for all and sundry.

The forest of Anusuiya

Anusuiya Ashram is situated in dense forest. Besides elephants and rhinoceros every kind of wild animals big and small were found there. The jungle was full of such animals during the early days of the settlement of the Maharaj Ji. There were five kinds of lions available. The smallest among them is known as panther. It hunts smaller animals like calves because the bigger ones do not fall prey to it. Leopards are bigger than panthers, their movement is very fast, with the speed of 90 km. per hour they can move. It is extremely volatile and attacks human beings also. But by nature it does not do so. Only when it is trammelled in tricky situations it attacks men. The third kind of lion is known as tiger (Gulbagh). It is the cross of leopard and tiger. It succeeds in hunting bigger animals. The fourth kind of lion is the lion with stripes. They are found in good numbers in the forest there. The fifth one is known as Babbar Lion. There was a pair of this specie also in the forest. The English Officer (D.F.O.) killed the male one and took it away but the female still remained there wandering in the forest.

Once the Maharaj was seated on a rock by the side of Mandakini river. It was the month of summer and the morning time of about 7 O'clock. The span of the river had become narrower. The lioness was coming slowly from the other side of the river with her tongue dangling out. Only the Brahmchari Ji was there standing behind the Maharaj Ji. Cautioning him he whispered, "Maharaj Ji the lioness is there." But the sound leaked out. The Maharaj Ji said, "Have you gone mad? The wild animals are moving they are not at all reliable." The lioness moved unaffected. It did not even turn its face to take notice of anything around and slowly stepped away in the forest. It passed through the way before the Maharaj Ji and slowly disappeared in the forest.

One day a lion entered into the Ashram. The Maharaj Ji was reclining on his seat. It was about 10 or 11 O'clock at night. Sri Brahmchari Ji was also lying on the platform of the well in contemplation and there was none else in the Ashram. As usual a lot of noise was coming from the jungle. There were a row of rooms behind the place where the Maharaj Ji was seated but they were all without doors.

Suddenly an animal jumped down from the roof. Another stills a bigger one also leapt after it. Both the animals swiftly passed away through the space lying between the Maharaj Ji and the Brahmchari Ji. The Maraharj Ji got up and enquired which one jumped first and which one followed it. The Brahmachari Ji stood up. It was a moon-lit-night. He saw and replied, “Maharaj Ji! A lion is chasing a monkey and see! See! It has caught hold of it.”

The Maharaj Ji said, “Don’t wait! Go and get it released, violence never happens in the Ashram of saints. If it had to hunt it, it could do so anywhere else in the large expanse of the forest. It ought not have caught it here.” Sri Brahmchari Ji remained standing before the Maharaj Ji, but the Maharaj Ji himself picked up a piece of stone and threw it at the lion. The stone hit it as the sound of ‘Ludd’ echoed. The stone had struck the belly of the lion and as a result of it its clutch was a bit loosened. Immediately the monkey after getting released climbed upon a tree. The lion stood there and went on staring at the Maharaj Ji. Thereafter twisting its tail it disappeared into the forest. Actually the lion lived in the caves and bushes around the Ashram, but it never hunted any animal near the Ashram. The features of ‘Balamiki Ashram’ could easily be seen here also.

करि केहरि कपि कोल कुरंगा। बिगत बैर विचरहिं सब संग॥

(Manas, 2/137/1)

(All the animals like monkeys, lions and others forgetting their innate enmities moved together.)

The visit of the Superintendent of Police in the Ashram

The Superintendent of Police of District Banda had already heard about the strange peculiarities of the Paramhans Ashram Anusuiya. Out of sheer curiosity, he along with his family members and the armed guards arrived at the Ashram and after paying due respect sat down. During the conversation he humbly expressed his desire to hunt the lions and tigers who often came there. The Maharaj Ji replied that it was against the nature of the saints, and advised him that he should himself think that violence was not at all proper. The Police Officer along with his family stayed at night in the upper storey and the armed guards started relaxing on the platform of the well. When everybody retired for sleep suddenly in the second part of the night terrible roaring of the lion was heard. the whole

atmosphere was gripped with fear. The policemen took to their heels and sought shelter in the upper rooms crying, "Save us! Save us!" Then the Maharaj Ji came out and started laughing. He addressed to them, "O Hunters! Where are you hidden now? Come out. The prey is here." The Police Officer submitted very humbly, "Maharaj Ji! We are very much frightened. We have no guts to hunt before your goodself." The next morning he apologised while narrating the incident of the night. He paid his tributes and returned. After this occurrence he used to serve the Ashram from time to time.

The Asamese Pandit and his pilgrimage

Once a Pandit from Asam came on pilgrimage to Anusuiya. The Ashram was as usual crowded. Taking the Ashram to be a temple or hermitage of modern style he sent a message to the Maharaj Ji to allot a room for his stay. He was ready to pay even rupees two hundred as rent. The Maharaj Ji understanding the intent of his request scoldingly said to him that the place was not a commercial one, no business was transacted there. After sometime he called a disciple and asked him to provide a room to him. After staying there for a day the said Pandit very humbly said, "Swami Ji! My wife suffers from chronic headache; it could not be cured despite the treatment of expert medicos. After reaching here, I came to know that even incurable patients are fully cured by your grace. So I dare seek your help. Kindly forgive me." Maharaj Ji touched with his stick the head of his wife and she instantly got relief.

Observing the system of the Ashram there, the Pandit was taken a back to find that those who offered money were discarded and abused whereas in other temples and hermitages donors of money and wealth were very cordially welcomed. Now he was convinced how great saints knowingly or unknowingly by their jumble of words do good to their devotees. Deeply touched and obliged he left the Ashram second day.

Liberation of the fever

Just with his touch, he used to cure the diseases of the persons who suffered on account of their misdeeds. As a result of this he had to atone for it. On account of such manner he suffered from fever for a long time.

His malarial fever lasted for one and half year. One day he thought why he suffered from such a dreadful disease like malaria,

when he had been freed from the cycle of birth and death. The same day God informed him that he suffered because he had cured the fever of others with his divine touch, who else would suffer? The Maharaj Ji enquired, "Would I have to suffer all such ailments?" He got the reply in the affirmative. He thought that he had cured a number of persons so how long he would go on suffering in such a way. At his he saw in his mystic experience the figure of a black Dome (sweeper or scavenger class among the Hindus) in tattered clothes. He said, "Swami Ji! Only a quarter of your suffering now remains to be endured." The Maharaj Ji asked, "What is this quarter?" He replied that it meant that he had to suffer the fever for three months more. The Maharaj Ji got irritated and said, "What a horrible sin! A sin worth one Aana a month. (Anna was the sixteenth part of the currency of those days and is equal to six paise today.)

The Maharaj Ji was now happy that the period of suffering was now fixed. He enquired, "Count, which month was running? Sawan, Bhado, Kwar (Months of the Hindu year), after these three months the fever would go." Without any treatment the fever subsided and he enjoyed perfect health. In the month of Kwar generally seasonal fever attacks men but in his case it dropped. Finding him suffering from fever, someone asked, "Well Maharaj Ji! Do the diseases attack even after spiritual accomplishment?" He explained to him, "No, it is not so, but one has to atone for the sins of others, otherwise death can not take away, diseases can not attack, old age can not cause decay of the body. 'काल न खाय कल्प नहिं व्यापै, देह जरा नहीं छीजै।' I am sick because I cured your sufferings."

A girl-student of Philosophy in the pursuit of Truth

Once a girl of intellectual bent of mind, disgusted with her family quarrels reached Chitrakoot. She was a brilliant student. Rumour spread around Chitrakoot that the girl was either some spy of the government or an enigmatic personality. So the girl was screened by people, various conjectures floated around the area. Since she was a student of philosophy, she preferred to do Bhajan to leading an ordinary mundane life. She possessed all the good qualities but God had given her black complexion. Someone had rejected her on this very ground for marriage otherwise she had many good qualities excelling others. She was deeply anguished on account of the condemnation of her bearing. Her womanly instinct got inflamed.

She quit her family declaring that she would now marry herself with such a man who was handsome and possessed not only all the good qualities but was scholarly also.

Spurred by the above motive she set out in the quest of a Sadguru for initiating her Bhajan. As she was a student of philosophy, she was naturally inspired by spiritual inquisitiveness. Hence visiting a number of pilgrimages, she ultimately arrived at Chitrakoot in quest of a Sadguru. Wherever she went, she used to enter into intellectual polemics. No Mahatma could stand against her in the Shastrarth (intellectual discussion). The Maharaj Ji also had heard about such discussions. He used to comment, “Ho! A lady has created havoc.”

Roaming here and there she reached Seersawan situated in Chitrakoot. A famous saint belonging to the area of Banda, Sri Parasuram Ji was staying there along with his followers. To quench her spiritual thirst the young lady put certain complicated metaphysical questions to him. A lot of questions and answers were placed prolonging the discussion, but the girl was not satisfied. When the controversial topic was still going on, the Brahmchari Ji of Anusuiya Ashram while returning from Chitrakoot reached there.

Introducing the Brahmchari Ji, Parasuram Ji said, “Here is a holy spiritual devotee.” Thereafter he welcomed him and offering a seat said, “Come on Swami Sachidanand Ji! Take your seat.” On seeing him, the girl very humbly remarked, “For me everybody is respectable. I welcome you. Kindly answer my questions and resolve my doubts. My question is- ‘Why do people quit their homes for attaining salvation? What is the way to attain God?’ I am not at all satisfied with whatever I learnt during my spiritual quest. According to the Vedantic explanations God is nothing but our own self yet we fail to perceive the Supreme Reality on account of six perversions like desires, wrath etc. When one scrutinises what is mortal and what is immortal one achieves Brahm and realises - I am as pure and enlightened as God Himself. After such practical musings by and by one attains ultimate knowledge. As soon as the unity of Jiva (self) and Brahm (Supreme Reality) is realised the ignorance drops down and salvation is achieved. Then the Jiva declares, ‘अहं ब्रह्मास्मि’ (*I myself am Brahm*), ‘तत्त्वमसि’ (*essentially the same*). So I have doubts in this regard. How mere mental contemplations, calculations and

their reproduction in words can enable one to attain Moksha (emancipation) because 'तस्य प्रज्ञा प्रतिष्ठिताः' (*Geeta*) when the intellect stands stable and steady, the Yogi is established in himself."

Swami Ji replied, "Devi Ji! Try to see that nobody renounces his family willingly just as nobody wants to be mad still he becomes so, similarly nobody likes to die knowingly yet he has to die. In the same way nobody renounces his family and wants to become a saint still he has to become so. This is a kind of Sanskar (Sacrament). The accumulated effect of the pious deeds of many bye-gone births and lives endow a man with the Sanskar to quit the home. On account of such Sanskars the person kicks off his home and this renunciation leads him to the goal of permanent peace. After the goal was achieved, the Mahapurushas (elevated sages) throwing light on their status and stature said that I am the purest one, the awakened one. In such a state there is neither pain nor pleasure, neither sin nor virtue. This is nothing but the delineation of the stature, which the realised souls achieved. In no way this can be called Sadhana (meditation) nor it is the method of contemplation. For the attainment of such a state, the refuge and the guidance of some enlightened soul and the system of practice of the method of devotion prescribed by him is needed. It leads one to real Bhajan, which is kindled in the heart. Only a Sadguru can bless a man with such an awakening. When the Bhajan starts the Sadguru takes charge of the devotee. He reveals himself to him and unfolds the technique of devotion. Bhajan, which is conducted under his patronage, is the real Bhajan. Gradually the instincts of carnal desires, lust and wrath etc. are sublimated and the impact of disorders is thinned, the devotee starts grasping the clues of Dhyana and Samadhi, the subsistence of Maya ends and the devotee starts perceiving the divine life. The moment the Sanskars (Imprints) of the sublimated mind are quietened, the divinity starts flowing in the devotee. After knowing Him, the existence of the devotee merges with Him. This is the description of the life and ways of great saints. By mere words and descriptions such a spiritual state can not be attained.

She abruptly intervened, "Oh! This is the right answer! How simply and clearly the answer has been given in so few words by you. Sir! one more quarry Almost all the great saints have condemned women, no doubt some references are given regarding the right of

women to pursue Bhajan but the condemnation is more vocal. So I get confused. Do women also have right to do Bhajan? If they have it then why is there so much clamouring?"

The Brahamchari Ji replied, "The eyes of persons like you always hunts only the meaning of gross and material things. This is an external approach. So it is difficult to catch the real import. So long as our approach and understanding is not inward and subtle, it is very difficult to follow the essentials of spiritual experiences and their stages. The great saints, who were or are linked with the supreme reality, possess knowledge, which is based on the perceptions of the subtle body or Manas (conscience). Good or bad qualities are found alike in males and females. Maya (Illusion) is nothing but the expansion of such perversions- 'तिन्ह महँ अति दारुन दुखद, मायारूपी नारी।' (*Maya in the form of women causes immense sufferings*). A woman is the embodiment of the Maya or illusion. It is of two kinds. The other aspect of it is known as Avidya or ignorance. These perversions first grip the mind then they affect the body. Thus it is proved that avarice, attachment, desires, lust and ignorance are transmitted by the mind. So the modifications of the mind (Chittvritti) themselves are Maya (Illusion) which is feminine by nature. It is in no way referred to you (women). This alone is a hurdle in the path of the supreme achievement of a man, after crossing these obstacles the exalted position awaits. Practice of Dhyan (meditation) and systems allied with it are the ways to get liberated from them. When out of our own venture we sit closing our eyes at some lonely place for meditation, we find all the adverse forces standing in a line against us. All the perverse ideas elbowing one another try to rush up forward, in other words only desires lust and wrath seize the mind. Sometimes fanciful freaks of women and sometimes those of men are visualised by the mind. Sometimes the passionate waves of love and affection for persons overtake. Now you may analysis the views of great saints that even the best mind is jumbled by the powerful impact of carnality like lust and wrath. The more frequently the transaction of these perversions happens in mind, the more deeply polluted our intellect becomes. If mind is steeped in perversions, we cannot be saved by mere thoughts or by mere mental thinking. Yogeshwar Sri Krishna says, "O Arjun! This lust or carnality can never be satiated by enjoyments. It is an unconquerable enemy. It is

a deadly enemy of enlightened souls because it destroys the knowledge of the self. Cutting asunder the doubts and vacillations of the mind by the weapon of Vairagya (renunciation) and rejecting the company of evil persons one should purify the heart and defeat the enemy which stands in the form of Kama (cupid).

Suppose, a man has started practicing Bhajan and meditation and does it regularly and punctually, despite this if he finds that the flow of thoughts does not stop then take it for granted that it is so because there is something basically wrong, the fellow suffers from the ill effects of inconducive company and the atmosphere. The company inducing the perverted desires corrupts the devotee and he no more remains a devotee. He falls debased. It is so in the case of female devotees also because it makes the carnal-mind unholy, uneven, the equipoise is disturbed. Thus the company of males for females and that of females for males take the form of Maya (Illusion).

Women have seldom succeeded in their venture of achieving spiritual attainments by living in far, lonely places. On account of the possibility of mishappenings, directions have been given to women to prosecute their spiritual practices only at their homes. For this very reason the devotees have been cautioned by remarks like- 'किं द्वारमेकं नरकस्य नारी।' (*Women are the gates of hell*). Only men have been allowed to leave their homes for practicing Bhajan, The source of the evils of bad company has been found to be ladies alone. So such company has been prohibited for one who desires to move on the path of spiritual ennoblement. It is impossible to attain the Isht (adored God) in the presence of perversions. What can be greater perversion than the inward musings of them, and their hypocritical rejection? First of all one should stop physical carnality then the turn of mental one comes. When the perversions of mind and body are quietend (then) the condition would be suitable for snapping the bondage of causal body. After this stage the superconscious powers lead and unravel everything.

The Mahapurushas, the sages have not condemned any faction outright. The meanderings of the mind have been personified as women. Special emphasis has been laid on safety from profane associations. Just as the associations of a male person is a hurdle in divine path of a woman devotee; similarly the company of a woman

is a great obstacle for male devotee because it creates ripples in the mind, making it unstable and leading ultimately to his utter downfall. So with utmost caution remaining aloof from wrong associations, the followers of the path of divinity should move towards their goal.” The girl student completely grasped what the Brahmchari Ji had explained and became fully satisfied. She said, “O! Swami Ji! You are really great.”

The Brahmchari Ji was getting late. He was a disciplined devotee and so he apprehending the displeasure of the Guru Maharaj started immediately for the Ashram. On reaching there he reported in detail the whole incident. Soon after two hours the young lady who was very keen to move on the path of Bhajan also reached Sri Paramhans Ashram Anusuiya. She after paying her tributes took her seat calmly. Referring to her discussion with the Brahmchari Ji, she started praying and seeking the permission to live there and perform Bhajan under the guidance and patronage of the Maharaj Ji. Sri Paramhans Ji appreciating her feelings said, “O my daughter! It is a very good idea. All the creatures have a right to do Bhajan. You go and perform your Bhajan at your home.”

The student of philosophy went on repeating her request and seeking permission to stay there. At this the Maharaj Ji taking a clue from his inner self said, “At present you have been ordained to perform your Bhajan at your own house because these days a lot of shortcomings have crept into the community of Sadhus also, you are passing through such an age of your life which needs extreme precaution from the evils of wrong associations.” After saying so he instructed her some ways and methods of Bhajan, Dhyana and Jap-kriya and directed her to go back to her home. But on account of her strong devotion she still stayed there.

By and by she passed eight days in Anusuiya. Gappa Pandey of the village Semaria came along with some devoted companions to the Ashram, Maharaj Ji directed him to respectfully take her to the village.

The women of the village were attracted towards this smart student of the city. She addressed to all the ladies that they were fortunate to be born there. They should all serve the Maharaj Ji. If they cannot do anything, they should at least have his Darshan with their eyes. She further said that she had been directed by the Maharaj

Ji to go and perform Bhajan at her own place. He had assured that she would have the same result, which she would have got by her performance at the Ashram.

The obduracy of Nirmal Das Ji

A Brahmin (Pandit) of Karbi was a great devotee of the Maharaj Ji. He requested him again and again to visit Karbi someday. By that time only one or two devotees had been living with him. The abuses and the stick of Maharaj Ji had already become famous all around the area. It was the talk of the locality that Maharaj Ji was an accomplished saint. But some persons propagated that he had mastered Yogini (the principal goddesses), others viewed him to be the controller of Yakshini (fairy). People used to utter whatever occurred to their mind. After the repeated requests of that Brahmin the Maharaj Ji said, "Generally I do not leave the Ashram but on account of your strong devotion and the will of God I will go." Pandit Ji took up a sheet of cloth, a blanket and the Kamandal (an wooden pot used by meditants) and started following Maharaj Ji. The path was a footpath. Gradually Maharaj Ji reached near the Isphatic Shila.

Isphatic Shila is the place where Lord Ram had beatified Janki Ji and Jayant was humbled. A saint named Nirmal Das used to live there. His matted long hair used to get dragged on the ground when he walked. Daily getting up at 3 O' clock in the morning, he used to take a round of Kamad Giri onfoot, repeating loudly- 'राम रट, राम रट' (Repeat silently the name of 'Ram'). Hearing the sound, people used to easily infer that it was Nirmal Das Ji, who was taking round. In some sects taking round (Parikrama), bathing, cleaning and asuming forms and appearances are regarded as parts of Bhajan. So Nirmal Das Ji was held in high esteem among the saints.

That day Nirmal Das Ji was seated and writing something. Pandit Ji spread his blanket and the Maharaj Ji sat on it. Raising his hands he saluted- "Namo Narayan." Pandit Ji after prestrating before him introduced that he was the Paramhans Ji of Anusuiya. Nirmal Das Ji looking up and putting down his spectacles said, "Oh! Paramhans Ji of Anusuiya, Why do you hurl abuses? Where has the scriptures ordained for abuses? What kind of a Siddha (accomplished saint) you are? The traits of an accomplished saint have been described as follows- 'मन को मारि गगन चढ़ि जावे, अमृत घर की भिक्षा

पावे, उजड़ा शहर बसावे।' (*after subjugating the mind, rising up in the sky, receiving the alms from the house of nectar, the accomplished saint rehabilitates the deserted city.*) Only such a saint is the real saint, a Siddha one."

When Nirmal Das repeatedly went on accusing the Maharaj Ji, "How dare you call yourself a Siddha?" The Maharaj Ji replied, "You see! I am a genuine Siddha. I may not be so for others but for you I am hundred percent Siddha. What kind of (miracle) Siddhi do you want to see? If within a month you are not in miserable plight, I would stop claiming myself to be a saint and the knowledge contained in the statement, 'मन को मारि गनन चढ़ि जावे।' is not your knowledge it is ours. You can not understand it, you can only sprinkle water and take rounds."

If the Maharaj Ji ever got annoyed, he never spared anyone. Pandit Ji requested him to cool down. Then the Maharaj Ji got pacified and moved forward.

There were two brothers named Ram and Lakshman living those days in a cottage in Mohkam Garh near Isphatic Shila. They were Kshatriyas by caste and belonged to Ghazipur and were employed in Navy. They wrote a letter to the Viceroy that he should immediately hand over the charge of administration of the country to Mahatma Gandhi as he and all his clan would have to quit India. The letter was treated to be an affront to the British Rule and hence they were put on trial and dismissed.

Ram was leading his life in consonance with the ideals of Lord Ram. He used to call himself Ram. Lakshman, the brother of Ram, was also very obedient. Ram had his wife also with him and coincidentally her name too was Sita. They had two sons also.

Once Sita expressed her desire to hear the tales of Bhagwat. Lakshman arranged for a priest. After the Bhagwat was over, Ram instead of paying rupees one hundred and twenty five paid Rs. 700/- and saw him off after giving a lot of clothes, utensils and other things. After this Ram and Lakshman went out for a stroll in the jungle.

When they returned from the jungle, they found that the Pandit Ji was still sitting there. They enquired why he was still there. Pandit Ji replied that he wished that Sita Ji also should offer something to him. At this Ram said, "Lakshman, 'असन्तुष्टा द्विजा नष्टा' - (*An*

unsatisfied Brahmin is a fallen Brahmin). This Pandit is a blot on the name of his family. Actually he deserved only Rs. 125/- as his remuneration but we gave him Rs. 700/- and a lot of other things also still he expects something from Sita.. It is the duty of Ram to redress the wrong wherever it exists. So, O Lakshman! Give him a good thrashing.” Lakshman instantly executed the order.

Pandit Ji, weeping and crying approached Nirmal Das Ji, narrated what happened to him. Nirmal Das Ji got red with anger. Putting on his wooden saddle he reached the place where Ram and Lakshman were sitting. On seeing him Ram stood up and asked Lakshman to bring a chair for him. Lakshman brought a chair and respectfully requested him to sit on it. He placed Bal-Bhog (refreshment) also before him but Nirmal Das Ji was very hot, there was no question of eating anything. He burst out, “You are wicked persons. You can never be Ram and Lakshman, you are pretenders and hypocrits! Why did you beat Pandit Ji and why did you wrest his belongings?” Ram tried to explain the whole matter but Nirmal Das was not ready to hear anything. At last Ram said, “O Lakshman! It seems Jayant has dropped in here from Isphatic Shila, cut down his hair.” Lakshman rushed out with a sickle and sheared his long matted hair and threw it away. The news spread like wild fire that the matted hair of Nirmal Das had been cut. The matter was reported to the police also.

On hearing this a desciple of Nirmal Das Ji came to meet him. Nirmal Das Ji took him to the jungle to show him the place of his rigorous penance. There was a cave below Hanuman Dhara in the forest. Just to point out, he put his hand in the cave and said, “I used to perform Bhajan in this very cave.” By chance a wild bear was present in it, which caught hold of his hand. Nirmal Das Ji cried for help. The disciple had an instrument like Khurpi in his hand. He attacked at the face of the bear with it. It struck the eye of the bear. No doubt the hand of Nirmal Das Ji got released but he got disbalanced and his legs intruded into the cave. The bear now caught hold of his foot. The disciple in the beginning tried to save him but when he found it to be difficult, he ran away to save his own life. Nirmal Das Ji was devoured by the bear. When Ram and Lakshman knew about it, they came for the Darshan of the Maharaj Ji. After paying due regards they narrated the whole incident and said that

‘होय न मृषा देवरिषि भाषा’- (*The words of the gods and rishis never go unfulfilled*) and further said how can we give troubles to any saint. It was all the effect of your prophetic words. At this the Maharaj Ji said, “Ho, No, No, after all the words are words, they slipped out. It is up to God to see whether they fructify or not.”

The priest of Charkhari

The priest of Charkhari State developed a feeling of Vairagaya (renunciation) in his mind. So without informing anybody, he disappeared from the State and came to Chitrakoot. He used to sit by the roadside and beg for the whole day saying, “Brothers! Give me something. The feeling of hunger is a great sin.” etc. As soon as the money which he got by begging, he used it in gambling with children. The boys also used to wait for him because he always used to lose in the gamble. This was his well-considered pastime. After this he performed peacefully his Bhajan.

The King of Charkhari came to Chitrakoot in search of him and found him there. In the beginning he requested him to return to the State. When he found him to be unwilling, he instructed the shopkeepers there to serve this saint in every way and supply whatever he needed. He further told them that the expenses would be reimbursed by the State Treasury but there should not be any lapse in serving him.

One day, when he king was seated on a wooden plank he requested him, “Purohit Ji! Please preach something today.” As the priest was a great scholar he systematically delivered the spiritual discourse in fluent Sanskrit*.

So long as the king stayed in Chitrakoot, he provided the royal honour and amenities to the priest. But the day he returned the priest distributed all his belongings among the have-nots and restarted his beggings.

When the Maharaj Ji reached Ramghat he started getting good omens. He thought what was the reason of it and soon felt that there was some good saint around the place. He saw a saint sitting on the sands. The Maharaj Ji moved towards him. Seeing the Maharaj Ji from a distance, the priest got up and stood with folded hands, tears

*Sanskrit : The sacred and classical language of the Hindu, the celestial language.

of joy were rolling down from his eyes. He spoke after a while in a loving tone, "What an opportune time you selected to come here!" His body was hot with fever. The Maharaj Ji wrapped him with his own sheet of cloth and affectionately said, "Why do you weep? The body is mortal; you are established in Sahaj-Swaroop (exalted state). Now witness only your breathing." He replied, "These are the tears of joy. You have reached here at the right time. I am really very lucky in getting your blessings." The Maharaj Ji after consoling him walked ahead. The same day the priest-saint breathed his last. When the Maharaj Ji was returning from Karbi, he saw that the funeral procession of the priest was going on with great fan-fare. Only a true saint identifies another true saint.

Doctor Ramkumar Verma arrival of the Ashram

Once Dr. Ramkumar Verma, the then Head of the Hindi Department of Allahabad University came for sight-seeing to Chitrakoot. Some students from the adjoining villages of Anusuiya Ashram were studying in the Allahabad University. One of the students who belonged to Karbi, arranged for an elephant to welcome Dr. Verma. When Dr. Verma heard about Paramhans Ashram Anusuiya from his students, he rode on the elephant and started for the Ashram. The accompanying student expressed to him his desire to know the real meaning of a quadruplet of Tulsidas- 'उल्टा नामु जपतु जगु जाना। बालमीकि भये ब्रह्म समाना॥' (*Valmiki became equal to Brahm by counting the name of God in reverse order.*) (*Manas*, 2/193/08) Dr. Verma tried to explain at large the import of the above line for an hour giving a number of illustrations, but the student was not satisfied. He told him that he was no doubt obliged by his interpretations, arguments and illustrations but they could not convince him. Dr. Verma thus entangled in arguments and counter arguments reached along with his family, students and poets the Paramhans Ashram. Some of the accompanying men were already acquainted with the Ashram; they very politely introduced him to the Maharaj Ji. All of them after paying tributes took their seats. The above quarry was still haunting the mind of Dr. Verma and his students. So the same was put before him for clarifications. After listening it, the Maharaj Ji addressing all in a simple way said, "The quadruplet occurs in the Ramcharit Manas. The counting of the name R-A-M-A in the reverse order never means 'Mara, Mara' (Dead,

Dead). Before the advent of Ram people attained the same goal by counting names like Om, Shiva etc. Later on the exalted spiritual position used to be attained by counting the name of Ram, Krishna, Hari. Try to think, what is the obverse of the word Bahar (out)? Naturally it is Bhitari (In). Similarly the opposite of the word 'Jap' (utterable) is 'Ajap' (unutterable). Goswami ji concealing mystical meaning used the word 'Uta' (reverse) which connotes- "अजपा' नामु जपतु जगु जाना। बालमीकि भये ब्रह्म समाना।।' (*By counting the name effortlessly Valmiki became equal to Brahman*). At this stage the name does not need repetition by regular chanting, it automatically runs on the flow of the breath. When the practice of such a Jap matures the oneness with God becomes possible. Maharshi Valmiki used to practice Jap by adopting this special mode and ultimately became equal to Brahman." Dr. Verma was deeply impressed by this interpretation of the Paramhans Maharaj Ji. But a doubt cropped up in his mind- How a dacoit like Balmiki who had been committing murders could achieve the higher stage of the practice of Ajapa process? Removing his doubts the Maharaj Ji explained further- When Valmiki on account of past births got the Darshan of the illustrious Maharshi, he received from him instantaneously the eligibility for Ajapa. It was granted by that Maharshi who commanded spiritual privileges. There is no room for doubt in it because since times immemorial such a transmission of spiritual power has been in practice. A great saint can by his grace endow anyone with higher spiritual experiences." On hearing the enlightening interpretations, all the doubts of Dr. Verma and his students were removed.

The problem of Dr. Sahib was thus resolved. His students after a while informed that Dr. Sahib had done his research on 'Kabir'. The Maharaj Ji was happy to hear it and he expressed his desire to know the details because fresh informations were rare in distant forests. Then he asked him to recite any poem of Kabir. Dr. Sahib recited the poem which starts with the line- 'काहे री नलिनी तू कुम्हलानी, तेरे ही नाल सरोवर पानी।' *Kahey Re Nalini Tu Kumhlani, Tere Hi Nal Sarover Pani*. After reciting few lines, he suddenly said, "Maharaj Ji! We are here to listen to you. Whatever literary investigations we have made regarding Kabir are mere intellectual luxuries. I am not at all satisfied with the research work. The mind too has not become

calm. So I came to Chitrakoot for the Darshan of saints like you. Kindly oblige us with your benign words.” On his request the Maharaj Ji recited one psalm of Saint Kabir corresponding to his taste :

का कहीं कैसे कहीं को पतिआई, फूलवा के छुअत भँवर मरि जाई।
गगन मण्डल मैं फूल एक फूला, तर भौ डार ऊपर भौ मूला॥
जोतिये न बोइये सींचिये न सोई, बिनु डार बिनु पात फूल एक होई।
फूल भल फूलल मालिनी भल गाँथल, फूलवा बिनसि गयो भँवर निरासल।
कहत ‘कबीर’ सुनो सन्तों लोई, पण्डितजन फूल रहत लुभाई॥

Explaining the poem the Maharaj Ji said, “Ho! ‘का कहीं’- means *He is undescrivable, beyond description, He is only perceived by self knowledge.* ‘कैसे कहीं’- *Signifies whom to narrate? He is to be narrated only to those who really deserve, not to everybody-* ‘गूढ़उ तत्व न साधु दुरावहिं। आरत अधिकारी जहँ पावहिं॥’ (Manas, 1/109/02) ‘को पतिआई’- *Who would believe?* Mere verbal narrations can never be convincing, faith is born only when the truth becomes empirical or directly perceived. What does it mean? ‘फूलवा के छुअत भँवर मरि जाई।’ Saint Kabir calls *here the supreme, impersonal, unmanifested reality a flower. He is like an odour which keeps one always intoxicated. When the black bee gets it, it is wrapped up with it, becomes ecstatic.* Kabir metaphorically calls the Supreme Reality a flower because it is formless. ‘बिनु पग चलइ सुनइ बिनु काना। कर बिनु करम करइ विधि नाना॥’ (Manas, 1/117/5)- *It walks without feet, It hears without ears, It works without any hands.* Kabir has given the nomenclature of flower to such an Entity. *The moment the black-bee touches the flower, it dies-* ‘भँवर मरि जाई’. The bereaved, separated mind has been symbolised as the black-bee which constantly remains in search of the flower, it haunts only for it. There may be lots of other things and plants around but the black-bee is gratified only when it reaches the flower. *Stung by the pangs of separation the moment the bereaved mind touches it, it loses its existence-* ‘जानत तुम्हहि तुम्हइ होइ जाई।’- The bee dies. The servant is lost for ever only the Master remains, ‘देखते-देखते क्या से क्या हो गया, कतरा दरिया में गिरा तो फना हो गया।’ (With in twinkling of an eye a drop of water falls in the river and is finished once for all.) No more remains the identity of the drop after it drips down into the river, only the river remains. ‘ईस्वर अंस जीव अबिनासी।’- *As God so is His part.* The moment the root is touched, the part, which is finite, becomes infinite, it merges

within and attains supreme consciousness which starts flowing into it. The bee of mind disappears after the touch of divinity.

Where such a flower is found? 'गगन मण्डल महीं फूल एक फूला, तर भौ डार ऊपर भौ मूला' (*The flower blooms in the middle of the sky. Its branches droop downwards but the root hangs up.*)

Sky is known as void. It is hollow. When the mind is free from modifications, flowss of thoughts and counter thoughts and attains capability to stay in the void, it is then called 'Chidakash' In such a condition neither thoughts rise from inside nor do they come from outside. This state of sublimation is called the grip of the sky. When a devotee gets entry into the void, he secures a glimpse of the flower-the Supreme-Being, not before this. Upto this point Sadhan is to be done. (Spiritual practices are to be performed.) 'कोउ अवकास कि नभ बिनु पावइ' (*Manas, 7/89/3*) *Nobody can achieve poise until he develops capability to stay in the state of void.* In this state of negation or complete absence of flow of thoughts and counter thoughts, 'फूल एक फूला'- a flower blooms. The glory of the Lord who is omnipresent monistic, falsifying manyness, then He is realised. This is the meaning of the blooming of the flower. 'तर भौ डार ऊपर भौ मूला'- *The branches spreading downwards = Bhav, means the worldliness of the creatures and the root (Moola) which hangs upon the branches symbolises God, who is the prime cause of the creation and whose divine contact the devotee now enjoys.* Lord Krishna says in the Geeta that the world is like a tree- 'ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम्। छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्।' (*Geeta, 15/01*) *The world is like a tree of Peepal whose upperlying root represents God or Supreme Spirit and the down-ward running branches symbolise Prakriti, the matter. The Vedas have been called the leaves of this metaphorical tree. Those who have grasped the underlying symbolical import of this tree of the world along with its root and the top alone know the quintessence of the Vedas, they may be called Vedvit. Whosoever establishes his contact with this root he comprehends the spirit of the Vedas. In other words the 'Veda' is not the name of any book available in the market. Had it been a book, it must have been written by some human being, must have been printed in some printing press, then how is it Apaurusheya (Divine or super human)? When a devotee moves in the right direction of spiritual practices God transmits directly knowledge*

regarding Himself and that knowledge is called the Veda. When God Himself teaches it, then and then alone the study of the Veda is possible. This is the reason that you find in the life-history of accomplished saints references like- “God has said so.”; “God did not like this.”; “God spoke through His divine voice (Akashvani).”, “God warned or alerted or directed to sit or stand or forbade.” Whatever falls from the auspicious lips of the Supreme Being is called the Veda. If you find today any Vedic savant somewhere, take it for granted that he had been taught by God Himself.

In the material world tilling and ploughing it for sowing the seeds of flowers prepare the field. But it is not so in the spiritual world. Here you do not find rows of flowers, ‘जोतिये न बोइये सींचिये न सोई, बिनु डार बिनु पात फूल एक होई’- *The lone flower blossoms and this is possible only when all the worldly relations based on Moh-Maya (attachments) are snapped, not even a single worldly tie symbolised by the branches and leaves is left behind.*

‘फूल भल फुलल मालिन भल गाँथल, फुलवा बिनसि गयो भँवर निरासल’- *A unique flower blooms, the mental leaning towards God has been represented as Malin, lady gardener who threads in a string the flowers, in other words the devotees imbibe the spirit of God in himself completely and the moment it is done, the separate identity is lost- ‘फूलवा बिनसि गयो भँवर निरासल’ God for whom there was great longing, no more remains distant. He is submerged with His existence. If still God appears to be separate, it means the quest has not yet ended. After accomplishment the state of non-duality is attained. ‘भँवर निरासल’- mind which is compared here with the black bee drops disappointed. On the one hand its meanderings ended, on the other nothing is left to be done. It is emancipated forever from the cycles of hopes and fears.*

Who is the buyer of this flower? Kabir answers, ‘सुनो सन्तो लोई’- *Not ordinary saints but ‘लोई’- those who are dedicated. Kabir says, “Oh! Dedicated saints! O bereaved saints! Listen, O Saints! Who feel ever the pangs of separation, remain detached and restlessly writhe! Listen, ‘पण्डित जन फूल रहत लुभाई’- Who is Pandit? Pandit is he who has the knowledge of the path of self-realization. There are four steps of the path of devotion; those who are on the last step are all the real Pandits. Such Pandits long for this flower of God.”*

The moment the interpretation of the psalm of Kabir ended. Dr. Verma said, “Maharaj Ji! There is a lot of difference between preaching and practicing. We had thought that only we know the essence of knowledge but now it is clear that essence of knowledge is something else. We take only intellectual flights- ‘जिमि निज बल अनुरूप ते, माछी उड़इ अकास।’- (*The birds fly in the sky according to their own might.*) Today I realized that this knowledge can be achieved only through practical pursuit of Sadhan (penance) and the path of Kriya (Prescribed action). Please, be kind enough to preach me the system of Sadhana, the practical approach so that we may also achieve our wellbeing.”

The Maharaj Ji said, “Ho! Sadhan (methods) are discussed at solitary places. If you are genuinely interested to practically do something, spare time for it.” After this Dr. Verma as per his schedule visited beautiful places of Anusuiya and returned along with his companions.

Entrance of a disciple - Akhandanand Ji

Once a Brahmin reached Anusuiya to achieve the spiritual goal while wandering hither and thither in the garb of a saint. He had already heard about the revered Maharaj Ji at Chitrakoot so he came for his Darshan but had in his mind apprehensions also. After the Darshan, he developed faith in the Maharaj Ji. Since he was a Brahmin and believed in various rites and rituals, he preferred to live separate in a temple for twenty days. Meanwhile his mind remained perplexed for knowing about the caste of the Maharaj Ji. He used to think that if he had been a Brahmin or belonged to any higher caste, he would have surrendered at his feet. He was sad that he could not achieve anything regarding his goal despite his wanderings for such a long time.

Though he had learnt that the Paramhans Ji was an elevated soul, still his mind remained obsessed with common conservative narrow feelings because he happened to be a Brahmin. On account of the tight and strong mental moorings and inhibitions, he had to live away from the Maharaj Ji for twenty days. On the twentieth day, he saw a dream that the Paramhans Ji was in the pure and Godlike state of Sanyas (renunciation) and asceticism. In the dream he further saw that he rushed forward and paid his tributes to him by submitting his salutations. The Maharaj Ji then assured him in that

very dream state that he would accept him. Thereafter he removed all his confusions by his benign words and gave indications of his future courses. When he woke up, he instantly came to the Maharaj Ji for surrendering himself. The all-pervading sage, smelling his underlying thoughts spoke, “Brother! My caste is very low: ‘माई धोबिन बाप चमार। ताकर जनमल हम बनवार।’” (*My mother was a washer woman and father a shoemaker. I am born of them.*)

At this he replied innocently, “Maharaj Ji! I had been continuously thinking about your caste for the last twenty days, now ultimately I have received your benevolent grace. I have had the vision of your pure spiritual and altruistic form. Now I don’t care for anything for me you are a great soul. My Lord! kindly show me the right path. Kindly explain at first the meaning of the line of the poem which you just quoted so that my confusion is uprooted.”

When the Maharaj Ji was fully convinced that he is a guy who would devote himself whole heartedly, he got a divine hint confirming that he was deserving one. After this he addressed to him, “Brother! You know that a man is born of a father and a mother but it should be noted that they give birth only to the corporeal body not the subtle one, which is the real self. For the birth of the subtle body meditation is the washer-woman (Dhobin), which cleans the dirt accumulated from past births, then one gathers the speed. Our consciousness is symbolised as Chamar (cobbler or shoe-maker) whose eye is always on the skin. A man gets a skin in his future life according to the intensity of his attachment with it. This very gross-consciousness goes on allotting gross figures and this process goes on. But when this consciousness withdrawing itself from everywhere is stabilised in mediation, a third element which is known as Brahm appears and that is our own real self. Nothing is true except this authentic form. This is the supreme state of self-realization- ‘ताकर जनमल हम बनवार’- *The world has innumerable creatures like a jungle where the conflicts of duality ever go on. The truth is that Jiva (self) is not entrapped in this jungle; it is the real controller and regulator of it.* In other words it is the eternal Sadguru, it is not the least different from Brahm. For this very reason the pursuer of liberation renounces everything and undertakes hard labour. Such a power is present in everybody but one becomes aware of it only through Dhyan

(meditation). When the consciousness is completely annihilated by meditation the same reality is perceived as awakened Brahm."

Thus after following and practicing the method and the process of Sadhana (penance) he becomes a great saint in due course of time. Thereafter, he started living in the rural region of Madhwapur where our reverent Gurudev had performed the Chaturmasya (Four months of rainy season). It was then a dense forest but now an Ashram known as Paramhans Ashram is situated in the district of Gonda (U.P.).

Entrance of Bhagwananand Ji

After sometime a lean and thin young man came to the Maharaj Ji. Maharaj Ji asked, "Where do you live?" He replied that he was from Kanpur. The Maharaj Ji jokingly said, "Yes, The people of Kanpur are great cheats. Have you taken your food?" He replied in the negative. The Maharaj Ji asked someone give him two pieces of bread, made of coarse grain like gram-flour along with salt and chilly and directed him to go to the bank of the river and take it there. The young man took the bread and went to the riverside. This young man was Bhagwananand Ji.

Since he had not taken anything for the whole day and was hungry, the breads tasted very delicious. He was so much impressed by the tranquil surroundings of the place that he started thinking to stay there for his whole life and serve the Maharaj Ji, if he gave two pieces of bread regularly. He thought, "Could he be able to get the closeness of the Maharaj Ji at such a pious place of penance far from the hustle and bustle of the crooked world?"

The Maharaj Ji was telling at the same time his disciples there that Kanpuria fellow was thinking to live there and serve him if he was sure of getting two pieces of bread. No doubt he was a rogue but his head was unique, he was fit for the service. At this Akhandanand Ji remarked, "Maharaj Ji! He is a young and tender chap of Baniya caste (business community), he would not be able to live in the forest." The Maharaj Ji quipped, "O! No, He is extra ordinary." Thus Swami Ji was admitted.

About sixty to seventy persons came to the Ashram from Sikatia Purwa, Kanpur in search of the Swami Ji. The wife and the mother of the Swami Ji sat before the Maharaj Ji with folded hands. Everybody was praying the Maharaj Ji to let Swami Ji return home.



Revered Sri Bhagwananand Ji Maharaj sitting in Sri Paramhans Ashram, Anusuiya.

The Maharaj Ji tried to make Swami Ji understand that an unborn soul was lurking between him and his wife. He advised him further that he should become the medium of enabling the child to see the light; otherwise for this very purpose he would have to take another birth. The child would be of great help to his wife. After making arrangements for their livelihood through farming, he could come back. Then the members of his household would also feel a lot of relief. Swami Ji obeying the direction of the Gurudev wanted to go back but continuously he received ill-omens. He met in Karbi, Kulanand Ji (Sachcha Baba) who also used to visit Anusuiya off and on. Kulanand Ji also advised him to go back to his home and return after the birth of the child. Since Swami Ji was just a novice, he got swept away by his words and returned to his home.

Swami Ji was blessed with a son within an year. The provision for farming etc. was also easily made. Swami Ji even at his home did not break his practice of meditation and contemplation. He did it regularly.

After getting the son, his wife too had become insolent and outspoken. She was confident that he would go no more anywhere because the son was as dear to him as to her. She started addressing him mockingly as “Swami Ji, Swami Ji.” She used to sarcastically say, “Swami Ji, wash your hands, Swami Ji, take your food, Swami Ji, take your refreshment”. Her sarcasm was piercing. He now waited for the instruction of the Maharaj Ji. The same night he saw a vision in his spiritual experience that the Maharaj Ji had sent a Viman (air craft) boarding on which he reached Anusuiya. When he regathered himself, he instantly took a decision to quit his home at once. His other companions were sleeping in the room of the second floor of the house. Swami Ji bolted the door from the outside so that they might not create any obstruction by chasing him. After passing through the rough, uneven ways and crossing the Pandava river, Swami Ji covered twenty miles within the night and reached Anusuiya on the third day.

As soon as Swami Ji left his house the Maharaj Ji started receiving subtle signals. On the third day he said to Akhandanand Ji, “Ho! The Kanpuria is coming. Akhandanand Ji said, “Maharaj Ji! An year has passed and he has not yet turned up, now no more hope of his coming back. Maharaj Ji remarked, “O No, no! He has

reached very near.” People present there thought how anyone could reach there at 9 O’clock in the night in such a dense and desolate forest, may be Maharaj Ji made a passing reference. Right at that very moment, they heard the sound of water created by washing the hands and feet, coming from the direction of the bank of the river. The Maharaj Ji spoke from the place which was dark, “O See! The Kanpuria has arrived and he is there on the bank of the river side.” When he came closer all of them there were astonished to find that he was the same gentle man. He most reverentially prostrated before the Guru Maharaj Ji.

The Maharaj Ji enquired, “Have you come here after seeking permission from everybody?” Swami Ji told, “Yes, Maharaj Ji! When everybody started addressing me as Swami Ji, I concluded that they now were willing to see me in the garb of a Swami. I got your direction and instantly moved out.”

The service rendered by Bhagwananand Ji was really praiseworthy. He regarded it to be his duty and responsibility to provide and maintain the suitable facilities to the Maharaj Ji and to all the devotees who had joined the Ashram earlier to him. This became his mode of worship.

There was no facility then to visit Anusuiya on account of untractable path. Only those who were really devoted went there on foot. But after sometime a road was constructed for the convenience of the visitors. Now it remained always crowded on account of the availability of passenger-vehicles. One day, the Maharaj Ji remarked that he had selected this spot for his Bhajan on account of its peaceful and secluded surroundings but the hubbub and the hurdles have made it disturbing. On hearing this Sri Bhagwananand Ji who was sitting there, told, “Maharaj Ji! You perform your Bhajan at some solitary place, we would manage the Ashram.” On hearing this Maharaj Ji smiled and said, “Ho! Just see! He wants to grab my Gaddi (Seat).” Sri Bhagwananand Ji bowed his head and started seeking apologies. But the words had fallen from the lips of great saints never go waste. In due course of time the words proved true. At present he is the in- charge of the Gaddi (seat of the Ashram).

Before coming to the Anusuiya Ashram he was residing at the Paramhans Ashram, Jagatanand which is situated near Varanasi on the holy bank of the river Ganga. Impressed by his erudition and

saintliness, people around the place found a lot of peace and contentment but on account of the inspiration of Sadgurudev and the direction of Swami Dharkundi Maharaj Ji he had to take the charge of the Paramhans Ashram Anusuiya, though he was not very desirous for it. Sri Paramhans Maharaj Ji used to say that the Ashrams have no importance, when the inner saintliness is accomplished any place is good for a devotee's stay. It becomes immaterial. The Anusuiya Ashram under the patronage of Sri Bhagwananand Ji Maharaj is functioning very well, he commands great reverence among the people of the locality.

The arrival of Swayamanand Ji

After few months a saint named Swayamanand arrived and joined the service of the Maharaj Ji. He was Brahmin of Orisa, who was brought up in the priestly atmosphere of his family. He had full command over a number of languages like Sanskrit, Hindi, English, Oriya, Bangla and others. He could very fluently speak in Sanskrit and was a graduate. He had deep faith in religion and scriptures like the Vedas, the Upanishads and other religious books. He regarded that the attainment of salvation was birthright of Brahmins because according to the Varn (caste) system, they occupy the top position.

The Maharaj Ji was an exalted saint. He had immense compassion for this highly educated man. He helped him in attaining the higher stages of spirituality. But even after this his arrogance of his knowledge of scriptures did not allow him to appreciate even his own elevation to the higher steps of spiritual experiences. The Maharaj Ji used to comment generously, "Ho! One or two such persons should also be permitted to live here." Although Swayamanand Ji was under the grip of a number of prejudices, he had deep reverence for the Maharaj Ji. Most of his time passed in Anusuiya. In the early months of the year 1997 he breathed his last at Anusuiya. He had written a booklet entitled 'Awadhootollas.'

Swami Shivanand Ji

After Swayamanand Ji, Shivanand Ji became very close to the Maharaj Ji. He came in the Ashram as a saint with matted and braided hair on his head. His long hair running up to his waist appeared very fascinating. When this short- statured Mahatma with a pair of wooden sandals in his feet moved with a Trishul (Trident), he wore an imposing look. He came before the Maharaj Ji and after paying

his tributes sat down there. The Maharaj Ji asked. “Well! Which place you belong to.?” He replied that he was coming from Badri Narayan. The Maharaj Ji scoldingly asked, “Don’t brag in the face of a man who know all, tell me where were you born?” He replied, “Sir, here in Hamirpur.” The Maharaj Ji further quarried, “Why do you roam with such a long trident? Do you know the meaning of Tri-Shul (Trident)? Sat, Raj, Tama are the three (tri) Gunas (attributes) and all of them symbolised the three kinds of agonies (Shul). Those, who are above these agonies (Shools) alone, have the right to move with a trident. A trident is the representation of the symbolical elevation of the inner world. You wear the form of an ascetic with such long hair but in reality you are a householder. From where did you get trident?” He was now exposed, so he admitted, “My family was skilled in smithing iron tools and implements, so I made a trident. So far as the transcending the Gunas is concerned I have to submit that I have been wandering from place to place for this very purpose.” When the Maharaj Ji received good omens he said, “Hoon! Give me your trident.” He took it and implanted it in the Dhuni (Fire lit for penance). In the beginning he did it as a fun but later on the Pandits ceremoniously performed ‘Trisul Sthapana (fixing) function’ with great fanfare. This trident reminds even to day of the aims and ideals of Paramhans Ashram.

The Maharaj Ji received a spiritual vision at night relating to him. He spoke in the morning to this saint, “See! You have been one of my companions in my earlier births, you serve me because in service alone lies your well being. Now you have got the fruits of your wanderings:

तीरथ गये एक फल, सन्त मिले फल चारि।

सद्गुरु मिले अनन्त फल, कहैं कबीर विचारि।।

(When a man goes on a pilgrimage, he is benefitted with single benediction, when he gets saint the blessings are four fold but when he gets a Sadguru he is fortunate to have innumerable blessings. Kabir says that he pronounces this after a lot of deliberations.) Now do not waste your time in mindless wanderings.”

The Mahatma (saint) smiled and engaged himself in the service of the Maharaj Ji. At present he is settled in Bharua - Sumerpur. He is a calm and quiet saint. The Maharaj Ji used to remark in joke, “See! This man, he was dawdling like a vagabond in the feigned

form of a Yogi with hair hanging up to the knees in the yester years. Now he is all right.” Directing him further he said, “Go on doing Bhajan day and night. You will achieve everything.”

Baggar Baba

Baggar Baba was born in Bihar. He hailed from the family of Kahar (a lower caste) and worked as labour carrying sacks of corn from one place to another. He was twenty or twenty two years old. Once he saw there a movie which picturised the character of Bhakta Prahlad. Prahlad was tortured in various ways. He was thrown into fire, he was thrown down from the hills, he was put under the feet of elephant, but every time he remained unscathed from the ordeal on account of his strong devotion to God. His devotion under no circumstances ever abated. He was so much impressed by viewing the scenes of the movie that he left his job and reached Anusuiya with strong desire for self-realisation (Hari-Darshan).

Baggar was very fearless. Nobody knows how and when passing through which way he reached the place of Siddhbaba and sat on the same plank of Siddha Baba, which was once occupied by the Maharaj Ji. At 9 O’clock in night a voice emanated from the plank- “You are not fit to sit here, you go down the hill and serve Lord Shiva.” The voice repeated the same direction on the second day also. On the third day an apparition materialised and pushed him on the steps saying, “You run away from here! I repeatedly told you to go down the hill and worship Lord Shiva because your well-being lies in it but you did not pay any heed. Quit this place and run away, you will find nothing here.” Climbing down the stairs, faltering any how he came down.

It was about 10 O’clock in the night. The Maharaj Ji told devotees there, “It seems some body is coming here and he appears to be very much nervous.” During those days it was really very miraculous to reach Anusuiya. Nobody dared enter the dense forest after 3 p.m. At that time it was going to be 9 O’clock. People there thought that Maharaj Ji was passing a stray comment, why would anyone come there? Maharaj Ji was continuously getting the signal that someone was coming to him and he was very much frightened. By this time a sound came indicating that someone had fallen on the platform of Shanker Ji. The fellow was crying continously- ‘Demon! Demon!’

The platform of Shankar Ji was adjacent to the Ashram. The Maharaj Ji uttered, “Oh See! He has reached here, take care of him, from where this devil came?” But he was hysterically yelling ‘Demon, demon.’ On getting his direction a saint rushed immediately to the place. He shook him with jerk and said, “This is Ashram, here there can be no demons.” But still the fellow was muttering ‘Demon, demon.’ At this Swami Ji said to the Maharaj Ji, “The fellow does not listen anything, only he goes on crying ‘demon, demon.’” The Maharaj Ji scoldingly said, “Give this devil a good thrashing.” The moment he heard of being thrashed, he regathered himself and became normal. He said, “Maharaj Ji! Siddha Baba has hit me. He was just standing here but now disappeared.” The Maharaj Ji enquired, “Why Siddha Baba had beaten you? Did he say anything?” He replied, “Yes, Maharaj Ji! Siddha Baba directed me to go down the hill and serve Shanker Ji as my well-being lies in it.” The Maharaj Ji replied, “Listen, I myself am Shanker Ji. Take this frying pan, clean it and bring it and in this way start your service.”

Baggar Baba proved to be a good attendant. Cleanliness and orderliness were the parts of his nature. He went on practicing Bhajan (worship) and with in a short period he was blessed with spiritual experiences. For two or three years he served the Ashram in an efficient manner and then set out for wanderings. When his roamings ended he made his last resort in the dark, deep forest of Bedhak near the caves of lions.

The devotees of Sikatiapurwa

During his yearlong stay at home Bhagwananand Ji had sowed the seeds of Bhajan in the hearts of many of his friends. He was very popular among the persons of his age. Old men were very fond of his anecdotes. He was such a story teller that people ignoring important engagements preferred to listen to his tales. The whole village used to reel and rock at his conversational (dialogue) style. When he again came to Anusuiya, his past companions of Bhajan also reached locating him there and requested the Maharaj Ji not to ask them to go back. They too expressed their resolve to practice Bhajan. Sri Sharanarthi Swami, Mahadevanand, Banshi Swami and others were from this very group of devotees. They came under the shelter of the Maharaj Ji and dedicated themselves with great

devotion to Sadhana and became the fellow travellers on the path of spirituality. Thereafter some more persons also joined.

The Maharaj Ji went on driving them away again and again but they were not ready go back. They used to bring woods from the jungle and sit for meditation also. But the Maharaj said none among them was equipped with the Sanskars (mental refinements), which qualify a man to be a saint. He pointed to one man among them and said that he certainly possesses it but still he is not fit for being a saint. He ordained him also to practice Bhajan at home and further said that he might live anywhere physically but spiritually he should visit him off and on. He was also dispatched back to his home.

My entry

The Maharaj Ji was already awaiting a man of the aforesaid name. After about two years of my arrival, the Maharaj Ji perceived in his mystical experience that a dark-skinned boy was weeping bitterly on the bank of the river. He wanted to cross the river but he didn't know swimming. There was terrible current in the river. The Maharaj Ji went near him and consoling him said, "Why do you weep? Do you want to go across the river? You swim in this way, I am watching you." The boy started swimming. When he covered some distance, the Maharaj Ji boosting up his morale said, "Yes, go on swimming in this way. Don't get nervous. I keep a watch. Swim and go across the river."

When the Maharaj Ji thought over this mystic experience, he noted that there was some deserving fellow who wanted to cross the ocean of the world but he did not know any technique or means for it. How promptly he learnt the way of swimming when he was instructed. So the Maharaj Ji was waiting for a devotee, whom he was to deliver the technique.

The same day I came to Anusuiya along with a servant of a Panda (Professional priest). He took me first to the Anusuiya temple. He informed that it was the temple of Mahasati Anusuiya. I had the Darshan (view) of a black idol, which was undressed. The doors of the temple were in a broken condition and there was no priest. I paid my tributes to the idol and returned. The servant informed me that a saint known as Paramhans Baba lived there. If I liked they might go there and have his Darshan.

Since childhood I have had great reverence for saints so I myself went there and had the Darshan of the great stoic saint. The Maharaj Ji appeared to me the best of all the saints with whom I had come in contact at Rishikesh, Haridwar, Punjab and Chitrakoot. His abode in the terribly dense forest, his mode of conversation, his language, his blissful posture everything I liked very much. I felt almost drawn to him and thought that I could make progress by learning from him the technique of Bhajan, which is to be performed personally by me. I had the least knowledge that during the practice of Bhajan, one has to live as an instrument in the hands of the Guru.

I said to him, “Maharaj Ji! Tomorrow I shall come again. Today the servant is accompanying me, next day I will come alone.” The next day, I reached Anusuiya alone. Just after paying the tributes when I was to take my seat the Maharaj Ji asked, “Would you like to be a Sadhu (saint)?” I became cautious and started thinking that if I say yes, he might get me entangled in some customary orthodoxism. Although I wished to be a Sadhu but my mind was vacillating with illogical reasonings regarding genuineness of the Guru Maharaj Ji. If I told lie, it was sinful but if I told the truth, I run the risk of being entrapped. So I gave a vague and ambiguous reply, “Maharaj Ji! No one can say that he would become a Sadhu.” After saying so I kept mum and silently slipped away to avoid any further quarry or directions.

The Maharaj Ji said to other devotees, “Do you see how he is still taking ‘Kavai’ (position). I foresee that he has to stay here. Ho! God has given me this hint.” Then I was not aware of the meaning of the word ‘Kavai’ (positon). Actually, I came to know later on that the Maharaj Ji had used those words and remarks aimed at me. In the beginning the language of the Maharaj Ji was beyond my comprehension because it was mixed with the words of local language still I could grasp the sense of what he said. But he could not follow my language. So he sent someone to call Brahmchari Ji whom the villagers had invited to take Kheer (Sweet dish made of rice, milk and sugar boiled together). When he came, the Maharaj Ji directed him to explain to me whatever he said, as I did not follow his language.

The Maharaj Ji had told me that the Brahmchari Ji was a very good devotee that is why he was called. On hearing his praise I

formed an idea that he must be a good saint. But when he came with a towel of furs on his shoulders, the image which I had built about him, was a bit knocked; nevertheless I folded my hands and saluted him.

Under the guidance of the Maharaj Ji and in the affectionate company of the Brahmchari Ji, I started living in Anusuiya Ashram. Within two and half months I started experiencing vibrations in my limbs. I thought that I had caught some disease. When I referred my anxiety to the Maharaj Ji in connection with the vibrations of my limbs, he started laughing. He said, "O My son! Now the battle between the 'field' and the 'knower' of the field has started, in other words the battle between Ram and Ravan has begun. When Ravan would die and Ram would be crowned only then it would stop. There is no device to stop it in the midway." In the beginning I could not understand the significance of such vibrations and experiences but gradually when the Maharaj Ji explained their meaning and significance it became step by step clear. Thereafter, my faith in Maharaj Ji stabilised and I started understanding its science.

The Maharaj Ji told me that it is mentioned in the scriptures that a Brahmin is the model of self-realized souls. 'कर पुस्तक दुइ बिप्र प्रबीना' – (*Manas*) *Two sagacious Brahmins, with a book in their hand, were seen by Parvati in her dream.* They directed her to practise Bhajan. Parvati engaged herself in penance according to the direction of the dream and as a result of it got Shanker Ji (as her husband). Thus preaching of the Brahmins in dream too proved true. If such a Brahmin gives any preaching in dream, it should be taken as the command of God.

After somedays I happened to see in dream a well-known noble and learned Brahmin with whom I was well acquainted. He had only one Langoti (under garment) and was wrapped in a sheet of cloth. I was in quest of God so I approached him and asked, "Sir, tell me about the genuineness of my Guru Maharaj Ji!" He replied, "You see, from times immemorial whatever traits of a great saint have been told are all present in him. Every inch he is your Guru Maharaj."

After receiving such a direction I was very much pleased. With great enthusiasm I sat down for Bhajan (meditation) and remained

locked in that position for long. When I opened my eyes I found the sunlight entering the room. I was astonished to see that it was morn. I got up and moved towards the Dhuni to offer my salutation to the Maharaj Ji. The Maharaj Ji was seated near the Dhuni, which was in full blaze, flames were rising. The Maharaj Ji was posted in a calm and serene mood; his posture was such as if he was not aware of anything. I silently saluted. The Maharaj Ji took a burning wood from the Dhuni and assaulted at my back. Some embers fell on my back. I retreated one or two steps and stood with bowed head before the Maharaj Ji. The Maharaj Ji by that time had picked up Chimta (tongs) from the Dhuni and again assaulted, both the points of the tongs hit me at my chest. I most humbly asked, “Maharaj Ji! What is my fault?.” Scolding me he said, “You got up only when the sunlight fell on your body. Is this the way to practice Bhajan? A devotee must get up in the early hours of morning and must meditate in full consciousness.” I replied, “Sir, I was on my seat.” The Maharaj Ji then remarked, “No, you lapsed in sleep while sitting.” After this he gave many tips for meditation. After this my Bhajan moved on the right path as per fixed schedule and my faith grew firmer in the Maharaj Ji- mentally, physically and spiritually. Actually compassion lies concealed in the strictness and harshness of great personage, which become the source of the well-being of the devotees.

Routine of the Ashram

Gradually, the dwelling place of the Maharaj Ji was growing into Ashram (hermitage) but hoarding of things was minimum. In the anti-room of the Ashram there was flour in an iron container, some ghee in a pitcher and rice and pulses in the other one. The bread which was baked there contained three fourth gram-flour and one fourth flour of wheat, sometimes salt, chilly and asafoetida were all mixed to prepare bread. The food was cooked after taking the materials from the room in a round cottage. When the food was ready, he used to set apart two pieces of bread for any chance-visitor in the forest. The food was cooked only once a day. The Maharaj Ji used to emphasise on taking one and half bread less than the usual intake by the devotees. Taking food in geater quantity generates lethargy and sleep, which were hurdles in performing Bhajan. If

someone took food in greater quantity, he used to explain once or twice the harm of it. But if he did not correct himself, he rebuked him, “Well! why do you take so much? Is it your father’s earning? This is Baba’s flour and Baba’s ghee, Why do you misuse the grains? If they are saved, they could be served to some mendicants and saints. This is the duty of Kutichak (those who build cottages and live in it), they are duty bound to save some portion of their prepared food.” The pieces of bread, which remained unconsumed, were distributed among the devotees in the evening. Those who needed could take them and those who did not, refused. In the evening Satsang (Discourses) was organised for sometime. Thereafter everybody used to sit in contemplation and meditation.

People were allowed to retire for sleep at 10 O’clock in the night. There was rule that before finally going to bed practice of meditation on Guru Maharaj Ji in sitting posture or Jap (counting of the name and watching the movement of breath) was compulsory, when the mind’s eye got logged well, they used to go to sleep in that very condition. There was no provision to sleep again after waking up. Under no condition devotees were allowed to make efforts for sleep. Gradually, when the practice developed, no further sleep was needed after the complete sleep was taken. If the devotees failed to get up in time, the Maharaj Ji used to sing a Bhajan:

मोरि सुरत सुहागन जाग री।

का सोवत है मोहनिशा में, उठ के भजनियां में लाग री॥

(O My fateful Surati! Get up. Why do you lie still in slumber of delusion? Get up and start your Bhajan.)

He used to sing such inspiring devotional songs, which were two or three in number. The Ashram used to be cleaned before the break of dawn. The Maharaj Ji used to engage everyone in this work so that the lethargy is removed. Every devotee with a lantern in one hand and the broom-stick in the other performed the sweeping work. The work was allotted to everyone in parts. If someone wanted to clean the allotted portion of another devotee, the Maharaj Ji forbade him to do so. After finishing this work, everyone used to sit for meditation. There was no permission to take bath early morning because a lot of time was wasted in it. After finishing daily routine, the practice of meditation continued till 9 to 10 a.m.

Sri Swaroop Das Ji

Swaroop Das Ji, persistently opposed the Maharaj Ji for twelve years. All the incidents, which took place earlier were prompted by him. When he failed in his mischief, he finally surrendered to the Maharaj Ji. Touching his feet he started praying to be pardoned and be accepted as disciple. The Maharaj Ji said, “See! you are a confirmed mischief monger. I may forgive you but God will not discharge you.” He went on continuously praying.

Some other saints had also come to the Maharaj Ji to get his Darshan. They ironically remarked, “How do you say so Swaroop Das Ji! Paramhans Ji does belong to different sect!” Swaroop Das Ji replied, “No! No, He is a great saint. My well-being lies only in serving him. I ignorantly opposed him and have seen the result. He is a true saint, Let me wash away my sins.”

Brahmchari Ji took his side and spoke, “Maharaj Ji! Everyday he creates a lot of nuisance. If he changes his course, people will stop joining him in creating trouble. By your grace, he could perform Bhajan also.” The Maharaj Ji said, “My grace may be granted to him if you recommend, I may admit him also but he can never be a saint. If he has come to my shelter, he is sure to be benefitted but he will never reach the destination.” After getting the positive reply, Swaroop Das Ji got his head shaved and presented himself clad in saffron dress before the Maharaj Ji and thus, he became a saint. He lived in the Ashram in a disciplined manner for eight to nine months. Thereafter, his previous Sanskars (previous mischievous instincts) shot up. He could not continue his Bhajan, so he set out for wanderings. The revered Maharaj Ji was really a seer, a prophet. His words came true.

The Deliverance Of Siddha Baba

Observing a number of happenings and mishappening the Maharaj Ji turned his mind to Siddha Baba. He said, “Siddha Baba was a good saint. He was deprived of salvation on account of petty mistakes. Consequently he is lying even today in a ghost-like state. Since I am here at this place at present, it is proper to find out some way for his emancipation.” He performed Bhajan for sometime, specially for the redemption of the soul of Siddha Baba. One day he called his grandson, Mahant Guru Prasad and said, “You see! You go to Gaya for performing the prescribed rites for his deliverance.”

He replied that he had no faith in the rites performed at Gaya. The Maharaj Ji said, "It is immaterial whether you believe in it or not but, this is traditional custom and decorum. Nothing would be achieved by going there. It is just to honour my words, you only obey my instructions. All kinds of nuisance which erupts at the place of Siddha Baba would be over, by this way Siddha Baba would get deliverance from the sheath of ghost (Pret Yoni)." The Mahanth returned from Gaya and thereafter, never any nuisance happened at the place of Siddha Baba. The plank still lies there. Anyone can sit on it. The ghost of Siddha Baba was never seen again. With the grace of the Maharaj Ji, he attained the state of his real self.

The nature of salvation

Once I asked, "Maharaj Ji! Does God appear? How is He? What is salvation?" The Maharaj Ji replied, "God is like your own form." I asked, "Is he dark like me, or of wheatish colour, or of fair complexion?" He explained, "No, not at all, body is changible. If it is of dark colour today, it might have had at sometime golden complexion in the past. If it has hands and feet at present, it might have been without them at sometime. This body is not your real form. The realization of the immortal form of soul, which is present in your heart, is the realization of God. Union with God is a fact, which is most certain. He met me and bestowed peace on me. If a right claimant fails to attain God he would kill himself. God is accessible you will also see Him. First, practice Bhajan. He would appear first, and then salvation follows. So, try to realise God first. Salvation is just like a testimonial which is presented after the realization:

सो सुख जानइ मन अरु काना। नहिं रसना पहिं जाई बखाना॥

(Manas 7/87/3)

(Mind and ears experience that bliss, the tongue can not narrate it.)

Several months passed practicing Sadhana regularly in the desolate forest of Anusuiya. An unbroken series of potential visions were recorded day and night in the consciousness of the Maharaj Ji, some of such experiences were narrated to me fortunately by the revered Maharaj Ji.

The Maharaj Ji, while narrating his experiences said, "Four to six months after my settlement at Anusuiya, several visions were

experienced by me before the realization of the self. Once I saw a vision, wherein, I found that a very big coverlet of nature was widely stretched. Its expansion was unlimited. I saw further that the forms of innumerable sheaths (Yonis) or creatures, lay within it. All of them seemed to be entrapped in their sheaths and were mourning and crying. All of them were drowned in bottomless agonies. I found myself also present among them, but very conveniently I came out of the range of the hide into the open sky. All the inmates of the place said together, "How fortunate he was, he has achieved salvation and is now free from the constraints of embryo."

In another vision, the Maharaj Ji saw that a terrible buffalo was chasing him. In order to save himself from it he jumped into a big pond. The buffalo also jumped into it. The Maharaj Ji came out of it and stood a side. The buffalo disappeared after making frantic search of him in the water of the pond. Its very existence ended. A voice announced that henceforth, he was free from the clutches of death and got victory over it. Instantly, the figure of that great saint, appeared before him, who had blessed at the initial stage of his spiritual career that he would never be defeated (in wrestling bouts). The Maharaj Ji could understand the real import of the blessings of the Mahatma now. The Maharaj Ji commented afterwards what was the use of getting physical victory. The physical victory over any corporeal frame was meaningless, the body was destined to decay. So, it was nothing but an ultimate defeat. Real victory lies in victory over the 'All-Powerful Time'.

In another vision, the Maharaj Ji told, that he saw as if he was dead. He himself was carrying his dead body on his shoulders, and himself placed it on the pyre and ignited the fire, that he himself burnt the body, crushed it with a bamboo, cleaned the black spot on the earth with the water of the Ganga. He saw further, as if he was utterly tired and sweating profusely after performing the funeral rites. The Maharaj Ji continued his narration, "I saw thereafter that my own form of the body was emerging out of water of the Ganga and it was exquisitely shining like dazzling gold. In the meantime a voice announced 'Salute him'. This is the real form of yourself and you have to live now in this very form. This is the figure of God himself (Narayan). I saluted accordingly my ownself which gradually merged in me. After this vision the complexion of my face changed.

My face was earlier of dark colour. It could not be described how, it looked after attaining the placement in the subtle, celestial self. It now started glowing.” Really the body of the Maharaj Ji was clean and shining like mirror. Sometimes even for six months or a year he never took bath, still never any kind of foul odour emitted from the sweat of his body. The Maharaj Ji used to say that God has forbidden him to perform Bhajan after this beatific-vision any more. But he felt as if he had lost something. The fact was otherwise, the moment, the celestial self touched him and he himself was lost. Actually nothing, but the former same self was left behind. It was not a point of worry. Just as a packet of salt, which tries to measure the depth the ocean, gets dissolved in it, the same happened with me. He said that who would return to report the experiences. In other words, they are ineffable. For this very reason, the realised souls have called them non-descript. The truth is known only when it is directly perceived.

Goddess Lakshmi engrossed in service

The Maharaj Ji used to say, “Ho! Lakshmi Ji was seen serving me.” Although, the arrangement of edibles, were set at right from the very day God had told him, ‘If you insist on eating, you may eat from tomorrow.’ But all the problems about the arrangement of provisions, forever ended. Afterwards, he saw the vision of the Lakshmi serving. People used to talk among themselves, how the expenses of Paramhans Ji were met. Some opined that he must be knowing the art of making gold and that was the source of his income, some said, he minted money, there must be some machine installed at some place on the hill which printed currency notes. Some jokingly commented that thieves and dacoits, who are never the well-wishers of anyone, respectfully gave way the moment, the reference of the Maharaj Ji was given to them (Insinuating that the Maharaj Ji received wealth from them) who knew he might also be involved in dacoities. On hearing all such comments, he used to remark:

तवन घर चेतिहें रे भाई, तोरा आवागमन मिटि जाई॥

जहाँ लक्ष्मी झाड़ू देत हैं, शम्भू करे कोतवाली।

जहाँ ब्रह्मा भये टहलुआ, विष्णु करे रखवाली।

तवन घर चेतिहें रे भाई॥

(When you turn to that home, you shall be freed from the cycles of birth and death. It is a place where Lakshmi (Goddess of wealth)

works as sweeper and Shambhu (Lord Shiva) does policing, where Brahma serves as attendant and Vishnu stands as protector. You turn to that Home.)

Ho! God is all provident. Perform Bhajan, everyone can enjoy such priviledges. The doors are open for everybody. Only you start Bhajan, everything you shall get.”

Coronation of Nehru Ji

Just when the Maharaj Ji settled down at Anusuiya, India was about to attain independence. The devotees also were anxious about it and curiously awaited it. They often enquired of the Maharaj Ji who would hold the top position after independence? Then a number of names were floating in the air. People conjectured the names of Gandhi Ji, Nehru Ji, Patel Ji etc. The Maharaj Ji said, “There might be thousands of candidates, but it is only Nehru alone who will get it.” People asked, “Maharaj Ji! How do you know?” The Maharaj Ji replied, “I have seen it. My subtle body flew to Delhi, so I have seen there that a huge crowd had assembled and the court was in full session. My subtle self with its own hand put a mark of vermillion on the forehead of Nehru, which is the emblem of his royal elevation. This is bound to happen, because it is destined. Nehru is a perverted Yogi. The very next day a formal announcement was made, that Nehru had been chosen for the post of the Prime Minister of India. The Maharaj Ji had a great love and affection for Nehru Ji.

Once, it occurred to the mind of the Maharaj Ji. What a unique Yogi Nehru was, he was ruling India, while he was such a Yogi, who had lived naked in the dense forest at a dilapidated place. What an irony? It is not clear whether he was really a Yogi or not. The same day Maharaj Ji received a mystic experience, communicating that Nehru would have to take birth in the family of Kshatriya fellow, and would have to move again on the path of action, while he was above the cycles of birth and death. After knowing it the Maharaj Ji was fully gratified. God explains the ins and outs of everything to a great saint who desires to know it. Even when, they do not want to know anything relevant, facts come into their pereception. This insight is empirical.

The discourse between Karpatri Ji and Brahmchari Ji

India had attained freedom. Different political parties were busy in propagating their policies. Out of them there was a party named

‘Ram Rajya Parishad’, which was under the control and direction of a scholarly saint Swami Karpatri Ji. Raising religious slogans he reached Chitrakoot. When the Maharaj Ji heard about Karpatri Ji he said with anguish, “He had earned a great name, how did he get entangled in the squabbles of party politics?” After this, he analysing the concept of Ram Rajya (Rule of Ram) said that Ram Rajya was the name of a special spiritual state, which was to be found only in the heart of a Yogi. No one could achieve the state of Ram Rajya, by making efforts to search it out in different parts of the earth. The Ram Rajya referred to, in the ‘Manas’ of Tulsidas was thus- Manas means the mind or the conscience which is free from the duality of love and hate, and has become calm and placid. After this conversation with his disciples, he directed his disciple Brahmchari Ji to go to Chitrakoot and ask Karpatri Ji, whether he had received any spiritual permission from his inner self, to take part in politics because it is very difficult to succeed, without the prior mandate of the Supreme Being.

As per instruction of the Maharaj Ji, Brahmchari Ji reached Chitrakoot to meet Karpatri Ji. He initiated the talk by putting a question, whether he was also ordained like Jagat Guru Shankaracharya to launch a movement for the establishment of Sanatan Dharma and referred to Yogeshwar Sri Krishna, who told Arjun, ‘निमित्त मात्रं भव सव्यसाचिन्’- Be an instrument O Savyasachin! It is I who will fight, you become only the instrument, victory would follow your foot-steps.

At this Karpatri Ji said that the society was today gradually becoming irreligious, hence a party ‘Ram Rajya Parishad’ had been floated to bring a fresh awareness and enlightenment to it. Cows were being slaughtered, the time was running out and a lot of work was to be done. How long he would wait for the inward spiritual injunctions? At this Brahmchari Ji cautioned him and said that since he was a traveller on the path of spirituality, he should obey the instructions of God and move towards his goal, only then the success could be attained. It is sheer chimerical to think of attaining success by adopting and depending on mundane considerations. Despite his involvements in political wranglings, his success was doubtful. He said that the Maharaj Ji had sent him for conveying to him, his observations of such intent. It was up to him, to move or not to

move on his lines. Karpatri Ji was astonished to hear the name of the Maharaj Ji and looked impressed for sometime but later on ignored his suggestions. Words of great men never go infructuous. It is quite evident today that 'Ram Rajya Parishad' has become a spentforce as a political party.

Kindling Bhajan through service

After I came under the shelter of the Maharaj Ji and the beginning of spiritual experiences, I was directed by him to get engaged in service for further progress. In the beginning I had a wrong impression that a person who wants to practice Bhajan, should lie at one place lost in himself. In other words, if he stands he should remain standing, if he is lying he should remain lying in that very posture unmoved, if he happened to get some edibles from someone, he should simply take it and drink water from flowing stream, but he should keep ceaselessly his mind's eye fixed on the goal. But strangely enough, he got sheer direction from the Maharaj Ji to sweep a place or to put plates and trays from one place to another, to bring dry wood for Dhuna (Pious hearth) and to serve. What kind of Bhajan was this?

After sometime, whatever, directions I got externally were confirmed by the inner-self and I could understand that service was necessary for the practice of Bhajan. Since then, I no doubt, got inclined to service, but my attachment with the Bhajan was so obstinate that despite discharging my duties, I never felt involved with them. I never put my body and soul together in performing the service, because I believed that the mind should not get disconnected from the Isht (adored God), because if it diverts, we fail in the performance the Bhajan. I thought that the physical work and services would convert me into a coolie. So despite doing the physical services, I kept my mind centred at the feet of the Isht and was alert, that it should not get disengaged from the contemplation of the Isht at all. Hence, I served half-heartedly.

The Maharaj Ji did not tolerate even the least negligence in service. Once the boiled water made for the Maharaj Ji was kept at a place and it was to be covered. I took up a tray and covered the water with it and came to the well. The Maharaj Ji noticed it. He picked up a half broken brick and hit at my legs with it. The pain of the injury was unbearable. But I did not mind it and humbly said,



Most Revered Shri Sadgurudev Sri Paramhans Ji Maharaj



**Devotee
Shri S.D. Chaturvedi,
(S.D.M.)**



**Devotee
Shri Ochhavlal M. Parikh**

“Maharaj Ji! What is my fault?” The Maharaj Ji thundered, “Don’t you see that you have covered the water with an uncleaned tray?” When I explained that the tray was not unclean, he said, “You See it is dotted with black spots.” I told him that nobody had taken food in it. I was under the impression that only those plates were unclean which were used for taking food, I never thought that the spots also denoted defilement. The Maharaj Ji said, “You have not as yet seen the utensils of saints, even the least black spot in them is taken as the mark of defilement.” I had to keep my leg bandaged for the whole month. Even today the mark of the wound is there. In my absence he said, “I was after him for the last one month. Today I got the chance.” On account of chastisement, I was able to perform the Bhajan with full devotion. Castigations of the great men, are always aimed at our well-being.

Chaturvedi Ji (Sub-Divisional Magistrate) in the Ashram

Chaturvedi Ji was the Sub-Divisional Magistrate of Karbi Division. He had great respect for saints, on account of his deep interest in spirituality and spiritual persons. He used to place his spiritual curiosities and questions before the saints at Chitrakoot but was never satisfied with their answers. As his inquisitiveness remained unquenched, he used to comment that perhaps he himself was a better saint than all the saints there. Once some devotees took him to the Anusuiya Ashram. He was immensely obliged to meet the Paramhans Ji and hear his discourses. The S.D.M. admitted most humbly to the Maharaj Ji that he had once punished a saint, since then he had been suffering from stomach-ache. Now he realised that the said saint might have been wrong and bad, still he was a saint, at least in the garb of a saint. Even Valmiki Ji, was not good in the beginning of his life. The Maharaj Ji touched his stomach and said, “Take a bit of Vibhuti (The holy ash) the pain will not recur.” He was cured forever.

Those days, the Panchayat Elections for Village-Pradhans were going on in Uttar Pradesh. Chaturvedi came along with some persons in the Ashram and asked the Maharaj Ji, “Out of two rivals here, who would be victorious in the election.” The Maharaj Ji smiled and replied, “It seems a Brahmin would win.” All of them, after this, paid their tribute to the Maharaj Ji and went back. When the election results were announced, the person for whom the Maharaj

Ji had predicted won. Everyone was astonished to find the prophecy true. Thereafter Chaturvedi Ji remained through out his whole life a devotee of the Ashram. Thus a number of persons like him were influenced by the most revered Maharaj Ji.

The first construction of the Ashram

As you know that the Ashram then was nothing but few rooms, which looked like ruins. There were only three iron sheets in tattered condition over the Dhuna (holy hearth) for covering it. During the rainy season showers fell from three sides. There was no new construction at all. S.D.M. Chaturvedi, Seth Ochhavlal Parikh and some other devotees drew a plan to construct a room for Dhuna and the bricks for it started reaching.

The masons started the construction work. When people heard that a room for Dhuna was being built in the Ashram of the Maharaj Ji, they started pouring in from all the directions for offering their services. Within three months the construction was complete. This was the first construction work of the Ashram. The Maharaj Ji said, “Ho! My three month’s time which I would have devoted to my Bhajan has been wasted in repairing just three iron sheet covered rooms.”

The Maharaj Ji often said, “Ho! Lions, Sadhus and snakes never build any house; they enter already constructed ones and leave the place after passing sometime there. But after the completion of the Bhajan, some constructions naturally follow.” He further warned, “A devotee should not get entangled in such things. He should withdraw his mind from all directions and live in himself.”

My Naming Ceremony

Only four to six months had passed after my joining the Ashram, the construction of the Dhuna room started. As there was no road, people carried bricks on their head from across the river, sometimes swimming, sometimes on foot. In this process some bricks often fell in the river and used to be swept away by the current of it to places, where the water was deep. Everybody was rendering his service faithfully. I wanted to pick up a work, which could be done single-handed and at a peaceful place without troubling the mind, because if the mind was diverted to different directions, it would fail to remain in Bhajan (meditation). In order to keep myself separate and to pick up a suitable work, I started diving into the water and bringing out the

fallen bricks. As I was an expert swimmer, I dived head-long and picked up the bricks. As the river had many uneven conical rocks under water, my head dashed against a rock. I came out with my bleeding head, which stopped only when people bandaged it. When the Maharaj Ji saw it, he remarked, “You are a fool! Just see his foolish acrobatics! Others dive straight in a hilly river and he goes headlong! He is every inch stubborn or mulish.”

Some one remarked, “Yes, Maharaj Ji! He is not much prudent.” The Maharaj Ji replied, “Oh, No! Didn’t you see, how smartly he dived and brought out the bricks! He is not imprudent, he is Adagad (Stubborn).” By the time I was not acquainted with this epithet, neither had I read this word anywhere, nor come across in any regional language even. This word was uttered by the Maharaj Ji spontaneously. People cut jokes and started addressing me with this very name. I thought, it was immaterial to me, if I was being addressed as Adgad or Baggad or with any name. This body is made of insignificant clay, people might give any name to it. But the Maharaj Ji remarked, “He is our good fortune.” Since the Maharaj Ji had uttered such words, I thought this word must carry some significant meaning.

After a month, when someone expressed his curiosity regarding my name, the Maharaj Ji laughed and said, “Ho! ‘लच्छन धाम राम प्रिय सकल जगत आधार। गुरु बसिष्ट तेहि राखा लछिमन नाम उदार।’ (Manas, 1/197) *Lakshman was named so, by Guru Vashistha because he possessed special qualities and traits.* Similarly, the word ‘Adgad’ is not unsuitable, it is very much correct. He does possess the qualities, which the word echoes.

I thought that I might be having the qualities of ‘Adgad’ but I should know the import of it. What characteristics does it denote? I got an opportunity to hear a devotional song of Saint Kabir from my Gurudev, which contains the explanation of the word ‘Adgad’. The song is quoted here under:

अड़गड़ मत है पूरों का, यहाँ नहीं काम अधूरो का।
 सच्चा साफ अमीरी रस्ता, सच्चे साहिब शूरो का।
 कच्चा अरु मटमैला रस्ता, कच्चे कायर कूरो का॥ यहाँ नहीं...
 जप तप करके स्वर्ग कमाना, यह तो काम मजूरों का।
 देना सब कुछ लेना कुछ नहीं, बाना झोंकर झूरो का॥ यहाँ नहीं..
 बड़ा दैव गद्दी पर बैठा, तब क्या ढोना घूरो का।

मस्त हुआ जब अनहद सुनकर, तब क्या सुनना तूरो का।। यहाँ नहीं...
 मुश्किल अगम पंथ का चलना, धारा खाँड़े छूरो का।
 कहत 'कबीर' सुनो भाई साधो, अगम पंथ कोई शूरो का।। यहाँ नहीं...

The song can be explained as follows: The path of enlightened and accomplished saints is very rough. Adgad is a kind of special method or process in the practice of meditation. Adgad means tough and complicated path. No one can move on this path in a half-hearted manner. The Adgad (rough) path is meant only for brave and heroic persons. If you perform Jap and Tap and during this process desire for heavenly pleasures it means you work and follow the principle of quid prauquo (give and take). This is just like demanding wages for the labour which you put in. What is needed, is the complete surrender of everything, of even one's own existence at the feet of the Lord. This is the firm resolve of persons, who move on this thorny way. One has to live at God's will. When the Supreme Lord is enthroned in your heart, there remains no need to hoard anything. When the sound of Anhad rising constantly from the running breath is grasped, when the practice becomes very subtle, how a devotee can keep alive his interest in listening the sound of external musical instruments? Then why would he enjoy the saucy talks of worldly men? The divine path of God is actually inscrutable. This is as sharp as the edge of sword or a knife. Only brave warriors can move on it, not the cowards.

Now, I followed the intention of the Maharaj Ji in giving this name to me. Generally, people give some name to their children affectionately. But the significance of the name given to me by the Maharaj Ji, became clear later on that day through the song of Saint Kabir.

An accomplished saint in Chitrakoot

This is an incident of those days, when the Maharaj Ji had attained total accomplishment. After his permanent settlement at Anusuiya, he step by step realised that he was liberated from the embryonic confinement and from the bondage of death (Yamaraj), that he got finally merged with God, that he achieved his swaroop (Prestine-self) and was now lodged in it forever. Such realizations were thus going on. Meanwhile, one day it ocured to his mind to know, whether there was any other saint also among so many

Mahatmas in Chitrakoot who had attained high spiritual stature and total accomplishment besides him.

The day such an idea came to his mind, he saw a vision, that the Royal Court of God was held in full grandeur. First of all, he was called and placed on a well decorated elephant which took him to a place where he was seated on the highest pedestal. Thereafter, Akhandanand Ji of Pili Kothi was called, he came and took his seat at a bit lower place. The third call was for Ranchhordas Ji of Janki Kund, he also came and took his seat fixed for him. Then an announcement was made that only they were the illustrious saints. Thereafter, the Maharaj Ji was highly gratified that there were two more saints of high stature besides him.

After sometime, when Akhandanand Ji breathed his last, the Maharaj Ji called someone to bring any vehicle so that he also might go and offer his tributes to his physical body by offering flower. At this, the Dharkundi Maharaj Ji remarked, “Sir! Saints move through their subtle body not physically.” The Maharaj Ji quipped, “Ho! My own creature now gives me lesson, the egg calls the chick not to cry.”

Surrender of Ramanand Ji

Ramanand Ji was a disciple of Swaroop Das Ji. When his own Preceptor became the disciple of Paramhans Ji, his disciple naturally had to follow him. After two months he also came under his patronage. The Maharaj Ji found in him traits of a potential disciple. So he assured him, “Continue your practice.” He crossed the bar and achieved destination. He started living at Lodhna near Rajapur, the birth-place of Tulsidas, in the district of Allahabad. The Maharaj Ji himself, went there to bless him. Ramanand Ji remained there throughout his life as an ideal saint. When he grew very old, he passed away. Even today, a large number of devotees regularly visit his Ashram to receive his blessings.

Doodh-Bhiksha (Unasked alms)

When the Maharaj Ji finally settled at Anusuiya, the visitors who came from Chitrakoot to Anusuiya, used to casually throw one or two paise before him. The Maharaj Ji used to receive directions from God to keep them. The Maharaj Ji was a bit confused, because God used to forbid him in the past even to touch money, but now he was being ordained to pick them up. The Maharaj Ji asked the Isht

(adored God), why it was so? When he was being offered thousands of rupees, he was ordained not to receive them, but strangely enough he was being ordained now to pick up one or two paise, thus offered. Why it was so? God clarified it, and said that it is free from the lewdness of desires. Those who offered bigger sums like hundred or fifty rupees, expected in return elephantine rewards. Their donations were like 'हाथी श्वान लेवा दई'— *demanding elephant in exchange of dog*, but one or two paise, which were thrown before him were spontaneous offerings and were without strings. There was no harm in accepting them. The Maharaj Ji used to say, "Ho! Donations belong to my sphere. It is I, who is the real doner because I grant salvation."

Management and supervision of devotees

Maintenance and supervision of devotees were done by the Maharaj Ji like parents, who after bringing up carefully their daughters affectionately send them off to their bridegroom's houses with full honour. The Maharaj Ji used to link himself with the Sankalp (desires and wishes) of the devotees and watched their movements and activities, irrespective of the place where he might be. The moment his breath faltered, the Maharaj used to manage it from his seat. On his return, he used to promptly enquire from him, "With whom were you talking on the way?"

Once he enquired from a very bright devotee, "Well, Did you talk to some lady in the way?" He replied, "Yes sir! When I was in Janki Kund a woman used to visit there. She was the person who met me in the way. She saluted me and stopped." The Maharaj Ji scoldingly said, "So you were bewitched by her charm?" Besides this chastisement, he hurled abuses also at him. The effect of even one such censure lasted for months together and the devotee was thus set at right. The mind of the devotee performed Bhajan, but all the time remained alert on account of the apprehensions of the Maharaj Ji.

Once in Anusuiya, the sound of some women singing songs in accompaniment of bag-pipe (a musical instrument) was heard early in the morning coming from across the river Mandakini. It was a unique event in the lonely forest. Out of curiosity a devotee started watching as who was singing. When he could not get the proper view from his place on account of the shade of the some trees, he

stood up at a big stone near the stairs and tried to look towards it. Even then when he failed to locate, he stood on his toes and started seeing. When he turned back, he found that the Maharaj Ji was watching him. He peacefully took his seat and started meditation. In the meantime, Jamuna Pandey of village Semaria came for the Darshan of the Maharaj Ji. He was a faithful devotee of the Ashram. He offered flowers and paid tributes to the Maharaj Ji and the Dhuni. The Maharaj Ji asked him to take his seat. He submitted that, he was coming back after the Darshan of Brahmchhari Ji. The Maharaj Ji sarcastically smiled, then asked, "Which Brahmchhari Ji, who was secretly looking at women." When Pandey enquired from Brahmchhari Ji he explained, "I am not aware of any such occasion, when I ever cast any glance at any woman." The Maharaj Ji rebuked him, "Now he pleads ignorance. Didn't you try and try to watch the women standing on your toes? When you failed to have the view from the stairs were you not hopping to catch the glimpse? The mind of a devotee does not notice anything except his devotion. A true devotee should always remain engaged in contemplation." In this way, he chided by using some strong and harsh words. Consequently, the devotees always remained vigilant. Not only he who was rubbed stood corrected, but others also who happened to hear his words were alerted and set at the right path. Their minds also became clean.

गुरु कुम्हार सिष कुम्भ है, गढ़ि गढ़ि काढ़े खोट।

अन्तर हाथ सहार दे, बाहर मारे चोट॥ (Saint Kabir)

(Guru is the potter and pupil is the pot. The potter removes all the defects of the pot by supporting from inside and striking from outside.) Like the potter, the harshness of the Guru Maharaj Ji was only apparent, from inside he was very tender hearted for his disciples. He used to extend his full support from the inner self. Like a potter, he used to give proper spiritual shape to his disciples, sometimes striking them, but he fondled them also. Whatever he did, he did for the ultimate development and well being of his disciples. Thus he made the path of Sadhana smooth for them.

The super-sensuous receptivity

Wherever his devotees might be, the Maharaj Ji used to hold their Sankalp (thoughts). He always remained in touch spiritually with their situations even while they moved, walked or sat at one

place. When the Maharaj Ji settled down here, some visitors started coming riding on horses. Often when they reached, it became evening. Some visitors preferred to stay in the Ashram after attending Satsang (discourse) at night. The horses were left for grazing by their grooms. At times, the Maharaj Ji got startled and said, “Don’t sit here, go and see, a lion is sitting in ambush behind your horse and it is about one furlong away from the Ashram.” When they rushed to the place where they had left the horse, they found in reality a lion lying in ambush. Shuddering with fear anyhow, they could manage to take the horse back to the Ashram and tied them before the Ashram.

Once a horse was tied before the Ashram. Every body had retired for rest. At about 12 O’clock in the night, the Maharaj Ji started feeling nervousness. He got up and started thinking who is in trouble. When he put on his torch, he found that the horse and a lion were standing face to face. The Maharaj Ji awakened all including the visitor whose horse was there. The Maharaj Ji warned, “Don’t sleep. See, your horse is about to be taken away by the lion.” He replied, “Maharaj Ji! What can I do?” The Maharaj Ji asked him to create noise. On hearing the noise, the lion slipped away in the bush. The horseman kept his visil throughout the whole night, guarding the horse because the lion was still hidden somewhere near the bush. Thus, the Maharaj Ji knew everything happening or about to happen every moment anywhere and used to give directions accordingly.

The celibate monkey

The monkeys are by nature lustful. In the ‘Ramcharit Manas’ it is referred in this way- ‘मैं पामर पसु कपि अति कामी।’- *I am lustful, base and sinful like animals and monkeys.* But as an exception to this rule, there was a monkey in Anusuiya, which was celibate. In the season of mating the pairs of monkeys and female monkeys were found co-habiting and philandering here and there in the forest. But here was one unique monkey, which kept itself aloof from them and sat on a separate tree before the Ashram. Early in the morning the said monkey used to come down the hill and sit before the Maharaj Ji near the pillar. It was time when the Maharaj Ji used to sit in meditation, the monkey also sat there with closed eyes and folded hands. Although the monkeys are by nature volatile, this one was

different. It used to sit in one posture motionless, only occasionally opening his eyes to verify, whether the Maharaj Ji had started stoking the fire of Dhuni with a poker. Only then, it looked around. The Maharaj Ji used to encourage it saying, "Hail! My son! Go on and on this very way in your Bhajan (worship)."

The Maharaj Ji was very happy to watch the performance of Bhajan of the said monkey. He used to bake one thick bread made of flour and chaff for it daily. When it used to get up after the Bhajan, the bread was given to it. It used to take the bread in one hand and climb on the hill with its three legs and eat it after sitting there. Again the next morning, it used to be present in the service of the Maharaj Ji.

One day, the Maharaj Ji got displeased with it and said, "Am I your servant, why should I carry the load of flour from ten miles and cook food for you? If you are a celibate and have chosen to be saint, you make your own provision. Now you will not get food from here." The Maharaj Ji rebuked it, but it was all in joke.

On the second day, a landlord named Devi Dayal Kurmi came with one mounds of gram to the Ashram, before the break of the dawn. The Maharaj Ji out of curiosity asked, "Well landlord! Why have you come so early in the morning?" He in reply enquired, "Maharaj Ji! Does any celibate monkey live here?" The Maharaj Ji said, "Yes, it does live here. But how do you know it?" He told, "Maharaj Ji! I was having a sound sleep. At about 2 O'clock in the night it appeared to me as if someone was waking me up by giving strong jerks. I heard a voice also which said, "Why do you sleep so? Get up, I am the celibate monkey of Anusuiya. Take some gram for me and carry it there." I became nervous and stood up looking around to find out who had given jerks. I loudly called also who was there, but received no reply. So, I again slept. Soon thereafter, I felt that someone slapped me. Chastising me he said, "You are still sleeping. Don't you hear!" I woke up and thought that if again I try to go to bed this monkey might not strangle on break my neck. Soon thereafter, in obedience of the said command, I have come here with gram. Where is that monkey?"

The Maharaj Ji assuring him said, "Come on, and sit down! This is the time when he daily comes here." Soon thereafter, it came down the hill and sat before the Maharaj Ji who introducing it said,

“Here is the celibate monkey! I had rebuked it yesterday, saying if it was a saint (Sadhu) it should arrange the provision for itself. Though, it belongs to the species of monkey, his conduct is like saints. For this very reason you were so inspired. It is celebrate.” Addressing the monkey, the Maharaj Ji said, “O.K. My celebrate son! Hereafter, you have not to bother, you will not be chided in future, you go on performing Bhajan, you will daily get your food. Truly, you are a great saint.” Despite this, the landlord regularly used to bring gram on every Tuesdays for monkeys.

This monkey had become very intimate to Brahmchari Ji. When he was enjoined to live in Dharkundi, the said monkey was also seen there, sixty kilometres away from Anusuiya. Swami Ji was very pleased to see it and addressed to it, “O Brahmchari Ji! The Maharaj Ji sent me here, so you also came down. O.K. you live here with me.” For three days it stayed there but afterwards following the path of indifferent renunciants set out on lonely wanderings. Thus, whosoever came in contact with the Maharaj Ji or in whomsoever the Maharaj Ji got interested, he turned into holy evolved soul.

The presentation of the ‘Geeta’

After coming under the shelter of the Maharaj Ji, I got introduced for the first time with the ‘Geeta’ and the ‘Ramcharit Manas’ as religious books. The Ramcharit Manas was available in the Ashram, but the Geeta was not there. Since, the Maharaj Ji had been laying a lot of emphasis on living according to the principles of the Geeta, I felt great curiosity to know about it. Those days, the Geeta with Hindi translation, published from the Geeta Press was sold in the market at Rs. 2.50/-per piece. I thought, if I get Rs. 3/- from somewhere, I could purchase it. Eight annas were enough for travel expenses. In spite of my keen desire, I could not get Rs. 3/-. It was against my nature to beg. I, no doubt kept the money offered by the visitors out of reverence to the Maharaj Ji, but I could not even think of using it for myself. My passion to procure the Geeta grew stronger and stronger. Two and half years in this way passed by and, I could not get Rs. 2.50/. One day, I thought why I had fallen in such a puzzling situation, was any book necessary for Bhajan? I took a decision that henceforth I would not need the Geeta any more. The moment such an idea occurred to my mind, it became very peaceful

and I felt very light, Bhajan was done by me that day with full concentration, the meditation was also very deep, as a result of which the mind became very cheerful. On the next day, after finishing the daily routine when I went to the Maharaj Ji, I found a copy of the Geeta placed at the door of the anteroom of the Maharaj Ji. The moment I saw it, I quickly picked it up. This was the same translated version of the Geeta, which I so keenly desired. I asked, "Maharaj Ji! Whose is this Geeta?" He replied, "What nonsense do you talk? This is yours, you alone study, who else would like to go through it here? Just see, he enquired from me whose is this Geeta?" I humbly saluted the Maharaj Ji and expressed my silent gratitude to him for presenting it to me in this manner. No sooner, the desire for the Geeta was abandoned than it appeared from nowhere. No body knew, who put it there? Such was the power of the great master who grasped the desires of the devotees fructified. Such happenings always extend great support to the devotee in critical situation.

The renunciation of the devotees

Brahmchari Ji was a rank devotee engaged in the service of the Maharaj Ji. He had made great advancement in Bhajan as well as service. The Maharaj Ji used to be constantly active in the spiritual ennoblement of devotees. Once three or four devotees were sitting before the Maharaj Ji. A discussion on renunciation was going on. According to the Maharaj Ji, renunciation does not mean renunciation of attachment. After picking up the technique or method of spiritual practice, serious and earnest devotees desire to remain ceaselessly engrossed in Sadhana, but the social interactions and decorum stand as hurdles. Where there is more than one utensil, the clash is but natural. So the predilection to pass days and nights in contemplation, while roaming carefree at peaceful lonely places could be named as Vairagya (Renunciation). The Maharaj Ji was never happy with those devotees, who made half-hearted efforts. He always used to keep them alert to move on the right track of devotion.

Once at night when such a discourse was going on, a lump of light abruptly descended from the sky and entered into the Mandakini Ganga. Soon, in the presence of all, the same light emerged, shot up and disappeared in the sky. Everybody was stunned to see the phenomena. The Maharaj Ji enquired, "Did you all mark the light?" Brahmchari Ji said, "Yes Maharaj Ji! What is this? The whole forest

got illumined with it.” The Maharaj Ji said, “God gives auspicious omens, it means you are sure to achieve the divine light and ultimate salvation. For this the flame of devotion must be kept lighted for achieving this goal. This is not possible without strong renunciation. This is what, God has communicated through this light.”

The concourse (Satsang) was still going on suddenly the stick of Brahmchari Ji fell down, his Kamandal (the pot used by mendicants) placed near by started rolling and reached by the river side. The Maharaj Ji said, “Did you mark? The Kamandal representing Karm (Action), denotes that you lack in action and the stick which represents the renunciation (Vairagya) denotes that your Vairagya is not still firm, the devotion not yet submitted. There is no steadfastness in your action. So raise it up.” Brahmchari Ji smutted, “Maharaj Ji! How would it be done?” The Maharaj Ji suggested, “Start wandering depending totally on God and ceaselessly, engage yourself in contemplation.” The concourse (Satsang) ended. Brahmchari Ji decided to set out for supportless roamings. But he could not do so on account of his attachment with the service of the Maharaj Ji and thus, the days passed by. He was unable to quit and set out.

After somedays of the above chastisement of the Maharaj Ji, an incident occurred in such a way that it became the motivating force behind his wanderings. It was about noon and Brahmchari Ji by that time had finished all the kitchen-work. A saint at this very time reached for the Darshan of the Maharaj Ji, who after offering his courtesies gave instructions for cooking food for him also. Brahmchari Ji did not relish the untimely visit of the saint. He submitted, “Maharaj Ji! This is a place of pilgrimage, saints do come and go. It is a regular feature. Flour and pulses may be given to him, he may himself cook them. If I always remain busy in cooking food, when would I be free for Bhajan?” The Maharaj Ji said, “You do one thing, give my share of food to him. I don’t have the appetite. O.K. don’t cook food again.”

Now the food was to be prepared by the Swami Ji and it was properly served to the guest saint and the Maharaj Ji. When he himself was about to take his meal, the Maharaj Ji suddenly entered the kitchen and snatched away the plate from his hand. Holding his

neck he said, "Has your father earned it? Get out from here, you dare say when you would get time to do Bhajan. Now you go away and do your Bhajan."

Swami Ji came down and stood on the steps of the stairs. Whenever he attempted to move up, the Maharaj Ji would say, "If you come up, I will break your hands and legs. You don't know me. You think that you attend me and I am dependant on you." Hours passed by but his intimidations went on uninterrupted. The anger of the Maharaj Ji was not at all cooling down. Swami Ji thought, what he should do in such a situation when he was not allowing him to go up? He thought, if he had to do Bhajan it could be done anywhere with his spiritual experiences and spiritual knowledge etc. which he had achieved. So, he set out.

Right at the moment, Jamuna Pandey reached there. He saluted Brahmchari Ji, but he did not respond. Pandey Ji came to the Maharaj Ji and paying his obeissance to him said, "Today Swami Ji looked very gloomy, what's the matter?" The Maharaj Ji said, "He is displeased with me and hence leaving the place." The said devotee at this loudly called, "O Brahmchari Ji! Come back." As soon as Swami Ji turned back, the thundering voice of the Maharaj Ji was heard, "Don't turn back, now you go and do your Bhajan."

While Brahmchari Ji was going on in the forest, it became night. He saw that some villagers were busy in performing the funeral rites near a hilly stream. It was winter season. Brahmchari Ji thought that, he would warm up himself near the fire after the villagers go away. When they left, he stood before the burning pyre. At midnight it came to his mind that a dead body was consumed to flames at this very pyre. The dead one might not turn into a ghost and cause disturbance. So he remembered the Maharaj Ji with full concentration.

Promptly, the vision of the Maharaj Ji appeared like a pageant and said, "While I am with you, guarding you from all the sides why do you fear from any ghost?" Brahmchari Ji got reassured and undertook his Bhajan. His fear ended forever. The Guru is always available to his devotees everywhere.

The Maharaj Ji continually went on receiving auspicious omens regarding him. After a year and half a queen-Mother took him in her motor-car to Prayag for pilgrimage. She was a devoted lady. But the Maharaj Ji started getting ill omens. He said, "Till now his

renunciation had been quite up right, but now it seems it would be disturbed.”

On the other hand, Sri Brahmchari Ji started feeling auspicious omens for going back to the Ashram. But he was adamant to return to the Ashram only after attaining the accomplishment. He now realised in his mystic experience, “If you think that you are on the right track of devotion, you forget that it is going to go to the winds, you should instantly go back to the Ashram and offer your appologies at the feet of the Guru Maharaj Ji.” Now, without caring for the king and the queen, the Brahmchari Ji left by train for the Ashram same night.

The Maharaj Ji in the Ashram was telling the devotees, “Ho! Today, I saw in the vision, that I have dragged down Sachchidanand by putting a string in his nostril. Though, he was not willing to return, I have forcibly dragged him to this place. He is expected here soon.” He was being anxiously awaited, and Brahmachari Ji reached there soon. Although the Maharaj Ji from the core of his heart was very eager for his return, but on seeing him quipped, “Ho! See, he has come back. He could not get arrangements for even two morsels of bread for himself.” The Brahmchari Ji prostrated before him and sat down at a side. He had thought that he would offer his appologies, but the moment he prostrated before him, the Maharaj Ji became glad. He enquired from him about the progress of his renunciation.

When a mother beats her child, the child does not feel hurt. The Maharaj Ji was exactly of this nature. All his reprimandings were meant for boosting up the development of the devotee.

The welfare of devotees

By the time wandering-rite was over, Brahmchari Ji had become perfect in performing Bhajan day and night still he was not gratified, he wanted to remain always engrossed in Bhajan all the time. Since new entrants had joined the Ashram, he had now very little work left to be done. For total seclusion, he built a meditation cottage at a distance. This place was in the dense forest and fell on the way where lions often visited. When the cottage was ready, Brahmchari Ji submitted, “If you very kindly permit I may live in seclusion, on being called, I would be present for service.”

The Maharaj Ji said, “I knew where you all used to go during day-time. I was also aware of your raising the cottage, but I approve

it now. One should devote himself to Bhajan with singular devotion as you are doing. O.K. you may perform your Bhajan there, but do obey the instructions which are given to you by the inner self.” Brahmchari Ji got totally engrossed in ceaseless contemplation in the solitude. Though, enough edibles were available in the cottage, still he used to take only Sattu (meal of parched grain) by mixing it with water. Thus he remained day and night engaged in contemplation and meditation.

He had built a wooden scaffold of about eight or ten feet height in the boorish style. It was a very suitable place for performing Bhajan at night under open sky during summer. Following the instructions of the Maharaj Ji, he used to go for rest regularly at 10 O'clock in the night and get up for Bhajan at 2 O'clock in the morning.

Once at night he started getting ill-omens. He received occult indications not to sleep at all. So he remained wakeful and thus the midnight passed. He guessed by watching the location of stars that it was 2 O'clock. He stuck to his resolve not to sleep, but wanted to stretch his waist. The moment he did it he was gripped by the gust of sleep. Suddenly, it appeared to him as if, someone had forced him sit by holding his hands. The moment he got up, he saw under the scaffold some black spot. When he put on his torch, he saw a tiger maneuvering to take a leap on his platform. On being focussed it slipped towards the bushes but went on staring at him from there. After sometime it disappeared.

This is how Gurudev Bhagwan protects his devotees. Under all circumstances he guards his devotees even when they are asleep and defenceless. He directs them when directions are needed. If his directions are ignored and dangers start looming large he promptly, extends his assistance to such simple and foolish devotees.

Instruction for shifting to Dharkundi

Since he was by nature an investigator of truth, so Gurudev named him Sachchidanand. The proverb- 'जथा नाम तथा गुण' (*As name so is the quality*) proved true in his case. One day the Maharaj Ji realized in his experience that the lemon had been divided into two parts. He said to Brahmchari Ji, “See! The Impersonal God is equally present at both the places. Now nothing remains to be done by you. You are perfectly accomplished. If you are brave, bold and capable, go and live in Dharkundi.” Brahmchari Ji humbly replied,

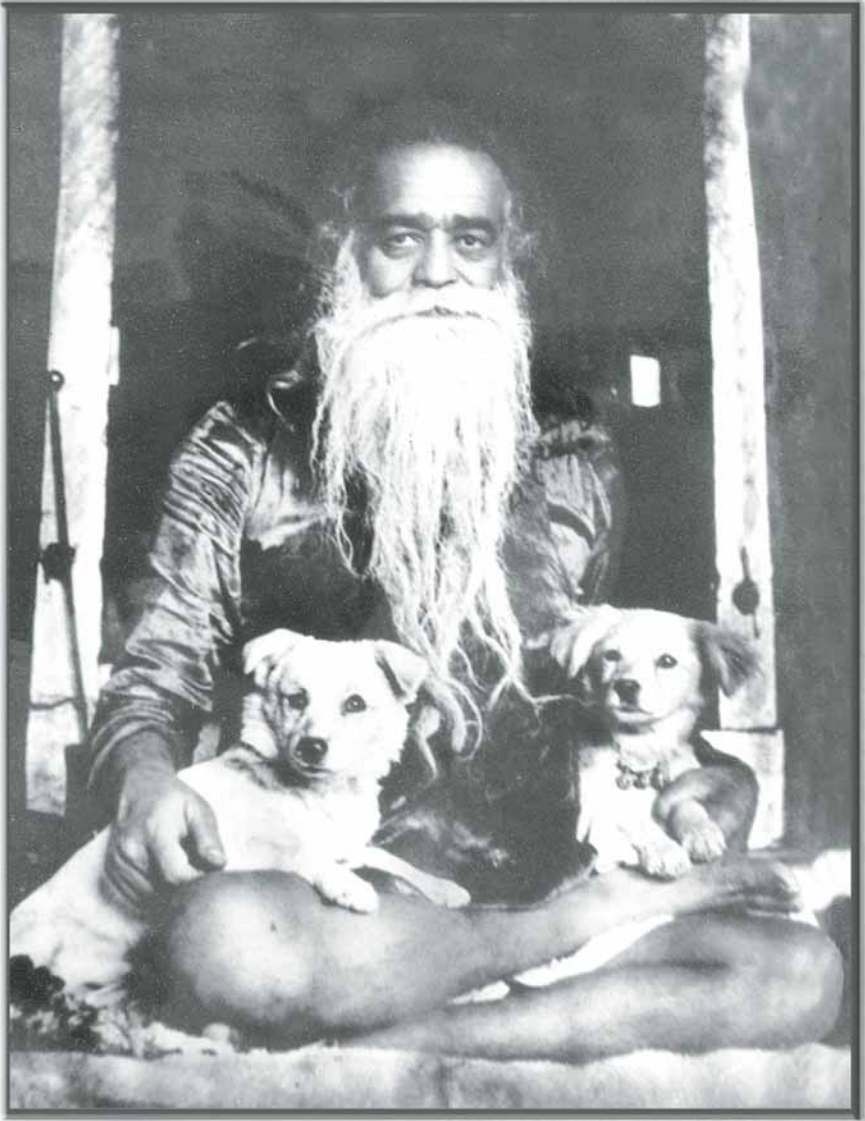
“I can go to Dharkundi not on the strength of my prowess, but on the strength of your benign blessings.” On getting permission from the Maharaj Ji he left for Dharkundi. As soon as he reached there, all the supernatural powers descended and became available to him and he achieved self-realization. Thereafter, the stream of nectar for the welfare of the common people started flowing from the holy Ashram of Dharkundi.

The attainment of the human body by the animals and birds

When I was in Ghazipur during my days of wanderings, a hilly bitch gave birth to a puppy. Swami Bhagwananand Ji put it in a bag and presented it to the Maharaj Ji. Its front legs were of four or five inches in size like black Chinese dogs and its hind legs were six or seven inches in height. Its total height was only one feet, but it was about two to three feet long. Its looks were very charming, but by nature it was very tough and pugnacious. It used to grapple with any local dog of any size. Since it had tiny legs, naturally, it got always knocked down, but it never tasted defeat. It was a good fighter and possessed enough intelligence. The Maharaj Ji at times used to place it on his seat but often it sat on the ground.

It was to be coaxed and cajoled before it took milk. If it still refused to take it and all the persuasions failed, Mangal Dada used to take up and drink the milk saying, “Ho! Maharaj Ji! The milk was mixed with sugar. So it refused to take it, now it is my share.” He never cared whether it was defiled or not. The Maharaj Ji used to comment, “Just see, he is taking the milk which has been defiled by the dog.” At this, he used to reply, “Maharaj Ji! It is now converted into Prasad (offering to deity).”

The Maharaj Ji had named the dog as Bhairava. Daily it used to bring fresh bones from the cave of the lion and used to enjoy the taste of it sitting at distance from the Ashram. The Maharaj Ji often found Bhairava missing at midnight and nobody knew where it used to slip away. It was soon detected that it returned at 2 O’clock in the night with fresh bones from the cave which was not very far from there. On knowing this, the Maharaj Ji felt concerned and said, “I apprehend, that it would surely be devoured someday by any lion. The devil dares enter direct into the month of the cave, how long the lion would spare it? I am afraid, it would be killed and eaten away by the lion.”



Divine Sri Sadgurudev Revered Sri Paramhans Ji Maharaj
(A dog, wild animal or Pundits are all equal)

The Maharaj Ji with his stick in his hand used to admonish it, bully it and often advise it. For two or three days it used to obey his instructions, but again it used to revert to its old practice. Once, it did not turn up till morning. The Maharaj Ji said, "It seems the lion has eaten it away, but I feel it is still alive, its breathing does denote this. Go, and make a hot search for it." People searched it in the forest, but it could not be traced out.

When I was going towards the garden from the Ashram, I saw Bhairava sitting in a cottage silently. As soon as I passed from the way, it came out barking loudly, running hither and thither indicating that it was not lost any here, instead, it was discharging its duty by sitting there. When the Maharaj Ji came to know about it he said, "Certainly it has applied its mind, he would no more admonish it today, if it even now obeys, it would be better."

Those days Brahmchari Ji had started living at Dharkundi. That day he had come from there for the Darshan of the Maharaj Ji. People were talking there, how Bhairava had developed a knack for frequently visiting the cave. I proposed that it would be better, if it was dispatched to Dharkundi. The Maharaj Ji kept mum over this proposal. I took his reticence to be the mark of his permission and put the dog in the jeep of Dharkundi Maharaj Ji, when he was ready to leave.

When the jeep passed on, the Maharaj Ji remarked, "Well! You all do not like to appreciate my objects of recreation. The dog used to sit on my seat. I used to give it milk with my own hands. Why have you given it to him?" I submitted that it faced grave danger because it was habituated to go to the cave of the lion. He said, "Do you think, the lion would have eaten it away, despite my presence here? Would Sachchidanand be able to save it from the lion? Go and protect it from the mouth of the lion." I had thought it would not go in any cave there because it didn't know the location of such caves there. The matter after sometime was forgotten.

After sometime a Bhandara (general feast) was organised at Dharkundi on the occasion of the 'Trishul' Asthapan (Installation of trident) there. A number of devotees from far and wide had assembled there. There was a great hustle and bustle. Many dogs had also come there along with the visitors of region. On seeing Bhairava, the village-dogs started taking to their heels from the place,

because its form and size and complexion were all unique and different from other dogs. When they saw it moving towards them, they ran away. Bhairava started running swiftly hither and thither among thousands of persons there and went far into the forest chasing those village-dogs.

The Maharaj Ji had planned to return the same evening. At the time of his departure, he was informed that the dog had disappeared. He instructed, "Do search it. I see danger to his life. Make an intensive and prompt search". Swami Ji also started issuing instructions to people there for the hectic search. We took our seat with the Maharaj Ji in the jeep and proceeded towards Anusuiya.

Hardly the jeep had covered some distance from Dharkundi in the dense forest, a lion leaped before the jeep from one side of the road to the other. It passed hardly ten feet ahead the jeep and disappeared in the forest. The Maharaj Ji said, "Oh! Bhairava has been devoured by the lion." We thought, how it was possible for the lion to take away the Bhairava from midst of thousands of persons. But nobody could contradict it, because it was the statement of the Maharaj Ji. The jeep reached Anusuiya and everyone became busy in daily routines.

On the third day message from Dharkundi came that Bhairava was eaten away by a lion, its iron chain and its foot prints were found in the cave of the lion. We were immediately reminded of the warning of the Maharaj Ji, "Now save it from the lion." Where there was no possibility of any mishap, it did happen. When the Maharaj Ji heard of this incident, he did not taunt us even once. Really he was very kind hearted.

Once the Maharaj Ji started thinking about the ultimate fate of Bhairava, which used to take milk from his own hands, sit on his seat with him, walked and moved along with the devotees. He became curious to know whether the company of saints, caused any good to it or not. What kind of Yoni (Form of existence) it would have taken? He guessed that it would not have got the animal form again in its next birth, it must have taken its birth in the human world. The same day, the Maharaj Ji perceived in his occult experience some angels. One of them said to him, "Maharaj Ji! Come along with me, I would show what form of existence your Bahirava has attained." The Maharaj Ji asked him to lead him to the place

where Bhairava was placed. He took the Maharaj Ji to a place where he saw some officers sitting in the office room. The presiding chair was lying vacant. The angel reported, "Maharaj Ji! Your Bhairava would now come and occupy this very chair." At the same moment a fleshly, black man came and sat on that chair. The angel informed that he was his Bhairava, which had been elevated to that stage. The Maharaj Ji was very much pleased to learn it. He had said while narrating his perception, "Ho! Bahirava was sure to be born in the human world, it would not be a saint but it would surely be an officer (Sahib)."

After sometime, the Maharaj Ji fostered a female parrot. Which was very sharp and learnt quickly to speak in human voice. It knew the names of all the inmates of the Ashram and addressed them with the word 'Pranam' but it was at logger-head with Brahmchari Ji.

One day it fell sick and died. Then the Maharaj Ji said, "Quite strange! How can it fall sick and die so suddenly? Now my cage is lying vacant! God knows what form of existence it would have got now. I am sure, it would never get now the body of any animal or bird. It was fed by me, taught by me to utter 'Ram, Ram' and was fortunate to be fondled by the saints. All this must have benefitted it."

The same day, the Maharaj Ji learnt through his mystic experience that it would take birth in the family of Naval Pandit, who lived at the village named Semaria which was not far from there. On the next day, he called the Pandit Ji and said, "You see, my female parrot died yesterday. It is going to be re-born in your house as your daughter. She would assume the human form directly from its bridly one, you must bring her up properly. I want that the baby faces never my trouble."

Pandit Ji had been keenly longing for a female issue. He was glad to find his wish fulfilled. A daughter was born in due course of time. She was fair complexioned and very cute. The couple very affectionately brought her up. At the time of her marriage, Pandit Ji came with the invitation card and submitted, "Maharaj Ji! The marriage of your she-parrot is being solemnised. Please do visit and bless." The Maharaj Ji said, "You know I felt concerned only up to this stage. Now it is yours. You take Vibhuti (Holy ashes) and go back to supervise the arrangements of her marriage." Thus, it is quite

evident that the forms of (Yonis) of even birds and animals are changed in their next birth on account of the company of saints.

In the Ramcharit Manas, there is a reference that all the birds and animals which happened to see Lord Ram or were seen by Him during his wanderings in forest, *became all eligible for the supreme stage of development*- 'ते सब भए परम पद जोगू।' The Sanskars for the highest spiritual attainments sprouted in them. Great saints are embodiments of universal good. Even the birds and animals, who lived in the contact of the Maharaj Ji, attained higher and superior births.

Tahasildar Swami

Wandering monks often used to visit Anusuiya. Once such a saint came there. His body was red like vermillion. After paying his obeissance to the Maharaj Ji he sat a side. The Maharaj Ji asked, "Where from do you come? Since when you are in the form of a saint? Do you enjoy peace?" He replied, "Maharaj Ji! I was a Tahsildar (collector of revenue). After listening the speeches and talks of saints and monks, I came to conclusion that the essence of life lies only in the practice of Bhajan. So I renounced all and set out on the path of God. About two years have passed, so far as peace is concerned, I find that everywhere the illusion (unreality) seems to be overpowering the truth and the turth (Brahm) is yielding before its might."

The Maharaj Ji said, "Well! What illusion or Maya can do? If God embraces a man, illusion can never cause any harm." He said, "Maharaj Ji! You live in such a dense forest like an ascetic away from the world of reality, so you can challenge Maya conveniently. I would certainly like to observe how long you maintain this conviction." The Maharaj Ji said, "OK. agreed!" Swami Ji after this departed for his roamings.

After two years Swami Ji again visited the Anusuiya Ashram. He found the Maharaj Ji better than before. He respectfully saluted him and asked, "Do you recognise me Sir?" The Maharaj Ji replied, "Are you Tahasildar Swami? Tell me who is winning Brahm (God) or Maya (Illusion)? How are you?"

After this the Maharaj Ji took up his Kamandal and went out for a walk. Now tears started rolling down from the eyes of Tahsildar Swami. After sometime when the Maharaj Ji returned, the devotees

informed him that the Tahsildar Swami was weeping.

The Maharaj Ji said, “What is the use of weeping now?:

केरा तबहीं न चेतिया, जब ढिग लागी बेर।

अब के चेते क्या हुआ, काटन्ह लीन्हा घेर।।

(*O, the plant of banana, you did not become alert, when the thorny bushes of pulm started spreading around you. Now when they have beseiged you from all sides, it is very late.*) How it all happened?”

The Tahasildar Swami narrated the whole incident, which happened in a charitable inn of Uttar Kashi. Though, the people there did not know anything about the happening but his conscience was killing him like an enemy. The devotees no doubt, offered food and lodging to him, but they did not pay the same respect which they had been paying to him formerly. Actually, they wished from the core of their heart, that he should leave the place. He further said that he had thought that nobody was knowing about the incident, only he and she knew it, but *God reveals everything to everyone*- ‘उर प्रेरक रघुबंस बिभूषन’ He said that all his interest in Bhajan had now fizzled out. After this confession and narration he again started weeping.

The Maharaj Ji said, “No use of weeping now. You should patiently restart like Vishwamitra your practice of Bhajan. Those who turn back and go on fighting are branded as cowards. Do not lose your heart. Everyone must be cautious of Maya (illusion), because Maya is feminine. You left your home, became a mendicant, started talking about spiritualism, assumed the guile of a Sadhu, but all proved useless. Until you get the shelter of some accomplished Guru and perform the prescribed practice of Sadhana under his guidance, the light cannot be kindled in your heart. This is possible only through practice, pursuit and service. You committed error by not approaching any enlightened Guru and seeking his patronage. It was blunder on your part. One should attend and live devotedly in the spiritual court of the accomplished Guru, surrendering all one’s egotistical sentiments, pride and prejudices. When the devotee picks up the elements of Bhajan, only then the system of independent wandering has been prescribed. After getting enlightenment, the conduct of the devotee becomes unplanned, unpremeditated and unshackled-

कतहूँ निमज्जन कतहूँ प्रनामा। कतहूँ बिलोकत मन अभिरामा॥

(Manas, 2/311/5)

(He takes his bath anywhere, worships at any place and perceives the delightful Charm of the Lord anywhere, any time)."

The Ram Lila of Ramnagar

The People have been organising since times immemorial the Ram Lila of Lord Ram, the Ras Lila of Lord Krishna, the stage plays of great men like Lord Mahabir, Lord Buddha, Dhruva, Prahlad and the like. Such Ram Lilas and Ras Lilas have always been the open books and sources of inspiration. They may be called the primary classes of spiritualism. They build from primary to the middle age religious temperament and Sanskars (sacraments). Even the illiterates get educated by the scenes of the Lilas and stage plays.

India has never been idol-worshipping nation. The idols are given due regard only because they build up the religious sentiments and Sanskars since childhood. When a man makes spiritual progress and starts grasping the advance knowledge of self-realization, he never likes again to go to idols. The idol-worshipper of the beginning stage is found afterwards in the solitary woods, thickets or cottages, built in ruins and forlorn forest.

Even the most erudite scholar of all the worldly lore and education is actually an ordinary student of primary level, in the field of spirituality. He gets only the vocational education, not the lessons of self-realization. The self-realization dawns, only after deep contemplation, when the heart is cleaned away, when the dirty coverings of the soul are removed. Only then, the soul becomes the charioteer. Though, such Lila are staged all through the year in India, but the middle period of the rainy-season Shrawan-Ashwin (month of the Hindu year) months is the prescribed period for their performance. All the villages, lanes and districts are flooded with their show. Since his childhood days, the Maharaj had been seeing these Lilas. Out of all the Lilas staged at Kashi, was his favourite one. When the month of Kwar (month of the Hindu year) came, the Maharaj Ji decided to see the Ram Lila of Ram Nagar once more. As soon as he got ready to go, God forbade him. Despite this, he nursed a desire to go to see the Lila, provided He is pleased to permit him.

On account of this hidden desire whenever, the Maharaj Ji sat for evening meditation, his physical body no doubt remained in Anusuiya, but his subtle body flew to Ram Nagar to see the Ram Lila. His concentrated consciousness reached Ram Nagar for seeing the Ram Lila. After the Ram Lila was over, it used to fly back to Anusuiya rendering Maharaj Ji again wide awake. He was able to view every scene of the Ram Lila exactly as it was staged at Ram Nagar. This continued for so many days.

One day, The Maharaj Ji looked very much concerned, He said, “Ho! The Royal elephant got enraged in the Ram Lila of Ram Nagar. People started running helter skelter throughout the whole area of the fair, I narrowly escaped from being crushed, the priest started running away holding the hand of Ram Ji, it was a funny scene.”

While Maharaj Ji was narrating the incident, the head priest of Chitrakoot along with some pilgrims of Kashi came to Anusuiya on a motor-car for Darshan. They were very much astonished to hear from the Maharaj Ji, the whole story. In utter bewilderment, they asked, “Maharaj Ji, when were you back here? We were also present there and after the incident we are coming straight from there. How did you reach here earlier to us? How is it possible?” The Maharaj Ji laughed and said, “I did not go anywhere. I view everything sitting here. If God wills, he can show anything to his devotee from anywhere, even grass can grow on stone. Every impossible thing can become possible. Don’t you know the mill-stone of saint Nanak started running in the prison? Things are done by God, but he gives credit to his devotees- ‘करत करावत आप हैं पलटू पलटू शोर।’ (*It is only he who acts or inspires others, the name of Paltu as the doer is false, a hollow and meaningless sound*).”

Radio in the forest

The war between India and China was going on those days. When the Maharaj Ji heard about it, he curiously said, “Ho! I wish someone informs me also the news of the war.” Radio was a rare commodity in district Banda of those days. None possessed it in the neighbouring area of Chitrakoot and Anusuiya. Only the wealthy businessmen of Karbi possessed it. It was popular and available in big cities. A devotee of the rural area of Karbi named Basudev presented a radio-set to the Maharaj Ji and said that, it would be

broadcasting the latest news even in the distant forest. When I first saw the radio-set, I felt concerned because it broadcasts even filthy songs which could leave wrong impressions on the devotees. So I requested the Maharaj Ji not to keep it in the Ashram. I said to him, “People in cities are used to see movies and hear songs on the radio-sets. When they get bored from the mechanical life and its glamour, they come to jungle for Darshan of the saints. If here too, they find the same din and noise where would they go?”

The Maharaj Ji replied, “You see! Now nothing is prohibited to me. Neither did I ask to bring it nor do I have any desire for it. I don’t know how these things are reaching here. Further I do not find any cogent reason for not keeping it here.”

I still insisted that it was not proper from the view point of customs and conventions. The Maharaj Ji said, “O.K. If you insist, I remove it from here.” The Maharaj Ji returned the radio-set to the same devotee, who had given it to him.

On the same day an Overseer of Irrigation Department came there. He said, “Maharaj Ji! I have heard that you have got a radio-set.” The Maharaj Ji replied, “I did receive the set but one of my disciple says that it should not be kept here because it might give wrong Sanskars to the spiritual trainees here, so I have returned it to the person who had given it.”

The Overseer said, “Maharaj Ji! You are a Yogi. Now there are no more taboos for you.

अवधू सहज समाधि भली।

जहाँ जहाँ जाऊँ सोइ परिकरमा, जो कुछ करूँ सो पूजा।

भीतर बाहर एक ही देखूँ, भाव मिटा सब दूजा॥

(Kabir puts in thus- O saints! Natural trance is the best trance. Wherever I move that is equal to taking rounds of the deity, whatever I do that turns into worship. I see inside and outside only one Entity. The realisation of duality is now over.)

Now the margins of commissions and omissions of actions no more exist for you.”

The Maharaj Ji promptly called me in the garden and said, “Try to follow what he says.”

When I heard him, I replied, “Maharaj Ji he is cent-percent correct. Nothing can leave any effect on great saints like you, but the Radio-set is harmful for us.” The Maharaj Ji- aptly retorted, “Ok

Then you guard yourself. The sound of neither any musical band nor any radio-set becomes audible, nor scenes of any kind are visible to a meditator who is lost in the bliss-divine. His Surati (mind's eye) becomes so stable and still, that it does not flicker at all." Radio-set was re-brought in the Ashram. The Maharaj Ji used to listen only the news or the folk songs, which were transmitted from Gorakhpur Radio Station at 2 O'clock in the afternoon. The radio was kept otherwise a side in a corner.

Donation in donation

Devotion of devotees to the Anusuiya Ashram started growing. Mangal Yadav developed a garden near the Ashram. He arranged three or four cows for providing milk to the Maharaj Ji. A landlord named Thakur Nankoo Singh of village Silauta, situated on the bank of the Yamuna, came on the last legs of his pilgrimage to Anusuiya for Darshan. He had come in contact with several saints and Mahatmas, but was satisfied only after hearing the gospels of the Maharaj Ji. After becoming his disciple he presented an elephant as an offering to the Maharaj Ji, who remarked, "Ho! What is the use of the elephant for me? It does not become a Sadhu." He prostrated before him and said, "My Lord! It is now yours. The donated thing can not be taken back." A group of five to six hundred Mahatmas of the Niranjani Sect was camping for Chaturmashya at Chitrakoot. The Maharaj Ji invited all of them in a grand feast and donated the elephant after decorating it with several auspicious things to them. The Maharaj Ji used to say, 'दान में से दान दे, तीनों लोक जीत ले' (*If you donate the donated things, you can conquer all the three worlds*)

Gachhi-Bachhi-Dasi (Tree-Animal-Woman)

The cows of the neighbouring region used to come to the jungle for grazing. Some of the devotees of the Maharaj Ji persuaded the owners of the cows to take them to some other place in the jungle for grazing, as a lot of grazing ground was lying ahead and not to bring them near the foot hill because they caused damage to the garden. They took this suggestion as unpalatable. Some of them were close to Brahmchari Ji (Swami Sachchidanand Ji). They approached him at Dharkundi and submitted, "After you left the Ashram, cows have been kept there and a garden also is being developed in the Ashram. A restriction has been imposed on grazing the animals and it seems

that there is a planning to start cultivation of the field also. We face a lot of inconvenience.”

Swami Ji telegraphically called Sri Bhagwananand Ji from Jagatanand. Bhagwananand Ji arrived at Dharkundi along with some devotees. Dharkundi Maharaj Ji took all the complainants and few other devotees and set out for Anusuiya. Here the Maharaj Ji sitting in the midst of devotees soliloquizingly uttered, “I fail to understand, what is wrong?” After a pause he continued, “Yes, now I see, they all are coming here to teach me lesson jointly. The egg calls the chick not to cry. My own creatures are coming here to teach me a lesson.” People present there were amazed to hear the words of the Maharaj Ji, they failed to make head and tail of his mutterings.

The sun had set. Before it became dark, all of them reached Anusuiya boarded on a truck. All of them paid their obeissance to the Maharaj Ji, who looked calm and peaceful. After a while, he enquired, “Suddenly, you all have come here together. What is the matter?” Dharkundi Maharaj Ji picking up the thread of the topic said, “Maharaj Ji! We have come to know that cows are being maintained in the Ashram. Fifteen to twenty trees also have been planted in the garden, all these things do not behove a Sadhu. Drawing inspiration from such activities, cultivation of land would also be started, you yourself used to say- ‘गाछी बाछी दासी, तीनों साधु के फाँसी’ (*Trees, cows and maid servants are nothing, but the noose of the hangman to a Sadhu.*).”

The Maharaj Ji laughed and said, “I still say so, it is cent-percent correct also. The devotees always run the risk of being hanged by the noose, because the ills of company do affect them. But for me there are no taboos now. The actions of a Yogi are neither good nor bad, neither moral nor immoral; they are a moral-

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥

(Geeta, 2/70)

(The full and changeless ocean assimilates all the rivers that flow violently into it, without losing its repose. Similarly, the man who is aware of the oneness of his self with the Supreme spirit absorbs all the worldly pleasures, without straying from his chosen path.)

You all should remain alert for yourself. As for as the cows are concerned, I haven’t brought any cow nor do I keep any. I do not

know, where the cows are and where the garden is being reared up? I have not even seen it. It is Mangal who has brought two or three cows and is staying with them in the neighbouring jungle. It is he, who is the root of the tussle. Drive him away. I do not need milk for myself at all. But this is true, that he brings milk for preparing tea for those urban devotees, who visit from distant places like Gorakhpur, Kanpur and Varanasi who are addicted of tea. When they do not get tea in this distant forest, they grow restless. It is he who supplies milk for tea. He himself maintains the cows in his own way. Neither I, nor anyone of the Ashram is at all connected with the management and the liabilities of the cows.

Dharkundi Maharaj Ji said, “Maharaj Ji! Still this is not in consonance with the stature and holiness of your Ashram.” The Maharaj Ji got a bit annoyed and said, “Oh! You too speak so! Get away, you would also have to pass through all such things, do you see! Now you go away!” For normalising the tense situation, Bhagwananand Ji said, “But Maharaj Ji, we have not as yet recieved the offerings (Prasad).” At this he rebuked, “You will not get the Prasad, get away and quit the place.”

When everyone became calm, the Maharaj Ji at about 11 O'clock in the night called all of them, gave the Prasad and affectionately enquired about their well-being in a very normal way as if nothing had happened. It is now interesting to note that in due course of time about 150 cows, 40 buffales, a garden covering several acres of land and agricultural fields are being maintained by the Dharkundi Ashram at present contrary, to this the presence of the cows was nominal and insignificant at the place of the Maharaj Ji. The garden also had only about 20 to 30 plants and trees, few flowers and leaves.

‘होइ न मृषा देवरिषि बानी’ (Manas, 1/67/4)

(The words of gods and the rishis never go waste. They are bound to fructify.)

Once I enquired from Dharkundi Maharaj Ji about the growing paraphernalia at his place. He replied, “This is all the outcome of the blessings of the Maharaj Ji. The revered Maharaj Ji used to say, “People talk about Siddhies so much, but I say that there are nothing like Siddhies. If a great saint speaks anything from the core of his heart, his prophetic words are bound to bear fruit. Whatever he says emphatically, it is sure to materialise because of the perfection of the

speech. The glory of the Guru is incomparable and unfathomed, despite of all attainments. No one should indulge in self-praise before him. Even if everything is lost, the respect and regard for the Guru should never diminish.”

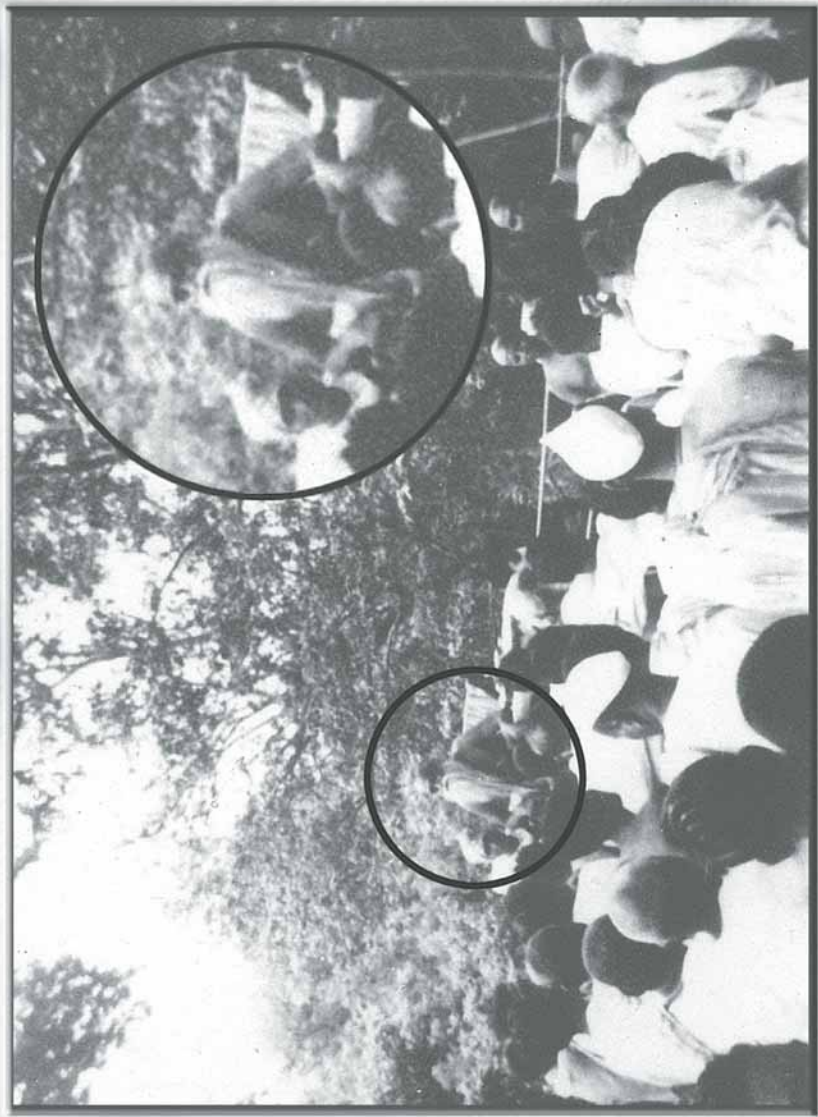
No room for imitation in the spiritual pursuits

The forest area of Anusuiya became free from the hazards and hurdles with in two or three years after the Maharaj Ji decided to settle down there. Several saints, Mahatmas and devotees started visiting the place. Once a Mahatma came with a staff in his hand, he found Paramhans Ji sitting completely undressed, but looking cheerful in that thick forest. About two or three devoted attendants were serving him. He thought that saintliness commanded admiration on account of the external appearances. So after handing over his Kamandal (mendicant’s pot) and clothes to another saint, became nude and moved out. He started roaming in the same area. Now, he dropped taking food also with his own hands. If someone happened to feed him with one’s own hand, only then he took food and drank only the flowing water not the stored one.

After sometime he again reached Anusuiya and found that a good number of devotees and afflicted persons were regularly pouring in the Ashram and strangely enough the Maharaj Ji was rebuking and scolding them despite this, his saintliness looked more over awing. Since that day, he also broke his silence and started his utterances. But when he imitating the style of the Maharaj Ji, abused anyone, it boomeranged. Irritated over the reactions of the people, he again visited the Anusuiya for closely watching the behaviour and life-style, of the Maharaj Ji.

Now he found that a cushion was lying on the wooden plank and the Maharaj Ji was seated on it. Some one was standing with a hand fan near him and the other one was waving a whisk. He too, posted himself in the ruins there on a plank and employed two attendants for waving a fan. Publicity was made around the area that anything could be obtained from him, if he was approached on Monday. For two or three months the propaganda worked, but afterwards an unforeseen hurdle created problems. So he left the place.

The Maharaj Ji also came to know through the devotees of the area about his leaving the place. He said, “Nothing can be achieved



Sri Paramhans Ji Maharaj in the midst of devotees at special occasions.

merely by assuming the outer form or casting away the clothes. Had he lived with me for sometime he would have made spiritual advancement and thus forever, the things would have been set at right? His devotion was good:

अवधू! भजन भेद कछु न्यारा, जाने कोई जाननहारा।

पशु सम नगन फिरे का होई, चन्दन घिसे लिलारा॥

(O saints, the secrets of Bhajan are peculiar, only few intelligent persons know it. Roaming like animals or applying the paste of sandal on the forehead can achieve nothing.)

How can the Bhajan be kindled without being closely associated with any accomplished great saint? Until the Sadguru is mounted on the chariot of your soul, you can never get the key of Bhajan. So no devotee should ever imitate anyone. He should closely observe his own position, where he stood and take off from there for further progress. If a devotee imitates great saints and stops his spiritual practices, he falls ultimately. Imitation is the greatest hurdle on the path of meditation and spirituality. The devotee should very cautiously and patiently remain engaged in his contemplation.”

The Bhandara (general feast) organised by the Maharaj Ji

Once a group of about ten to fifteen Brahmins came to the Maharaj Ji. They ate the hard nut with tobacco and heard his discourse. When they were about to leave, they said, “Maharaj Ji! Why don’t you offer any feast to Brahmins?” The Maharaj Ji replied, “Ho! I am now above all kind of sins or virtues, still if you are so keen I would organise a Bhandara for you. Whatever you like, you may cook here for yourself. I don’t have shortage of anything. You prepare the food, but on one condition that you would not quarrel with anybody here: तीन जाति लड़होड़ा, ब्राह्मण कुत्ता घोड़ा।’ *(Three castes are very quarrelsome: Brahmins, dogs and horses.)* They happily agreed to join the feast and the Kirtan (singing in loud tone in praise of God).

Actually, it was a feast meant for only the Brahmins but whoever heard that a Kirtan was also being performed at the Ashram, they all taking it to be a general feast, started reaching there to participate and pay their tribute. A devotee who was Chamar by caste (a low caste among Hindus) came with a harmonium, which was hanging round his neck and started taking rounds of the place where the Kirtan was going on. The pavilion was set up at a distance of 25

meters from the seat of the Maharaj Ji. It was about ten or eleven in the night. The Maharaj Ji was smoking the Ganja sitting at his seat and the assembly was quite in order. Suddenly, the organiser of the Kirtan came crying, "Maharaj Ji, an outrageous thing has happened! The religious concert is now polluted!" The Maharaj Ji said, "What's the matter? If the ghee has fallen you can take it again. Is there any shortage of anything?" He said, "Oh, No Maharaj Ji! A Chamar has taken a round of the pavilion and touched it. Oh God! our religion is defiled." The Maharaj Ji laughed and said, "You fool! Tell me how can God be defiled? How can He who is immortal be destroyed? How the religion has been corrupted?" But wranglings continued. The Pandits, who were in favour of the Maharaj Ji also started speaking against the incident.

In the meantime a retired army personnel who was Pandit by caste, reached there. On account of his association with army, he had started taking wine. He instantly spoke. "Maharaj Ji! A great calamity has befallen, you have ruined our community of Brahmins!" The Maharaj Ji remarked, "Oh! So this fellow has also joined the fray." He called one of his devotees and said, "You give him a quarter of wine." After taking the wine, he took a somersault and started saying, "Every thing is O.K. Nothing is wrong here. The Maharaj Ji is an enlightened soul, no one is higher or lower in his court, like the cooked rice of Lord Jagannath everything here has turned into Prasad (the articles of the offerings). Those who are willing to take may take it and those who don't may go away." When he thus rebuked them, one of them countered him, "O Garg Ji! Keep quiet. You don't know what you are saying." Garg retorted, "Brothers, I would keep mum. I have been a military personnel and in military I have taken meals with persons of all the castes. But you should certainly think that you too take your food in hotels, travel in buses sitting close to your neighbour, there then you do not get polluted. How do you say that your God is defiled or demolished. If God gets defiled by mere touch, it means all the Gods at the places of pilgrimages are doomed because the persons of different castes and religions like Christians, Muslims, Jews go there and touch them." After hearing him all of them changed their views and said, "O.K. We do not mind. In the presence of the Guru Maharaj everything is sanctified." Again the Kirtan was resumed.

When the Kirtan was over, the general feast started. The Puries were fried in pure ghee and Bundia (the sugar dipped droplets of gram-flour) were also prepared in pure ghee. The vegetables were being cooked in large cauldrons. People were busy in different kinds of engagements. Brahmins from distant places of the area had come to join the feast. A Pandit named Gurdwan was the devotee of the Ashram. He started frying Puries sitting by the cauldron. When his adversaries saw it, they came to the Maharaj Ji and said, “O Maharaj Ji! You brought disasters to us- ‘धर्महेतु अवतरेड गोसाईं। मारेहु मोहिं ब्याध की नाई।’ (Manas 4/8/5) (*You were born for the restoration of the Dharm, but you killed us like a fowler.*) Maharaj Ji! Now we would not dine at all. Why did you invite us all?” Maharaj Ji asked, “Now what happened, who had killed you?” They informed that Gurdwan Pandit was frying the Puries and they were not on talking terms with him for the last six months. That was the reason of their annoyance. The Maharaj Ji tried to persuade, “Well my sons! Confine your disputes with in the precincts of your houses. You have stopped mutual exchanges of dinners. If you are on such terms today, you would in future repair your relations too. All such events are very usual in homes and in villages. Where there are number of utensils, they often clash with one another, for me you all are equal. Do you think that I would pick up your quarrels and take side?” They replied, “That we know.” The Maharaj Ji retorted, “When you know this fact well, why did you then come down here? You ought have turned down my invitation saying ‘Damn Baba, we would not go’. You bloody Brahmins, run away from here with your petty caste feelings and differences. I gave this feast only with the idea that people should mix up and go on exchanging community dinners. Do you think that I am solemnising the marriage of my daughter and it is an occasion for your annoyance, when you are not willing at all to take food, what can I do?”

On hearing his admonition, most of the persons quietly yielded and sat down in a que for taking food. The food was now being catered to them. Still three or four persons who had expressed their objections, did not agree. They left the place and moved away to sit on the bank of the river Mandakini. They started discussing among themselves that they ought not have referred the petty squabbles of the village-level to Maharaj Ji, who got displeased and it was not

proper to go back leaving him still disgruntled. After an hour they came to the Maharaj Ji again, paid their regard and said, “Maharaj Ji! Buniya (droplets) be given to us as Prasad.” The Maharaj Ji replied, “I don’t have anything for you.”

The dinner was going on, they got up, joined the rank and file and happily took the food with all. After this event their family disputes also ended. Later on series of feasts (Bhandaras) were organised in the Ashram with the co-operation of all. Everyone forgetting the ill will now served the Maharaj Ji with full devotion. On account of their association with the Maharaj Ji, *they now moved hand-in-hand dropping their feelings of bitterness and rancour forever-* ‘बिगत बैर विचरहीं सब संगी।’

The final journey

After the destination is achieved the accomplished souls (Mahapurushas), while maintaining their identification with their goal, get delinked with the means. They conquer time after they are endowed with the attributes of everlasting Immortality. Once, Paramhans Maharaj Ji also perceiving such an exalted state spoke, “I would never die as I am liberated from the clutches of Death. But I would certainly kick off the body if any disciple shoots me down with his bullet like words. ‘शब्दै मारा गिर पड़ा, शब्दै प्राण पयान।’- (*Bitter words are very powerful, they can kill and cause the body fall, the breath runs out on account of such words*).” He further said, “Words are more lethal than bullets for all sensitive men, I would take then that now I am no more needed.” I requested him humbly to explain, “What was the difference between such a way of renouncing the body and that of others?” While explaining it he said, that the body was sure to be dropped on any pretext. Even Ram could not retain his body, on the pretext of Lakshman he jumped into the river Saryu. Sri Krishna also relinquished his body and the pretence was the fowler. So far as he was concerned, he too would seek some such excuse. Thereafter, I asked, “Maharaj Ji! Could the body be held back?” Addressing me he said, “The bodies of even great saints and sages like Valmiki, Nanak and Kabir, Mahavir and Gautam Buddha are not to be seen anywhere today. This body is mortal and subject to decay. It loses its utility after achieving the goal. It could be relinquished any time. Now nothing remains to be attained. Death depends on the will of the Mahapurush. I would not die, I would

ever be present in your midst through my subtle body and do good to all.”

One of the devotees once committed a mistake. When he had first come to the Ashram, the Maharaj Ji had commented, “Neither he is a fallen Yogi, nor he does possess any attribute of saintliness. But I do find, he has Sanskars to stay with me in the Ashram.” When he found his activities dubious, he exasperatingly remarked, “Alas! The fellow had brought bad name to me.”

But he was very kind and compassionate also. He never forsook anybody howsoever a great sinner he might be. He always made efforts to salvage him. He used to say that those who forsake on personal ground a man who had sought refuge were great sinners and it was very harmful even to see him.- ‘सरनागत कहूँ जे तजहिं, निज अनहित अनुमानि। ते नर पावैं पापमय, तिन्हहि बिलोकत हनि।।’ (*Manas*, 5/43). The Maharaj Ji was worried for even such a devotee who out of fear, avoided to appear before him. When the Maharaj Ji came to know of it, he said, “Ho! Catch hold of him and bring him here, I would make him repent and raise him up.”

A day before he quit his body, I said to the Maharaj Ji that according to his own directives only the deserving persons were to be admitted in the Ashram, then why the undeserving, unworthy persons were taken in? In utter astonishment he looked at me and replied, “How do you talk? Your words are like bullets to me.” When he saw me diffident, he further said, “I fail to make you understand that you people shoot bullet like words at me and they are deeply piercing my body.”

In the meantime, a Pandit of village Pathra reached there. Addressing to him, he said, “O Pandit! You are also old like me, now there is not much time at our disposal. Whatever you wish to achieve, achieve it just now, my body now has only a semblance of body, actually it does not exist.” A devotee said at this, “Maharaj Ji! I saw a dream that you have left the body.” The Maharaj Ji remarked, “Oh yes! You have rightly dreamt, I too say that the body does not exist now.”

For the last five days the Maharaj Ji has been telling that he has no work left unfinished. On the fifth day, when the rays of the sun broke out, the Maharaj Ji called all his devotees and commandingly gave the instructions to sincerely and seriously prosecute their

Sadhana (Yogic practices). He said that *until they count the name of Ram, they would be under compulsion to suffer the three kinds afflictions (Physical, spiritual and material)*. 'राम राम राम जीहा जब लौं तू न जपिहै, तब लौ तू कहीं जाय तिहूँ पाप तपिहै' *Even if you go to heaven, the above three kinds of afflictions would never spare you.* 'सुरसरि तीर बिन नीर दुख पाइहै' *You would die of thirst irrespective of the fact that you live by the bank of the river Ganga.* 'सुरतरु तरे तोहि दरिद सताइहै' *Even if you sit under the Kalp Vriksha (The mythological tree which instantly grants the wishes) poverty would never discharge you.* 'छूटिबै को जतन विशेष बाँधो जायगो' - *Without the practice of Bhajan the more you try to free yourself, the more you would be entangled.* 'होइहैं विष भोजन जो सुधा सानि खाइगो' - *If you take your food mixed even with nector, it would be converted into poison.* 'जागत बागत सपने न सुख सोइहै, जनम जनम जुग जुग जग रोइहै' - *Wherever you go, you will not get peace even in dreams, whether you are sleeping, walking or speaking. In your every rebirth you will go on weeping and weeping in times to come.* 'तुलसी तिलोक तिहूँ काल तोसे दीन को, रामनाम ही सो गति जैसे जल मीन को' - *Whether one admits or not, but the miserable 'Tulsi' has to depend on the only caretaker 'Ram Nam'.* *Your every good lies in him.*

That day, he went on preaching laying special emphasis on the means and methods of worship (Meditation). He gave instructions to the disciples to remain firm and steadfast. In the evening also Maharaj Ji repeated the following words - 'राम राम राम जीहा जब लौं तू न जपिहैं' - and said one must chant the Name, there was no place, no refuge for you, if you do not worship (Meditate). So engage your mind always in chanting the Name, in perceiving the form and the play of God and his abode in Brahmvidya, contemplations and prayer. Maharaj Ji that day, spoke in volumes, which he had never done earlier.

After the sunset, his court was held. Some persons were busy in preparing his 'Chillum' (pipe). There was a Pandit of Varanasi, named Dina Nath Tripathi who had an inquisitive mind. He placed a question for clarification, "Does rebirth not take place if one dies in Ayodhya? How a saint passes his life during his last days?"

Maharaj Ji was listening and watching everything. It was about quarter to 10 O'clock, Maharaj Ji for warding the Chillum (pipe) of

Ganja towards Raghubir Das, one of the devotees, said, “Take it and now henceforth you smoke, this was my last pipe, my Karmas are now over.”

Maharaj Ji himself used to arrange Ganja for them. So, they became sad on such utterances. Assuring them Maharaj Ji said, “If I do not smoke, what would happen? It would be made available to all of you.” Maharaj Ji was sitting in Padmasan (cross-legged) and was listening to Ayodhya-canto of the Ramayan. The discourse ended.

Someone was waving the hand-fan. I took up the fan from him and had waved it only twice or thrice that Maharaj Ji reclined. Instantly, it struck my mind, why Gurudev so reclined with jerk? One Yadav devotee who was standing close, took the fan from my hand and started waving it. I moved towards the well, meanwhile Ram Kumar rushed up to me and said, “Maharaj Ji has uttered some word.” I came running to Maharaj Ji and called him loudly but he did not speak. Nervously, I looked and found that neither the pulse could be felt nor the breath. With my nervousness my right limbs also started throbbing. I thought, that Maharaj Ji was in trance and would get up, but the doctor at 2 O’clock in the night declared that he had breathed his last and had attained Nirvan. Good omens were still continuing. Auspicious throbbings of the limbs were going on. But I took them to be the most inauspicious omens, as we were badly hit and ruined. The resplendent light, our ultimate guide was now no more. Thus the great sage left his physical body on Jyestha Shukla Saptami, Samvat 2027, dated 23rd May, 1969.

I was then a devotee of the primary stage, so out of ignorance used to place questions on desirable as well as undesirable subjects before him. Subjects, which I took to be desirable, might have been in fact undesirable.

The Mahatmas, who were residing at distant places were called. Swami Ji of Dharkundi came. Bhagwananand Ji came from Madhwapur. All the devotees assembled and a big crowd of persons who had great regard for Maharaj Ji surged. Now it became clear how people deeply loved him. All of them with tears in their eyes were bidding farewell to the great soul. On the fourth day, the body of Maharaj Ji was laid in Samadhi. A grand feast with a lot of fanfare was organised. People participated in it and paid their homage.

According to the wishes of the devotees, a mausoleum was now being raised. On my request, the senior disciples of Maharaj Ji departed for their Ashrams. Those who were expected to stay and reside there; they also left the place without even informing us. It became a big problem to maintain the establishment of such a big Ashram in a distant desolate forest. Not even a single mishap ever took place in the whole area, when Maharaj Ji was residing there. Now it could be against the dignity of the Ashram, if any untoward, unpleasant incident happened there finding the place and the seat of Maharaj Ji unoccupied. I requested Swyamanand Ji to stay, but everyday he too was ready to leave the place. Ultimately, he also departed from there. During those days of anxieties Maharaj Ji was seen sitting on his seat. He said, “Well! You see, I am still on my seat and surveying all, why do you worry?” Since then, all of us got assured and were free from anxieties. I was reminded of his prophetic words, “Ho! I would not die; I would ever be present here in my subtle body. Whoever would remember me, I would look after his well-being.”

Such were the ideals and climax of the life of that great Mahapurush (Saint) who would go on doing good to all by permeating the whole creation of human beings.





PART - II

**Immortal Words of Barahmasi
and
Glimpses of the Gospels of Maharaj Ji**

INTRODUCTION

Now the Amarvani (immortal words) based on self-realisation is presented through *Barahmasi* as a guide to saints and devotees so that they might get Supreme eternal peace. It contains directions from the initial to the highest state of self realisation.

Things are not so simple as people generally know or read in books. The 'Manas' says, 'कहिअ न लोभिहि क्रोधिहि कामिहि।' (*Manas*, 7/127/4) (*It should not be conveyed or revealed to those who are lustful, wrathful or avaricious.*) But these days the 'Ramayan' Manas is easily available in most of the homes. Under such conditions you have to closely think and scrutinise that, if the 'Ramayan' is available in every house, where does the check on its narration and revelation remains valid? Actually, Goswami Ji has written things to be conveyed in a concealed way. The readers go through them and take them in their own way. Such were his views regarding the 'Geeta' also. The verses of Saint Kabir were very often referred and quoted by Maharaj Ji in his discourses. Once miraculously the immortal words of Barahmasi suddenly burst out of the mouth of Maharaj Ji who promptly announced to his disciples that it was the Voice of the Heavens, if they wished they could record it in black and white. After saying so he again started humming. The disciples scribbled the words which contain the steps of Sadhana (spiritual practice) from beginning to its culmination. The verses depict the state and the modes of living of a devotee from his beginning, middle to the final stage of Bhajan, coupled with lots of precautions. The form of Barahmasi has been introduced in the first few verses, thereafter the verses have been divided into twelve parts, representing twelve months, through which subtle backgrounds of Yoga have been elaborated.

Now you first go through all the verses of Barahmasi, then study the detailed explanations for drawing the maximum benefit. But you have always to bear it in mind before reading the immortal words that the great sages constantly aim at only the supreme object, not at the intricacies of the models of the language, developed by human beings. Languages are always subject to change. A number of recognised languages do not exist today. If the content is meaningful, it would continue depicting the aimed object through the languages of the time and thus leave its impact on the mind of the people.



Sadgurudev Revered Sri Paramhans Ji Maharaj in spiritual trance.

BARAHMASI

Doha-

Chait Chahat Chitchor Ko, Chela Chatur Sujan.
Chit Ke Mile Na Chaudhary, Bhai Chit Me Galtan.

Chatur Kya Kari Chatur Ne Chaturai,
Hamara Chit Chet Chakor Kiya,
Apne Chit Chandani Chamkayi.
Chakchan Achanak Chand Chadha,
Chanda Ki Chamak Chit par Chhayi.
Chanda Chahun Ore Chakor Chala,
Chit Chetan Men Girdi Khai.

Dharani Par Aya, Chamak Men Kho Dayi Kaya. धरनी पर आया, चमक में खो दर्द काया।
Chala Gaya Chitchor, Chatur Jab Tak Chalne Nahin Paya. चला गया चितचोर, चतुर जब तक चलने नहीं पाया।।

दोहा-

चैत चहत चितचोर को, चेला चतुर सुजान।
चित के मिले न चौधरी, भई चित में गलतान।।

चतुर क्या करी चतुर ने चतुराई,
हमारा चित चेत चकोर किया।
अपने चित चाँदनि चमकाई।।
चकचान अचानक चन्द चढ़ा,
चन्दा की चमक चित पर छाई।
चन्दा चहुँ और चकोर चला,
चित चेतन में गिरदी खाई।।

LAVANI

Lavani Sun Barahmasi,
Kate Jase Janam Maran Phansi.
Chait Men Chinta Yeh Kijai,
Ki Yah Tan Ghari Ghari Chhijai.
Isase Kariye Tanik Vichar,
Sar Vastu Hai Kya Sansar?

Doha-

Satya Vastu Hai Atma, Mithya Jagat Pasar.
Nityanitya Vivekiya, Leeje Bat Vichar.

Phirai Kya Mathura Aru Kashi,
Lavani Sun Barahmasi.।।।।।

Vaisakh Men Wakt Toone Paya,
Yehan Koi Rahan Nahin Aaya.
Kal Ne Sabahi Ko Khaya,
Yeh Sab Jhuthi Hai Maya.

Doha-

Bhog Lok Parlok Ka, Sabahi Tyage Rag.
Rahe Na Inki Kamana, Tahi Kahen Vairag.

Titiksha To Son Parakasi,
Lavani Sun Barahmasi.।।2।।

Jeth Me Jatan Yah Karna,
Mite Jase Janam Aur Marana.
Mum Indriya Vishayon Sey Pariharana,
Leejiye Santon Ka Sarana.

लावनी

लावनी सुन बारहमासी।
कटै जासे जनम मरण फाँसी।। टेक।।
चैत में चिन्ता यह कीजै,
कि यह तन घड़ी घड़ी छीजै।
इससे करिये तनिक विचार,
सार वस्तु है क्या संसार ?।।

दोहा-

सत्य वस्तु है आत्मा, मिथ्या जगत पसार।
नित्यानित्य विवेकिया, लीजै बात विचार।।

फिरै क्या मथुरा अरु कासी।
लावनी सुन बारहमासी।।।।।

वैसाख में वक्त तूने पाया,
यहाँ कोई रहन नहीं आया।
काल ने सबही को खाया,
यह सब झूठी है माया।।

दोहा-

भोग लोक परलोक का, सबही त्यागे राग।
रहे न इनकी कामना, ताहि कहैं वैराग।।

तितिक्षा तो सों परकासी।
लावनी सुन बारहमासी।।2।।

जैठ में जतन यही करना,
मिटे जासे जनम और मरना।
मन इन्द्रिय विषयों से परिहरना,
लीजिए सन्तों का सरना।।

Doha-

दोहा-

Shradha Kar Guruved Men, Kar Man Ka Samadhan. श्रद्धा कर गुरु वेद में, कर मन का समाधान।
Karm Akarma Ke Sadhan Tyagey, Sahe Man Apman. कर्म अकर्म के साधन त्यागे, सहे मान अपमान॥

Jagat Sey Rahana Nitya Udasi,
Lavani Sun Barahmasi. ॥13॥

जगत् से रहना नित्य उदासी।
लावनी सुन बारहमासी॥13॥

Ashadh Men Satsangati Karana,
Wahan Tu Pave Sab Marama.
Tujhe Wahan Howay Jigyasa,
Tab Lage Moksh Ki Aasa.

आषाढ़ में सत्संगति करना,
वहाँ तू पावे सब मरमा।
तुझे वहाँ होवे जिज्ञासा,
तब लगे मोक्ष की आसा॥

Doha-

दोहा-

Paramanand Ki Prapti, Aru Anarath Ka Nash. परमानन्द की प्राप्ति, अरु अनरथ का नाश।
Yeh Iksha Man Men Rahe, Kahe Mumuksha Tash. यह इच्छा मन में रहे, कहे मुमुक्षा तास॥

Hani Ho Jisase Chaurasi,
Lavani Sun Barahmasi. ॥14॥

हानि हो जिससे चौरासी।
लावनी सुन बारहमासी॥14॥

Sawan Men Sharanagat Hona,
Pair Sadguru Ke Dho Peena.
Saph Jab Hoy Tohara Seena,
Rang Tab Rahani Ka Deena.

सावन में शरणागत होना,
पैर सद्गुरु के धो पीना।
साफ जब होय तोहरा सीना,
रंग तब रहनी का दीना॥

Doha-

दोहा-

Tattvamasi Ke Arath Ko, Toya Karun Parakash. तत्त्वमसी के अरथ को, तोय करूँ परकास।
Sanshay Shok Mite Tera, Hoy Avidya Nash. संशय शोक मिटे तेरा, होय अविद्या नास॥

Mite Tab Bharam Bhed Rasi,
Lavani Sun Barahmasi. ॥15॥

मिटे तब भ्रम भेद रासी।
लावनी सुन बारहमासी॥15॥

Mahina Bhadon Ka Aaya, Bharam Sab Chijai.
Guru Ki Bhakti Chitt Dhar, Prem Ras Peejai.
Iswar Se Adhik Bhakti Guru Ki Kijai.
Is Manav Tan Ko Pay Suphal Kari Leejai.

महीना भादों का आया भ्रम सब छीजै।
गुरु की भक्ति चित्त धार प्रेम रस पीजै॥
ईश्वर से अधिक भक्ति गुरु की कीजै।
इस मानव तन को पाय सुफल करि लीजै॥

Doha-

दोहा-

Brahmvetta Vakta Surati, Guru Ke Lakshan Jan. ब्रह्मवेत्ता वक्ता सुरति, गुरु के लक्षण जान।
Iksha Rakhe Moksha Ki, Tahi Shishya Pahachan. इच्छा राखे मोक्ष की, ताहि शिष्य पहचान॥

Hoi Amarapur Vasi,
Lavani Sun Barahmasi. ॥16॥

होय अमरापुर (को) वासी।
लावनी सुन बारहमासी॥16॥

Kwar Men Karana Yahi Upay,
Tatvamasi Shravanan Man Lay.
Juguti Se Manan Karo Pyare,
Khule Jase Ander Ke Tale.

क्वार में करना यही उपाय,
तत्त्वमसी श्रवणन मन लाय।
जुगुति से मनन करो प्यारे,
खुले जासे अन्दर के ताले॥

Doha-

दोहा-

Nididhyasan Ke Ant Main, Aisa Hove Bhan. निदिध्यासन के अन्त में, ऐसा होवे भान।
 Brahm Atma Ek Lakh, Tab Hoy Brahm Ka Gyan. ब्रह्म आत्मा एक लख, तब होय ब्रह्म का ज्ञान॥

Tahan Mithya Jag Nasi.

तहाँ मिथ्या जग नासी।

Lavani Sun Barahmasi. ॥7॥

लावनी सुन बारहमासी॥7॥

Kartik Men Karam Sabhi Nasha,

कार्तिक में करम सभी नाशा,

Gyan Jab Ur Men Parakasha.

ज्ञान जब उर में परकाशा।

Tab Apana Aap Roop Bhasha,

तब अपना आप रूप भाषा,

Usi Ka Lakho Tamasha.

उसी का लखो तमाशा॥

Doha-

दोहा-

Aar-Par Hamaro Nahin, Nahin Desh Kal Se Ant. आर-पर हमरो नहीं, नहिं देश काल से अन्त।
 Main Hi Akhandit Ek Hun, Sab Vastu Ka Tant. मैं ही अखण्डित एक हूँ, सब वस्तु का तन्त॥

Main Hi Chetan Avinashi,

मैं ही चेतन अविनासी।

Lavani Sun Barahmasi. ॥8॥

लावनी सुन बारहमासी॥8॥

Agahan Mein Gyan Agini Jagi,

अगहन में ज्ञान अग्नि जागी,

Lok Sab Dahan Kahn Lagi.

लोक सब दाहन कहँ लागी।

Phunk Diye Brahma Aru Vishnu,

फूँक दिये ब्रह्मा अरु विष्णु,

Phunk Diye Ram Aru Krishnu.

फूँक दिये राम अरु कृष्ण॥

Doha-

दोहा-

Jalat Jalat Aisi Jali, Jako Aar Na Par. जलत जलत ऐसी जली, जाको आर न पार।
 Iswar Jeev Brahm Aru Maya, Phunk Diyo Sansar. ईश्वर जीव ब्रह्म अरु माया, फूँक दियो संसार॥

Bina Indhan Ke Parakasi.

बिना ईंधन के परकासी।

Lavani Sun Barahmasi. ॥9॥

लावनी सुन बारहमासी॥9॥

Poosh Men Pooran Apai Aap,

पूष में पूरन आपै आप,

Nahin Tahan Punya Aru Pap.

नहिं तहाँ पुन्य अरु पाप।

Kaho Ab Japun Kaun Ka Jap,

कहो अब जपूँ कौन का जाप,

Mita Sab Janam-Maran Santap.

मिटा सब जनम-मरण सन्ताप॥

Doha-

दोहा-

Gyata Gyan Na Gyey Kachhu, Dhyata Dhyana Na Dhyey. ज्ञाता ज्ञान न ज्ञेय कछु, ध्याता ध्यान न ध्येय।
 Mam Nij Shuddh Swarup Men, Upadhyey Nahin Hey. मम निज शुद्ध स्वरूप में, उपाध्येय नहिं हैय॥

Karun Phir Kisaki Tallasi.

करूँ फिर किसकी तल्लासी।

Lavani Sun Barahmasi. ॥10॥

लावनी सुन बारहमासी॥10॥

Magh Men Miti Milan Ki Bhookh,

माघ में मिटी मिलन की भूख,

Tahan Par Nahin Ashik Mashook.

तहाँ पर नहिं आसिक माशूक।

Ishq Phir Kisaka Howey,

इश्क फिर किसका होवे,

Britha Waqt Tu Kyon Khowey.

वृथा वक्त तू क्यों खोवे॥

Doha-

दोहा-

Vyapak Paramanand Men, Nahin Ashik Mashook. व्यापक परमानन्द में, नहीं आसिक माशूक।
Lakshya Roop Men Mar Nishana, Vritha Vilove Thook. लक्ष्य रूप में मार निशाना, वृथा विलोवे थूक॥

Karawe Kyon Jag Men Hansi.

करावै क्यों जग में हाँसी।

Lavani Sun Barahmasi. ||11||

लावनी सुन बारहमासी॥11॥

Basant Ritu Falgun Men Aawe,

बसन्त ऋतु फाल्गुन में आवे,

Khel Yeh Prarabdh Rachavawe.

खेल यह प्रारब्ध रचवावे।

Itra Gulal Gyan Rori,

इत्र गुलाल ज्ञान रोरी,

Khelate Bhar Bhar Ke Jhori.

खेलते भर-भर के झोरी॥

Doha-

दोहा-

Holi Avidya Phunki Ke, Ho Gaye Guptanand. होली अविद्या फूँकि के, हो गये गुप्तानन्द।
Samajhey Koi Shughar Viveki, Kya Samajhe Matimand. समझे कोई सुषड़ विवेकी, क्या समझे मतिमन्द॥

Jagat Ki Dhool Uri Khasi.

जगत् की धूल उड़ी खासी।

Lavani Sun Barahmasi. ||12||

लावनी सुन बारहमासी॥12॥

Katai Jase Janam Maran Phansi.

कटै जासे जनम मरण फाँसी॥



Explanation

Now the interpretative explanation of the immortal words Barahmasi is presented, the study and the considerate understanding of which make the knowledge of the subtleties of Yoga possible. The poem of Maharaj Ji starts from the month of Chait (the first month of the Hindu calendar). In the 'Manas' Tulsidas says:

मोहनिस्सौ सबु सोवनिहारा। देखिअ सपन अनेक प्रकारा॥

(*Manas*, 2/92/1)

Generally, people lie in deep slumber in an unconscious state at the night of delusion. Whatever one earns after putting in hard labour, is all meaningless and illusory like dreams. Mostly, people have divided this unconscious state of delusion into two parts - conscious and unconscious.

For example an election contestant says that his neighbours repented now for not having set apart some money for election purposes, but he was always alert and very conscious, so he had already saved money for winning the elections. Similarly a trader speaks that he was forecautioned and so became conscious after watching the clouds that the prices of the oil-seeds would shoot up. Actually such type of consciousness is infact pseudo- consciousness. A true conscious mind is that which becomes restless for self-realisation. Bharat and Kagbhushundi were the really conscious or awakened persons of such a class. Bharat kicking off the kingdom of Awadh became restless to attain the love of Ram. When Kagbhushundi became conscious and awakened all the cravings of his mind vanished. 'Manas' speaks thus:

मन ते सकल बासना भागी। केवल राम चरन लय लागी॥

(*Manas*, 7/109/6)

In fact, spiritual awakening is possible only when the craving for the Beloved one (God) alone remains in the mind. It is God alone who can bewitch and steal the heart. At his mere touch, the mind is lost and lost in Him. The stolen object (Chitt) is lost forever. The immortal words begins with this proposition. In the beginning the gist of the twelve months is given, followed by Lavani. Let us look at the gist in his own words:

**Doha: Chait Chahat Chitchor Ko, Chela Chatur Sujan.
Chit Ke Miley Na Chaudhary, Bhai Chit Men Galtan.**

Meaning: Only that should be taken as an awakened mind which has nothing except the craving for the Beloved One (God). That is the real spiritual state of the disciple. He alone may be called an ingenious man. Generally, most of the people tend to become crafty but in the eyes of the sages, craftiness has no place to stand in the spiritual field. A couplet of Tulsidas says:

चतुराई चूल्हे पड़ी, घूरे पड़ा अचार।

तुलसी राम भजन बिनु, चारो बरन चमार।।

Hell! To such craftiness and intelligence which are bereft of the contemplation of God. Throw them to dustbins if they deprive you of the thought of God. Despite the cravings for the Beloved one, the disgust would not go if the guidance of the Sadguru (Chaudhary) is not available.

Note: We meditate and go on meditating for hours and hours still the mind does not become steady, the sitting becomes dull and boring, leaving us hopeless, ultimately we drop out and quit the practice. Unless and until we get a foreman (Sadguru) to control the mind and its meanderings, the mind is not restrained. The Sadguru from the core of the heart of the devotee regulates the mind. The external relation is quite immaterial.

Context: After all what is the import of the ingeniousness?

Chatur Kya Kari Chatur Ne Chaturai,

Hamara Chit Chet Chakor Kiya.

Apne Chit Chandani Chamkai.

Meaning: What kind of ingeniousness the ingenious fellow performs? The ingenious fellow manages to behave like a Chakor and observes closely the mode of the living of the Mahapurush (The sage) who and who alone now articulates and enunciates. After absorbing the spirit of Chakor, the devotee gets the lights of the mind of the sage reflected in that of his own. He thus gets his mind illuminated by the illumination of the Moon (Sadguru).

Chakchan Achanak Chand Chadha.

Chanda Ki Chamak Chit Par Chhayi.

How does this light descend? Once you become Chakor-like and get its devotion, effortlessly the light starts spreading in the mind.

Note: The moon referred here is not the moon of the sky, it is the radiance of God which naturally grows and spreads in the mind after imbibing the spirit of Chakor. The sages have been explaining

the inner states of the soul through outer and worldly symbols. For spiritual pursuits the outer Moon has no relevance. 'मन ससि चित्त महान' Its use is only figurative. The mind is compared with the moon and the void with the sky. When the mind acquires capacity to stand still in the void, it is known as Moon. (This is the meaning of the symbol of Moon). For this very reason this Moon does not cover any other place, it is the light of the awakened self or consciousness which envelops the mind and enlightens it. This is possible only when you possess the tenacious qualities of the bird Chakor.

Chanda Chahun Ore Chakor Chala.

Chit Chetan Men Girdi Khai.

Now the light of the enlightened self which has illuminated the mind does not remain confined only to the mind but its presence could be seen everywhere. For instance:

सरगु नरकु अपबरगु समाना। जहँ तहँ देख धरे धनु बाना॥

(Manas, 2/130/7)

When the mind gets illuminated, the heaven or hell becomes meaningless. The journey is never complete till the union with God is achieved. Thus, '**Chakor Chala, Chit Chetan Men Girdi Khai.**'- The Chakor moved ahead soaked in it. As it moved ahead the mind on getting the touch of the self merges with it. It is externally visible everywhere with its separate entity of Chakor. The moment it touches, it merges with the supreme spirit.

Dharani Par Aya, Chamak Men Kho Dayi Kaya.

When it is lost in the Supreme spirit nothing else remains now to be sought. After all where does all this metamorphosis happen? It happens in the body which is symbolised as earth. For example:

धड़ धरती का एकै लेखा। जस बाहर तस भीतर देखा॥

'Dhad' means physical body and 'Dharti' means corpus of the earth. There is a lot of similarity between the two. Essentially both are same. In the body represented earth, the mind assumes the form of the awakened self and hence becomes free from the cycles of death and birth. If the body is lost what is the value of the world of matter? After the identification the sense of duality does not exist. You do not find the reflection of the one in the other. The Chitchor (who stole the heart) also departed now:

Chala Gaya Chitchore, Chatur Jab Tak Chalne Nahi Paya.

Beyond this the really ingenious fellow does not have any desire left. The seeker moves ahead till his mind and intellect lead. After crossing this region a state comes where the awakened self (Isht) explains Himself everything regarding spiritual knowledge to him and grants him His own stature.

Note: In the descriptions of the remaining other months, the same thing has been extended and elaborated by following which the devotee can proceed on in his spiritual pursuits. This may be useful in future to all those in some way or the other, who are pilgrims of the spiritual path. That is irrespective of their situations and states.

LAVANI

The word 'Lavani' means one who brings. It is the devotional inclination which succeeds in bringing or drawing the Supreme spiritual awareness. So the contemplative temperament is called 'Lavani' (A form of popular folk song). 'Lagan' (devotion), 'Lavani' and 'Lav' (Dedication) are synonyms. All these words convey the similar meaning with slight variations. Whenever devotion to attain the spiritual experience is born in someone his state has been described as follows:

जागत में सुमिरन करे, सोवत में लव लाय।
सुरति डोर लागि रहे, तार टूटि न जाय॥

Devotion should be so strong that the link with God remains unbroken at all times waking or asleep. It should not be postponed at any cost on the plea that if not this summer it would be picked up in the next winter. At all times and at all places the link of Surati (mind's) is to be kept intact. For this reason it is called Barahmasi. It should not be limited to only morning or evening hours. If you perform Bhajan (meditation) at morning and evening but keep at other times your mind unbridled, it means you are not performing Bhajan at all. This is nothing but mere essaying or making efforts to move forward. Now let us come to this couplet:

Lavani Sun Barahmasi.

Kate Jase Janam Maran Phansi. (Tek)

Now you listen about that Lagan (devotion) which frees you from the punishment of the cycles of birth and death, by listening to which the self attains the spiritual knowledge and its Supreme form of consciousness. This knowledge 'दिन दिन बढ़त सवायो' - multiplies

everyday. Yes! the good lies in its regular multiplication. Sincerity and devotion have always been of much importance because through them the cycles of birth and death are broken.

Context: If the instructions are meant only for those who practice meditation, it means there is nothing left for the worldly, household persons. So provisions have been given for everyone to rise up and undertake spiritual pursuits from the very state in which he is placed. In the coming lines the practical tips have been given. Each of the twelve months has been fixed for specific practice:

Twelve Months of Meditation

Chait Men Chinta Yeh Kijai,

Ki yeh Tan Ghari Ghari Chhijai.

Isase Kariye Tanik Vichar,

Sar Vastu Hai Kya Sansar?

Meaning: Till we are stuck in worldly life we are not enlightened, we remain bereft of the knowledge of the ultimate Truth. For enlightenment we have to make close analysis of our physical body, which is every moment decaying. It is not our age which is advancing, it is our body which advances towards the jaws of death. Despite our unwillingness we have to bury our dear and near ones. Our physical body itself is subject to decay. It is kicked out and thrown at places unknown to us despite all the available material items for our maintenance and enjoyment. We can not take even a single morsel of bread more without the Lord's will. The object of consumption is nothing but the material world. 'Manas' says: 'मैं अरु मोर तोर तैं माया' (*Manas, 3/14/2*)- (*The feeling of myness and thyness are nothing but sheer illusion.*) When this physical body is subject to decay how the physical world can be lasting and true. So it is proved that this world is essentially unreal.

Note: You should not forget that,

गो गोचर जहँ लगि मन जाई। सो सब माया जानेहु भाई॥

(*Manas, 3/14/3*)

Wheresoever the mind under the impact of senses and objects takes its flight, it seeks only the gross objects for its sensual enjoyments. This is Maya (delusion) commonly known as Sansar (world). Ultimately all that is gross matter is forsaken behind, slips out of our grip. Lord Buddha on realising the true nature of the world developed disgust and indifference for it. Lord Krishna says-

O Arjun! This gross body is transient, still it is very rare for even the gods. This is the medium through which 'I' am realised and the bonds of the world are snapped.

Context: If the very material world which is so much loved for the upkeep of the body is so mortal, after all then what is the truth and where does it lie?

Doha: Satya Vastu Hai Atma, Mithya Jagat Pasar.

Nityanitya Vivekiya, Leeje Bat Vichar.

Meaning: Soul is the only truth, the only supreme truth. Great sages have come to this conclusion and all of them form such an opinion. The expanse of the world looks to be so enchanting, but in reality it is absolutely false, chimerical - '*Nityanitya Vivekiya*' - we should analyse what is truth and what is untruth. Detailed deliberations are required, there is no room for thoughtlessness.

Note: If we do not apply our mind properly we would only be wasting our valuable time fruitlessly. For thoughtless persons the priceless physical body is also ignoble and worthless.

Phirai Kya Mathura Aru Kashi.

Lavani Sun Barahmasi.

After the profound devotion (Lagan) wanderings at places of pilgrimage like Mathura and Kashi become immaterial. This Lagan is a state of mind which is constantly directed towards the Supreme being. This gives freedom from the bondage of death and birth. Only in such a period of Lagan or devotion one gets time to move forward.

Vaishakh Men Wakt Toone Paya,

Yehan Koi Rahan Nahin Aaya.

Kal Ne Sabahi Ko Khaya,

Yeh Sub Jhuthi Hai Maya.

Meaning: You get a lot of time in this period of specific proof (Vaishakh) to realise that the life in this world is temporal, that death devours all and that all this creation is illusory.

The truth that the world is subject to decay is proved and realised during this period. After realising it we might get worried. For entertaining such a worry this special term has been allowed to us. How is it so? Let us look at the following proclamation of the 'Manas':

बड़े भाग मानुष तनु पावा। सुर दुर्लभ सबग्रन्थन्हि गावा।।
साधन धाम मोच्छ कर द्वारा। पाइ न जेहिं परलोक सँवारा।।

(Manas, 7/42/7-8)

सो परत्र दुख पावइ, सिर धुनि धुनि पछताइ।

कालहि कर्महि ईस्वरहि, मिथ्या दोस लगाइ।। (Manas, 7/42)

Luckilly this human body has been given to us. This is the medium for spiritual practices and the gateway of salvation. After receiving it if a man does not free himself from the cycles of death and birth, he has only to dash his head again and again and repent forever. Foolishly such a man blames time, Karms and God whereas he himself is to be blamed. This human body itself is the only means to cross the ocean of this world, other physical entities (Yonis) are meant for suffering the results of past actions of past lives. That is why the sage says "You have got the opportunity and time." No doubt it is transient but at present it is a palpable reality. At present it has been made available to us. Since the risk of falling in the trap of worldliness still continues, so a warning has been given that death devours all. None could escape, even Ram and Krishna are not exceptions. Thus it is confirmed that the illusion (Maya) is absolutely chimerical and tantalizing.

Note: Eminent persons (Mahapurushas) have already realized God while remaining in human body. They had attained the state of omnipresence, transcending their physical limitations. Actually this is to be done by genuine devotees:

‘संतो! जीवित ही करु आशा।’

‘जीवित में मरना भला, जो मर जाने कोय।

मरने से पहले मरे, अजर अमर सोइ होय।।’

(O Saints! You should nurse hope for salvation while you are living. It is better to die in life if you know the art of dying. Those who die before death, only they become immortal and remain youthful forever.)

Context: You are cautioned again of the mischiefs of Maya (Illusion) because even if you have understood its nature properly it would not leave you. Generally people turn the pages of books and scriptures but nothing is ever achieved. For this very reason the sage laying emphasis on the need of renunciation says:

Doha: Bhog Lok Parlok Ka, Sabahi Tyage Rag.

Rahe Na Inki Kamana, Tahi Kahaen Vairag.

When the cravings for the worldly enjoyments spanned from small huts to the castles of biggest nation and desires for attainment of the luxurious lives of the gods that is life hereafter, are totally abolished, only then the state of Renunciation becomes accessible. This is known as asceticism also which means total absence of longings and yearnings.

Titiksha To Son Parakasi.

Lavani Sun Barahmasi.

The criterion of Titiksha (the desire for renunciation) rests on the devotee. If the noose of the cycle of death and birth is to be broken or cut, strong desire of renunciation would have to be developed. The light of Titiksha (renunciation) would have to emanate from you and only you. So it is very much evident that this is not the province of the sages. They would start upholding or promoting us only when we have developed the strong desire for renunciation.

Jeth Men Jatan Yahi Karana,

Mite Jase Janam Aur Marana.

Man Indriya Vishayon Se Pariharana,

Leejiye Santon Ka Sarana.

Meaning: Jeth means one who is the eldest. At the first stage of the spiritual practice only this has to be done-to be free from the bondage of death and birth. There is no need to get entangled with Ridhis and Sidhis (miracles and mysterious powers). So let us try to know what is to be done? We have to go under the shelter of saints with mind and senses restrained and made indifferent to worldly objects.

Context: Now emphasizing on the unique position of the Sadguru alongwith other saints it is stated as follows :

Doha: Shraddha Kar Guruved Men, Kar Man Ka Samadhan.

Karm Akarm Ke Sadhan Tyage, Sahe Man Apman.

You need to have full faith in him who is Sadguru (Ideal Guru) among other saints and closely follow his words. You need not hanker after anywhere else. If still your search is on, it implies that you are not a devotee. Karm and Akarm (desirable and undesirable action) is to be spotted with utter desirelessness. The state of actionlessness is to be maintained at the level of intellect to escape

from the feelings of attachment. Try to shun all kinds of desires for favourable results (fruits) only go on enduring god-sent honour and dishonour alike.

Note: If you have achieved the capacity to fix your mind at the feet of the Sadguru, nothing (no Sadhan) remains to be achieved. When the mind does not get any place outside to wander how can it manage to entertain desires? This is the real process but everything depends on the Mahapurush (The sage).

Jagat Se Rahana Nitya Udari.

Lavani Sun Barahnmasi.

Constant in-difference to the world is to be maintained. As soon as attachment with the world develops all the attributes and the impact of the teachings of the Sadguru no more remain effective. Under such conditions it is impossible to restrain the mind. If the mind is drawn towards the physical world, all the feelings of deep respect and self-surrender no more remain intact. Now you listen about such dispositions and learnings which kindle the essence of enlightenment and spiritual awareness, which constantly flows and which is beyond the powers of time.

Context: It has been advised to keep faith in the Sadguru and his words, but it is seen that the mind does not at once attend to them. So what is to be done under such conditions -

Ashadh Men Satsangat Karana,

Wahan Tu Pave Sab Marama.

Tujhe Wahan Howay Jigyasa,

Tab Lage Moksh Ki Aasa.

Meaning: Ashadh (Ash + Aadh = Primeval hope). It means the hope which is primeval, it means the dawn of the awareness of the eternal truth (God). The moment the awareness dawns, progress starts. Now the devotee has to attend the holy company in order to know the secrets underlying ahead. The Satsang does not connote only talks and discourses, it means meditation and contemplation. As said earlier that 'सत्य वस्तु है आत्मा।' (*The soul is the truth.*) so the mind is to be fixed at it. The soul is certainly an undeniable reality but is not visible. So the mind is to be collected from all the directions and centralised in the contemplation of the form of such great sages who rank in the essential mould of the Supreme Being by realising the soul. The association of with such realised souls is to be sought.

As the secrets go on revealing themselves, the desire to know them also grows stronger, ultimately leading to the hope for salvation. This is the path of progress and liberation, until one actually moves on it, mere statements would not do:

जाने बिनु न होइ परतीती। बिनु परतीति होइ नहिं प्रीती॥

(Manas, 7/88/7)

(Without the direct knowledge, conviction is not born, without conviction love does not begin.)

Note: When Sugreev directly saw the immeasurable prowess and valour of Ram, then and then alone his hope changed into conviction.

Context: The hope for salvation no doubt arises but the query also crops up what is this salvation or Mumuksha ?

Doha: Paramanand Ki Prapti, Aru Anarath Ka Nash.

Yeh Iksha Man Men Rahe, Kahe Mumuksha Tash.

The desire for that stage is Mumuksha where the concepts of the auspicious and the unauspicious are demolished and the blissful form of the Supreme being is realised.

Hani Ho Jisase Chaurasi.

Lavani Sun Barahmasi.

The world caught in the grip of eighty four lacs of entitles (Yonis) is terminated through self-realisation. Such an idea of eighty four lacs or standard has been going on since long back. This is the rule of the devotion, which emancipates from the cycle of death and birth, that the cycle should go on day and night till the elements of the Supreme Reality is perceived. The following couplet further explains:

आठ पहर लागा रहे, भजन तेल की धार।

जगत बलाबलि खाक है, हरि रस है आधार॥

(All the time the Bhajan should go on unbroken like the regular flow of oil. All the powers of this world are worthless like ashes, the love of God is the only substance which is the base of all.)

What are the attributes of a devotee who has the only desire for salvation?

Sawan Men Sharanagat Hona,

Pair Sadguru Ke Dho Peena.

Saph Jab Hoy Tohara Seena,

Rang Tab Rahani Ka Deena.

Meaning: Shravan means to listen to the regular instructions which the adored God (Isthdev) issues, one should adapt oneself to them. The Sadguru starts giving guidance through the heart by a series of instructions. By obeying his instructions and seeking his refuge, you should mentally wash his feet and should drink the water. There is no rule to wash the feet externally. As we go on meditating on the feet of the Sadguru, we would get his existence manifested in the heart.

Note: As the screen of dirt accumulated from several births are cleansed, the hues of the life of the saints start bristling, in other words stability in spiritualism gradually appears. For example:

(हे हरि) कबहुँक हौं यहि रहनि रहौंगे।

विगत मास, सम शीतल मन, पर-गुन नहिं दोष कहौंगे॥

(Oh God! when would I live the life of a saint? who forgets his past ego, whose mind has become tranquil and who does not find fault with others.)

Such ways of the lives of saints the devotee now starts adopting.

Doha: Tattvamasi Ke Arath Ko, Toya Karun Parakash.

Sanshay Shok Mite Tera, Hoy Avidya Nash.

As the heart gets cleansed and the life of the devotee becomes saintly, the Mahapurush (the sage) who directs through the heart reveals the meaning of 'Tattvamasi' (I am the same as Thou art). In other words the self-realised sages transmit through spiritual experiences that the Supreme Being, that God is not different from you as a result of which all kinds of doubts and distress are banished and ignorance goes forever. This is all possible only when your devotion remains unflinching.

Mite Tab Bharam Bhed Rasi.

Lavani Sun Barahmasi.

This is the mechanism which breaks the cycle of death and birth and which disapproves the break of devotion.

Context: The life of the devotee is now changed in other words the devotee is now cast in the mould of his Isht (adored God). As the month of Bhadon is rich with crops, similarly the heart of the devotee is rich with devotion at this stage.

Mahina Bhadon Ka Aaya Bharam Sab Chhijai,

Guru Ki Bhakti Chitt Dhar Prem Ras Peejai.

**Iswar Se Adhik Bhakti Guru Ki Kijai,
Is Manav Tan Ko Pay Suphal Kari Leejai.**

Meaning: Bhadon means abundance of the rains of devotion. So it is now natural to remain drenched of sweet waters in the love and affections of the Guru. The doubts are at this stage thinned away in the multitudinous abundance of Bhajan. On account of the blessings of the sages such a life becomes possible. The sages clearly ordain further that the attachment with the Guru should be more than that of God. They say that Bhakti is always spontaneous. It is not Bhakti at all if it is shaded with suspicions. The human birth becomes successful and purposeful only when that work is accomplished for which the human body has been granted. Generally people think that God is greater than Guru and under the impact of such a confused thinking fail to grasp him properly. There is nothing like God to be realised. God is perceptible only after the achievement of the essentialities of the Guru. The following sayings are very common and popular:

‘तुमसे अधिक गुरहिं जिय जानी।’ (*Manas*, 2/28/8)

गुरु बिनु भवनिधि तरइ न कोई। जो बिरचि संकर सम होई॥

(*Manas*, 7/92/5)

यह तन विष की बेलरी, गुरु अमृत की खान।

सीस दिये सद्गुरु मिले, तो भी सस्ता जान॥ (*Kabir*)

Let us try to know what are the attributes of the Guru whom we are to worship?

Doha: Brahmvetta Vakta Surati, Guru Ke Lakshan Jan.

Iksha Rakhe Moksha Ki, Tahi Shaishya Pahachan.

He is the Guru who perfectly knows the Brahm and who is able to explain his perceptions about Brahm, who is competent enough to activate and regulate the movement of Surati. This is the subject of Yoga. Only he, who relinquishes all his desires for obtaining miraculous and mysterious powers is the real disciple. He entertains only one desire and that is the desire for Moksha (salvation).

Hoi Amarapur Vasi.

Lavani Sun Barahmasi.

Persons of the above attributes alone find place in the divine city which is immortal, eternal and not subject to decay.

Now listen about the regulations of such tendencies which herald the experiences regarding the Isht (adored God). One must follow them.

Context: When the mind gets linked with Sadguru, the transmission of the essentialities of the Supreme Being becomes perceptible which people generally express as 'I am'.

**Kwar Men Karana Yahi Upay,
Tatvamasi Shravanan Man Lay.
Juguti Se Manan Karo Pyare,
Khule Jase Ander Ke Tale.**

Meaning: Kwar means the severance of the malignant disorders. 'Ku' means malignant and 'Ur' means to sever. As the disorders get subjected. The realisation of 'Tatvamasi' becomes discernible. The Sadguru already informs the disciple that he would grant the state of Tattvamasi, when he would find the heart fully cleansed. Only one thing has been prescribed for the devotee that he should perceive the inner ordaining voice and concentrate on its instructions. The devotee has to stabilise his mind in that element and should contemplate on it methodically so that the inner locks are opened. Such inner locks promote dissimilarities between soul and the Super soul.

Note: The inner instructions are issued by Sadguru one by one. The lock remains intact until the final instruction granting the state of realisation is given. So far as the methodical contemplation is concerned, it is to be made clear that it is not like the vocal gap of the name of Ram which we generally do. The name is now not uttered, it dissolves in the reflective contemplation. Then it is not related with oral utterances.

**Doha: Nididhyasan Ke Ant Men, Aisa Hove Bhan.
Brahm Atma Ek Lakh, Tab Ho Brahm Ka Gyan.**

After the attainment of such reflective contemplations, the devotee starts experiencing the truth that the soul and the Brahm are one. Such a realisation of oneness comes as a result of Brahmgyan (Perception of the eternal truth).

Note: Everything has two extents- The highest and the lowest (starting point and the point of culmination). Let us take for example Bhakti (Devotion). The point from where Bhakti starts is its lowest extent and the point where it reaches its culmination is its highest extent. In the same way Nididhyasan is the starting point because henceforth the mechanical practices stop and cease to exist. This happens through meditation. Where all kinds of practices end in the

culminations of meditation that is called the highest point of development.

Tahan Mithya Jag Nasi.

Lavani Sun Barahmasi.

This is in fact the last stage where the cycle of birth and death stops. In other words the destination is reached.

Context: Does the Karm (act of meditation) continues even after the union of the soul with Brahm? No, it drops down. The description of the next month, Kartik elaborates this point further:

Kartik Men Karam Sabhi Nasha,

Gyan Jab ur Men Parkasha.

Tab Apana Aap Roop Bhasha,

Usi Ka Lakho Tamasha.

Meaning - Kartik implies the renunciation of the Karmas. When the soul and the Brahm get unified, the practice of Bhajan becomes irrelevant, it is over, no more required because nothing not even God exists beyond this stage to be sought. Through such a direct perception all the Karmas, auspicious and inauspicious cease to exist. Auspicious Karmas are performed for the attainment of Isht and inauspicious are such Karmas which lean towards the worldly objects and which one inherits from past lives. Knowledge is nothing but the direct perception. Everything else is rubbish. Knowledge of words is possible within a short period but the test of all knowledge lies in its capacity to grant self-realisation and enabling the devotee to enjoy the spiritual Tamasha (Game). You have to perceive yourself its experience. Other's perception would not do.

सो सुख जानइ मन अरु काना। नहिं रसना पहिं जाइ बखाना॥

(Manas, 7/87/3)

(The pleasures of such perceptions are self enjoyed, the tongue can not express them.)

Once someone asked Saint Kabir what is this pleasure? Replying him he said:

कहैं कबीर गुँगे की शक्कर, खाय सोइ पै जानै।

(Kabir says that it is like the experience of a dumb man who can't describe the taste of sugar; only he who tastes it can know it.)

Note: The typical experience is enjoyed by those who go through it. It can not be transferred or transcommunicated. The sages grant it on making progress. This is their system and way.

Doha: Aar Par Hamaro Nahin, Nahin Desh Kal Se Ant.

Main Hi Akhandit Ek Hun, Sab Vastu Ka Tant.

Now while throwing light on the nature of Brahm, he says that Brahm has neither beginning nor end. The devotee does not see himself different from Him, so he too says that he has no end. The Brahm is indivisible, He is whole and is the crux of everything. The devotee who experiences that as he is not different from Brahm, so he also is indivisible and is the crux of everything. The essence of everything is nothing but his own expression.

Main Hi Chetan Avinashi.

Lavani Sun Barahmasi.

Brahm is the entity of supreme consciousness. It does not decay. The form of the devotee dissolves into it. Its job, its devotion is over now.

Context: As there reins now no entity, all the thoughts of here and hereafter, Ram or Krishna, Brahma or Vishnu become meaningless. The Supreme Being is the culmination of all, the final goal. How the state is achieved? And what are its peculiarities are depicted under the caption of this month.

Agahan Men Gyan Agini Jagi,

Lok Sab Dahan Kahn Lagi.

Phunk Diye Brahma Aru Vishnu,

Phunk Diye Ram Aru Krishnu.

Meaning: As explained above knowledge is the name of direct perception. All the sins are destroyed few moments prior to the attainment of such knowledge.

Agahan stands for the state of annihilation of sins. When the sins are rooted out the fire of knowledge is diffused and all the cravings for this and the next world are burnt to ashes. The existence of Ram, Kishna Vishnu and Brahma is encompassed by this all engulfing knowledge. It is totally diluted in it. Brahma, Vishnu, Ram, Krishna are actually the names of different higher and lower stages of spiritual development. For example Brahma circulates the knowledge of Brahm (Supreme Being), Vishnu supervises the well-being of the devotee, Ram by his omnipresence illustrates the extensiveness and Krishna inspires for discharge of duties towards the Soul. All of them now are dissolved in the state of culmination.

Now no need of Brahma, Vishnu, Ram and Krishna remains. Their job is over now.

Note: They are different styles in which the Brahm manifests itself. When the devotee is finally established in his primordial form, all the provisions for guiding and providing protection to the devotees become redundant. Remember! the incarnations or Avtars who inspire and impel human beings to attain the state of direct self perception are carved out of all encompassing Brahm. Christ, Mohammad, Ram, Rahim and others are significant only till the time the Isht most benignly provides his guidance from the conscience. Progress is made through them upto the intermediate standard. After this the Isht, snapping all his external connections, conjoins him with his own self through inner directions. Although ordinary persons generally mistake such a devotee to be an atheist but in fact he is the true favourite darling of God.

Doha: Jalat Jalat Aisi Jali, Jako Aar Na Par.

Iswar Jeev Brahm Aru Maya, Phunk Diyo Sansar.

Knowledge is the name of the integral and inalienable state of God. It is such a unique stage which has neither beginning nor end and hence omnipresent. In such a position Maya (delusion) and this material world have no significance. Even God and Brahm lose their nomenclature, in other words they are all dissolved because after this state no being remains to be perceived. When he alone remains, then whom to address and what to address? When Lord Buddha achieved such a stage, people asked him about the nature of Brahm. Buddha only took his seat calmly and uttered nothing in reply. He communicated through his gestures without the help of words that God is calm, pointing to calmness as his attribute; since God is indescribable so he became silent. This is what Maharaj Ji also drives at.

Bina Indhan Ke Parakasi.

Lavani Sun Barahmasi.

This is not the general fire or the fire as we see which is ignited with the help of some external objects. This is merely symbolic but this alone could be termed as true fire. As things get burnt when butter is poured on fire, so all the worldliness is quietened for ever in the Yogagni (the fire born of the communion with Isht or the

Supreme Being). He is self-effulgent. One achieves this fire of self-effulgence only through regular spiritual practices. There is no room for laxity. It is on this account that it is known as Lavani which means the unbroken devotion.

Note: For fully understanding this Lagan (devotion) we must understand the correct import of the following words of 'Manas': 'राम काजु कीन्हें बिनु, मोहि कहाँ बिश्राम।' (*without finishing the work of Ram how can I take rest.*) But we find very soon after sometime desires start sprouting and many a devotee stop at this point and start lounging. When Hanuman Ji was crossing the ocean, the hill named Mainak appeared before him and requested him to rest a while. Hanuman Ji replied,

'राम काजु कीन्हें बिनु, मोहि कहाँ बिश्राम।' (*Manas, 5/1*)

The world itself is represented as ocean. The cropping up of desire is presented as appearance of Mainak hill. The power which subdues the mind is Vairagya (Renunciation) symbolised as Hanuman.

Context: Now the depiction of the life-style of sages is to be done. Do those sages who have attained the state of self-effulgence do not perform Bhajan? The revered Maharaj Ji replying this query says:

**Poosh Men Pooran Apai Aap,
Nahin Tahan Punya Aru Pap.
Kaho Ab Japun Kaun Ka Jap,
Mita Sab Janam Maran Santap.**

Meaning: In Poosh (perfection) the stage of perfection is achieved. Here neither virtue nor sin exist. There is no separate entity also then tell me for whom should I perform the Jap? The pangs of birth and death which motivate for Jap also stand dismissed.

Doha: Gyata Gyan Na Gyey Kachhu, Dhyata Dhyen Na Dhyey.

Mam Nij Shuddh Swaroop Men, Upadhey Nahin Hey.

Neither there is now the knower, nor any method of knowledge nor the object of knowledge. Neither there is now a meditator nor any system of meditation nor the aim of meditation. My own being, which is stainless perfect form, has neither any attributes nor there is any mode of its destruction.

**Karun Phir Kisaki Tallasi.
Lavani Sun Barahmasi.**

When there remains no entity, then what is to be sought? You listen about such a devotion which leads to this stage.

Context: Perfection at this stage (Poosh) is no doubt achieved but the devotee is haunted by the intoxication of the attainment of perfection. On moving ahead this intoxication also vanishes because when there is no separate entity of any kind, who then causes the intoxication and who gets intoxicated?

Since people forget and remain unmindful so a word of caution is given in the next verse:

भीतर तो हृदये नहीं, बाहर में परकास।

कह कबीर कब लौं हरी, छपरा पर की घास॥ (Saint Kabir)

(The light is outside, inside is dark. It is like the grass kept over the roof. How long can it remain green?)

**Magh Men Miti Mialan Ki Bhookh,
Tahan Par Nahin Ashik Mashook.
Ishq Phir Kisaka Howey,
Britha Vakth Tu Kyon Khowey.**

(In Magh the passionate yearning for communion subsides. After communion neither the lover nor the beloved exist. Then whom to love? and what for? Time should not be wasted in useless pursuits?)

Meaning: An instance of the ‘Geeta’ in this context needs to be considered. Lord Krishna says, “O Arjun! There is not the least desire for self-aggrandisement left for me in the world. Nothing attainable is unattainable to Me.” The crux of this statement is to be found in the description of this month. Sri Paramhans Ji confirms that there is not the least desire unfulfilled.

Magh (Maha Agha = Total satisfaction, Aghalayam = the abode of contentment, Ashashwatam) Magh means total contentment. All kinds of hankerings are over.

Note: Sages of such a stage have the tendency to preach which is very helpful because what they preach is now authentic, self-experienced. Actually only such sages have the right to preach, not others.

बिन देखे उस देश की, बात कहै सो कूर।

आपे खारी खात है, बेचत फिरै कपूर॥ (Saint Kabir)

The preachings of those who have not themselves experienced the truth, have created the chaos of different and contradictory

opinions. Those who see the presence of only one entity everywhere can never create friction in the society.

Doha: Vyapak Paramanand Men, Nahin Ashiq Mashook.

Lakshya Roop Men Mar Nishana, Vritha Vilove Thook.

That is the stage of total bliss. There remains neither the worshiper nor the worshipped. Actually this stage is to be attained and only this should be the aim of all the devotees. Don't get entangled in fruitless quibblings.

Karawe Kyon Jag Men Hansi.

Lavani Sun Barahmasi.

Don't make yourself the butt of mockery by getting involved in worldliness and the love of the world of creatures. By Churning spittle you would get only disappointment. Listen about that Lagan (devotion) which liberates you and by which you can directly perceive God. It is effective only when it is unbroken.

Context: Now in the last verse Maharaj Ji while describing what kind of devotees reach the point of culmination instantly, what is the importance of their knowledge, their specific state of non-involvement etc., concludes the Barahmasi. In this spiritual pursuit while laying emphasis on practice only Avidya (Nescience) has been said to be the stumbling block which only the seeker can remove.

Basant Ritu Falgun Men Aawe,

Khel Yeh Prarabdh Rachavawe.

Itra Gulal Gyan Rori,

Khelate Bhar Bhar Ke Jhori.

Meaning: Phalgun (the season of fruitfulness and blessings) the season of Basant (spring) implies unending intoxication. The wordily seasons come and go but when the heart is intoxicated, it lingers forever, the intoxication never wanes. This is possible only through such attributes which yield good results but only destiny helps to undertake this process. Destiny plays special role in such a realisation.

Itra is an aromatic substance like perfume of the material world. But here it has been taken as a symbol. After the ultimate realisation of God, the odour of God starts spreading in the senses of the Yogi. Gulal and Rori which are used in the world for applying on the forehead during the festival of Holi, are taken as symbols in yogic system to convey the application of knowledge which has been

conferred by the seers of such a state. This state emerges in the heart, so the wallets of the heart remain filled with the spiritual knowledge as given in the following Shloka:

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

This means when the whole is removed from the whole, the balance remains whole and it does not get depleted.

Note: Sometimes Maharaj Ji used to say that even the impossible can be turned into possible by the effect of the Name. This Lavani is meant for the beginners as well as the persons of top, advanced stages who have sincere devotion. It is self evident that if one can not wholly engage oneself in such spiritual pursuits one might take recourse to the chanting of the Name.

‘मेटत कठिन कुअंक भाल के’ (*Manas*, 1/31/9) Even the ill-effect of the misfortunes are removed by the effect of the name of the Lord. If some great seer is pleased to lift up even the most difficult and arduous path becomes easy. We should try to make a place for ourselves in his heart through service, dedication and sacrifice. A great saint vicariously atones for the sins of others and grants them salvation.

Doha: Holi Avidya Phunki Ke, Ho Gaye Guptanand.

Samajhe Koi Sughar Viveki, Kya Samajhe Matimand.

After burning bonfire (Holi) of nescience the sage attains the state of immortal bliss. He merges with that which is occult, which is the fountain of bliss and which is impersonal. Only the enlightened can know it, not the dunces.

Note: Merely by knowing languages one can not become intelligent and wise. Many great saints so far as the knowledge of languages is concerned, were illiterates but they were top prudent persons of all times. The fountain of prudence springs forth from them. For example let us take the case of Kagbhusundi. ‘हरेउ पिता पढ़ाई पढ़ाई’ *His father admitted his defeat and could not impart formal education to him.* Persons like Swami Ram Krishna Paramhans were also of such a category.

Jagat Ki Dhool Uri Khasi.

Lavani Sun Barahmasi.

All the dirt of worldliness and of the mundane existence now blew away completely. The mortality of the animate existence is vanished and supreme consciousness has started operating.

Try to understand and go through the process of Lagan (Devotion) which grants communion with supreme consciousness and remain engaged in the pursuits till the end is achieved. After that you have not to do anything. 'हरिजन भजन भेद से न्यारा' (*The Bhajan of such a devotee is unique.*)

आँख न मूंदे कान न रूँधे, काया कष्ट न धारे।

उघरे नैना साहब देखे, सुन्दर बदन निहारे॥ (*Saint Kabir*)

There is no need to close the eyes or shut the ears. Also there is no need of physical penance. The open eyes visualise the charming form of Saheb (Lord).

Now the Bhajan is no more needed still it continues.

Conclusion

While concluding in the last verse why it has been said that only Avidya (Nescience) is destroyed, whereas at the height of spiritual enlightenment even Vidya (knowledge) is also blotted out. Often it is seen that men do not want to strive but want to enjoy fame for their abilities. Contrary to this it is not fame, it is a categorical state of self knowledge. So it has been said to burn all your nescience through devotion. Vidya (knowledge) naturally vanishes the moment the contact with Isht (God) is established. Your efforts are not needed for its annihilation. Vidya is the path which step by step leads you to the Isht, who is the ultimate destination. This path comes to an end with the spiritual perception and realisation. If it had been written that Vidya is also destroyed alongwith Avidya, the diehard Vedantists would have found a way of their liking. They would have started preaching that Vidya is false, hence drop it, now no effort is required for self realisation because they are already accomplished, perfect and have become immortal God. They would embellish themselves with such decorations. No purpose is ever served by merely believing in this way. Such persons not only remain deprived of the real practices and the spiritual experience themselves, they throw hurdles in the way of others also.

After the culmination of Yoga, it happens so (only Avidya is burnt). The great sage has purposely concluded in this way so that the seekers do not get confused. The seeker has to destroy only Avidya through the prescribed practices. Vidya automatically disappears instantly with the divine touch or the contact of divinity. Later on for removing the prevalent superstitions and for the well-

being of the spiritual seekers, the fountain of the divine experiences spontaneously spring forth rhythmically from the mouth of exalted saints. The Amarvani of the most reverend Maharaj Ji expressed through the matchless Barahmasi, is altruistic in nature and is endowed with poetic excellence. In his contemplative and pulsating spurt of poetry, the divine inspiration flows with the hope that the seekers of divine path under the guidance of great sages would carve out their own way steadily. Under such circumstances if the inspiring directives of some enlightened saint emerges in the heart of the seeker, the progress would become easier. For the achievement of this very goal the musical verses of Barahmasi burst out of his mouth with unfettered emotions and sentiments.

The rhymes of Lavani have been used in this composition in a simple but touching style. Its very first reading creates great curiosity. But it can be rewarding only when it is studied for pragmatic purposes. In the Barahmasi from the month of Chait upto Phalgun step by step spiritual progress has been delineated in a sequence. How the light of devotion is kindled in the heart of a devotee, what kind of inner inspirations impel him to seek the benediction of a great seer and how he is benefited, how unique experiences germinate in him, all these things and the practical methods have been closely analysed in the Barahmasi. In fact, this work (Barahmasi) is more useful to those who are wayfarers of the path of spirituality. The enlightenment referred to earlier guides and forewarns about the hurdles hanging on the way and gives the premonition of achievements also. The seeker with such help and assistance goes on marching ahead on the viewless path without any difficulty. You should not forget that such an enlightenment is granted by only self-realised sages and the seers. Such sages are no doubt rare, very rare, one among millions but they are always present and available.

|| OM ||

Glimpses of the Gospels of Maharaj Ji

The Style Of His Discusses

During every general talk, Maharaj Ji used to adopt the style of discusses. By now you must have understood that his Ashram is situated in the heart of this jungle which is full of violent animals. No human being was to be seen in the area for four months during rainy season earlier, but after ever as when Maharaj Ji started living here gradually people started assembling. The crowd, motor cars, taxis and pedestrians were now regular. The visitors felt a lot of convenience on account of the presence of Maharaj Ji there, so they visited without any hurdle or danger. Generally, people came to Maharaj Ji for the solution of their problems but they felt non-plusses before him who then used to reprimand them with gentle and sweet words, which paved the way for valuable talks and discourses. After absorbing the essence of the discourses, the listless often used to lie there mesmerized and enamoured, thinking again and again to move on the path of eternal peace and enjoy the bliss themselves. Silently, through their thoughts they used to convey their feeling and seek approval, Maharaj Ji used to endearment them and say that they had luckily got the human body and should not get disappointed, because they were destined to attain the goal ultimately. He advised them, that they might live anywhere they liked, but mentally they should visit him and should try to see him in their hearts just as they saw him there. God and Sadguru are omnipresent; they take care of their devotees everywhere. He further used to say that there was no use of staying in the Ashram, if their mind was wandering outside at the places where they lived. So there was no use of staying there. If they, through practice, succeeded in perceiving his image in their hearts, they would get the capability of prosecuting the Bhajan.

Once some Mahatmas were busy in worship on the bank of Mandakini river, before the Ashram. They were singing psalms in accompaniment of musical instruments. On seeing them, some of the persons of the Satsang started laughing. Maharaj Ji objected to it

and said that there was no point in laughing because they were absorbed in their prayer. Every body has to go through the primary stage of worship. Spiritual development is hierarchical. After hearing from Maharaj Ji the explanation about the hierarchical development of Sadhana, the listeners put a question:

Question: Maharaj Ji! Why are there so many sects on the spiritual path? Why do some people on account of sectarian differences, appose each other ?

Answer: Maharaj Ji explained there is no sect. Actually, Sadhana remains in different domains, sometimes it is in the domains of reason, sometime it is in that of coveter plation and sometimes it gets elevated to Yogic region, admissible on the path of God. Sadhana moves in different domains and at different levels. On account of class differences, different forms materialise and dematerialise. The devotee has to identify his own class and stage and accordingly, he should make every possible effort to move forward. In the eyes of a Mahapurush there is no importance of any particular class, colour or community. Only the deserving one is acceptable on the ground of their quality.

Nature may admit individual differences, disparities and diversities but for a great soul they were false illusery and non-existent. The Supreme God, which is commonly called Brahm is immanent, invisible and unborn. Without his will no one can even breathe, even the leaves can not move, each being is formless. We may call it Supreme God or Khuda. On account of the difference of language, He has been given different names. Those who are irrational and agnostics only they create complications of conventionalities. An English-knowing man, if he is thirsty, would say that he needed *water*, a Persian would use the word for it *Aab* (آب), Hindi-knowing man would say *Pani* (पानी) and a Sanskrit-knowing fellow would call it *Jal* (जल). All of them would get the same liquid substance. Now if we recall the same God in any language, we would perceive the same reality. The name is only the gate-pass. The real experience of the stage which leads to the path of God can be achieved only by undertaking Sadhana under the direct guidance of some enlightened soul. Only then, the real knowledge of Bhajan can be obtained.

Question: *Some learned persons asked Maharaj Ji- What Altruism? For the good of the humanity your message must reach to every common man.*

Answer: Shri Paramhans Ji replied that it is meant for only the deserving one never for all. Would anybody listen to me? I say what I see with my own eyes and you quote what you have read. Then how can we meet? Altruism never means generous donations of edibles and clothes to anyone. This is only a part of it. Since the soul, transcends nature, so it is called Beyond (पर). So, what is beneficial to the soul, is Altruism (परहित). It has rightly been said that,

परहित सरिस धरम नहिं भाई। परपीड़ा सम नहिं अधमाई॥

(Manas, 7/40/1)

(No religious is equal to altruism, nothing is meaner than causing pain to any one.)

Nothing is greater than the well-being of the soul. This is the supreme duty. It is the greatest sin to keep it degraded, in other words to let it decline in different births. The soul is immortal, eternal and omnipresent, we should re-establish ourselves in our real state by regathering this stainless soul.

Question: *Maharaj Ji! If the soul is immortal and eternal, then why to bother about its well-being ?*

Answer: Addressing the gathering of scholars Maharaj Ji says that the soul has no doubt been called immortal, eternal and undecaying in the 'Geeta', but the same 'Geeta' also ordains not to throw it in lower or meaner cycle of births, but to salvage it and see that it does not run down.

The truth that the soul is undecaying immortal and eternal is realised by a Mahapurush and that is his own cognition. The 'Geeta' does not simply extol the soul and its nature; it practically leads to its perception. That is why it is mentioned that only the metaphysicians (Tattvadarshis) through their super sensual interiors have perceived it. When God, who is the ultimate reality, is realised, only their the knowledge of the soul with its concomitant attributes becomes cognizable. We talk a lot about the immortality of soul, but actually what is found is the world drowned in tears and sufferings.

Only then the realisation so try to grasp the technique of Bhajan. The soul in its untainted, stainless form becomes possible there is no way except Bhajan to realise.

Question: Maharaj Ji! What is the simple way suitable to us? Kindly guidance.

Answer: Most affectionately Maharaj Ji turned to them and said, “Nothing to say nor it is needed now to say anything. Everybody claims to know everything. *Vedant* is being sold just at the price of two paise. People read it and also write about it. But the means *Sadhan*, the technique can not be but in black and white, some accomplished Mahapurush activates it only in the heart. Instead of wasting time in fruitless wanderings hither and thither, it is better to go to the shelter of any Mahapurush. Only by serving him, by living in his close company and attending his discourses, you can pave the way of your well-being. Tulsidas confirms this in the following conflate:

एक घड़ी आधी घड़ी, आधी में पुनि आध।
तुलसी संगति साधु की, कटै कोटि अपराध॥

(The company of a saint for an hour or for half an hour or even for the quarter of an hour snaps the shackles of thousand sins.)

Question: Maharaj Ji! Is it not possible to perform Bhajan at home?

Answer: At home you can earn spiritual virtues and vigour through Bhajan, but it can not lead to final emancipation. One should go on doing service and Bhajan with the same devotion and intensity, till one reaches the fixed end. Afterwards God Himself disentangles him. We think it is impossible to renounce our home but when God becomes favourable everything becomes easy.

Question: Is the total emancipation not possible at home, we decide to perform Bhajan under your shelter ?

Answer: You see! Nobody can leave his house out of his own sweet will. There was a thief who became a Sadhu, when he found himself beset with the possibilities of impeding punishment. When other saints retired for rest he used to engage himself in searching their belongings. When he failed to find anything, he started shifting the Kamandals (jars) for the Sadhus, from one place to another and thus was addicted to Kamadalachar (कमंडलाचार). Every night he used to do it. The Mahatmas faced obstructions on account his mischief. The regular vigil revealed the truth and he was caught red-handed. When he was asked about his antecedents before becoming Sadhu, he gave the detailed information about his previous stealing and

thefts. Since he had been a thief, his Sanskars were not leaving him. So, by quitting your home, you should not think that your nature would change. The real household lies in the mind of man and it is held back by its tight grip. External renunciations would never lead to internal one until God ordains you to leave the house, you should not do it because it is sin. When He orders you to take of, it is great sin to stay at home any more. So live in your houses and wait till the permission is granted. If you leave abruptly the clutch of the mind would not released, the old habits would chase you.

गुण स्वभाव त्यागे बिना दुर्लभ परमानन्द।

(Without abjuring the old habits and nature, the Supreme Bliss is only an El Do Rado.)

बिना विचारे जो करे, सो पीछे पछताय।

काम बिगारे आपनो, जग में होत हैसाय।।

(If a man does anything without calculations, he is sure to repent. He bungles his own business and becomes ludicrous in the eyes of others.)

If you are in haste, you should be in haste in doing prayers. Otherwise you will make the mess of everything.

Question: Maharaj Ji! Bless me so that I may perform Bhajan.

Answer: How can you do Bhajan? How would you decipher what Bhajan is? Whatever you do, it would be only its primer, which may be graded as the beginning stage, only you should first fix my Swaroop (identity) in your heart. Gradually when it is fixed it becomes perceptible, the soul starts plying the vehicle of heart known its way onwards. Then you would be able to know, what Bhajan is and how it works? To sit with closed eyes is not the real Bhajan, it is only the primary stage of it. When God (Isht) explains what is good or bad, what is acceptable or what is unacceptable, Bhajan begins. It should not be forgotten, that the primary efforts are also important because they hold the key and lead to Bhajan. Try to follow that Bhajan cannot be performed by anyone, it is actually managed by the Sadguru.

Question: Maharaj Ji! What is the culmination of Bhajan?

Answer: The name breathes the nature, Bhajan means 'Bhaj + Na'. Meaning thereby 'not to run'. The culminations of Bhajan are achieved when the modifications of mind become stable and stop wondering. When they totally cease to, the climax is reached. The

moment the mind is placed in such a state, God Himself lifts the devotee up. He manifests Himself and submerges him in Himself and thus grants him elevation to spiritual enlightenment. Then you would know my identity and me more clearly.

Question: Maharaj Ji! Is it possible to meet God?

Answer: Yes, very much! He does meet. If a man really deserves and worthy he would end his life, if He does not meet. He granted me this state by directly meeting me. Our material mind cannot explain it. When the musical sound of Rinik Dhinik starts and the note born of breathing becomes comprehensible then the devotee's mind shuttles on it constantly, and singularly God starts talking to him as we talk with each other. When the sound and breath get unified, He becomes as visible as an image in a mirror. This is all the result of intuitive experience. Your words that God does not meet, would lead to academicians. It could be fully understood only when God starts guiding us from the core of our heart.

Question: Maharaj Ji! Brahm (God) is described void which means nothingness. Such explanations create a lot of confusion, please enlighten us.

Answer: I think some hoax has said that Brahm is void. Brahm is the only such entity which is not void, which is rather endowed with supreme consciousness; the whole creation appears to be so conscious. Whereas, nobody can even breathe without its inspiration, not even a leaf can vibrate or waggle. Actually, this is the description of the state of accomplishment of some Mahapurush, where in the very existence of a devotee becomes so rarified and subtle on account of deep, ceaseless contemplation of mind, that the goal becomes tangible. Brahm does not become perceptible, till the ripples of the mind are alive. When the very existence of mind with all its waves and Sanskar is completely erased out only then Brahm becomes cognizable. In such a condition our mind becomes void it is brought to naught. This may be called the zero state of our mind. The devotee attains Brahm, the supreme consciousness in the very beginning of the duration of this zero state of the tranquil mind for the attainment of Brahm, our mind is needed to be void not the Brahm. Try to properly follow the system of meditation from some accomplished saint and practise it. As a matter of fact, we do not know even how to walk. But the Lord is very kind. When we start practicing by

heart with total surrender we will reach the fountainhead, where all our sufferings end.

Question: Maharaj Ji! Who is a Nishachar (goblin)? What are its traits?

Answer: Those who love darkness and can not see in light are Nishachar. In no way it is connected with rising and setting of day and night. This is arranged by the invisible power for sustaining creatures. The ‘Geeta’ says:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ (Geeta, 2/69)

The whole universe is like night (darkness), the sages remain awake (alert).

The ‘Ramcharit Manas’ and other scriptures also confirm it:

एहिं जग जामिनि जागहिं जोगी। बिरति बिरचि प्रपंच बियोगी॥

(Manas, 1/21/1)

The Yogis remain alert in the world of darkness and reject the extent of illusion for the attainment of supreme reality. They are ever yearning for it. The Night is symbolically presented as the delusion. How they manage to keep awake in this night?:

नाम जीहैं जपि जागहिं जोगी। बिरति बिरचि प्रपंच बियोगी॥

(Manas, 1/21/1)

They are awakened on account of the effect of the Name. The name of Ram is not confined only to oral repetitions.

राम नाम में अन्तर है। कहीं हीरा है, कहीं पत्थर है।

(There is difference in the name of this repetitions of the Ram, somewhere it is like diamond and at some places it is mere stone.)

They free themselves from the enveloping grip of the delusion. Attainment of supreme reality, through Jap (counting of the name of God) is the attainment of enlightenment. Those, who take the illusory world as real are Nishachars. They are blinded and swayed away by the temporal wealth of the world and flourish by killing others. Such persons indulge in ill addictions, unmindful of God and hence are Nishachars. Their cunningness prospers only in darkness. They are deprived of the effulgent glory of Supreme Being.

Question: Generally, people are found curious to know, whether smoking of Ganja is helpful in meditation. How is it so?

Answer: Maharaj Ji laughed and said, “I too smoke Ganja but I smoke as medicine. Once, when I was not well a Swami of

Uttarakhand advised me that the water of the hilly region doesn't suit. Maharaj Ji, if you smoke two to four Chilam Ganja, hilly water will not affect you. Since then I also started smoking but it has nothing to do with meditation.

गांजा पीकर धरे ध्यान, गृहस्थ होके छौंटे ज्ञान।

साधु होके कूटे भग, कहै कबीर तीनों ठग॥

(If a man smokes and then under interaction meditates, if a man despite being a householder flaunts his superficial knowledge, if a Saint indulges only in grinding Bhang (intoxicant dry leaves), Kabir says all the three are staunch defaulters.)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। (Geeta, 3/34)

The man who is caught in enjoying sensual pleasures and is engaged in discharging endless worldly duties, proclaims himself to be an enlightened being, then this is impossible because knowledge is an awakening. As it is described in 'Geeta':

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥ (Geeta, 13/11)

Moving constantly in accordance to the soul on the spiritual path and the awareness, gained under the communion of Supreme Being, is real knowledge. Whatever is contrary to this, is ignorance. Kindling soul inside the heart and the acceptance of the divine are the primary stage of knowledge and realization of the Supreme Being under His guidance, is the pinnacle of knowledge.

Thus, if a saint devoid of sensual restrain and engrossed in worldly mire, is also not a saint. Spiritual practice is the name of restraining one's self. Infatuation succeeds and creates impediment even if there is a least distance from the goal. Hence, one who meditates under the intoxication of hemp, home sick enlightened being and unrestrained hermit, are all three great cheaters.

There is no relationship between Ganja, Bhang, Charas and the like with meditation. If it is possible to slip into meditation on taking these things, it would be very easy for everyone to start taking them and entering into insensate meditation. The truth is that when we are advanced in our spiritual practice, our devotion and pursuits are naturally converted into meditation.

Question: Maharaj Ji! Despite my keen and earnest cravings, I am beset with a lot of confusion. Please! Tell us what is 'Sanatan Dharm'? And give us a mode, which we are able to adopt.

Answer: What you call confusion, would gradually lead you to the ultimate goal. All the places of pilgrimage or the actually various god and goddesses are also important because it was actually their quest which propelled you to this diction. It is through them that we are aware of *Sanatan Dharm*. All of them serve as links to the larger chain of *Sanatan Dharm*. By kindling faith and devotion and converting themselves into a repository of vigour and gestures, it is this ability that directs us to real goal. Now let us come to the reality of *Sanatan*.

Sanatan Dharm by abolishing the ominous harms of the engulfing illusion enables us to attain God who is our Isht. The practical approach, which directs the individual soul to the cosmic one is *Sanatan*. During the period of the practice of Yoga or on its culmination, it imparts direct experience or knowledge. *Sanatan* means eternal (which has no beginning) all pervading omnipotent and is known as *Paramatma* (God) who through the sublimation of the senses and the very existence renders direct manifestation in the matured state of meditational practices. Whatever others way say but it is a fact, that this alone has been the point of dalliance of every Mahapurush (great saint). Mahabir Swami, who is regarded as the founder of *Jain Dharm* was the true follower of *Sanatan Dharm*. He declared that he was the essence of the cosmic soul. The Buddha also worshipped this very *Dharm* (religion) and said, “So called (Tathagat), I have experienced the truth, and it is not different from me. Shri Shankaracharya too, stands on this footing when he says, “I am the same Entity.” Now you can easily think and decide, what the differences? Under the garb of self publicity, the persons who live in the haven of great men, float confusion and contradictions. This is a total lie that *Sankaracharya* founded *Sanatan Dharm*. If it is so, it means it is only thousand years old from the period of *Shankaracharya*. The commentary on the ‘Geeta’, which *Shankaracharya* wrote, is much older than the Buddha. It traces its origin in *Sanatan Dharm*.

If it is the creation of someone, how can it be eternal and everlasting? The wooden customs which are current today in the name of *Sanatan Dharm* were found in the age of Lord Krishna also. May be they existed in some other form. Reminded of a popular belief of *Sanatan Dharm*, Arjun dropping down his bow and desire

for war said to Krishna- Lord! I find members of my own family in the battle-field. By quoting examples of *Pindodak Kriya*, *Varnashanker* etc. he said that *Kuldharm* (Preservation of the family) was *Sanatan* and *Dharm*, hence was to be protected. The war would abolish the *Sanatan Dharm*. Then Krishna said to him, “How do you entertain such absurd ideas of ignorance at such a critical juncture? A great man never behaved like this and in no way I is helpful.” At this Arjun most humbly prays Lord Krishna, “शिष्यस्ते अहम्- *I am your humble disciple*. Please, be kind enough to expatiate what is truth, what is *Sanatan*? So that I may pickup the right path.” Krishna then explained, “The truth ever exists for all times, for all the three times but falsehood collapses because it has no real existence.” Now the point in issue is, what is the nature of *Truth*? Which is essentially eternal? Krishna explained it that the soul is ultimate *Truth*, because it never decays. The soul itself is *Sanatan*, ever lasting, antiquarian and immortal. Death can not touch it. If it is omnipresent and present in everybody, then what is to be sought? Krishna elaborating it further says, “O Arjun! The soul, which endowed with divine qualities, has been perceived by the *Tattvadarshis* (Savants).” Now let us analyse what is essentialism generally people explain the philosophy of essentialism as nothing but the sequential combination of five kinds of essence, twenty five kinds of nature, seventeen kinds of senses of knowledge etc. and declare it as *Tattvadarshan*, but Krishna said that those who wished to perceive the essentials, should totally withdraw their senses from external objects and engage them in meditation. The goal of meditation should be tangible as there is only one prescribed method of meditation. Regular and long time practice of meditation subsides the instincts of lust, anger, greed and ultimately, positive qualities like concentration, internal peace and discretion are born. The total concentration on the *Isht*, on the real goal was the only way leading to God. *Parabhakti* (transcendental devotion) could be achieved only after, the concentration and meditation became spontaneous. The concentration of *Isht*, goal etc. which is the fountainhead source of showing *Isht*, fills devotees heart with divine flow and he reaches the state of *Parabhakti* (transcendental devotion). In this state he comes to realise the essence of complete *Brahm*. He knows the quintessence but, what is the nature of that quintessence?

Krishna says direct knowledge of God is the quintessence of all philosophy. After realising my state and my attributes the devotee gets engrossed in it and then enjoys the bliss of direct knowledge. Those who achieved God found at once their own self endowed with his divine attributes. By suggestion the devotee declares that he constitutes me and he is *Sanatan*. The way, the method leads to this quintessential of the soul is called the *Sanatan Dharm* or *Sanatan* way. Its observance is the observance of *Sanatan Dharm*. At the time of the culmination of the act and the communion of God, the celestial attributes of God start flowing in the individual soul, which becomes identified with Brahm. Thus, this soul is *Sanatan* only at the time of the culmination, never before it. People of some religious creed talking the support of the words of *Mahapurushas* often proclaim that the soul as such, is *Sanatan*, eternal, lodged within it and us is our real form. But this is not the correct meaning of *Sanatan*. When all this happens in the begning phase of the meditation, then what is the use of saying?

If we have to really follow the *Sanatan Dharm* the self-realisation, this divine act is activated in the heart by some self-relised Mahapurush. The words in black and white serve only as inspiration. Shri Krishna thus speaks, “O Arjun! There is only ‘one act’ which can make self-realisation possible.” Now the question is, “Do they not perform Bhajan who perform different acts?” Krishna says, “No! Such persons do not perform real Bhajan. The ignorant mind is multi-pronged, so it expounds many acts in myriad ways as very alluring through imaginary presentations. The minds, which fall under the spell of their words, are also doomed. When Arjun enquired from Shri Krishna how to achieve this knowledge? Krishna replied that the method of acquiring self-knowledge could be achieved only through the faithful devotion and service of self-realised souls of high order.

Now a new problem arises how the individual self becomes the supreme self? Actually, the two are not different. On account of certain linguistic obstacles words like ‘*Jiva*’ or ‘*Ishwara*’ are prefixed as qualifying adjectives. When a man wanders in the domain of ignorance or in other words when he takes Avidya (false knowledge) as real one, he is described as *Jivatma*. But when he lives in realm of true knowledge and is conversant with truth, God or supreme

reality, he is known as *Ishwaratma*. But those who are above Vidya and Avidya (knowledge and ignorance) and live accordingly, are adorned with the name Paramatma.

You see! The soul or self is the same. But when the epithet-individual is prefixed, it becomes Jivatma (individual soul). Afterwards, when the soul achieves self-realisation through meditation, the qualifying word 'Ishwara' is attached with it (during the period of Sadhana) and then it is called Ishwaratma. When the entrance is granted to it, the same self or soul is hailed as 'Paramatma'. This is possible only when the mind gradually practicing sublimation of senses, gets subtle and perfect. Then and only then, the self-perception becomes possible. In this condition the power to perceive Brahm becomes possible. The Sadhak gets along with it the divine attributes also. This state is known as the state of 'Tattvadarshan'. It does not matter whether one is born in his country or in someother. The act, which is so directed, is related straight with Paramatma who governs all. The places divided as regions or foreign regions get such nomenclatures on account of squabbles and bickering of worldly life, which are transient and mutable. No one can be happy here before the attainment the final goal and for this, the close association with some Mahapurush is a pre-condition. Else where only illusion rules.

Question: *Once an old man humbly submitted, "Maharaj Ji! When I view life, I find only sin prevailing everywhere. So I have decided for my well-being to pass my days till death at Avadh, because if a man dies in Avadh, he becomes free from the cycle of birth and death. Tulsi also confirms it thus:*

चारि खानि जग जीव अपारा। अवध तजें तनु नहिं संसारा॥

(Manas, 1/34/4)

Answer: I too believe that if one dies in Avadh, one is freed from rebirth, but you know! This Avadh is a different Avadh. I have several times explained that this is 'Manas' and 'Manas' connotes mind. In 'Ramcharit Manas' is recorded the truth which remains generally implicit in other books, in very few works it is laid bare. When Tulsidas, the writer, he writes of 'Manas', writes on serious subjects in cryptic, concealed manner, so that only the deserving persons, alone could arrive at it. The correct import of the word 'Avadh' in 'Manas' is as follows: 'Vadh' (वध) means mortal,

subject to death and decay, so 'Avadh' (अवध) means which can not be killed or which is immortal.

This is the description of the spiritual state, which is granted by God and hence it is not subject to decay. When the spark of divinity is fired in the heart of a devotee, it faces at the outset a lot of hurdles, but when all the disorders are overcome as per spiritual biddings, the rule of Ram begins; then the job of the devotee is at once finished, he becomes master of his self. Nobody can become immortal merely by living at any piece of land. There is no such proof it is not possible at all. Now let us come to the first part of the question. The great saint Tulsidas says that Avadh is a mobile place, it moves where Ram moves.

अवध तहाँ जहाँ राम निवासू। तहई दिवस जहाँ भानु प्रकासू॥

(Manas, 2/73/3)

(Where there is Ram, there is Avadh, where there is sunlight there is the day.)

Only there where the sun shines, day can stand, where there is Ram, Ayodhya can only be there. Though Ram is present everywhere but when He manifests Himself in the heart of some selected persons (who are few in number) only there the conditions and qualities of Avadh become visible. In such a liberated condition, the body could be renounced at any place and this remuneration is not related with death. Only physical death is not the meaning of death.

अवध प्रभाव जान तब प्रानी। जब उर बसहि राम धनु पानी॥

(Manas, 7/96/7)

(O living creatures! Only then the majesty of Avadh can be realised, when the heart obtains the might of the bow of Ram.)

The power of Avadh, which has immortalising effect, becomes perceptible only after the heart is endowed with Godhood or Ramhood, because where there is Ram there is Avadh. So the entrance into Avadh is not possible, until one gets Ramhood. Please keep it in mind that God inhabits in heart. That is the only retiring place where and He chooses to lounge. After the sublimation of all the disorders when a state, which is as stainless as sky is, achieved the descent of Ram in the heart of the devotee at such an opportune happens. His heart then becomes the empire of Ram. Don't forget that Ram ever lives in the heart of men. Nearer the place we reach

through meditation, faster we experience the state of fearlessness and freedom. On the final accomplishment of divinity, the devotee becomes the fountain of excellence. The Jivatma becomes inviolable, free from all the shelves. So,

अवधपुरी प्रभु आवत जानी। भई सकल सोभा कै खानी॥

(Manas, 7/2/9)

(Every nook and corner of Ayodhya radiated excellence, when it came to know that problem Ram was reaching there.)

The whole body of the devotee spontaneously starts breathing beatitude and indicating its state of illimitable nature. Through the direct communication of the Ishtdev alone, the achievement of this state is confirmed. There is no other way to know it. For this very reason Ram further elaborating it says:

सुनु कपीस अंगद लंकेसा। पावन पुरी रुचिर यह देसा॥

(Manas, 7/3/2)

(O Angad! O Lord of monkeys! and O Vibhishan, the king of Lanka! Listen to me, this place is very holy and is extremely beautiful.)

This state of accomplishment is a holy stainless state, it is beautiful transcendental and unearthly. Although, Baikunth¹ has been landed, but Ayodhya is dearer to me. Rarest of the rare alone can know the secret of it. Words like Baikunth¹, Kamdhenu², Amrit³ etc. are Yogic words. The great saints have described the higher and lower stages of the closeness of the devotee with God (Isht) through these words. For this very reason Angad in 'Manas' says, "O Foolish Ravan! Do you think that Baikunth is the name of any metropolis, where you would settle down?" Actually, 'Kunth' means the border limit or the bound which could be calculated or measured, so Baikunth is interpreted as limitless, having no end or bound. Till the worship of the devotee is confined to calculations of time (2 hours or 4 hours or 8 hours), it is blunted by bounds, in afterwords the end or limit is reached. But when the Bhajan goes on ceaselessly (which is not done under any fixed time-limit), such a condition is called Baikunth or boundless state.

यह प्रसंग जानइ कोउ कोऊ। (Manas, 7/3/4)

¹Baikunth : Abode of gods.

²Kamdhenu : Cow belonging to Indra; believed to yield whatever may be desired from her.

³Amrit : Nectar, the food of the gods.

Very few persons know this inner import. Those who pass through this stage alone can understand it. Further:

अति प्रिय मोहि इहाँ के बासी। मम धामदा पुरी सुख रासी॥

(Manas, 7/3/7)

Those who through Sadhana (Practice) achieve the state of boundlessness are very dear to me, like my own breath. The real meaning of Avadh remains concealed till the realisation of God. The state of boundlessness and its realisation is simultaneously to each other. The state of liberation is simultaneously achieved along with the ennoblement the self.

उत्तर दिसि बह सरजू पावनि। (Manas, 7/3/5)

(The holy river Saryu flows on the north.)

Saryu means regulated breathing. North direction means abstinent, temperate or sparing. At the time of consummation the systematic breathing becomes temperate sparing or very frugal. Those who live in the company of such persons become close to me.

हरषे सब कपि सुनि प्रभु बानी। धन्य अवध जो राम बखानी॥

(Manas, 7/3/8)

On hearing such an interpretation of Avadh by Ram every one became happy and said that really great is an Avadh, which is so beautifully landed by Ram. Actually, there are many dimensions of Avadh. Mahatma Tulsidas was aware of common mistakes in understanding the real import of Avadh, so he again and again laid emphasis on the salutary and beneficial tips, so that men could make use of the outcome of the philosophy of Avadh in their personal lives. When the kingdom of Ram get established in Avadh, the specialties of this typical Ram-Rajya (Kingdom of Ram) have been described.

When the agnosticism of garun knew no bounds, it could not be resolved anywhere, he approached Kagbhhusundi after trying Narad and Shankar. All his agnostic thoughts thinned in the air, the moment he reached the Ashram and saw the great saintly figure of this Mahapurush because he was a great devotee of Ram and had achieved direct realisation. Such an authentic person while depicting the kingdom of Ram, says-

जब ते राम प्रताप खगेसा। उदित भयउ अति प्रबल दिनेसा॥

पूरि प्रकास रहेउ तिहूँ लोका। बहुतेन्ह सुख बहुतन मन सोका॥

(Manas, 7/30/1-2)

O Garud Ji! Do you know, How this Ram-Rajya was- it was as if a gorgeous, daggling sun had appeared, which illumined all the three worlds. This light was pleasing to many persons, but displeasing to some.

जिन्हहि सोक ते कहउँ बखानी। प्रथम अबिद्या निसा नसानी॥
अघ उलूक जहँ तहाँ लुकाने। काम क्रोध कैरव सकुचाने॥

(Manas, 7/30/3-4)

Those who felt displeased are described as fallows: *Since the darkness of ignorance was removed forever so the instincts of nocturnal forces like lust, anger, greed and infatuation which flourish in it, hid and secreted themselves here and there. In other words forces of division were destroyed.* Those tendencies, which prospered are narrated in the following words:

धरम तड़ाग ग्यान बिग्याना। ये पंकज बिकसे बिधि नाना॥

(Manas, 7/30/7)

All God-prove tendencies like asceticism, reason, quietude, self-restraint and the like developed and prospered in the Avadh where the kingdom of Ram was established.

But where is the location of this Avadh of Ram:

यह प्रताप रबि जाकें, उर जब करइ प्रकास।

पछिले बाढ़हि प्रथम जें, कहे ते पावहिं नास॥ (Manas, 7/31)

When the kingdom of Ram illumines the heart, the already mentioned all the God-prove divine qualities, fully bloom and those illussory evil qualities leading to the fall of men are rooted out.

It is clear thus that the state of limitlessness, which is obtained simultaneously with the realisation of God (Ram) is the real Avadh, which is possible for every active devotee to achieve. This is inner state of a Mahapurush who has achieved God. It becomes accessible to all those whom God starts directing. The Isht Himself reveals his infinite state of Avadh as it is beyond the comprehension of the finite mum and intellect. This is a progressive practical path, beyond speech. If a man achieves this state in his lifetime, there is no possibility of his death.

चारि खानि जग जीव अपारा। अवध तजें तनु नहिं संसारा॥

(Manas, 1/34/4)

If anyone, out of the four groups categories (खानि) consisting of endless chain of lives, achieves this Avadh, he is free from the pangs of births and rebirths, after his death you should not entertain such

narrow ideas. Old age and youth cast no reflections on the path of God, you are lucky that this query cropped up in your mind. If you want to reach the fruitful Avadh, adopt the practical way. Only through this way you will be benefitted. There is no other way.

Question: Maharaj Ji! While talking of Avadh, you very kindly said that systematic breathing itself is Saryu. What is the way to hold it and be kind enough to explain the correct position of act of respiration on respiration?

Answer: In the beginning you will not be able to practice respiration, but later on when you go on practicing it becomes easy. People do not understand its proper development and gradual application in life. They do not want to go through stages. They want to jump to the ultimate, top position of the Jap through breathing and start lecturing also on it, seeking guidance from uncooked philosophies. There are many people who pump in lot of their breath into the stomach like a pot and believe that they are doing the act of respiration on respiration. There is no connection between the physical exercise and the sublimation of mind. If a man is caught in such complications, he, instead of moving closer, moves farther from the goal. Actually, this is the name of a process, which inches forward stage by stage. Tell me what would be the result if a guardian restless to give higher education to his ward gets him admitted directly to the higher classes? An enlightened guardian willing to give higher education to his child provides in the beginning the best possible primary education to him. Similarly, if any one is willing to adept the technique of respiration, he has to follow its developmental growth stage by stage.

There are four classes of the process of counting of the name (Jap). They are the four stages higher and lower of the same act Baikhery (loud sound), Madhyama (moderate sound), Pashyanti (observation of the mind) and Para (comprehension of the supreme self). After covering half distance, the capability to adapt respiration on respiration is obtained. The Name or Mantra which is to be counted should not be like 'Om Namah Bhagwate Vasudevay' (ॐ नमः भगवते वासुदेवाय) because it is not Mantra, it is only a prayer in which salutations to all pervading god has been submitted. Similarly 'Om Namah Shivay' (ॐ नमः शिवाय) is also a kind of prayer only. You should select a tiny name. Tulsidas selected for Jap the name

of Ram, which has only two letters. Kabir and Nanak also selected the same name. The Maharshies of earlier days preferred to Mantras like Om, Soham and the like. By picking up a word of two or two and half syllables one should regularly chant the name in such a loud tone that it is audible to persons nearby. Since it is loud, it is known as **Baikhery** Jap. You should chant it regularly as much as you can. Further, you can count it all the time also. There is no restriction.

Madhyama: When some advancement is made you should chant the same name in such a way that other may not hear it. Only the vocal chord performs this Jap. The sound, which is produced, is subdued but due to moderate sound, it is known as Madhyama. It is practiced till the mind and sound both are not wrapped with it.

Pashyanti: Pashya means 'to see'. Instead of counting the name through voice, it is 'witnessed' in this stage. In the beginning of this level of development the counting goes on along with the breath in such a way that the name is cast in its mould. This stage is known as Pashyanti. You should keep the mind stationary as witness and hear the sound emanating from the breath. On account of wrong associations, the mind becomes so polluted that it loses its capacity to listen. In such a situation, if the devotee forces his mind to Jap, he suffers from headache. So the mind is very cautiously engaged at this very point the technique of inhalation and exhalation of breath starts. The breathing is neither shortened nor lengthened, instead the name is cast in its natural movement. You have to chant the name the speed of the breath. The sages say that the breath does not create any sound except the sound of the name ordinarily, when this sound is attempted to be caught, it is heard as 'Sanna-som' (सन्न-सोँ) because people are so cut off from their pure sublime state and are so enveloped with the grassiness of the matter that they fail to hear the clear note. But through devoted practice it can be heard.

Paravani: In Pashyanti, the mind is engaged to listen to the sound of the Name, but at the stage of the Paravani the mind naturally undertakes the Jap. Nature the devotee does not repeat the Name, nor the mind is forced to repeat it. But the Jap goes on like the flow of a river with out any break. This is the primary stage of Ajapa. In its advanced stage, the sound emanating from the breath becomes scarce and the modifications of the mind of the devotee get dissolved

in it; then this process converts itself into supreme spiritual consciousness of God. At this stage God Himself reveals this own identity to the devotee and the real identity of the devotee also. Then comes the time of accomplishment the devotee merges with God.

‘यजनपूर्ण स्वर ही सरयू है’- (*Systematic breathing itself is Saryu.*)

In the Ajapa stage the breathing is not so effortless. This Jap is a Jap, which is close to the realization of the Isht. After crossing this stage there is no rule for Jap. Here the effortless breathing itself is Saryu. Pointing out to the importance of this Saryu, Tulsidas says:

जा मज्जन ते बिनिहिं प्रयासा। मम समीप नर पावहिं बासा।।

(*Manas, 7/3/6*)

By taking a dip into it a person obtains salvation, in other words they live close to Me. But it is not practically proved. For example, the pick-pockets and thieves take their bath earliest before others, if a devotee takes his bath at 4 O’clock in the morning, the thieves do it at 2 O’clock in the night and start chanting ‘Ram, Sita Ram’. Such thieves slip away with the belongings of the devotees as soon as they become busy in taking their dips. So, what is way of achieving supreme salvation, such thieves are not able even to drop their bad habits.

वस्तु कहीं, खोजे कहीं, कैसे पावे ताहि।

(*If the things are searched not at the place where they are kept, it is difficult to get them.*)

The pilgrim places and the fruits of visiting such places have their own importance, but salvation is possible only by living close to God, self-realization can be achieved only by diving deep in to the river. Saryu is the regulated systematized breathing.

उत्तर दिसि बह सरयू पावनि। (*Manas, 7/3/5*)

(*The holy Saryu flows in the north.*)

In this state breathing becomes effortless. This is indicated metaphorically as north direction. In spiritual parlance, it is called ‘Urdhwareta’. At this stage there is no pressure on the mind, rather its functions move spontaneously. If a man takes his bath in such a channelised breathing, he is sure to achieve salvation of closeness. From *Baikhary* to *Madhyama* stages of meditation there is no relation with breathing. When the devotee reaches the stage of *Pashyanti* the breathing passes through a tug of war. But in *Paravani* period the breathing is endowed with spontaneity. Only by taking bath in

this spontaneously flowing river, one can get the salvation of closeness.

बहइ सुहावन त्रिविध समीरा। भइ सरजू अति निर्मल नीरा॥

(Manas, 7/2/10)

(The pleasant breeze which blows of three kinds, the water of Saryu now becomes free from dirt.)

Generally, the breathings of all the persons pass through the ups and downs of Satwik, Rajas and Tamas qualities. When the act of breathing becomes free from all the above three qualities, it gets soaked in auspiciousness. Shubh (Auspicious) denotes truth. In other words it is free from disorders. Those who delve deep into this state, attain Samipya Mukti (salvation of closeness). This very Saryu cleans the dirt of mind accumulated through various births and rebirths. No one can get the state of Godliness with the filth and disorders of his mind. The physical dirtiness can be washed away by external cleanings but internal cleansings can be done only by contemplation and meditation. You see! The approach of 'Ramcharit Manas' is practical and pragmatic, but it is tough and complicated. Only practical ways or methods can lead to the inner meaning.

Question: कबहुँ करि करुना नर देही। देत ईस बिनु हेतु सनेही॥

(Manas, 7/43/6)

God, out of compassion grants the body of human being to a man when he finds him suffering in 84 lacs yonis. This human body has been said to be the medium of freedom from the cycle of birth and rebirth. Are they the same men who go on taking birth and dying or any other ones ?

Answer: You see! The illusion (Maya) is by nature feminine. The workings of Maya leave deep impact on the mind. So the propensities of mind have been likened with a female. When the impact of illusion (Maya), which operates through the moods of mind is removed from the heart of the enterprising man, he achieves the order of masculinity. Those who are directed by Maya, actually fall in the category of females, they are never males. You know! The 'Manas' delineates the subtle states of mind. The guidance of Ishtdev alone makes it possible to understand these states. In the 'Manas' mental disorders and diseases have also been described. Men have been categorized according to these mental diseases. When they are cured, men obtain the attributes of masculinity. The

weakness of infatuation is the root cause of all diseases. It breeds infinite disorders. Lust generates the disorders of the mind, wrath disturbs the bile and greed produces phlegm, egotism is similar to cloud of dust (Damarua). Avarice is the cause of stomach disease. Twenty or twenty five diseases have thus been described at the same place. It has also been mentioned that such diseases can not affect a masculine being (Nar). So it is proved that they alone, who are untouched by these disorders, can be called a masculine being. The following lines illustrate it:

एक व्याधि बस नर मरहिं, ए असाधि बहु व्याधि।

पीड़हिं सन्तत जीव कहूँ, सो किमि लहै समाधि॥ (Manas, 7/121)

If even a single disease out of the diseases described above attacks a man he is sure to die. Those who are afflicted with all of them, suffer endlessly. How can they achieve the stage of equipoise? Now you have to think whether you are victim to anyone of them or not. If a man is so diseased, he cannot claim himself to be manly. The real man is he who is not the least affected by natural instincts like lust, anger etc. which are mental diseases. Even a single disorder is powerful enough to kill a man. Just think! What would be the fate of a man, who is affected with all of them? Such a creature suffers from inertia.

When Lord Ram resolved in his mind to wipe out even the breeds of devils from the planet, he said to Sita:

सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नर लीला॥

तुम्ह पावक महुँ करहुँ निवासा। जौं लगि करौं निसाचर नासा॥

(Manas, 3/23/1-2)

(O my dear darling! Listen to my resolve, I shall now pose to act as an ordinary man and display some playful performances. You enter the holy fire and be there till I finish the job of destroying the devils (Nishachars).

Nisha is called night and Nishachar means beings that roam (operate) in darkness. In the eyes of the Mahapurushas (Sages) there is nothing like night outside. The external night is only a natural phenomenon.

एहिं जग जामिनि जागहिं जोगी। परमारथी प्रपंच बियोगी॥

(Manas, 2/92/3)

This world is the symbol of Night:

मोह निसौं सबु सोवनिहारा। (Manas, 2/92/2)

Our infatuation with the world is represented as night, in such a symbolical night, the operations of the instincts of lust, wrath, arrogance, jealousies and anger are always going on- and impelling to remain under their control. Hence such persons who work according to them are known as Nishachars. When the self starts giving directions, it is taken as the direction of Ram and when men disentangle themselves from the clutches of these instinctive forces under the inspiration of God that is called Nar-Leela. In other words, when a man becomes immuned from the impact of these forces, he becomes entitled to be called really a man (Nar). Ravan is a Nishachar because he represents infatuation and its extensions. You may try and try to perform Bhajan again and again but you would never be free from their influences, until God helps you in sublimating them. If any one succeeded ever in warding off these disorders, it was only because of the spiritual help and divine experiences. The success rests on the inspirations of the motivater. No doubt, the devotee has to labour hard but he is only a medium. The devotee always tries to get rid of the disorders, generated by the Isht (adored God). This is simply an attempt to attain the state of Naratva (Manhood or masculinity).

From the Yogic point of view Nar (Male) is a state of mind. It is not the physical body of any being. Such a state of manliness is the gift granted by Isht as a reward of Sadhana performed in stages. It has an immortalising effect and it is the ultimate goal of all the spiritual attempts. God while warning the devotees of such a stage speaks as such:

नर तनु पाइ बिषय मन देहीं। पलटि सुधा ते सठ बिष लेहीं॥

(Manas, 7/43/2)

If a man even after being given the body of a masculine being remains involved in sensual pleasures, it means he willingly accepts poison instead of nectar. We can get the state of masculinity only through the service of and association with any Mahapurush alone.

Question: Maharaj Ji! What is Kamdhenu and what is Kalpvriksh? Generally, we have been taking them to be a cow and a tree.

Answer: The glory of the Sanskrit word ‘Go’ (गो) has been said to be the source of all the worldly and heavenly achievements. With the passage of time this word ‘Go’ created confusion and people

started taking it to be a special type of cow which Maharshis possessed and which had the power to grant anything and everything, which one desired. For instance, it is maintained that Maharshis like Vashishtha possessed such cows named Nandini and Kamdhenu. Similarly, for the last seven or eight centuries the words like Kalpvriksh¹, Sheshnag², Baikunth etc. have been changing their real complexions. People have been interpreting them according to their different postulates and presuppositions. They forget that these are the Yogic words and they have special Yogic connotations. Goswami Ji purposely for removing the misconceptions says:

राम मनुज कस रे सठ बंगा। धन्वी काम नदी पुनि गंगा॥

(Manas, 6/25/5)

Addressing the above words (through Angad) to Ravan, he says, “O Foolish Ravan! Do you think that Ram is an ordinary mortal or Kamdev³ is an ordinary archer? Do you think the Ganga is only the name of a river? Kam is only a kind of disorder.

काम कुसुम धनु सायक लीन्हे। सकल भुवन अपने बस कीन्हे॥

(Manas, 1/256/1)

Kusum means flower. Just as a flower bloomed on a creeper gets dried immediately after dropping from it, so is the case with Kam which is a delicate disorder which appears but soon passes away. Despite this, it is so powerful that it can keep the whole world under its control. For this very reason the sages have presented Kam (Lust) as a powerful archer. Goswami Ji further says:

पसु सुरधेनु कल्पतरु रूखा। अन्न दान अरु रस पीयूषा॥

(Manas, 6/25/6)

O Ravan! Is Kamdhenu the name of any animal? Is Kalpvriksh the name of a tree? Is the offering of grain the real offering (The real offering is the offering of ones self before the Sadguru). Can nectar be called simply a kind of liquid?

सुनु मतिमन्द लोक बैकुण्ठा। लाभ की रघुपति भगति अकुण्ठा॥

(Manas, 6/25/8)

O foolish idiot! Is Baikunth the name of any city or metropolis? Is the unfathomable devotion to God connected with any kind of profit and loss? It is actually the supreme state where there is no

¹Kalpvriksh : A tree which yields anything desired.

²Sheshnag : Shesh serpent.

³Kamdev : The god of love.

fluctuation of profit and loss. When bad days come, one gets the opportunity of experiencing and knowing what is goodness, there is no room for profit and loss in Bhakti (devotion). The word Bhakti is made of two words *Bhag* and *Iti*. *Bhag* means mixed propensities of good and bad qualities, when they disappear only then it is called *Bhakti*. Thus it is clear that it is not any kind of gain, it is a state.

बैनतेय खग अहि सहसानन। चिन्तामनि पुनि उपल दसानन॥

(*Manas*, 6/25/7)

As referred earlier Tulsidas again says, “Foolish Ravan! Do you think ‘Garud’ is any kind of bird? And ‘Sheshnag’ any sort of snake which bears the burden of the globe?” Now-a-days we see rockets encircling the earth but no where Sheshnag has been found or seen balancing the burden of the earth. “O Blind Dashanan! ‘Chintamani’ is not the name of any stone.”

When Angad made such quarries challenging and calling Ravan again and again fool, lowly and blind he meant that Ravan was not aware of the real significance of words. Let us try to analyse them and understand the real import. These words do no click to the modern mind. But people forget that such words belong to the spiritual vocabulary. The Mahapurushas through them grasped the special phases, which occur during Yogic pursuits. Now we should take up the first part of the question i.e. what is Kamdhenu and what is Kalpvriksh. While moving on the correct Yogic path our non-involved mind enter the state of total annihilation, immediately thereafter, the downward flowing disorders born of matter, undergo a complete change and obtain divine attributes, which lead to the attainment of spiritual goal. As a result of this the devotee achieves enlightenment and is converted into a sentient being. Such a conversion or metamorphosis is known as Kayakalp. For the devotee such a metamorphotic state, the wishes and desires for well-being of anyone or for himself, get automatically fulfilled. A Kalpvriksh fulfills the desires instantly. This is the speciality of such a Kalpvriksh.

Kamdhenu: The human senses are known as ‘Go’. After achieving the state of annihilation through Sadhana the mind and the senses start streaming out the Brahm-Piyush Ras (Ambrosial juice). The bliss, which Yogi at such a time gets is symbolized as Nandini. Maharshi Vashishtha was enjoying this very state. Such senses ‘Go’ become Kamdhenu, when the Yogi gets self-realization.

The self is realized while living in body, so all the desires and longings get fulfillment. There remains nothing to long for. Only the Mahapurushas who had achieved accomplishment can enjoy the fulfilment of the supreme desire. Though apparently the senses still look like some hollow cases, yet in reality they are full of the supreme element from inside and hence are adorned with the epithet Kamdhenu. If our senses turn towards material objects, they become carnal and beastly, but if they get involved in Sadhana, they become Nandini because they cause to flow the ambrosial juice. Nandini means Yogic state which issues forth divine bliss. When they lead to the supreme goal, they are known as Kamdhenu. The senses now become God-prone, soaked in godliness and lead to the fulfillment of all the desires.

Now a question arises- should we turn down our belief for a cow? It matters little what we believe it is not going to make any difference. You are free to take it as a cow or piper or free to believe in the soil of Madina or in the crucifixion of Christ. Different communities have different beliefs. Actually, such beliefs turn the turmoil-torn mind of human being to God. They generate faith and accelerate its flow gradually when they get bored from the material world, they set out for the quest of truth. When the truth is realized everything else becomes useless. One should go on holding one's own belief till one is capable enough to grasp the actual spiritual practices. They are good for beginners.

Yogeshwar Sri Krishna says that there is no god in the temples of gods. But when the faith of a man gets intensified at any place, I myself appear there and grant the prayer, but the fruits of such prayers have limitations. Such faithful devotees miss to attain my impersonal, unmanifested form. If they want to achieve me, they have to adopt the special techniques which has been directed by Me. One must continue one's efforts till one achieves self-realization.

Question: Maharaj Ji! Is war inevitable in the field of spirituality?

Answer: Spiritualism is the only field where war is indispensable. Except here, it is not needed anywhere. There had been many great battles in the world but in every case the aim had been only the gratification of sensual pleasures. The aims were never altruistic. Under the impact of infatuation and the vanity of their worldly

powerful groups of people fight against other groups for the fulfillment of their sensual desires and pompously call it war. Countless persons die in such wars but even those who survive, do not win. Oh! This is Pravritti Marg (The way which leads to the attachments of worldly objects). The more a man suppresses others, the more he is suppressed. If a man under the impact of arrogance of his physical prowess takes himself to be as brave and powerful as a lion, take it for granted that he in future would be compelled to behave like jackals. The feeling of revenge is bound to rebound. The human body is by nature transitory and nothing is certain in future, so how can the consumer articles collected for it be true and lasting? Their achievement is no achievement at all. Now let us turn to the 'Geeta'. Lord Krishna says, "The man who craves for the sensual pleasures is sinful and fruitlessly lives. So you should not fall prey to them." Further while speaking on the assumption of different Yonis (beings) in the course of different births and rebirths, Sri Krishna Says, "O Arjun! Generally, people get the same Yoni (being) after death, which they keenly long for at the time of their last departure. Those who die contemplating on Me, get My own being." If it is so easy, people can think of God at the time of death but it is not so. Sri Krishna says, "O Arjun! At the time of final departure those very thoughts which had been sitting tight over the mind of men throughout, their past days, forcibly appear before the mind, elbowing out others. On account of the disorderliness of mind at the time of death the memories of past deeds good as well as bad play and replay again and again before the mental eye. Hence, you should ceaselessly contemplate on Me, so that only My thoughts hover at the time of death in your mind." Those who remained involved in their lives in quarrels and killings and torturing other creatures are compelled to take birth after death again, they go on endlessly passing through the cycles of births and deaths. Pugnacity is the natural instinct of creatures. So under the forces of lust and haughtiness, infatuation and avarice mutual bickerings and brawls, wranglings and altercations do occur leading to the ultimate fall of man. Nobody can get victory in them. Let us go to 'Manas' also and see how it has been dealt with there. When Ravan came in the battle-

*Ravan : The ten headed demon king of Lanka who was killed by Ram.

field, Vibhishan got very much disturbed because Ravan* came riding a chariot. 'रवन् रथी बिरथ रघुबीरा' (Manas, 6/79/1). *On the other hand Ram had no chariot and shockingly was bare-footed also.* He was seized of anxieties, that how Ram would win the war?

Please keep it in mind that Goswami Ji has used words like Ram and chariot here symbolically. The power of infatuation has been presented here as Ravan, his chariot as the extension of this powerful instinct. Wherever, our infatuated mind casts a glance, it finds it there gathering speed. This is the chariot, which accommodates this instinctive weakness and moves it. Worried Vibhishan spoke further:

नाथ न रथ नहिं तन पद त्राना। केहि बिधि जितब बीर बलवाना॥

(Manas, 6/79/3)

O Lord! Neither you have a chariot, nor even shoes in your feet, then how can you conquer this formidable foe?

He was well acquainted with the might of Ravan. At this Ram realising his anguish and anxieties born of his love for himself said, सुनहु सखा कह कृपानिधाना। जेहिं जय होई सो स्यंदन आना॥

(Manas, 6/79/4)

The chariot which leads to victory, is different chariot.

सौरज धीरज तेहि रथ चाका। सत्य सील दृढ ध्वजा पताका॥

(Manas, 6/79/5)

Valour and fortitude are the wheels of such a chariot. Truth (which is immutable at all times) and modesty (Practice of truth) are the two standards and colours.

Needless to remind you that the standard is the symbol of a nation. Nobody can go against it. If any hostile action is done against it, the whole nation perishes. Similarly deeds opposed to truth are impossible.

बल विवेक दम परहित घोरे। छमा कृपा समता रजु जोरे॥

(Manas, 6/79/6)

Strength, reason, restraint of senses and the well-being, through association with supreme objects are the four horses which give right direction or in other words which provide the actual movement and speed. Such horses remain tied with the ropes of forgiveness, grace (beneficence) and equipoise and work under their control.

ईस भजनु सारथी सुजाना। बिरति चर्म सन्तोष कृपाना॥

(Manas, 6/79/7)

The Bhajan (meditation) of the Isht represents the enlightened charioteer, Vairagya (monasticism) is the shield which remains unaffected by the disorders, contentment is the sword.

दान परसु बुधि सक्ति प्रचंडा। बर बिज्ञान कठिन कोदंडा॥

(Manas, 6/79/8)

Charity is like the battle-axe and intelligence is symbolised as terrible force. The flow of the typical experience is the bow, which after freeing itself from the impact of matter never again gets entangled in it.

कवच अभेद बिप्र गुरु पूजा। एहि सम बिजय उपाय न दूजा॥

(Manas, 6/79/10)

The faithful worship of the Mahapurushas and the Guru, who have realised Brahm is the impregnable armour. Nothing can be compared with it as the most effective means of victory.

महा अजय संसार रिपु, जीति सकइ सो बीर।

जाके अस रथ होई दूढ़, सुनहु सखा मतिधीर॥ (Manas, 6/80)

Only he can conquer this most unconquerable world (enemy) who holds the parts of such a chariot steadfastly. Ram got victory with the help of a chariot but strangely enough he says that victory cannot be achieved with the help of other kinds of chariot.

Now the question arises, “Did he win the battle by riding on a chariot made of gold or silver?”

This is ‘Manas’. No one can get its real meaning by material approach. One may only cross a fixed limit of the divine path. The mastery over mind which one gets through concentration has been symbolised here as Indra. The afore said chariot is available only through deep concentration. Indra presented the chariot to Ram only when valour, fortitude, truth, good conduct, Bhajan of the Isht, ceaseless contemplation, worship of the Sadguru, became communicable and stabilised. Actually, during the period of the sublimation of the senses the divine attributes, which help the realisation of God became patterned. Through them, one gets liberation from the cycle of birth and death and attains the Isht (adored God). The feeling of infatuation is symbolised here as Ravan. It is mentioned as such:

मोह सकल ब्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहि बहु सूला॥

(Manas, 7/120/29)

When infatuation, the root cause of all the afflictions is finished, no one is left behind in the family to weep over its death- 'रहा न कुल कोउ रोवनिहारा।' (Manas, 6/103/10) It means the worldliness, which is the real foe has been conquered. Please keep it in mind that Ram has thus described the chariot, which conquers the worldliness. The victory is not possible till the above qualities of the chariot are not achieved. The victory of Ram confirms that the battle between Ram and Ravan is a symbolic battle which happens in the conscience of great Mahapurushas and which lies dormant in the conscience of all. This battle is fired into the heart of the chosen few by some self realised Mahapurush. Dear Readers! I would take it to be my good fortune, if you all grasp this import and translate it into practice. There are two warring tendencies in the heart of a man, firstly the favourable one and secondly the unfavourable one or godly qualities and devilish qualities. I expect you would defeat the devilish forces (Ravan) and enter the realm of ultimate joy and wellbeing. Even a little effort would give shape and strength to the Sanskars.

Question: *Maharaj Ji! Amrit (nectar) has been described as life giving or re-enlivening, then how at the end of the battle between Ram and Ravan, only the monkeys and bear came back to life when Amrit rained. Why did it prove ineffective in the case of devils? What is the reason? The words of Tulsidas is quoted:*

सुधा बृष्टि भै दुहु दल ऊपर। जिये भालु कपि नहिं रजनीचर॥

(Manas, 6/113/6)

Answer: It has already been explained that the 'Manas' delineates the inner-battle which goes on in the heart of men. There are two propensities- the godly one and the devilish one present in the conscience of human beings. They become perceptible only to such rare holy beings, who have realised the self. They cannot be explained through words. Words can only point out the direction of the spiritual path. The Mahapurushas have classified both the propensities as divine and diabolical properties, knowledge and ignorance, homogeneous and heterogeneous properties. For example, 'विद्या हि का ब्रह्मगति प्रदाया।' *Only that can be called true knowledge, which leads to the state of Brahm.* The battle between the two propensities is the battle between Ram and Ravan and in this battle Ravan represents infatuation Kumbhakaran- wrath, Meghnad- lust, Narantak- avarice, Suparnkha- physical matter. When

such diabolical forces become active, they multiply in countless numbers. For instance, when Ravan came out prepared for war after the mutilation of all his warriors, he raised again an endless army. In other words, it means that if even a single member of the family remains in darkness alive, he can assume numberless bodies.

मोह सकल ब्याधिन्ह कर मूला। (*Manas*, 7/120/29) *Ravan who represents infatuation is the root cause of all the maladies. Since it is the root, so it rules over all.* The faces and the mouths of all the ten senses are open for their respective stimulating objects. So Ravan is known as Dashanan also. When the mind is freed from the sensuous objects, the forces of infatuation, which motivate all the diabolical forces automatically, are brought down.

Dasharath who represents absolute control over all the ten senses is the father of divine properties. Wisdom which is symbolized as Ram, reason which is represented as Lakshman, sentiments which are idealised by Bharat and the spiritual company which depicted as Shatrughn descend only when Kaushalya who personifies devotion, Kaikeyi who portrays action. Sumitra who exhibits, enlightened thinking and accompanying them all. Manthara who personifies ambivalence on the path of spiritualism becomes operative in our hearts. Unflinching faith is present with form of Vishwamitra and Jap moving with the inhaling and exhaling breath is none else but Rishi Shringi. When infatuation or Moh is totally eliminated, these divine properties become active.

Amrit (nectar) is not any liquid for drink. Angad calls it '*Ras Piyush*' (ambrosial juice). He says, "O Ravan! Is *Amrit* any sort of juice?" *Mrit* means mortal or subject to decay, *Amrit* means immortal. The Mahapurushas say that Amrit is the state of communion between individual soul and that of cosmic one. During this period of communion the transmission of the attributes of the cosmic being like His immortality, His eternal youth, His equipoise and so on and so forth, start working in the individual soul. For this reason the sages gave this state the name of Amrit, a state beyond death. But on account of the disorder born of the feeling of infatuation, the self does not get established in the supreme spirit of God. The Amrit of such properties could become accessible only after the death of Ravan, who is the root cause of the devils and demons. When the existence of infatuation gets dissolved, the waves of illusion (*Maya*)

vibrations subside and disappear from the Chidakash (the firmament of consciousness). The flow of Amrit is possible in only such a rarefied, pure consciousness. This is the reason that the substance of Amrit started spreading as soon as the disenchantment with disorders ensued. As a result of this, ignorance and devilish properties disappeared forever and the divine properties, which lead to self-realization developed with all their dimensions, Amrit is never accessible till even a single member of the family of dark forces remains alive. The cause of death is eliminated forever, after the substance of Amrit start flowing. Goswami Ji further explains the significance of Amrit-

जियत वारि बिनु जे तनु त्यागा। मुए करइ का सुधा तड़ागा॥

(Manas)

If the body dies without getting even a drop of water, there is no use of Amrit after death.

राम भगति जल मम मन मीना। किमि बिलगाइ मुनीस प्रबीना॥

(Manas, 7/110/9)

The devotion for Ram is like water in which O Great Muni! My mind lives like fish. It cannot be separated from it. Without the water of devotion, the essence of Amrit can not be obtained in one's life time, there is no use of Amrit after death. If a self-realized Sadguru becomes his charioteer (guide), he can cure the worldly afflictions like a physician. He helps in crossing the river. The substance of Amrit could be procured only by his benign grace.

Question: *The Ashram is located in dense forest, there is no street or road also to reach here. No one can arrive before 10 O'clock. Once some armed visitors reached there in the early hours of the morning and paid their obeissance. Maharaj Ji asked them how could they reach so early? They replied that they had come over there for hunting. When they could not trace any animal, they decided to have at least his Darshan. At this Maharaj Ji said, "You are a milkman, you a Thakur and you a Brahmin, why do you do such detestable deeds ?" The visitors very humbly spoke, "O Godly saint! How can I be at fault? 'उर प्रेरक रघुबंस बिभूषन।' (Manas, 7/112/1) (Ram alone is the motivating cause) Without his motivation, not even a leaf can move, I am only am instrument in His hands."*

Answer: Listen! A lot of things have been written in 'Manas', one should go through all of them and then draw dedications.

One should be capable enough to distinguish between the inspiration of God and those of Maya. Sometimes, infatuation motivations, sometimes lust, sometime time and sometimes one's own nature and attributes activate and propel men. Where the worldly desires dominate, there is no room for divine inspirations:

फिरत सदा माया कर प्रेरा। काल करम स्वभाव गुन घेरा॥

(Manas, 7/43/5)

Human beings move always under the motivation of Maya, time deeds, nature and attributes keep them beleaguered, until the fixed boundaries of the divine path is crossed.

Maya alone remains the motivating force. After crossing this fixed limit of the divine path, God takes the charge and starts guiding and prompting the devotee, so one should always be engaged in meditations, so that God becomes the source of inspirations. When God takes the charge, the devotee becomes free from the fears of Maya. 'Manas' also confirms it:

करि न सकइ कछु निज प्रभुताई। (Manas, 7/115/7)

माया खलु नर्तकी बिचारी॥ (Manas, 7/115/4)

(Maya fails to operate in the domain where God governs.)

Kagbhusundi had been the traveller of the divine path since several births. So this time he got elevated to the level of a devotee. Every step he took, was motivated by God. The shortcomings he suffered were removed through help of the great Muni Lomash and thus God perfected him. Bharat ruled and controlled the affairs of the state by constantly fixing his mind on the *Kharau* (wooden footwear) and the feet of Ram. All the achieves of Lakshman also sprang from the divine inspiration. Thus Kagbhusundi, Bharat, Lankshman and Hanuman were the chosen few, whose actions were motivated and inspired by God Himself. According to the law of gravitation, if a stone is thrown in the sky, it falls down on earth. But if the stone is shot down, either it remains levitating in the space or lands on some planets there. Similarly, there exists, a border of gravity between God and Maya. Maya operates upto a limit only. The domain of God, exists beyond this magic limit. After reaching this domain, even if we wish to fall down, we cannot. For example, take the case of Narad who once nursed a desire to drop low, but he

could not do so on account of the prompt intervention of the divinity. He was instantly saved.

Question: Maharaj Ji! By your talks it seems that ‘Ramcharit Manas’ is related with inner self of every one. Kindly, give us certain suggestions to know its real meaning?

Answer: Everyman generally, lives in the external world and from there gradually tries to gather the knowledge about the inner world. One should not think that such a man is wrong. After going up to a limit on the spiritual path, he starts getting the signals of the true nature of Bhajan. Then not even a single quadrupled of ‘Manas’ remains beyond his grasp and comprehension. Mark! The following words of ‘Manas’:

बालमीक नारद घटजोनी। निज निज मुखन कही निज होनी॥

(Manas, 1/2/3)

Valmiki, the original exponent of ‘Manas’ and other experts of the ‘Manas’ actually have expressed their own individual experiences in their own styles. They have not simply narrated tales of any Ram. The title finds its eluviations in the details of descriptions given inside the book. For instance, if the title of a book in ‘Family Doctor’, it is expected to contain details of medicines. If we try to seek details of rituals and state politics we would get disappointments. The name of the work of Goswami Ji is ‘Ramcharit Manas’. Which means the essential nature of the actions of Ram, which is reflected in the hearts. Now you yourself tell me which is the abode of Ram- heart of man or the book.? It has been said that heart alone is the abode of God. The following lines confirm it:

जिन्हके कपट दम्भ नहिं माया। तिन्हके हृदय बसहु रघुराया॥

(Manas, 2/129/2)

भरहिं निरन्तर होहिं न पूरे। तिन्हके हिय तुम कहैं गृह रूरे॥

(Manas, 2/129/4)

When ever in the ‘Manas’ the dwelling place of God has been pointed out, it is always the heart or the typically rarefied mind of a man. Throughout the ‘Manas’, it is so maintained. Thus it is clear now that it is related with the heart or the conscience or the evolved mind. The author has titled it as the ‘Ramcharit Manas’, which connotes those attributes of Ram which is herein the conscience of a man. ‘Manas’ never means Mansarovar:

जिन्ह एहि बारि न मानस धोये। ते कायर कलिकाल बिगोये॥

(Manas, 7/42/7)

It means 'Manas' is such a thing, which can be washed also. On seeing the forceful advance steps of Kaliyug, Lord Shankar realized the cause of the restlessness and confusion of human beings on this account. Even, if they happen to meet God in physical form, he has become so gross minded that he would ask him also to work for his physical needs, as such he realised that the old antiquarian spiritual techniques would not work for their well-being. When he found their reason so blunted, out of compassion, He created the Sabar Mantra-

कलि बिलोकि जगहित हर गिरिजा। साबर मन्त्र जाल जिन्ह सिरिजा॥

(Manas, 1/14/5)

How is this 'Sabar Mantra'?

अनमिल आखर अरथ न जापू। प्रगट प्रभाव महेस प्रतापू॥

(Manas, 1/14/6)

In this Mantra neither the arrangement of letters is suitably set nor is there any scope for the Jap of its meaning. It is a queer conglomeration of meaningless of sound. But it is powerful Mantra, as the force of Lord Shankar packs it. If any Mantra can give instantaneous and vertical result, it is the 'Sabar Mantra'. There is no other way for the well-being of human beings in the Kaliyug. So it has been clearly laid down that:

सो उमेस मोपर अनुकूला। करिहिं कथा मुद मंगल मूला॥

(Manas, 1/14/7)

The same Shankar Ji is favourable to me (Tulsidas), so I proceed to narrate the story for the universal good.

This story should not be narrated everywhere and to everyone. It has been forbidden in the following words:

यह न कहिअ सठही हठसीलहि। जो मन लाइ न सुन हरिलीलहि॥

कहिअ न लोभिहि क्रोधिहि कामिहि। जो न भजइ सचराचर स्वामिहि॥

द्विज द्रोहिहि न सुनाइअ कबहूँ। सुरपति सरिस होइ नृप जबहूँ॥

(Manas, 1/127/3-5)

This story should not be related to persons who are stubborn or headstrong, lewd or wrathful. Let us pause and think, how many persons in this world are free from these weaknesses? Under such circumstances it means, it should not be narrated to even sharp and talented ones like Indra, if they suffer from such drawbacks. A man who is powerful like Indra would call thousands of scholars and hear the story easily. The 'Ramcharit Manas' is present in the most

of the houses, how can people be restrained from going through it. Even after so many interpretations of a quadruplat the still hidden meaning remains untouched only, because it is the Sabar Mantra.

राम कथा के तेइ अधिकारी। जिन्ह के सत्संगति अति प्यारी॥

गुरु पद प्रीति नीति रत जेई। द्विज सेवक अधिकारी तेई॥

(Manas, 7/127/6-7)

Only those are the deserving and eligible persons to hear the tale of Ram, who love Satsang and are devoted to the feet of their Guru. Actually, those who are deeply devoted to their goal are the true personate and hear it. It is not easily comprehensible; it descends by and by in the heart of a deserving man.

मैं पुनि निज गुरु सन सुनी, कथा सो सूकर खेत।

समुझी नहिं तसि बालपन, तब अति रहेउँ अचेत॥ (Manas, 1/30)

Every scripture contains three-fold meanings- *Rochak*, *Bhayanak* and *Yatharth*. *Rochak* means the meaning, which is interesting for all for instance Ram-Leela etc. *Bhayanak* mean the imports, which creates terror, which contains the meaning penetrating dread but leads to adopt the methods for warding it off by turning to God. For example:

नर तनु भव बारिधि कहूँ बेरो। सन्मुख मरुत अनुग्रह मेरो॥

करनधार सद्गुरु दृढ़ नावा। दुर्लभ साज सुलभ करि पावा॥

(Manas, 7/43/7-8)

जो न तरै भव सागर, नर समाज अस पाइ।

सो कृत निन्दक मन्दमति, आत्माहन गति जाइ॥ (Manas, 7/44)

Those who after getting such a precious physical body waste it, are the killers of their souls.

काल रूप तिन्ह कहैं मैं भ्राता। (Manas, 7/40/5) *For Such persons I assume the form of death.* He, who is expected to grant salvation, becomes deadly and fatal. In such circumstances fear overtakes and the no efforts starts to achieve his divinity anyhow. *Yatharth* means such actual experiences, which happen in accordance with our knowledge gathered earlier. From beginning to end we substantially witness the complete Leela (development); gathering information and presenting them mechanically is not *Yatharth* (real) knowledge. It can be obtained, only when some Mahapurush happens to meet. The possibility of awakening the supreme consciousness becomes real, only by grasping his real form. Every Tom Dick and Harry cannot get the worthiness to be eligible to know it. Even bookworms

often forfeit their rights to get academic degrees. So the Mahapurushas have divided the scriptures in three parts. If you are beginner, you would receive directions by reading the 'Manas'. If you are standing on the higher or subtler plane this would acquaint you with the state of Ram directly. Now the point is how to know the ultimate technique of the 'Manas':

श्री गुर पदनख मनि गन जोती। सुमिरत दिव्यदृष्टि हियँ होती॥

(Manas, 1/5/5)

The radiance of the nails of the feet of Guru Maharaj may be compared with the radiance of jewels and gems. A mere thought of, Guru Maharaj transmits divine visions.

बड़े भाग उर आवइ जासू। (Manas, 1/5/6)

They are really fortunate who are able to see the feet of the Guru in their heart at the time of meditation.

उघरहि बिमल बिलोचन ही के। मिटहिं दोष दुख भव रजनी के॥

(Manas, 1/5/7)

So in this process the eyes are opened and the perception of the crucks of the 'Ramcharit Manas' becomes possible. If the feet of the Guru becomes visible during meditation, it cleans the dirt of the mind just as the eye drops cleanse the eye.

जथा सुअंजनि अंजि दृग, साधक सिद्ध सुजान। (Manas, 1/1)

Please don't forget that Goswami Ji has called the dust of the feet of Gurudev a unique collyrium (eye-ointment) which cleans the vision of the heart. This is all possible when feet become visible in the heart during meditation and it is possible only for such devotees who are regularly engaged in the contemplation of God. But the number of such devotee is very few. Only the devotees engrossed in deep contemplation achieve it and become accomplished and enlightened. After getting such spiritual collyrium everything becomes crystal clear. Written words can not perfectly give tongue to the perceptions of the heart. Goswami Ji concludes in the end that he like the flies of the sky could not fathom the depth. He had touched only the fringes in his work.

Question: *Once a religious man (devoted one) came and very humbly submitted that he had by that time ten times taken the holy water of Gangotri to Rameshwaram and now the eleventh time he was taking the said water again. Goswami Ji has extolled a lot of the glory of the effect of visit to Rameshwaram. He says:*

मम कृत सेतु जो दरसन करिही। सो बिनु श्रम भवसागर तरिही॥

(Manas)

Who ever visits Rameshwaram even once, crosses the sea of life without much labour.

जो गंगाजलु आनि चढ़ाइहि। सो सायुज्य मुक्ति नर पाइहि॥ (Manas)

O most reverend sir! It is mentioned in the above line that Sayujya Mukti (complete communion with God) is attained by offering water of the Ganga to it, but my mind as yet is restless and does not enjoy peace. Why it is so ?

Answer: The Maharaj Ji smilingly answered but in a sober tone. The desire of well-being through visits at pilgrim place is nothing new but the result of one's own sentiments. All the human beings are making efforts for abating the supreme good and eternal peace. But standard of their devotion vary a lot. In the beginning we need to pay veneration to the external places of pilgrimage, but in due course of time with the development of this Sadhana the form of such pilgrim places changes. For example, if you follow the meaning of the word Rameshwar, this is the mark of the germination of the spiritual progress but in order to achieve the Supreme good this is not enough. Practical and concrete steps are seeded to be taken. The following statement is worth mentioning:

नाथ राम तव सेतु, नर चढ़ि भवसागर तरहिं। (Manas, 6/Soratha 2)

O Lord! Your name is the real bridge, human beings cross the ocean of this world through it. This name of the Lord moves with the inhalation and exhalation of the breath. This very meaning is concealed in the following lines:

जे रामेस्वर दरसनु करिहहिं। ते तनु तजि मम लोक सिधरिहहिं॥

(Manas, 6/2/1)

The word 'Rameshwar' is coined with two words 'Ram' and 'Ishwar'. Ram is an omnipresent power which pervades all and this truth can be realised only, when the breathing is completely ordained. Ishwar (God) connotes the Swar (breath). Ceaseless meditation on the name of the Lord with inhalation and exhalation of the ordained breath, that leads to the realization of the all pervading power. Actually, the Mahapurush who has perceived Swar (breath), has attained this state.

जो गंगाजलु आनि चढ़ाइहि। सो सायुज्य मुक्ति नर पाइहि॥

(Manas, 6/2/2)

Categorical knowledge is the name of divine knowledge or divine perception. Such knowledge is symbolized as Ganga. When the perception is linked with the supreme consciousness through the medium of Swar (breath), the state of total identification with it is attained and this is known as Saujya Mukti (Complete union or merger with God). The devotee automatically attains all the glories of God. *After knowing you, the knower merges with you. Such as-* जानत तुम्हहि तुम्हइ होइ जाई। (Manas, 2/126/3)

Only such a holy Ganga is the real Ganga, which grants salvation or liberation. The Ganga, which is visible with physical eyes washes away only the outer dirt and dross of this world, which accumulate again in the absence of it. But the immersion in such a spiritual Ganga brings about the eternal peace. So, one should approach some Mahapurush and accept his guidance and directions for the Darshan of Rameshwar. His blessings would gradually lead us through practical ways to the state of Mukti (Salvation).

Question: *Maharaj Ji! The Aquatic animals of the ocean have been described as bigger than the ocean and their numbers were countless. If it is so, how could they stay there? It is said that the physical bodies of such ocean creatures were hundreds of miles longer than the ocean. Some were so gigantic, they could devour other.*

Answer: This world itself is like an ocean full of the waters of sensual transactions. If we do not make efforts for self-realization, it becomes fathomless. But if we get engaged in contemplation and meditation, its volume gradually diminishes.

Satyojan Tan (Hundred miles long bodies): After completing the spiritual process the world and the worldliness could be overcome. During the period of Vairagya (renunciation) and divine experiences the volume of this ocean becomes limited. *When the flame stops sprouting, the ocean shrinks to the size of the hoof of cow.* - गोपद सिन्धु अनल सितलाई।

The span of the ocean remains as much as the span of our senses. In the beginning of Sadhana, close watch and control over the transactions of the senses are maintained not before that. When the Jap (chanting of the name) reaches the accomplished stage of Paravani, this ocean completely drives up. The 'Manas' confirms:

नाम लेत भवसिन्धु सुखार्ही। *By repeating the name of the Lord the ocean of this world gets dried up.*

The name is not what is uttered by the tongue, this is the primary stage of the chanting of the Name (Jap). In due course of time the name grows subtler, but its perception depends on the grace of the Isht. The perception of the subtle name is not possibly until one gets accomplished Sadguru (enlightened guide). Thus, it is proved that this world itself is the ocean and the inner inclinations are the aquatic creatures of this ocean. It has metaphorically been presented as such. When we do not do Bhajan, the propensities of the self remain dormant in the heart and the flow of the sensual waters covers them up. Since they are invisible, hence they have been compared with aquatic creatures who remain hidden under the water. During the period of the restraint of the breath, this very Yogic tendency rises up and grows mature as a result of which, the force of the sensuality diminishes. Every step of the devotion gets so firm that the waves of the sensuality do not rise at all. The Yogic means are as follows:

Makar (Alligator): Action is my duty and I must do it.

Nakar: Even when I do, still I do not become the doer. I remain only as an instrument, the doer is somebody else.

Nana Jhak Vyala: They are the mental tendencies soaked in spirituality.

तिन्हकी ओट न देखिअ बारी। मगन भये हरि रूप निहारी॥

(*Manas*, 6/3/8)

The intoxication of Dhyān (meditation) and the perception of the self are possible only when the sensual flow gets overwhelmed with the force full current of the devotional fervour. The rapture of Dhyān can never be found even single worldly thought remains alive and creates obstruction. This is the real 'Manas'. Only an accomplished Mahapurush can animate the dormant state of the heart.

Question: *Maharaj Ji! I intend to proceed for pilgrimage, but on hearing you I gather that the value of pilgrimage is intrinsic not extrinsic. Kindly, tell us what is the importance of outer pilgrimages ?*

Answer: You see, every devotional activity starts from outer world and turns to the inner one. Since all the human beings are connected with outer world, so there is no provision to reject the outer pilgrimages. When God very kindly turns us to the inner most

pilgrimage the importance of the outer pilgrimages naturally drops down. The 'Manas' mentions it as follows:

जेहि दिन राम जनम श्रुति गावहिं। तीरथ सकल तहाँ चलि आवहिं॥

(Manas, 1/33/6)

The day, the descent of God happens in man's heart and the incarnation feats start taking place, all the pilgrimages appear in the heart in their full splendour. Since the importance of the inner world is greater, the outer one loses its value. Saint Kabir says:

तीरथ गये एक फल, सन्त मिले फल चारि।

सतगुरु मिले अनन्त फल, कहैं कबीर विचारि॥

Saint Kabir says, so after a lot of thoughts and musings, as a result of visits to a pilgrim place, the virtues and vigour of a man increases (darshan, touch, charity) thoughts inspired by seeing others starts taking place in a natural ways, being the places of penance of great saint, the environment of pilgrim place are to be purified. Since the saints achieved at such places self-realization, through the practice of the restraint of mind, so the place is more surcharged with the atoms of divinity than the atoms of sensuality. When we meditate there, the wandering of our minds stop easily stable than at our homes. If we happen to meet a saint at some place of pilgrimage we are instantly rewarded, the four kinds of boons: Dharm, Arth, Kam and Moksha. If a Sadguru happen to meet there, we get unlimited boons and blessings. The Mahapurushas conquer Maya, personified as nature or matter and merge with the supremebeing who is infinite and illimitable, who becomes accessible.

Question: Maharaj Ji! What kind of Mantra was given by Maharshi Vishwamitra to Ram, whom he found to be right man for it, and which freed him from hunger and thirst? Can such a Mantra not be given in Kaliyug ?

Answer: For the time being I suppose that Kaliyug did not exist those days, it is present today only. Let us think now what were the tributes of the Mantra? It has been said that the Mantra was so powerful that it protected Ram from hunger and thirst. But the method of its practice was neither available to Maharshi Vishwamitra nor Ram. Let us take one instance - After the initiation of Mantra when Vishwamitra and Ram reached Janak's place where the Yagya (sacrifices) was being held:

करि भोजन मुनिवर विद्यानी। लगे कहन कछु कथा पुरानी॥

(Manas, 1/236/5)

First, Maharshi Vishwamitra took the meals, thereafter he started narrating in detail the primeval tales.

We should put aside the case of Ram in Janakpur because he was the chief guest there, we should turn to the period of exile of Ram. During this period he ate fruits and roots of Kandmool offered by the aborigines of the forest at various places. A number of Maharshis also played host to him. If the Mantra proved ineffectual those days, in case of Maharshi who has the knowledge of such a Mantra, how could it be effectual and meaningful in other ages like Kaliyug. It can not be said that the Mantra has lost its strength today, because it is referred that *it was really very powerful*: अतुलित बल तन तेज प्रकाशा।

Actually you can not follow, if your approach is mundane. This is the 'Manas' and needs deeper and subtle analysis. This is the spiritual experience which happens in the heart of a Yogi. 'Manas' means Man, a spirit, an understanding, a reason or a special state which one attains during the correct practice of Sadhana. When God whom we crave for, starts leading the path like a charioteer in the heart and lifts us up from the steps we stand, the faith of the devotee then grows stronger. This is called Vigyan. When Vishwamitra, who is the symbol of faith, started his Yagya (sacrifice) of faith, dialectical questionings and doubts symbolised as Tadaka, the personal propensities appeared in the form Subahoo, the dirt and dross of heart which are presented as Marich, attack with all their might but all of them are killed. The end of Tadaka is possible only when the faith in the direction of the Isht (adored God) becomes stronger. Only then the Yagya of inhalation and exhalation of the breath takes off properly. Unless the Isht, the adored God, assures the devotee from his inner self that, He was the real door, not he, the performance if the Yagya is not possible. He makes the devotee feel that he is only an instrument in his hands when the performance of the Yagya becomes free from the dialectical questioning, it retires after yielding immense and unlimited strength, otherwise not. The strength of gross Nature is already measured and weighed by the Mahapurushas. The unlimited power ultimately vastes with the Supreme Being in whom the auspicious and the inauspicious word

lies in the form of the materials of Havan (offerings). He then, enjoys the faith in and the powers of the supreme motivator after rising above the routineness and logic of the Bhajan, Jap, Yagya and the significance of the methods of the Bhajan. Thereafter, this Paramatma (Supreme Entity) after attaining in whom, every kind of hunger and lust no more remain alive. We should not try to trace out the superficial meanings of Mantra, lust and hunger. It is not connected with the real explanation. Actually, Lord Shankar moved by the restlessness of Kaliyug, flamed this narrative for salvation and riddance of people. If the provision for salvation is given, it is bound to effect in Kaliyug also.

Look! Food is of two kinds. All the edibles available in the world nurse only the material body; they are in no way connected with the soul. The fact is that Bhajan (meditation) which completely gratifies the soul is its real food, only Bhajan provides the real grain after getting, which this soul is satiated with the nectar of God realization. This is possible only through such a Mantra (Bhajan). Normal Bhajan does not lead to the Almighty Brahm who is matchless. So such a Mantra which is God animated and faith inspiring is powerful enough to grant communion to God. It is possible only when all the questionings and doubts subside.

Question: Maharaj Ji! There are references of Avatars (incarnations) in many religious books. What is the reality about them? The 'Geeta' also says:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ (Geeta, 4/7)

Answer: Yes, Incarnations are true but their meanings and forms are different. Only a fool would not support them. This is the true path of well-being. But Avatars happen in the heart of a Yogi not outside. In all scriptures such a concept of Avatar is found. A special spiritual method is activated by some-enlightened sage, which becomes the cause of Avatar. You have quoted the following Shloka of the 'Geeta':

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ (Geeta, 4/7)

Whenever languor and laxity in the observance of Religion occur, I always embody Myself for defeating irreligiousness. The lassitude enters the mind and surfaces in the heart.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।

धर्मसंस्थापनार्थाय संभवामि युगे युगे॥ (Geeta, 4/8)

I appear in every age to regulate properly prudence, renunciation, ceaseless contemplation, faithful devotion which are the means and which help in uniting human beings with the Sumumbonum, the ultimate goal of life and I defeat depravity which spurs vicious actions connected with lust (Kam), wrath (Krodh), avarice (Lobh), infatuation (Moh) fruitless hopes and desires. I appear to restore and re-establish Dharm in every age.

The Dharm of the age is dependant on the state of mind. Now the Lord narrates the manner of his incarnation and says, "I manifest myself at the time of the fulfillment of Yoga. I am unbegotten, eternal. Despite my unseen presence in the breath of creatures, I reveal myself after controlling Maya through the operations of the self." Through the Yogic process (Atmamayaya) Maya which leads to the attainment of the self, which is Yogic process I manifest Myself. Now the point is how is He visible if He appears in such a way? Sri Krishna replies:

जन्मकर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नेति मामेति सोऽर्जुन॥ (Geeta, 4/9)

Such a birth and Karm of Mine is divine (supernatural), which only the enlightened souls know. The knowledge of it is known as essential philosophy or metaphysics. Those who learn it become free from the cycles of birth and death and merge with Me.

The aim of every Yogi has been to attain God who is supreme reality. Through Atmamayaya (The practice) of Bhajan, by bringing Maya under their control such Yogis are the real accomplished metaphysicians. In the words of Sri Krishna, such an Avatar is directly perceived by the essentialists who after attaining it, become the same. The sages of such a state are the embodiment of benediction. Try to be close to them.

Questions: Maharaj Ji! What is the difference between the worship of personal and impersonal God? It is generally believed that Tulsi and Meera were the worshippers of personal God and Kabir and Jayasi worshipped the Impersonal, whereas, you just mentioned that the name of Ram was the main base of Kabir during the primary days of his spiritual practice?

Answer: Look! This is a great controversial topic in the society. Actually, there is nothing like Nirgun Upasana (Impersonal worship).

Nirgun is not any kind of worship; it is a mode of living of the saints. After realising the goal the sage transcends the attributes and goes beyond them, in other words he is liberated from the shackles of attributes. Thereafter, his living becomes Nirgun (having no property or attributes). Saint Kabir has delineated the quintessence of the Vedas in such a subtle way that it passes over the heads of common people. People classify him as Nirgun worshipper for this very reason. If we look into the primary stage of Kabir, it becomes clear that his worship is Sagun.

साहब का घर दूर है, जैसे पेड़ खजूर।

चढ़े तो चाखे रामरस, गिरे तो चकनाचूर॥

(Sahib's or God's home is far away high like the palm tree. If you climb up you can get the taste of the sweet juice of Ram, but if you happen to fall you would be broken to bits.)

Sahib or God is away and the devotee is separated from Him. For eliminating the distance between the two, the process of climbing and falling goes on. Now tell me, what else is Sagun? In the case of Nirgun there exists no entity beyond the self. Kabir further says:

राम न रमसि कवन दण्ड लागा। मरि जइबे का करिबे अभाग॥

(Why don't you perform the Bhajan of Ram? Are you going to pay for it? O Unfortunate fellow! What would you get after your death?)

रा और म के बीच में कबिरा रहा लुकाय।

(Kabir is hidden between the two letters 'Ra' and 'M'.)

Kabir had fixed his mind between the two letters 'Ra' and 'Ma'. He had placed his mind in the space in between the twos. He very closely knew the effect of the chanting of the Name. He was fully aware of the significance of the ascent and descent of Jap from Baikhary to Madhyama and from Madhyama to Pashyanti and from there to Paravani. He clarifies further:

जप मरे अजपा मरे, अनहदहूँ मरि जाय।

सुरति समानी शब्द में, ताहि काल ना खाय॥

When does the Jap die? It dies when Ajapa becomes comprehensible. When does Ajapa die? It dies when Anhad (Celestial sound, which the Yogi hears during deep meditation) is grasped. When does Anhad die? It dies when Surati (mind's eye) gets identified with Sabad. When Surati enters in the realm of Sabad (Celestial

sound) it becomes timeless, time has no role to play there. Thus Kabir takes Nam (Name) as the first step of the ladder. When the same Kabir steps up and attains his Isht (adored God), he sings:

अवधू बेगम देश है मेरा।

जहाँ न उपजे मरे न बिनसे, नाहिन काल का फेरा॥

तहाँ न ईश्वर जीव न माया, पूजक पूज्य न चेरा॥

कहैं कबीर सुनो भाई साधो, नहिं तहाँ द्वैत बखेड़ा॥

In other words there is no existence beyond that of Mine. This is the real form of Nirgun Brahm. Goswami Ji also after a lot of rise and fall, fumbling and stumbling ultimately succeeds in attaining his Isht (adored God) and says:

श्री हरि कृपा सन्त समागम पाइये।

सपनेउ नहिं दुख द्वैत दर्शन, बात कोटिक को कहै।

By the grace of God, the saintliness has been obtained. Now, there is no trace of sorrow even in dream. After this, who would talk of the philosophy of duality and other things? All the talks after this, seems to be futile. Kabir does not say anything abrasive, he simply says that the problem of duality does not exist any more. Goswami Ji comes to this very conclusion. He says:

रघुपति भगति करत कठिनाई।

कहत सुगम करनी अपार, सो जानै सो जेहि बनि आई॥

The Bhakti of the Lord appears to be simple in narration, but it is very difficult when it is put to practice, only those know it that perchance happen to achieve it. He says further that a small fish can move against the current of the Ganga but the huge elephant is swept away. Thus Bhakti is also an art. While delineating the climax of it at the time of its culmination he says that,

सकल दृश्य निज उदर मेलि, निद्रा तजि सोवे योगी।

सो हरिपद अनुभवइ परम सुख, अतिसय द्वैत वियोगी॥

All the vishtas and views are gathered up and centered in the heart and the Yogi renouncing sleep, lapses into slumber. Those who attain such a state do perceive God. How do such Yogis appear? Where the beings are freed from the tussels of duality, it can not be even imagined. Goswami Ji experienced that there is no entity, beyond his own. Saint Kabir too was of this stature. No doubt, Meera weeps and wails and is found to be imploring but after the attainment, accomplishment, it is remarkable how boldly she throws challenges before Ranaji:

राणा जी मैं तो गिरिधर रंगवा राती।

सबके पिया परदेस बसत हैं, लिखि लिखि भेजत पाती।

मेरे पिया मेरे हिये बसत हैं, नहिं कहूं आवत जाती।।

O Ranaji! I am completely under the Lords sway. The loved-one's of others dwell abroad, so they send epistles after epistles to them, but my darling dwells in my heart.

There are three parts of worship- Dhyata (one who is given to meditation), Dhyeya (the object of meditation) and Dhyana (the technique to attain the goal of meditation). If meditation or worship is not possible, If there is no worshipper (the person given to meditation) who would worship? If there is no object of worship (meditation), who would be worshipped? If the two are present but there is no technique of worship, the worship is not possible. It is already, pointed out that Nirgun is not any sort of worship. Kabir started from Sagun and attained Nirgun which is a state of accomplishment of the saints. Tulsi also like him, started from Sagun and attained Nirgun. Kabir depicting Nirgun Brahm (absolute God) says further:

सबहि सन्त हैं राम के, सबहि राम के आस।

सरगुण राम प्रसाद भै, निर्गुण पलटत दास।।

All the saints are owned by Ram and all of them expect only from Him. When Sagun matures and reaches the state of Paravani, which is the ultimate goal, God reveals all His splendour, all His powers and all His dimensions. If the process of worship does not start from the point of the Sadguru, it means there is nothing Sagun and when Revelation is attained the knower merges with the known- जानत तुम्हहि तुम्हइ होइ जाई।

In the words of Goswami Ji, the attendant no more remains to attend or serve the Master. The Master alone is left behind. At the end he says: 'निरगुन पलटत दास' *The Sagun is dissolved in the Nirgun.* Nirgun is the state of attainment, not any kind of worship.

॥ OM ॥

Expounding the Significance of Formal Salutations of the Evening Prayer Before the Devotees and Other Followers, Sri Paramhans Ji

The revered Maharaj Ji marking the inner feelings of the devotees used to preach in consonance with them and with the pretence of shortcomings in the group behaviour used to lay out the path for contemplation. The Arti (rite warning light) was going on, everyone present there was busy in performing the prayer with full devotion. When the ritual of Arti finished, all the persons there paid their obeisance by offering their salutations. Those who saluted from the core of their heart took longer time in doing it, but some new devotees hastily performed this rite and started looking here and there in such a way as if, they have discharged their cumbersome duties and their worship was complete. Observing such a misdemeanour of the innocent travels of the spiritual path, he affectionately said, “Sit down! You have all, after the Arti, performed the rite of salutation.” Panting out to one or two persons he further said, “ But these persons felt a sense of relief as if, a great burden was removed from the head. You should be ashamed of it. *Pranam* is actually the inner attendance of the conscience. So, it is very significant, if you continue to behave in this way in future you would fail in your Sadhna.

Prayer or Arti, whatever we do, we dedicate our sentiments to the Sadguru. After this the *Pranam* does not mean that you have anyhow discharged a formal duty. When the mind becomes peaceful after the prayer and the waves of thoughts grow tranquil, we should give a pause for contemplations. This would make worship efficacious. *Pranam* is very important, it is all in all. The real *Pranam* is not only bowing your head actually, you should try to capture mentally the figure of the Sadguru and see it in your heart, as you do at the time of meditation. You may have to spend five minutes but you must after your salutation by holding the finger through Surati

(breathing). First you should salute from the inner most part of your being and then the outer Pranam should follow. If you practice gradually, it would help you in your meditation, because you get four to five times opportunity of salutation in a day. After the bath, in the morning and evening and after the Arti if you count you get twenty to twenty five minutes. This would in this way help the meditation and would inspire us to move faster towards our ultimate goal. Those, who after customary Pranam formally, gradually their extraneous, superficial feelings evaporate and the Pranam become meaningless and ritualistic. Such a Pranam fails, provide the boost for which we do it. If we have picked off our home and family for achieving the goal, we must after our Pranam by holding the form or figure of our Sadguru in our heart. Thousands come and salute but what is important, is the sentiments attached with it. God recognises only the sense of sincerity and sentiments. The exhibition of external gestures and for walitins is important only in the outer world. Our strong sentiments return as echo from the other side, in the form of benediction of our sentiments are diluted, it is fatal to us. As it happened in the case of Hanuman Ji, when he was coming back with the herb Sanjivani he was filled with pride, if I would have not been there who would have brought back the life of the brother of Ram? So this battle is fought on account of my strength. It is this thought, which ingendered in him a sense of self and absence of Isht. Consequently, Bharat shot an arrow on him and Hanuman Ji fell down. One, who never was affected by any armour or thunder, was disdowned by a simple arrow of twig.

In fact monasticism is symbolised as Hanuman the diminution of faith is presented as the shaft of Bharat. When our feelings and sentiments get polluted, they play a fatal role in our fall. In such condition monasticism traveller, falls down. If he comes to his understanding after his one or two falls, it is God (Sadguru) who is the ocean of grace comes to his resque, but we must have boundless trust on His graciousness. In whatsoever circumstances we are placed into, we should not quit our practice. Whether we are under acute fever or thunder has been thrown over but we cannot break our regular practice.

‘दिन दिन बढत सवायो।’ (*The spiritual riches increases day by day.*) There must be an eternal progress in the process of our thinking. We must reckon every evening, while sitting in a highly secluded and undisturbed moment that how smoothly I did my Bhajan today and how it was yesterday. If there remains anything undone, then one must complete it with full effort within 24 hours. We must continue our efforts till we achieve it. The service we do has its own importance. Today, we sat in forlorn place. We shall do our Bhajan for ten days, but on eleventh day we will have to run away. People don’t have the ability of doing Bhajan. This flows from the heart of some enlightened Mahapurush. Hence, it is must to be in his service and contact. While serving so, the stream of controlling mind is constantly flows from the heart of the Sadguru, begins going down in the heart of the devotees. As a result after sometime, this ability develops and realization of full contentment occurs.

॥ OM ॥

GOD TALKS DIRECTLY

Question: *Maharaj Ji! Does God talk to the devotee?*

Answer: Yes! Very much! God also talks in the same way, just as we talk hours by hours without any break, but there must be an eternal craving for God inside the heart of a devotee.

The System of Incarnation

Question: *Maharaj Ji! You said earlier that incarnation occurs in the heart of a Yogi, but in ‘Manas’ it is written that the earth approached Brahma then God incarnated himself. Kindly, explain to us how the incarnation takes place according to views expressed in ‘Manas’.*

Answer: You see! ‘Manas’ contains the same ideas which the ‘Geeta’ has. Once upon a time the demons started multiplying on Earth. ‘परम सभित धरा अकुलानी’ (Manas, 1/183/4)- *The Earth terrified by it became restless and worried for her safety.* It assumed the form of a cow and approached first the gods. The gods and the Munis assured it that they would certainly help, but they were not powerful enough to provide complete protection. Then all of them approached Brahma who by intuition knew the purpose of their visit. He said, “You see! I can not give any direct help. I suggest a way, all of you pray the Lord as I say. I would also take part in it.” The prayer was done as a result of which a direction through the oracle was given by God to all the gods to descend on earth. He assured to Earth that he would certainly remain the burden of demons from it and provide complete protection till then it should wait patiently. This is the only reference of incarnation.

Now the way of incarnation is a point to be considered. Was it possible for the Earth, which includes America, England, India, Japan, Australia, Africa all the oceans and mountains to assume the form of a cow? Actually, this physical body is symbolised as Earth. Kabirdas Ji says, ‘धड़ धरती का एकै लेखा, जो बाहर सो भीतर देखा’- *The body and the Earth are the same.* Whatever is present out side, is present in the heart. Goswami Ji in his ‘Vinay Patrika’ says,

असन बसन पशु वस्तु विविध विधि, सब मनि महीं रह जैसे।

सरग नरक चर अचर लोक बहु, बसत मध्य मन तैसे॥ (124)

As the value of the edibles clothes, animals and different kind of other things vests in the value of the priceless gems, in the same way heaven- hell, animate inanimate objects and different worlds are concealed in the depth of mind. Outside what is visible is only

the mortal world we may give the names of India or America to it, but there exists a number of worlds inside the mind, even the highest abode of the ultimate Truth which is known as Supreme God, is in it. The sages who tamed their mind, instantly perceived this highest-abode in the equilibrium of the mind. Thus, this body itself is the Earth. In the first part of the 8th chapter of the Chhandogya Upanishad, it has been laid down that the external, physical sky (space) is as much outside as it lies in the heart. The paradise and the Earth (this material world) are equally present in the heart. Similarly Fire and Wind, Sun and Moon, Light and the Planets whatever other things exist in this world, and even those things which do not exist, are all systematically placed in the heart.

The body has two kinds of tendencies: The divine properties and the demonic properties, the homogenous and heterogenous. The demonic properties give birth to degraded and menial forces, on the otherhand divine properties are always helping, they assist in covering up the distance from the eternal self. Goswami Tulsidas says in '*Vinay Patrika*'- 'वपुष ब्रह्मांड सुप्रवृत्ति लंका।' (58)- *This body itself is well-organised universe, the magic tendencies in it are nothing but Lanka.* This Lanka has Ravan, the embodiment of the powers of infatuations who has ten heads. This Lanka accommodates Kumbhkarn- the symbol of wrath, Narantak- the symbol of avarice, Ahiravan- the symbol of ego, Surpnakha- the symbol of the grossness of the matter and a number of other. When Kumbhkarn- the symbol of wrath, Meghnath- the symbol of lust, Narantak- the symbol of avarice were killed, Ravan came out of the fort with very big army. When all the demons had died, from where this army appeared? Actually, Moha (Infatuation) is Ravan and 'मोह सकल व्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहिं बहुसूला।' (*Manas*, 7/120/29) *Moha (Infatuation) is the root of all the worldly ills.* If the root is alive, the branches, the leaves, the trunk all remain alive in it. If Moha is alive, all the evils and disorders shoot-up again from it. So if the devotee becomes negligent, he is sure to fall in the grip of Moha, which besieges it from all the directions, the devotee is strayed from his path. 'शृंगी की भुंगी करि डारी, पराशर के उदर विदार।' Maya succeeds in its designs and jumps to intervene in the inch space, lying between the devotee and God.

When Ravan is killed, 'रहा न कोउ कुल रोवनिहारा।' (*Manas*, 6/103/10)- *No one was left behind to mourn.* The demonic properties were now totally eliminated. 'मूलो नास्ति कुतो शाखा।' - *When the very root is cut up what else would remained?* The trunk, leaves, branches etc. naturally wither away. The substance of nectar starts flowing, the moment Moha becomes lifeless. The death and decay lose their force. The turmoil of the demonic tendencies are silenced forever and the divine properties fully blooms.

सुधा वृष्टि भै दुहु दल ऊपर। जिये भालु कपि नहिं रजनीचर॥

(*Manas*, 6/113/6)

(*The nectar rained on both the parties but only bears and the monkeys were brought back to life, not the demons.*)

This body itself is Avadh because in it lies the potentialities, which lead to emancipation the regulated restrained tendencies of the tenseness belonging to it are presented as Dasharath:

राम नाम सब कोई कहै, दशरथ कहै न कोय।

एक बार दशरथ कहै, कोटि यज्ञ फल होय॥

Everyone chant the name of Ram, nobody chants that of Dasharath. If once the name of Dasharath is uttered by any one he is blessed with the benediction of millions of Yagyas (sacrifices).

If the outcome of chanting the name of Dasharath is so great, why do people take his name as 'Dasharath, Dasharath'? Everybody prefers to chant only 'Ram, Ram'. This is correct also, one should do it. Actually, the restrained nature of the senses is symbolised as Dasharath. By restraining all the ten senses the articulation of the name of Ram is the pure form of Jap. The Jap with self restraint bestows the fruits which is outcome of millions of sacrifices. On the otherhand, if the senses are prone to the worldly objects and the tongue repeats 'Ram, Ram', it has no effect. This attainment of the supreme good is not at all possible but the virtues and the vigour do increase by it, which also accrue advantages. So the restrained nature of all the ten senses alone is Dasharath. In the beginning the mind races in the directions, the senses lead and 'जहैं जहैं इन्द्रिह ताने।' but when the reins of all the ten senses are held by the charioteer, the devotee becomes Dasharath.

Thus we find that the restrained nature of the ten senses, which do subside in this body is Dasharath. Kaushalya, the symbol of

devotion also lives here. The spiritual wealth is the only lasting wealth. Kaushalya who helps in acquiring the devotion is present in the rich treasure-house, Kaikeyi represents action, Sumitra- the sensible thoughts, Manthara- the wrong ideas, Ram- the pure knowledge, Lakshman- the discretion so on and so forth. The God-prone tendencies are presented as the army of monkeys, which includes Angad- the symbol of affection, Hanuman- the symbol of renunciation, Sugreev- the symbol of Surati (breathing), Jamavant- the symbol of means and method and the countless number of other monkeys.

बानर कटक उमा मैं देखा। सो मूरख जो करन चह लेखा॥

(Manas, 4/21/1)

Lord Shankar says, “O Uma! I saw very big army of monkeys. Those who want to count it are fools.

On the one hand, the army of monkeys was countless, on the other there was the army of Ravan which was also countless. The battle-field was Lanka, today a population of about five lacs lives there, there is no room now for additional one or their lacs of people there. The citizenship of Lanka is therefore, being refused to Indians because there is now no accomodation. It is referred that, where they stayed? Where was the battle-field? Where was their mess? Did the incident actually happen or not?

Incidents took place undoubtedly. Had they not occurred the history would not have been made and precedents would not have been quoted. The sages pointed out the occurrences of the inner world though the occurrences of the outer world which did take place. The sages presented the mode of ideal living through these occurrences, but merely by leading a moral life we can not attain the supreme goal. So the seers through the historical theme pointed out the ways for the supreme good of the human beings. They presented the wrangling of the conscience and the battle between the field and the knower of the field (क्षेत्रज्ञ) so that the sumumbonum of life could be achieved. Actually, the body is the universe, the body in itself is the Earth. Animate-inanimate creatures, countless worlds and innumerable bodies are present in it. *The countless armies of demons and the monkeys and innumerable other bodies are present in the mind-* ‘मन में यथा लीन नाना तन, प्रकटत अवसर पाये।’ (Vinaypatrika, 142)

Thus there are both the tendencies - divine and demonic - present in the human body. Fermented by the demonic tendencies and the instinct of infatuation, the man becomes agitated and moves from pilgrimage to pilgrimage, seeks shelter of gods and sages. Manu also experienced such an agitation: हृदय बहुत दुख लाग, जनम गयउ हरि भगति बिनु॥ (*Manas*, 1/142)

The mind of Manu was filled with the senses of repentance so he set out to seek the shelter of the sages and gods. He reached Naimisharanya which is nothing but the symbol of regulations. *One has not to go anywhere for observing the rules and put under the command of the intellect- 'धेनुमति तीरा'* (*Manas*, 1/142/5). In the same way the body which is symbolised as Earth 'गई तहाँ जहाँ सुर मुनि झारी' (*Manas*, 1/183/7)- *approached gods and goddesses, runs from one pilgrimage to another.* Such pilgrimages do generate right inspirations and augment virtues and vigour. The pilgrim is accorded a variety of help also. They are good and no doubt lead to supreme good. The devotees hear the preaching of the sages there and the virtues are doubled, the system of Bhajan is also put on rails, but all these things alone do not lead to the final goal. The pilgrimages and the sages, extended their help and co-operation and went to Brahma along with the Earth.

'अंहकार सिव बुद्धि अज, मन ससि चित महान।' (*Manas*, 6/15 K) Brahma means a sage who has attained Brahm (the super realisation) whose intellect is only an instrument for the transmission of divinity. The Vedas are nothing but the collection of the voice of such sages and seers. The unmanifested God gives tongue to their voice.

This body reaches the place to an enlightened Sadguru through the virtues earned by the visits to pilgrimages and the fore aching of the sages who just by casting a glance finally know the spiritual growth of the devotee. One can not achieve anything merely by physically visiting to such sages. For achieving the goal, the total surrender of the senses along with the mind is needed. Brahma said, "I too can not help. I can just tell you the technique you go and meditate. I shall be with you, you are sure to obtain your well-being."

When the Sadguru start giving his help and the contemplation grows, the divine pronouncements becomes discernible. The Isht then ordains, "You are now sure to achieve your goal, manage the

descent of gods now on the Earth (body).” The devotee earns step by step the divine properties through the senses and the mind when the divine properties get matured, (भग इति सः भगतिः।’- *Bhag* (भग) means the technique which frees one from the clutches of the grossness of matter and is known as *Bhakti*. In the lap of this the devotion (*Bhakti*) symbolised as *Kaushalya*), Ram who is the symbol of pure knowledge, is born.

‘रमन्ते योगिनो यस्मिन् स रामः।’ *Wherein the Yogis dally that is the caudation of the name of Ram.*

Wherein do the Yogis dally day and night?:

जदपि ब्रह्म अखण्ड अनन्ता। अनुभव गम्य भजहिं जेहि सन्ता॥

(*Manas*, 3/12/12)

The Yogis dally in the transcendental experience which is beyond the worldly and one which is a kind of awakening, a pure knowledge through which the Supreme Being communicates instructions. He is the same Ram who appears first as the guide. Reason symbolised as Lakshman, sentiments symbolised as Bharat, companionship of pious men symbolised as Shatrughn, all of them supplement one another. In the beginning the hints or directions of the Isht appear to be feeble. So Ram is depicted as a child. Gradually, as he grows he enters Janakpur, the symbol of Yoga. Janak is he who gives birth. In this material world father and mother are jointly the cause of the birth of the physical body but here the realisation of the self or the genesis of the spiritual experience is possible only through the yoga. Janakpur is the symbol of Yoga. Janak is singular number but Janakpur is a collective number which implies that numerous person residing in Janakpur attained self-realisation through Yoga. In future also the Yoga would still remain the only means to acquire self-knowledge. When Ram gets support of Yoga he is coupled with energy. He becomes omnipresent after restraining the demonic tendencies. Thereafter the golden rule is established everywhere. The moment the secret of Yoga is grasped, the divine experience are aroused. The devotee wins enlightenment symbolized as triumphal wreath, the divine experience presented as Ram is joined with energy embodied as Sita. This is the primary stage of Yoga.

Gradually Ram moves forward with the energy (*Sita*), hurdles do come in the way but when the infatuation is rooted out the essence

of immortality is achieved and then there happens the ambrosial rain. Ambrosia is not like any liquid mixture which falls like water. Angad emphatically explains to Ravan:

राम मनुज कस रे सठ बंगा। धन्वी काम नदी पुनि गंगा॥

पसु सुर धेनु कल्पतरु रूखा। अन्न दान अरू रस पीयूषा॥

(Manas, 6/25/5-6)

O Foolish Ravan! Do you take Ram to be an ordinary human being? Do you think Ganga is common place river? Do you believe that lust is the name of any archer? Do you take ambrosia (nectar) to be any liquid mixture which could be drunk or sprinkled anywhere?

If the nectar (Amrit- अमृत) is not any ordinary liquid, what it is after all. Actually, *Mrit* (मृत) means mortal, subject to decay. *Amrit* is that which is not subject to decay or to decompose and which is eternal. The divine Supreme Being is essentially immortal, after achieving Him, the mortal man, transcends the cycle of birth.

After the essence of the immortality is attained the devotee gradually making progress gets absorbed, dissolved, then only Ram or the consciousness of Ram remains.

राम राज बैठे त्रैलोका। हरषित भये गये सब सोका॥

(Manas, 7/19/7)

The virtues of the golden rule completely prevail in such a conscience of the devotee. The worldly sorrows and sufferings go away for everyone. There remains no place now in all the three worlds for births and rebirths. Everywhere he finds the permeation of Ram. He finds God enveloping all. The seer gets dissolved in the self. This is the climax of the attainment of durrity and the point from where the practice or Sadhana starts is the lowest point or the point to take after.

Thus incarnation starts happening, which occurs in the heart of some rare and chosen Yogi. It does not occur outside at any place. The self where it happens, merges with the supreme self. “जानत तुम्हहि तुम्हइ होइ जाई।” The Servant is lost forever only, the Master remains what is left aside, is the God permeated conditions.

सरग नरक अपबरग समाना। जहँ तहँ देख धरे धनुबाना॥

(Manas, 2/130/7)

Neither the heaven remains as heaven, nor the hell as hell. Wherever his eyes go he finds the presence of only his God of

adoration. After the merger the Supreme Entity is found within the self. 'साई सन्त अतीत'— Nothing seems to be separate from one's own self. The Eternal Being alone remains. The physical body remains live in a temperate house in which the soul passes its remaining time. The sages live now for only the altruistic purposes. They no more have any utility of their body for their own use.

It is clear thus that the concept of Incarnation is relation with the inner self of some rare Yogi. The 'Geeta' also elaborates this very concept. Those who hanker after any incarnation in the external world are only the victims of confusion because incarnation is always divine and imperceptible. *The things which are discerned by the senses and the mind or by the eyes are only illusion not incarnation-*

गो गोचर जहाँ लगी मन जाई। सो सब माया जानेहु भाई॥

(Manas, 3/14/3)

॥ OM ॥

The Real Identity of Ram

Question: Maharaj Ji! What is the real identity of Ram?

Answer: You know! Sati also had the same curiosity. She had wasted her one birth in more vacillations and doubts. She was at a loss to understand how Ram a human being can be God? In her second birth she made strenuous efforts, undertook very tough penance, re-activated Lord Shankar. Thereafter spiritual probation started. The Satsang started from the same point which was left in the last birth. Shailja (the daughter of the mountain) wanted to know how Ram became the son of a king? What is the true form of Ram? How a man can become God? Shankar in the beginning scolded her and said:

कहहिं सुनहिं अस अधम नर, ग्रसे जे मोह पिसाच।

पाखंडी हरि पद विमुख, जानहिं झूठ न साच॥ (Manas, 1/114)

Only the fallen beings say so, as they are possessed by the demon of illusion and infatuation. Only those speak so whose minds are mossy. O Girija! Your words are against the spirit of the Vedas, though your intention is fair.

After this he started answering the query of Parvati and depicted the identity of Ram:

विषय करन सुर जीव समेता। सकल एक ते एक सचेता॥

सब कर परम प्रकासक जोई। राम अनादि अवधपति सोई॥

(Manas, 1/116/5-6)

The worldly objects, the senses transacting those objects, the deities of the senses and the individual self are animated by mutual coordination and thus get activated. The prime entity, which governs them all is the entity of Ram, the ruler of Avadh.

The senses and the mind are universally found. So 'जगत प्रकास्य प्रकासक रामू' - *the world which needs governance and it is Ram who governs*. He rules over illusion, he is the abode of knowledge and virtues. Ram is everywhere present as the life giving force that is why the trees remain verdant and vibrating. This is how, He manifests Himself. Since Girija was beset with the doubt, how Ram was God? So Shankar says:

जासु कृपा अस भ्रम मिटि जाई। गिरिजा सोई कृपालु रघुराई॥

(Manas, 1/117/3)

O Girija! By whose grace such doubts and confusions are removed, he is but the kind-hearted Ram.

Whenever the doubts and confusions are removed they are removed only by attaining the spiritual experiences. Maharshi Markandey perceived in his experiences the trance of the play of the primordial, all engulfing and survived as the eternal entity also. All the doubts and confusions of the Maharshi evaporated after this perception.

Kagbhusundi moved for millions of years in the belly of God and saw there the incarnation of Ram, besides this, he saw there his our Ashram (hermitage) he saw Bharat and other brothers of Ram in different forms.

भिन्न भिन्न मैं दीख सबु, अति विचित्र हरि जान।

अगनित भुवन फिरेऊँ, प्रभु राम न देखेऊँ आन॥ (Manas, 7/81 K)

I roamed in numberless worlds and found all the powers in a variety of shapes and forms but Ram was always seen everywhere in the same form.

Bharat, Lakshman, Kaushalya all were seen in different forms but Ram appeared in the same form different. He was the same as he had seen him earlier when he was out of the belly. Ram is an entity which is changeless and eternal. It is said that Maharshi Kagbhusundi saw all these things by entering into the belly of God. But, now it was actually all his spiritual visualizations:

उभय घरी महँ मैं सब देखा। भयउँ भ्रमित मन मोह बिसेषा॥

(Manas, 7/81/8)

He spent ages in the belly of God and saw there countless cities, earth and Heaven, spent long time at his Ashram also. Though, ages passed by in the belly, but he says that 'उभय घरी'- he saw everything within a short span of time. This clearly proves that it was all his visualisation, which was unfolding like the reel of a movie the different views. He experienced all these visions during the period of his meditation and trance. It was nothing but the experience of the rarefied super intelligence. When there recurs confusion about Ram, regarding his nature, (personal or impersonal) his place of birth, his mode of living, it is removed by a technique, a device. This very device is Ram. Lord Shankar says, 'जासु कृपा अस भ्रम'- O Girija! By whose grace such doubts and confusions 'मिटि जाई। गिरिजा सोई कृपालु रघुराई।' are removed, he is but the kind-hearted Ram. In

other words Ram Himself is the embodiment of pure soul, pure knowledge-

सोइ सच्चिदानन्द घन रामा। अज विज्ञान रूप बल धामा॥

(Manas, 7/71/3)

Lord Shankar explains in the following lines how does Ram look like? How does he function? How does he move? How does he manage the war? how does he live with the devotees?

बिनु पद चलइ सुनइ बिनु काना। कर बिनु करम करइ बिधि नाना॥

आनन रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी॥

तन बिनु परस नयन बिनु देखा। गहइ घन बिनु बास असेषा॥

अस सब भाँति अलौकिक करनी। महिमा जासु जाइ नहिं बरनी॥

(Manas, 1/117/5-8)

He hears without ears, sees without eyes, walks without legs, do every work without hands. Thus all his deeds are supernatural and unearthly. The implication is clear that such a Ram is comprehensible only through Yogic experiences, in other words such a being is subtle and he is Ram. So, is the conclusion drawn by Shankar Ji.

The birth of Ram is also noticeable:

व्यापक ब्रह्म निरंजन, निर्गुन बिगत बिनोद।

सो अज प्रेम भगति बस, कौसल्या के गोद॥ (Manas, 1/198)

One who remains unmanifested, which moves without legs, sees without eyes, gets embodied without body, takes birth in the lap of Kaushalya through loving devotion.

Kaushalya is actually the symbol of loving devotion. The root of the word Kaushalya is 'Kosh'. Etymologically Kosh means the centre of the wealth. The spiritual wealth is the only lasting wealth and this is stored in devotions. For this reason she is known as Kaushalya.

In this very context we think over the baptism of Ram. When the birth of Ram and others took place Dasharath was overjoyed. He approached Guru Vashishth for selecting names. Vashishth said that though their names were countless still for practical purposes and for daily use the names were being allotted to all the four sons. He added further that they were not ordinary sons, they were rather embodying the quintessence of the Vedas-

धरे नाम गुर हृदयँ बिचारी। वेद तत्त्व नृप तव सुत चारी॥

(Manas, 1/197/1)

Vashishth selected the names after a lot of thinking then said O king! They are not ordinary human beings. All the four boys are the essence of the Vedas, the Vedas which reveal the Supreme Truth.

Now let us observe the suitability of the names given by the Guru Vashishth:

बिस्व भरन पोषन कर जोई। ताकर नाम भरत अस होई॥

(Manas, 1/196/7)

He who has the capacity to feed and nurse the whole world is being given the name of Bharat.

Strangely enough on close analysis we do not find any such quality in Bharat. When Ram was exiled as per wishes of Kaikeyi Bharat on knowing this rushed to the jungle, weeping bitterly. People asked him to rule Ayodhya but he refused and refused, then Ram asked him to manage the affairs of the state, at least for fourteen years (the duration of his exile). But Bharat instead of ruling the state relinquished everything at the mercy of the Khadaun (wooden shoe) of Ram and entered a cave in the Nandigram. He did not come out of it for the whole period of fourteen years. The boy who was predicted by the Guru to whom the capacity to feed and nurse the whole world, could not even manage the affairs of even Ayodhya! Fortunately the ministers were competent and honest so the management was going on well. But he couldn't bring it into his practice as per his nomination.

जाके सुमिरन तें रिपु नासा। नाम सत्रुहन बेद प्रकासा॥

(Manas, 1/196/8)

Shatrughn was expected to possess the capability to destroy the enemies. The remembrance of the very name Shatrughn was enough for the destruction of the enemies. But when we look into the 'Manas' we find that Ram fought, Lakshman fought, Bharat also once shot an arrow at Hanuman, but Shatrughn did never kill even a small mouse. An incident no doubt has been referred that he did pick Kubari (a hunch-backed woman), a lady who could not even retaliate by countering him with her fists. Shatrughn knew that she could do nothing so he booted her at the back. Such was his valour.

Now let us examine the basis of the name of Lakshman –

लच्छन धाम राम प्रिय, सकल जगत आधार।

गुरु बसिष्ठ तेहि राखा, लछिमन नाम उदार॥ (Manas, 1/197)

He, who is the abode of attributes, who is the substratum of the world and very dear to Ram, was named by Guru Vashishth as Lakshman.

He was the model of all good qualities; he had no wrong traits so he came to be called Lakshman. His name is also a misnomer because he was by nature very choleric and hot tempered. This is a great weakness and a bad quality. When Bharat went to Ram to persuade him to return to Ayodhya and with good intentions, Lakshman on seeing him approaching promptly took the position with his arrow and bow. He is notorious for his furious nature, we find this flat nature of Lakshman on various occasions, like the occasion of breaking the ceremonial bow, the occasions during period of exile, Kishkindha and Lanka. Still he has been called the abode of good virtues. When Sita was abducted; 'लख्मिनहूँ यह मरमु न जाना।'- (Manas, 3/23/5) Lakshman could not know the inner purport of it, although Kewat (a boatman) was well acquainted with it. In the battlefield, without taking into account that the every, Meghnad was not an ordinary warrior or without taking notice of the powerful missile fired by him Lakshman came forward and faced it on his chest, only to fall down budlike, senseless stubborn he does appear, but never we see him as intelligent strategist. He seems to be blank in the art of war. Had he any foresight, he would have smelt the intentions of the enemy beforehand. 'कहेउ न तात लखन लरिकाई।'- Although Lakshman was born together with Ram, but there was a world of difference between him and Ram, so far as the qualities are concerned.

Now let us examined the name of Ram:

जो आनन्द सिन्धु सुखरासी। सीकर तें त्रैलोक सुपासी॥

(Manas, 1/196/5)

He is the ocean of bliss, mass of joys, by just a single drop he is capable to give comfort and happiness to all the three worlds.

सो सुखधाम राम अस नामा। अखिल लोकदायक विश्रामा॥

(Manas, 1/196/6)

Since he is the abode of happiness, so he is named as Ram. He affords, repose and respite to all the creatures of the world. As he himself is the fountain of happiness, pain and sorrows never could touch him. But when we closely love into the details of his life, we find that he himself never could peacefully pass his days. When he

was a child he was taken away by Vishwamitra who confronted him against Taraka. When he got married favourable times seemed to be approaching. He was getting ready for coronation volumes of joys were expected, but also Manthara poked her nose and started scheming against him. Ram instead of getting the reigns of the state, got banished from the state. Anyhow he was passing his days in the jungle, but the disaster fell when Sita was stolen and Ram like an ordinary human being moved from place to place wailing weeping and crying as, "One deer lad darling! O My sweet heart of elephantine grace and gaits! Where are thou? Where have you gone?" 'लता तरु पाती'- *He addressed to the creepers, to the leaves enquiring about the whereabouts of Sita.* When Narad saw him in this condition, he was shocked to realise that all the sufferings of Ram were due to his own curse. This is no doubt a fact that Ram endured the sufferings soiling all but this is also a fact that the sufferings were after all sufferings.

Ram raised an army and conquered Ravan. After this he ascended the throne of Ayodhya with his spouse Sita as his queen and he expected to lead a happy life onwards. But a washerman jumped into the fray. His wife had passed one night at the house of someone in connection with any celebration at his place. When she returned next morning, the washerman was red hot with anger and said that he was not like Ram, who reaccepted the lady who had lived at the house of others. When Ram came to know of it he for the gratification of the people abandoned Sita despite her immanence and suffered untold sufferings. By account of the frantic efforts of Valmiki and Lav-Kush, when the people of Ayodhya knew the truth and declared Sita fully pure. Ram requested Sita to return Ayodhya, Sita after showing the thumb entered in the crevices of the earth and vanished forever. There was no limit of the sufferings of Ram. Only on a very trifle incident Lakshman jumped into the river Saryu and ended his life. Ram was so deeply shocked at this that he too dived into the river and finished his life. Vashishth calls 'सो सुख धाम'- *Ram abode of joys*, 'राम अस नामा। अखिल लोकदायक विश्रामा।' but we find his life abounding with untold afflictions. It looks very ironical that a fellow whose own life was full of miseries is hailed as the benefactor to the suffering multitude.

Thus, we see that the names which were given to Ram and his brothers belie the import of the names which appeared later on in

their actual life. Did Vashishth shower praise for royal gifts and presents? Or did Tulsidas write a lie? No, this is not the case. Every word of 'Manas' is true. "वस्तु कहीं ढूँढे कहीं, कैसे पावै ताहि।" *Actually, people move in wrong directions while trying to locate the real meaning.* The place where the real thing lies is a different place. You see! Every scripture is prepared with two points of views: Firstly for peeping alive the memory of the historical incidents and second for utilising the episodes for spiritual emoluments and leading it to the ultimate reality. From historical events we draw aspiration for leading a regulated nobly life. But merely by leading a successful life of day to day luxuries, man does not achieve this happiness and well-being. So long as we sojourn on this planet we must live our lives according to the approved ways. For this purpose historical events are kept afresh. When people start leading moral and peaceful lives and starts behaving rationally, they need no better avenues for their further development. For this the seers and sages branded spiritual knowledge, so that people may experience the divine love of God. Had the incidents not occurred, how the presidents could have been made? The sages through the medium of the stories of the events presented in detail allegorically the metaphysical struggle, the spiritual strife and wrestling, which end in ultimate peace. In 'Ramcharit Manas', such abstract things have been written but they are couched in the language very artistically. It would be a great folly to take 'Manas' as an ordinary historical work.

'Ramcharit' means the biography of Ram. Then Tulsidas is going to delineate the character of Ram who lived in bodies and various parts of lands. Goswami Ji himself says, No, rather enditing 'Manas'. So, 'Ramcharit Manas' purports such a conduct of Ram which is spread in or extended to the core of the heart of the human beings. Despite his presence in every being, he is not easily perceptible. What is perceptible is the conduct of lust going on day and night the conduct of avaries, infatuation and the chicaneries; the conduct of Ram and his operations are totally undiscernible in the mind. This 'Manas' records the system of accomplishment which kindles the light of Ram in the mind and after this ultimately leads to the union with him.

Please keep it in mind that a book is nothing but the expansion of the central idea contained in the title of it. The 'Ramcharit Manas'

intends to present such a character of Ram which is extended to the core of the mind. Now the question is how does it operate? There are two kinds of the innate leanings of the mind, the demonic and the divine leanings. The demonic leanings leads headlong downward in different bodies and the divine leaning is full of supreme good. In *Vinaypatrika* Tulsidas Ji says- “वपुष ब्रह्माण्ड सुप्रवृत्ति लंका दुर्ग, रचित मन दनुज मयरूप धारी।” (58) *This body is the replica of well arranged universe, in which the too much attachment with this physical body represents Lanka, so it is called ‘Pravitti Lanka’ which is illusory by nature. Tulsidas Ji while describing it reveals oft, says that this mind is like the demon, Mai who built the Lanka of Attachments in which there are a number of demons like:*

मोह दशमौलि तद्भ्रात अहंकार, पाकारिजित काम विश्रामहारी।
लोभ अतिकाय मत्सर महोदर दुष्ट, क्रोध पापिष्ठ विवुधान्तकारी॥

(*Vinaypatrika*, 58)

Our infatuation is Ravan and he is the source of all the maladies, ‘सकल ब्याधिन्ह कर मूला।’ so he is the ruler, the monarch. In such a Lanka there is Kumbhkarn- the symbol of wrath, Narantak- the symbol of avarice, Ahiravan- the symbol of ego, Surpnakha- the symbol of naturalism and Vibhishan- the symbol of creature who lives in the midst of the wicked ones, the infatuation is his real brother (born of the same parent) but always keeps his mind fixed on Ram. The soul is in bondage only on account of infatuation and hence is known as a creature. This creature renames always worried for the maintenance of his family but concurrently he is concerned also of the ultimate reality. An American fellow recently visited the Ashram. I asked him, “Do people in America also remember God, despite their extreme engagements?” He replied that it was natural and there was no point, in not believing in Him. But people there did not know how to locate him?- So he had come to India.

The demonic properties thus gradually become the cause of countless degenerating dispositions. When Ravan came out of his fort after the annihilations of all his forces by the army of Ram it is said that a big countless number of soldiers accompanied him. When all were killed, countless number of fresh fighters remained? Actually, Ravan, who is the root cause of all the maladies, represent infatuation, which is capable of promoting again and again shooting of leaves and branches. All the demonic forces lies dormant in that root known

as Ravan (infatuating). They will grow out when favourable time will come, hence all are taken to be alive.

On the otherhand, this body itself is Avadh. In it lies the immanent will to remain free, unbounded by anything. So it is known as Avadh. The ruler of this body is Dasharath, which means the restraint over all the ten senses. Kaushalya representing devotee, Kaikei representing action, Sumitra representing right understanding, Manthara representing perverted thinking and Vashishth representing knowledge, all live in such an Avadh. What kind of knowledge does Vashishth represent? Does he stand for the knowlege of day today worlds affairs? No, it is not so. 'वश इष्ट सः वशिष्ठ'- *The knowledge which enables one to put the Isht under one's sway is symbolised as Vashishth*. This very knowledge is the true knowledge. Now let us think - what is the special technique or method which brings the Isht under one's approach. That is the technique of managing the breath symbolised as Shringi Rishi. It is mentioned that Shringi Rishi performed the Yagya (sacrifice). 'यज्ञानां जप यज्ञोऽस्मि'- *Jap itself is Yagya*. Yagya is nothing but the management of inhalation and exhatation of breath. The purity of the heart is the abulation to the God of the Yagya. When such a Yagya is performed, Ram representing absolute knowledge appears on the lap of Kaushalya who stands for devotion. Spiritual and accult experiences do start happening. When this development takes place Lakshman (reason), Bharat (faith), Shatrughn (spiritual company) are also simultaneously born. After this unforeseen things are generated in the heart of the devotee, his conviction become stronger and the Vishwamitra (Conviction) descends.

जाने बिनु न होइ परतीती। बिनु परतीति होइ नहीं प्रीती॥

(Manas, 7/88/7)

The devotee does not believe and without belief there is no real steadfast devotion.

प्रीति बिना नहिं भगति दृढ़ाई। जिमि खगपति जल के चिकनाई॥

(Manas, 7/88/8)

Without which, the devotion does not become firm. Generally, everybody claims to be a devotee, but this superficial kind of devotion is like grease or alien on the surface of the water, which moves with the movement of the winds. When there is no wind, it does appear overspread on the water, but this is a transitory phase the moment

the bad company leaves its influence, all the enthusiasm of the elevation is cast aside. When the divine experiences faith, reason, love of spiritual company start working, only then the conviction in the all pervading God is established. People advise to believe and keep faith, but how to do it? If you start believing blindly, you would fall victim to superstitions or bigotry. But when the Yogic experiences start germinating, the conviction which is symbolised as Vishwamitra automatically grows. The same Yagya with full conviction begins. This Yagya is not different, it is the same which the devotee had been doing but now he does it with full conviction. Now Vishwamitra is supervising it. Raticinations in the form of Taraka, weaknesses of the devotee's nature as Subahoo, malice as Mareech crop up and start obstructions, but by the Yogic experiences symbolised as Ram are removed. *Thereafter the state of spontaneous system of the heart is achieved.* अवध हृदय लय सः अहिल्या।

From this point the derived properties begin and gradually they go on multiplying and become countless. Divine property means the divine conduct and the learning towards it.

बानर कटक उमा मैं देखा। सो मूरख जो करन चह लेखा॥

(Manas, 4/21/1)

Lord Shankar Says, "O Uma! I saw numberless monkeys. He would be a fool if he ventures to count them.

Today the population of the world is only four billion and it has become a great problem to feed it. According to Lord Shankar the monkeys at that time were countless. It is quite evident that this army is the army of virtuous properties which lives in the depth of the mind. The army of monkeys is nothing but the aptitude for the derived conduct. For this very reason GuruVashishth while baptising said that Ram is not ordinary human being Ram is Ram of the 'Manas'. He said:

बिस्व भरन पोषन कर जोई। ताकर नाम भरत अस होई॥

(Manas, 1/196/7)

The good sentiments are represented as Bharat. 'भावे विद्यते देवा'—The impact of sentiments is so powerful that even the Supreme Being is realised. 'भाव वस्य भगवान्, सुख निधान करुना अयन' God can come into the grip only through fair sentiments and good intentions. So Bharat represents no other means sentiments. Only the sentiments and good intentions of the past could nurse and nourish the world

and give contentment. All those in whom the sentiment was kindled got direct communication with God. It is only through them God could be directly contacted. Man is an imperfect creature. He can not become perfect by acquiring material affluence. He would be perfect only and only through self-realization. The power to achieve self-realization consists in the genuine sentiments and fair intentions of men, so the sentiment is symbolized as Bharat. This alone can fully gratify the whole world. Bharat was not like the leader of the present day who tried to feed the people but fail to remove their hunger. Despite the replacement of bulls and introduction of tractors, people remain still hungry. Even if ten motor buses were given to a man, he would still not be gratified. His lust is never satisfied, men though he acquires big factories like those of Birla instead of having satisfaction, people develop different kinds of exploitations. Nobody can get satisfaction after getting material things. Even the kingdoms could not satisfy a Mahavir and Buddha. Whenever people got contentment, they have got it only in the lap of God. This is the real nourishment and perfect virturing. From where to get it? It could be got only through genuine feelings and sentiments. Thus, we see that the sentiment alone is embodied as Bharat. Bharat is the real channel through which flows the essence of the Vedas. He enables us to perceive the human tested, invisible entity. Bharat should not be taken as a human being with flesh and bones. He is the symbol of sentiment.

After Bharat, follows the baptism of Shatrughn:

जाके सुमिरन ते रिपु नासा। नाम सत्रुहन बेद प्रकासा॥

(Manas, 1/196/8)

By whose remembrance the enemies are destroyed, he is Shatrughn. The Vedas give this judgement. Guru Vashishth relied on the judgement of the Vedas. The Vedas as well as the Maharshi both are of the same opinion that Shatrughn symbolizes method of remembrance of God. Still nobody worships Shatrughn. Everyone worships Ram. Have you ever seen any one repeating Shatrughn? No, you would never find such a man doing so, Shatrughn is actually a symbol of 'Manas' representing Satsang or holy company.

Satsang is of two kinds. In the first, Satsang is done through speech which you all hear in the discourses of saints in the religious

meetings. The second one, practical Satsang is nothing but the association with Sat (truth) as the following lines illustrate:

सत्य वस्तु है आत्मा, मिथ्या जगत पसार।

नित्यानित्य विवेकिया, लीजै बात विचार॥

The soul is the truth as it is eternal. Association with the soul is true Satsang. This Satsang is possible through meditation, trance, contemplation and Bhajan. This internal Satsang is pursued through mind. Hence by remembrance alone the association with God is possible. When mind after its withdrawal from everything, gets absorbed in the contemplation of the self enjoined together with the breathing and starts throbbing with the soul, the real from everything it gets centralized in the Isht. The enemies on the path of the spiritual development are gradually destroyed. When the mind and the Isht become identical, the illusions are rooted out. Actually, the unconquerable enemy resides within us- महा अजय संसार रिपु, जीति सकइ सो बीर। (*Manas*, 6/80 K)

The seers have searched out lust, wrath, avarice, infatuation etc. as the real enemies. The external battles are only the off shoots of the wrestlings of the infatuation.

जलचर वृन्द जाल अन्तर्गत, होत सिमिट एक पासा।

एकहि एक खात लालचवश, नहिं जानत निज नासा॥

(*Vinayapatrika*, 92)

This is a fact that the elimination of the enemies of all the creatures, for example, the Ravan of infatuation etc. has been possible only through 'Satsang'. Ram is first name of the instrument of the divine experience. The remembrance and the contemplation of God are the real destroyers of the enemies representing illusion. The rise and fall of Satsang depend on the remembrance and contemplation. Hence Satsang is Shatrughn, 'जाके सुमिरन ते रिपु नासा।' Shatrughn is not the name of any human being with any round physical mass 'नाम सत्रुहन वेद प्रकासा'.

Now let us examine the truth underlying the name or Lakhshman:

लच्छन धाम राम प्रिय, सकल जगत आधार।

गुरु बसिष्ठ तेहि राखा, लछिमन नाम उदार॥ (*Manas*, 1/197)

He, who is the abode of virtues, is very dear to Ram, 'सकल जगत आधार। गुरु बसिष्ठ तेहि राखा, लछिमन नाम उदार॥' He, who is the foundation of the whole world, was named by GuruVashishth as

Lakshman. Lakshman represents conscience, which separates the truth from the untruth. After knowing the truth, the capacity to stick to it, is the hallmark of conscience. God alone is true, He alone is eternal. Those who develop the capacity to absorb this fact and stay steadfast are none but Lakshman, the abode of Virtues.

दृच्छ सकल लच्छन जुत सोई। जाकें पद सरोज रति होई॥

(Manas, 7//48/8)

It is worth while mentioning that this interpretation in Utterkand is made by Vashishth Ji himself. He is the abode of virtue and dear one of Lord Ram.

God loves those who constantly keep their eyes on soul, which is the eternal reality.

पुरुष नपुंसक नारि वा, जीव चराचर कोइ।

सर्वभाव भज कपट तजि, मोहिं परम प्रिय सोइ॥ (Manas, 7/87 K)

He be anyone a man or an eunuch or woman, if he remembers me wholeheartedly, renaming all his duplicity and pretensions, he is dearest to Me. Thus on going calibre to move towards God is the name of Lakshman or the conscience or reason. The constant musing on the Isht or the goal is symbolized as Lakshman. Constant regular musings render the mind identical with the Isht and achieves the Godly state or the Godhood. Vashishth addressing to the king Dasharath says, “O King Dasharath! This is a virtue which reveals the unrevealed Supreme Being. This is not the name of any individual.”

जो आनन्द सिन्धु सुखरासी। सीकर तें त्रैलोक सुपासी॥

(Manas, 1/196/5)

He who is the ocean of bliss, mass of joys is Ram.

Sometimes the devotees get nervous then God flings a drop of bliss and assures him not to worry, promising to grant salvation. This mere drop of joy frees the devotee from doubts and apprehensions. Though he does not get the emancipation; the divine assurance makes him fearless. He is recharged and takes up again his Sadhana. If the nervous again attacks him God again assures him and confirms that his Sadhana was on the right track, only certain channels were blocked. Thus, a drop of contentment is given. God conveys through the vibrations of links, through divine experiences, through meditational visions, through dreams and through supernatural voice his suggestions. Ram is the name of such heavenly

suggestions. This is the primary stage of the experience relating to Ram. Ram does not speak through his tongue, he speaks through meditation, he speaks through the heart, through the mind. This speech, this voice is Ram. The absolute pure knowledge, the attainment of empirical experience is the name of Ram, who moves without legs and moves along with the devotee. His name is Ram. *Bhav* means the world and *Anu* means past. When the two are joined they become *Anubhav*, which means the special enlightenment which lifts up the devotee out of the world and its worldliness. Ram is the name of such a typical enlightenment. He blooms in the heart, his messages are heard inside the heart and they materialise too. When the Isht becomes inseparable with the soul of the devotee and becomes perceptible and starts giving him, then he is known as Ram. Such a Ram is the ocean of bliss and mass of joy. 'सीकर तें त्रैलोक सुपासी'- *Even a drop of this ocean renders the devotee fearless.* "सो सुख धाम राम अस नामा"- *He is the abode of comfort and his name is Ram.* 'अखिल लोक दायक विश्रामा'- *He provides comfort and rest to the whole world.* That is the only place from where the blessings are bedewd. In due course of time when such experiences get mellowed the state of empirical realization attained. This realization absorbs the devotee in itself. The modulated harassed breath is symbolized as the river Saryu. Ram is submerged in the river Saryu. He does not go anywhere only he dissolves in the harmony of breath presented here as river Saryu every moment. He remains present in every breath. He is the native of Avadh and immersed too in the Saryu. It means that the devotee attains freedom from the chains and becomes immortal above death and every kind of decay. That is the acme of Ramhood.

Yoga is nothing but the merger of the indivisible self (which gets stuck up with the material world.), the Supreme Being. Yoga means merger with the one. Yoga is communion but not like milk with water, not like the clothes which joins the things of the material world only collide and clatter with each other. The matter clanks with the matter. Yoga is the mingling of this different element. The individual self, which is stuck up with matter gradually rising up and up, commingles, with God, which is essentially a different element. This is the connotation of Yoga. The Nature is subject to decay, but the human being is everlasting. Both are essentially

different elements. When such elements commingle that is called Yoga. Prakriti (Nature), which is weaker merges with Purush who at last, exists as remainder. This is symbolized as 'Yoga embodied as Janakpur'.

In the Yogic Janakpur there is a legendary bow which is the symbol of Dhyan (meditation). To break the volatile and freakish nature of the mind is symbolized as breaking this bow. As the playfulness of the mind is overcome, Dhyan becomes possible:

नाथ शंभु धनु भजनिहारा। होइहिं कोउ एक दास तुम्हारा॥

(Manas, 1/270/1)

Sir! This Sui Genris bow, the symbol of self-accomplishing Dhyan has been broken by someone who is among human being and who must be your slave, your humble servant. Only the rarest of the rare beings succeed in breaking the wontonness of the mind. Whose slave? This queries that who had broken, was made by a sage. 'होइहिं कोउ एक दास तुम्हारा' (who must be your slave.) The answer is significant. When the playfulness of the mind is broken (curbed), the mind instantly lapses into Dhyan. One gathers capability for deep and steady meditation when the mind is not volatile, one is automatically locked in Dhyan and promptly Sita is obtained. Who was Sita? Sita was the inherent power of Ram. She is the symbol of power. It means that the eternal power starts flowing the empirical experience symbolized as Ram, Ram the emblem of Vigyan. Vigyan and mystic experiences are synonymous. In the beginning when the mystic experiences are drawn, it becomes feeble. If you are cling in the company of any good saint four to six months, you would start having visions. Such experiences in the beginning are irregular and they step if one deliberately commits mistakes. But when the playfulness of the mind ceases, the inherent power symbolized as Sita is obtained. The experiences are not packed with power then whatever one gets in such experiences that would be unchallengeable. The experiences would bear the stamp of authenticity of the Isht.

The devotee is rewarded with the victory garland, which symbolizes enlightenment. In the beginning when the devotee sits for meditation, sleep overtakes him but when the playfulness of the mind is over the acute power symbolizing Sita backs the spiritual experiences. After this the force of the scotch and slumber becomes

weaker. He becomes conscious of the enveloping night of infatuation. Now no more the sleep attacks him because the goal gradually becomes visible.

In this Janakpur (Yoga) Bharat got Mandavi. This also has an inner import. The sense and sensibility at beginning stage fly over and flinch, but when the wontonness of the mind is cubed and the experiences start dewing Mandavi is achieved. The sense and the sensibilities which used to get broken earlier, now are strengthened. Then they are never interrupted or broken.

Lakshman symbolizing reason got his power Urmila. At the outset, the reason is related to him, intellect confined up to only questions like what is truth? and what is untruth? One has to take the help of intellect in solving the toggle. Passing through ratiocinations, decisions are taken. But the moment Dhyān becomes stable and unwavering the reason shoots from the heart (Urmila). The guidance from intellect then no more remains useful. The Isht Himself separates the truth from the untruth.

Shatrughn symbolising Satsang or holy company gets his power Shrutikirti. One gets the company of *Sat* by remembering Truth, though most of the people remember God but the Surati at the feet of the Isht is not fixed. Only the body sits in meditation not the mind which remains wandering and wandering.

Satsang is not possible until the Surati is locked with the Isht and his perceptions ceaselessly flow in the mind. Yogeshwar Lord Krishna enjoins, "O Arjun! Keeping one's body neck and head erect and straight in one line and seeing the front point of the nose, without looking at any other side, one should concentrate on Me and see nothing except Me." (*Geeta Chapter 6*). In the beginning it is not usually practicable but as soon as the wantonness of the mind is curbed, the success in looking the Surati becomes possible. That is why without Shrutikirti Shatrughn is not perfect. By living continuously in the company of Truth, when Truth and Surati become identical all the Magic disorders and good as well as bad Sanskars are uprooted completely. Thus the sensibilities, reason, Satsang and Vigyan are all complementary to each other and mutually helpful also. After crossing all the steps one by one the devotee reaches the empirical stage and finds everywhere the presence of Ram. This is the real form of Ram.

Question: Maharaj Ji! Does it mean that there was no Ram?

Answer: No, No, Ram was certainly there at historical events that did take place. Ram was a great and noble personality, who laid sown ideals and norms. That is why he had been called a standard man par excellence. Historical details are true so far as history is concerned, but as for as 'Ramcharit Manas' is concerned it is a unique work. It is not sheer history. It is the example of wonderful coordinations of the mundane behaviour and ultra mundane achievements. On the one hand by going through the biographical details of Ram we get well laid norms and model of the worldly life, on the other we find in it aptly placed the detailed system of Sadhana also. 'Manas' is a book of practical Sadhna. For reading it the eyes of sound sensibilities are needed, not the physical eyes 'मानस चख चाही।' (*Manas*, 1/38/9) The historical value of Ram is also undoubtedly very important. Had he not been born from where the precedents and his models appeared?

Question: Maharaj Ji! If Ram is an empirical phenomenon, if means the people who meditate on the picture of Ram, take him to be his Isht and worship his idols are wrong?

Answer: No, this is not wrong or weavingless. All the great and noble souls (Mahapurush) are eternally present, after they attain the self-realisation, they become immortal. If you meditate on sage Atri or Krishna or any Mahapurush he is sure to meet you but he would direct you to go and serve any Mahapurush of the day and would further tell you that there was no difference between him and the present day Mahapurush. By serving an accomplished soul and by living in his company a spiritual light would be kindled in the heart of the devotee, which would enable him to experience the spiritual illuminations of Ram in his heart. Gradually, he would be transformed and himself become Ram.

In the 'Geeta' Lord Krishna says-

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ (7/21)

The devotees who worship their loved deity with great affection, as per his own leanings, I grant him the stillness towards the same deity. By My own ordained rules the devotee gets undoubtedly the desired fruit from that deity.

॥ OM ॥

The Position of Women in 'Manas'

Question: *Maharaj Ji! Goswami Tulsidas has given very low and a detestable account of females. It appears he has adapted a partisan attitude in favour of males. What is your view on this point?*

Answer: The revered Maharaj Ji said, Ho! Once I was contemplating on Har Ki Pairi at Haridwar. At a short distance there was a camp of women. The ladies had assembled there. The sound of their clapping was coming at intervals. Out of curiosity I too reached there. A lady of adult age was addressing from the dais that it was humiliating to keep the *Ramayan* of Tulsidas in their houses because he wrote- ढोल गैवार सूद पसु नारी। सकल ताड़ना के अधिकारी॥ (*Manas*, 5/58/6) (*The drum, the rustics, the low caste persons, animals and women deserve beating.*) If they deserved beating and booting, why should they read Tulsi *Ramayan* at all? Not only this he has further written- 'अवगुन आठ सदा उर रहहीं' (*Eight kinds of vices always remain present in the ladies.*) Drawing their attention the speaker further getting them wondered that it was very strange that the males were so holy and unblemished, while the women were so full of loathsome impurities! After such utterances, when she used to dash the *Ramayan* at the table, it elicited every time loud clapping. The said assembly consisted of school-girls also, who were immanent and mature. Maharaj Ji told us that the gathering was the gathering of only ladies, so it was not desirable to explain to them the real meaning. Though Maharaj Ji was no doubt a great Mahapurush, but he inherited the essential nature in succession yet he was wandering almost like a mendicant in a detached state. He never cared for, who is saying what?

Maharaj Ji said that he often heard about the tearing out of the pages of the *Ramayan* due to such quadruplets, the Parliament and the Legislative Assemblies discuss and conclude that the *Ramayan* places hurdles in establishing peace and harmony.

It is a fact, such things are written there, but very few sages understand the Shastras and know the truth underlying them. Very few go through the Shastras (scriptures) under the patronage of any Mahapurush. Neither anyone reads them closely nor do they know

their correct import. People forget that the whole *Ramayan* is nothing but a composition of Sabar Mantra. Observing the imminent advent of the terrible forces of Kaliyug, Lord Shankar meditated that Vedas, Sanskrit scriptures and classical literature cannot serve mankind, so he composed a Sabar Mantra for the well-being of the whole creation:

कलि बिलोकी जगहित हर गिरिजा। साबर मंत्र जाल जिन्ह सिरिजा॥

(*Manas*, 1/14/5)

Lord Shankar found that the mental state of human beings remains confused and befogged in Kaliyug. They can not grasp the truth easily, so he composed Sabar Mantra. How does this cluster of Mantras appear?

अनमिल आखर अरथ न जापू। प्रकट प्रभाउ महेश प्रतापू॥

(*Manas*, 1/14/6)

‘अनमिल आखर’- *There is no coherence here nor any system of Jap. If such is the network of the Mantras, it must be meaningless. But it is not so.* ‘प्रकट प्रभाउ महेश प्रतापू’- *By the grace of Lord Shankar if there is any direct and instant effect, it is Sabar Mantra.* It has the power to give quick result and grant well-being and happiness to people. It is this Sabar Mantra where the letters are not logically conjoined, which does not have any set pattern of meaning and which rejects any set pattern of Jap. It is this evident that Sabar Mantra is not governed by any grammar. If there is any mistake of spelling in the filed of language examiners mark red and the student is failed. But Sabar Mantra is strange it has dissimilar, discordant letters echoing no meaning at all. No linguist can follow the inner meaning of ‘Manas’ on the basis of his linguistic knowledge.

Now the question arises- If Sabar Mantra alone can be of a greater help in Kaliyug, what kind of story Tulsidas was going to weave and present? Did he intend to tell any new story different from Sabar Mantra? No,

सो उमेस मोहिं पर अनुकूला। करहिं कथा मुद मंगल मूला॥

(*Manas*, 1/14/7)

He says the same Lord Shankar who composed the Sabar Mantra is favourable to me. I am going to create the same Sabar Mantra which is the source of the general well-being. In other words the whole *Ramayan* is in the form of Sabar Mantra, which can not be comprehended by the knowledge of language. So people who argue and counter argue from time to time regarding the words and

thoughts expressed in the 'Manas', do so naturally under the impact of ignorance. Such persons are better than those who do not do anything. At least they read 'Manas' for the purpose of argumentations.

When *Ramayan* was about to be completed, a question cropped up in the mind of Tulsidas, Whom to narrate?-

यह न कहिअ सठही हठसीलहि। जो मन लाइ न सुन हरिलीलहि॥

(*Manas*, 7/127/3)

He says, "This should not be narrated to crooked persons or those who are mulish, stubborn and perverse. It should not be narrated to those also who do not listen attentively.

कहिअ न लोभहि क्रोधिहि कामिहि। जो न भजइ सचराचर स्वामिहि॥

(*Manas*, 7/127/4)

This should not be related to those who are greedy, wrathful and lusty irrespective of the powerful kings like Indra.

द्विज द्रोहिहि न सुनाइय कबहूँ। सुरपति सरिस होई नृप जबहूँ॥

(*Manas*, 7/127/5)

It should not be said to those who are hostile to truce born Brahmins (Dwijas) despite their Indra like position and power.

This statement of Tulsidas needs closer look. If such a man is as powerful as Indra he would call thousands of Pandits and order them to narrate 'Manas' before him. Further, the book is easily available in the market also. So the restriction is meaningless. Tulsidas means to say that people may go through the 'Manas', may memorise it and engage in hair-splitting ratiocinations also, but they would never get the crux of it, because it is in the form of Sabar Mantra.

Let us understand what Tulsidas wants to convey when he says that it should not be narrated to those who are lustful, wrathful, greedy and infatuated. Most of the persons are given to these weaknesses. Don't you have them? If it is so, whom to narrate it? Is *Ramayan* not meant for us? No, No! It is cent percent meant for us. The more our disorders diminish, the more we follow the crux of it. For correctly evaluating its worth, one has to read it under the guidance of some clear-minded and enlightened Mahapurush. That is the only way. Those who are free from the impact of lust, wrath, avarice and infatuation are real knower of 'Manas'.

On account of these weaknesses ignorant people find in 'Manas' the issues like condemnation of women. They quote some episode,

like the episode of the return of Bharat from his maternal grandfather's house, his reactions at the misdeeds of his mother.

भूप प्रतीति तोरि किमि कीन्ही। मरनकाल बिधि मति हरि लीन्ही॥

(Manas, 2/161/3)

How the 'king blessed you? No, No! The king could not be at fault. Brahma who created this world even he could not understand the inscrutable nature of women. Then how could he who was deeply religious and had simple nature, know them. How could he know the machinations of women?-

विधिहुं न नारि हृदय गति जानी। सकल कपट अघ अवगुन खानी॥

सरल सुसील धरम रत राऊ। सो किमि जानै तीय सुभाऊ॥

(Manas, 2/161/4-5)

Further he says:

काह न पावकु जारि सक, का न समुद्र समाइ।

का न करै अबला प्रबल, केहि जग कालु न खाइ॥ (Manas, 2/47)

What is that object which can not penetrate the ocean? What is that creature whom time can not eat away? What is that deed which the women who are called weaker sex, can not do? It means they can do anything. Then how are they weak? They are the visible death deep like ocean and disastrous like what? More vehement criticism of women can be? So the point to be considered is, how this weak creature has become so disastrous? What is real position of women in 'Manas'? Tulsidas speaks of women at someother place:

बुधि बल सील सत्य सब मीना। बंसी सम तीय कहहिं प्रबीना॥

(Manas, 3/43//8)

The intelligence, the strength, the character and the truth are like fish and the women are like the fishing hook which is laid in the water with provender on the tip. The moment a fish holds it, it is pulled out of the water and dashed on the ground. The women prove deadly and fatal to intelligence, strength, character and truth. 'Manas' speaks that they are the greatest hurdles in the way of spiritual development. There is no other hurdle at all.

जप तप नेम जलाश्रय झारी। होइ ग्रीषम सोषइ सब नारी॥

(Manas, 3/43/2)

Jap, penance, spiritual regulation, meditation are all like fountains of water and the women are like the scorching summer, which dries them up. The women are thus, the greatest and the only hurdles on the path of spirituality.

If the women are the hurdles in the way of spirituality then there should not be any provision of Bhajan for them. If she is herself a hurdle, can she perform Bhajan at all? How those who misguides others, can themselves move on the right path? No, it is not so females also have been provided the right to do Bhajan like males.

पुरुष नपुंसक नारि वा, जीव चराचर कोइ।

सर्वभाव भज कपट तजि, मोहि परम प्रिय सोइ॥ (Manas, 7/87 K)

Every person, irrespective of the fact that he is male and important being a female, a Hindu, a Muslim or a Christian remembers me whole heartedly contemplates on me abjuring all cunningness, because-

अखिल बिस्व यह मोर उपाया। सब पर मोहि बराबरि दाया॥

(Manas, 7/86/7)

The whole world is the creation of God so he loves everyone equally. But those who abjure ego and the vicissitudes of illusion are the most favourite ones. What are the implications of the words, whole world does it signify only India or Europe? No, it means the whole universe. Every person of the universe, whether he is a male, a female or impotent one is not only dear but the dearest to Him, if he renounces all his cunningness and worships Him. So the provision of Bhajan for females is as much provided as for the males. If the females are hurdles, there should not have been any provision of Bhajan for them but, No! The provision is equal for them also according to the great seer under such circumstances there should not be any endurance for women on the path of devotion and worship. But Tulsidas says- 'मोह न नारि नारि के रूपा॥' (Manas, 7/115/2) (*No woman admires the beauty of another woman.*) Here too the hurdle is similar because in their case also the Jap, penance and spiritual regulations get evaporated on account of the intervention of women. A woman herself is a hurdle in the path of the Bhajan of another woman. She faces more obstructions than men. If men perform Bhajan then there are very few hurdles, because if the woman becomes a hindrance in the path of man then she disturbs the mind of the male by gesticulations. But when the male devotee willingly falls only then he is sported. But males have a great vice that is their innate proclivity to sexually assault the females, which is not found among women. Many a devoted woman fall down from their spiritual pursuits on account of the misadventures of the

unfortunate males. For this very reason the earlier sages prescribed Bhajan for them, but at their homes. They should continuously devote their time in contemplation but living under the patronage of their family. Provisions are no doubt there for women to practice out door Bhajan too, but only to those woman devotees who have achieved spiritual maturity and inner strength. Sita, Narvada, Anusuiya, Meera, Shabari and the like had turned God so favourable that the hindrances could do no harm. Meera faced great disasters and persecutions i.e. Rana unleashed snakes at her and tried to poison her. But at the zero hour Meera boldly challenged Rana -

राणाजी! मैं तो गिरिधर रंगवा राती।

औरों के पिया परदेश बसत हैं, लिख लिख भेजत पाती।

म्हारे पिया म्हारे हिये बसत हैं, नहिं कहूं आती जाती॥

(O Rana Ji! I am dyed in the colour of Giridhar. The darlings of others live in abroad so they write epistles to them, but my darling lives in my heart, I need not go anywhere.)

If Rana Ji still continued her persecutions, she said that God would not forgive him. Rana Ji realised his mistakes and ultimately paid obeisance at her feet. The women, Goswami Ji emphatically and repeatedly refers to that we know not women. Then who are they?-

काम क्रोध लोभादि मद, प्रबल मोह के धारि।

तिन्ह महैं अति दारुन दुखद, माया रूपी नारि॥ (Manas, 3/43)

Lust, wrath, avarice, egotism are the strong currents of infatuation. Out of all the most troublesome is Maya embodies as a woman. Maya (Illusion) is personified as a woman. When women perform Bhajan, it is this very Maya which creates obstruction there also. What is Maya? Maya is the ripples of sensualities, it is nothing but the world of senses including mind. It is also absurd to say that you would drown in the ocean of the world, there is no such water where you run the risk of getting drowned. Maya is gigantic, whatever is seen or heard is nothing but Maya. It can cost its influence on us. Only to the extent the leanings our thinking are polluted or elevated. The medium which Maya picks up to entrap men is the medium of thoughts (mind), those seers who modulated the modifications of mind got liberated from the impact of Maya forever. The moment Maya loosened the grip, they got established in the elevated state where one remains only a witness of everything without falling of self involvement.

Thus, if we make a subtle analysis, we find that the Chittvritti (Modification of the mind) has been presented as Nari (woman). When the Chittvritti (mind) of the Sadhak (devotee) who remains absorbed in Bhajan leans or flows towards sensual objects due to wrong associations at such a time, 'दीप सिखा सम जुबति तन, मन जनि होसि पतंग।' (*Manas*, 3/46 Kh) *this Chittvritti becomes like a young lady and burns to our righteous mind.* If not today or if not here, it certainly takes someday the devotee at some place away and dashes him down.- 'शृंगी की भृंगी करि डारी, पराशर के उदर विदार।' When this Chittvritti in quest of some subject sinks down in meditation and the sequence of Bhajan breaks then 'दीप सिखा'- is in its prime youth and is burning in nature. That very moment neither the intellect nor the strength nor the Bhajan nor the Yogic technique will work. 'मन जनि होसि पतंग'- O my mind! Don't become a moth, renounce lust, wrath, egoism etc. and get involved in Satsang- this prays the devotee. If the chittvritti is to be saved from the flame of this lamp, it must get engaged in Satsang.

Satsang is of two kinds, the first one is the one which you hear from saints and sages, the second one is subtle and empirical which is done through contemplation, meditation and Samadhi (Trance), because 'सत्य वस्तु है आत्मा मिथ्या जगत पसार।' *Only the soul is eternal*, like truth association with this soul is the real Satsang. Withdrawing the mind from all the corners and living in the company of the soul moving in tune with its steps is the real form of Satsang. Thus, the safety from the flame of the lamp is possible only when mind withdraws itself from everything and gets absorbed in the contemplation of God.

'दीप सिखा सम जुबति तन।' (*Manas*, 3/46 Kh)- If we talk of the other worldly young girls then first daughter of a father is always young, sisters grow young along with brothers but never these young females react like flames of Deep-Shikha against their father and brother. There is no touch of the heat of abrasive sexuality in their respective relations. A father has boundless affection for his daughters, who reciprocate it till the last moment of life. When the first son grows young mothers too are generally found to be youthful but their youth never burns the son like Deep-Shikha. The maternal affection remain fresh throughout the life of both the mother and the son. It lasts even after the death of the mother. An incident took

place two or three days back when a scorpion stung a man. The fellow was crying, "O my mother! O my mother!" He was a very old man but the affection of his mother was still fresh in his heart. So how can it be said that the physical bodies of young ladies are always like Deep- Shikha? Actually, when the Chittvritti gets stuck in sensual objects it becomes powerful like engulfing the waves. At such a point of time it looks young powerful and disastrous, it burns to ashes the righteous mind of human beings males and females both alike. Under such a condition only Satsang can save. Goswami Ji warns that one should save oneself from females, such females do not exist outside, they are present within are own self.

Eight kind of vices always live in the heart till the Chittvritti is alive- 'अवगुन आठ सदा उर रहहीं।' In the beginning at times the mind gets absorbed, the breathing too becomes modulated but all this happens at the superficial level. Actually, a pre-recorded reel of Sanskars (Past influences and old habits) remains dormant below the surface. Whenever they get favourable climate, the Chittvritti erupts and become young like the flame. At such a time the Chittvritti is dominated by disorders like desperateness untruth, fickle in deadness crookedness, fear, machinations, irrationality, internal filth and cruelty.

Now we should take up oft-quoted quadrupled:

ढोल गँवार सूद्र पसु नारी। सकल ताड़ना के अधिकारी॥

(*Manas*, 5//58/6)

(*The drum, the rustic fools, the Shudras (low caste persons), animals and women all deserve beating.*)

Generally the phrase 'ताड़ना के अधिकारी' (Tadana ke Adhikari) is interpreted as deserving beating and booting. This is incorrect and the result of jumbled, muddled mind the word 'ताड़ना' (Tadana) is used in the sense of guessing or examining or marking an act or a thing. In day to day life we find people saying- Well! I had already marked (ताड़) that the weather was hostile, so do not strew the seeds in the field for I have already guessed or understood what he was going to say? etc. The drum needs proper handling, it is to be properly used.

If the word 'Tadan' is taken in the sense of beating, anyone could take up a drum and start beating. You would soon feel headache on hearing the harsh battering sound which is nothing but crude thumping. If any one beats the drum like a novice nobody likes the

act. But if the person is an adept drum-player, knowing or marking very well the skill of the art of drum playing he would play the drum according to the Taal and Rhythm and bring out of it notes like- Kit Dhinn, Tata Dhinna and go up to the sixteenth Taal, which would captivate everyone. So the word Tadan means to know the skill of anything or to be adept adroit in anything. Tadan does not mean sheer thrashing or pounding.

It is beyond the powers of ordinary people to get some work done by a rustic fellow or to take him to the path of virtues. Such persons by nature do not agree to take up any work suddenly and perform it. If you ask him to behave like a civilised man, he should knock you down and say, "Damm! You civilised, manners! keep your hobbies with yourself." But those who are well-acquitted with their nature, with their movements, with their psychology they would patiently step by step lead him to his development and turn him out into a polished, efficient, cultured man peeling off all his born shyness. Only the skilled persons have the knack for marking, understanding the rustic people. Angulimal, the notorious dacoit of his time was so cruel and barbarous that he used to chap off the fingers of human beings and used to wear a garland made of those fingers. But in his encounter with Lord Buddha the demon was converted into a saintly being. The boorish rustic was reformed. Buddha did not beat him with any stick. He knew the skill of handling such persons and ultimately reforming them.

Similarly a Shudra also deserves skillful handling. Shudra does not mean a Chamar (who does the work related to leather) or a Harijan as generally people know. In the spiritual field Brahman, Chhatriya, Vaishya and Shudra are four kinds of devotees- the four stages of their development of devotee, the highest the higher the high and low. Shudra means a devotee who stands on the lowest rank. For example, a man meditates for six hours but his mind steeped in the material world goes on wandering and wandering and fails to stand and be stable even for a minutes, under such conditions it is clear that such persons have no standing in the spiritual sphere. They may be termed as Shudra, lowly and ignorant. To convert an ignorant, unwise man into a spiritually developed one, is the work of an enlightened accomplished being. Those who are experienced and learned alone have the capacity to make other experienced and

learned because they themselves passed through the same path, faced same pitfalls, they have closely examined the ways, its ups and downs. So they can authoritatively perform the act of reformation or orientation, who are left behind. I think it would not be out of place to quote a story here. A king had four sons who were of the nature of Shudra. The teachers tried their best to teach them but they failed. The king made an announcement, “Was there anyone who could educate the primes who were lost in merry making?” Though there were a number of learned man in the state but only one man come forward to accept the challenge because he was expert in raising, elevating the fools, rustics and unwise persons from their low positions. He came and started narrating small stories. The princes found them very interesting. After sometime they requested the teacher to further narrate them. Gradually, by hearing those stories they become after sometime perfect scholars. Such stories are compiled in the book ‘Panch-Tantra’ of Vishnu Sharma which contain informations about social manners and etiquettes, political philosophy, popular customs, political sharpness, policies of creating dissensions and the like. They are beautifully and artistically placed. It was not possible to correct the boys by batons and rods. The development of the rustics and Shudra is thus possible only by the skilled person.

After the rustiness comes the number of animals who have been said to deserve beating. Again Tadan never means beating. An elephant is an animal. If Tadan is taken to mean beating, and you start beating the elephant what would be the result? The poor animal would sharply react and tear you down into pieces. But if you known the skill of compelling and trading the elephant we can train them and make them stand sit forward and back by bettering “Chaidhat, Agat, Mull” can make them stand even on two legs and train them in such a way that they would pick up even needs from the ground. Even an ordiary driver of the elephants knows this art. While after cannot even dream to manage it in such a way. A buffalo too is also an animal. If you start beating it take it for granted that it would go on giving lesser and lesser milk everyday. But a milkman who knows the art of husbanding who understands its nature, can make it increase by properly bathing it feeding and fondling it. Such milkmen know the skill, in other words they are competent to understand (ताड़न)

these animals. Those who do not know this art their animals become emailed.

Same is the case with 'मायारूपी नारि' - (*Manas*, 3/43) *women also who has been called Maya (Illusion)*. As already mentioned above Maya is gigantic 'गो गोचर जहँ लागि मन जाई। सो सब माया जानेहु भाई॥' (*Manas*, 3/14//3) *Whatever is visible or knowable by senses in this world it is all Maya*. But its influence on human being is laminated to the extent of the impact of Chitt variation on them. In the case of common people it is wanton running, in case of you its force is curbed and moderated to flow towards contemplation. Maya operates through Chittvritti. That is the medium it adopts. So the Chittvritti has been presented as Nari (a woman). It is written that the powerful seer or a Sadguru can free a man from the strong hold of the chaotic Chittvritti. It is only such enlightened personalities who sublimate then and gradually, fix them to the core point of consciousness. They alone are eligible to do it because they themselves have passed through such stages. So they are the experts, the connoisseur of this art. Whoever has been able to restrain the Chittvritti, he has done on the strength of a Sadguru:

गुरु बिनु भवनिधि तरइ न कोई। जौं बिरचि संकर सम होई॥

(*Manas*, 7/92/5)

करनधार सद्गुरु दृढ़ नावा। दुर्लभ साज सुलभ करि पावा॥

(*Manas*, 7/43/8)

The Maya which is embodied as a woman can be eliminated only with the help and guidance of such noble personalities. The Sadguru actually becomes active mysteriously in the heart of the devotee who under his direct perceptible becomes free from Maya. It is all his achievement. The burden of the plough rests on the bulls but nodoubt it is not the bull, rather ploughman who ploughs the field, directs the bulls and takes work form them. Similarly all the burden of Sadhana (practice) lasts on the devotee, but the completion of the course which is covered by him becomes people on account of the detections of the Sadguru. If it is not so, how a Sadhak can know whether he was moving in the right or wrong direction.

करत करावत आप हैं, पलटू-पलटू शोर॥ *It is Sadguru who is the actual doer but the credit is given to the person who is directed to do*. A Sadguru can cross the chasms of Maya on the strength of the Sadguru who is versed in spiritual knowledge.

Note: As a motivator Sadguru and God are synonymous to one another.

Gentlemen! I hope by now you must have got the reality. Now tell me! “Who is an obstacle on the path?”

Maharaj Ji! At the time of Bhajan a woman is an obstacle for a man and man an obstacle for a woman.

Maharaj Ji said, “Oh No! It means you could not gather anything from the discusses. The physical body is nothing but a dwelling place of the soul, which has no gender, neither masculine nor feminine. It is a bone gender- whether we do Bhajan in a feminine body or a male one the obstacle is everywhere the Chittvritti. Chittvritti is feminine. When it is in contact with sensual objects it unfolds the reels of picturesque scenes of feelings and emotions which is reflected in the tangible reaction of the body. In the world when a man meets woman lust is generated. But on the path of God there are many a obstacle like lust, wrath, avarice, infatuation etc. Lust is not the only obstruction it is actually one of them, it is a party of Maya. Infatuation is another adversary. Avarice also stands like a formidable enemy. All such weaknesses shine in the reflected glory of Maya. They are the adjuncts of Maya. They can not be expressed by the metaphor of women, so how a woman alone can become the scandal of Maya? For women, men stand as Maya. Their neutral contact runs the risk of tolling victim to one of the disorder out of many, and that is sexual lust. What is about other disorders? So Chittvritti alone is Maya and this is presented as a feminine one. Nothing else is Maya neither men nor women. Maya is nothing but the meandering of the mind Chittvritti.

As these meandering are to be controlled, they need proper fashioning handling and management. The enlightened Mahapurushas in whom the Chittivritti, the flow of dispersed thought, is completely dissever, are the real competent beings to free a man from the tangles of Chittvritti. They the connoisseurs of this art are the real liberators. The ‘Geeta’ says that the company of accomplished saints a life of a recluse and Yogic practices are very important for getting freedom from Chittvritti.

The Equal Rights of Women

Question: *Maharaj Ji! Now a days there is a lot of controversy regarding the equal rights of women. How for is it just and proper?*

Answer: Yes! Very hot discussions on this topic are going on these days. Once a meeting of women was going on the presidential speech forcefully presented the view that the rights of women should be equal to those of men and the women should move with men shoulder to shoulder. On hearing this a modernist woman said that her husband was tatter to her, so how can she move shoulder to shoulder?" The fresh meeting quipped that she should wear a high-heeled sandal. This is the way attempts are being made to achieve equality with men, some ladies wish to convert their husband into their servants. Very recently a human or cartoon was published in a magazine depicting an utter modern girl saying to her ring-leader that she desired to home a servant who could cook her food, massage her body, clean the house, wash her clothes and soften my occasional angry outbursts and thrashings too, but came the reply with assurance that such a servant she could get only after remarriage.

Not only the ladies materialistic, but historians and a group of men also under the impact of the west fling such a view on behalf of women and want to prove that they were the real wellwisher of them. An Indian young fellow was so much enamored of the western civilization that his own country members of his own family appeared to him uncivilized and backward one day. He asked his wife to dance with him lifting up her veil, but his wife who was brought under the influence of Indian Culture could not do it. The young fellow concluded that life could not be fully enjoyed while living in India, so he migrated to America along with his wife. For years he reformed these and got himself acquainted with the new cortication by touring different countries of Europe. After squandering loss of money he thought to return to India and saw how much progress it has made. He had heard the name and fame of Indian saints abroad so he decided to meet them too.

The moment he stepped out of the aeroplane. He saw that many people were going to Prayag on the occasion of Kumbh fair. He thought that he could easily meet saints there, so he also along with

his wife went to attend the fair. The bank of Triveni was crowded with the camps and Dhunies of saints. The young man while roaming here and there and reached a Mahatma. Thereafter he requested him, "Sir! Kindly give your sermons to me also." The saint saw and examined him from top to bottom and thought, what to tell him? He smiled and advised him to read *Ramayan*. The young fellow exasperatingly said, "O Maharaj Ji! You gave strange sermons. There is no dictionary of the world which I have not memorised the books of great philosophies, scientists and literatures, so *Ramayan* is a very insignificant book for me. Enough of your sermons!" After saying so he again bowed two inches down before him and moved out. After seeing the fair he caught the train and came back to his station. But his wife was not to be seen anywhere.

The young man started searching from compartment to compartment of the trains calling loud, "Pushpa! O Pushpa!" But all in vain. Pushpa was already left back at the Allahabad railway station. She was lost in the crowd multitudes of men and women assemble at the Kumbh Mela ground and it is not possible for everyone to reach easily up to the train wading through the teeming millions of people. Pushing and elbowing others jumping and skipping like monkeys, but his poor wife could not move faster and miss the train. How could she be able to come out of the crowd. The young man on the other side went on yelling 'Pushpa, Pushpa' at the railway making frolic efforts to locate her. He was utterly non-plussed and gripped with fear that he was going to lose his wife forever. In America and other western country if the wife disappears it has a different meaning. She is gone forever or it implies that she had picked up another husband. If the picked one was not of her choice she immediately embraces third one, the former husband only rub their hands in utter despondency. But with such fears the poor young fellow was searching his wife from bogie to bogie. When he could not trace her out he reported the matter to the police for legal action. Even in winter he was profusely perspiring and started again his search in the train which was about to leave the station.

Perchance, he happened to see the same saint who had met him, had got down from the train and at Prayag with his Kamandal. The saint was slowly moving towards the station. The young man identified him, saluted him and nervously said, "Mahatma Ji! I have

lost my wife in the mob.” Mahatma Ji asked, “What is this ‘wife’ my son?” The young man told that I have lost my wife, what should I do? Mahatma Ji replied, “My son! You should read *Ramayan*.” The young man irritatingly said what a strange suggestions! I stand completely ruined and you are still crazy about *Ramayan*. The Mahatma then explained the significance of his suggestions. He said, “Had ever read *Ramayan*, you would not have meet such an accident. In the *Ramayan* it is mentioned, ‘सियहिं चढ़ाइ चढ़े रघुआई’- *Once during his exile Ram had to board a boat he first helped Sita in entering the boat then she stepped into it*. This the duty of the women to serve men in their homes but outside it is men’s duty to serve the wife and keep their proper care. Like a monkey you jumped and entered into the train. You forget how the poor lady used to get in. Why did you enter the train alone?” The young man replied, “Mahatma Ji! In foreign countries the women have equal rights. I thought my wife Pushpa too had the same independent rights to get into the train as I had, she was as self reliant as I am, so I did not wait for her. I was sure that she must have got into the train. O Maharaj Ji! Your *Ramayan* is certainly a very important book which needs to be carefully read. I shall now definitely go through it. Maharaj Ji! Tell me weather I would meet her or not?” Mahatma replied, “First go through the *Ramayan* and next desire that she would meet you soon.” The young man started regular reading of the *Ramayan* from the same day the poor wife had no where to go. After a day when the crowd started dispersing and the accommodation in the train become easier then she returned. The young man had learned a great lesson. He now started following the teachings of the *Ramayan* with great enthusiasm. It is an indisputable truth that the *Ramayan* is an outstanding book of public goods the whole world recognizes its worth. Here only one instance has been given which refer to the issue of equal rights. Men are not less guilty in moldering the woman.

The lure for equal rights is specially found among the modern youths who have received newly introduced education system. I quote one there instance which is not out of place. There was a gradual couple, both occupied equal position service and were living together. But when the ‘bed tea’ was served the tea had insipid taste, because the wife had forgotten to mix sugar in it. The husband after tasting it threw away the cup. When the wife saw that the tea prepared

by him was so humiliating, she also lost her temper and dashed down the whole tea-set. Now the husband was brought to his senses. He cried, “No! No! What are you doing? Why did you break the cups and saucers?” The wife said, “Why you have thrown tea away?” The husband explained that he threw the tea away because it was sugarless. The wife replied, “It would have been better not to take it? If you have the right of throwing cup, I also have the same privilege. If you are a graduate I am also equally educated.”

The matter became serious. Man and woman from both the sides assembled. As the tussle did not seem to end one of them suggested that the matter should be referred to a Saint for its solution. All of them approached the saint and presented their view points. The saint said that equal rights should be maintained, but Mothers and sisters, you all have to move one step forward. Addressing to the women said, “*You bear the child for nine months in your womb. Sometimes pregent ladies suffer from vomiting and sometimes they lose their life in the process of delivery, mothers have to bear unbearable pains.*” - ज्यौ युवती अनुभवति प्रसव, अति दारुण दुःख उपजे’ (Vinaypatrika) When you both have equal rights, why then ladies alone undergo the pangs of unbearable pain? Why don’t you request your husband to bear the burden of half of the time of pregnancy? You broke six saucers instead of one as matter of your right, but how would you divide this period of nine months? How would you change the law of nature?”

So far as the question of equal right is concerned from the logical angle, India always excluded them. Parvati it is known as the better-half of Lord Shankar. This evidently implies the equal rights. In the Indian way of life women had been buying equal rights with the provision that the men would work outside the house and women would supervise the inside management. Earn livelihood and collect money and other articles has been allotted to men, the management of these things has been given to the women because women can not remain out and earn money. This is against the feminine nature, which places physical obstruction during the period of menses and pregnancy. If they work outside, the work is bound to be suspended due to physical menstrual hindrances. They are not physically fit to discharge their duties as army or administrative functionaries. For they then run the risk of sexual assault also. Everyone knows that

Mother Sita was abducted from the forest. For such reasons the women have been given the management of household responsibilities only. Though, on important and auspicious occasions they always move hand in hand with men. Kaikei helped Dasharath in his battles.

The life has two aspects, one earning money and collection of articles and the other then proper use of them. The first aspect of life is related to men and second aspect of management and its right use is related to women. Thus we see that in India there has always been the provision of equal rights. What also you want to introduce? Do you wish that the two genders should defrock in wrestling? Or engage in boxing bouts? In the areas where God has himself created dissimilarities and inequality, how the otherwise can be possible ?

Women say that they also wish to join the services, use fire arms, play footballs and if the situation warranted slaps the men talk OK. But from where would they muster courage to slap males? It is found even fifty cows can not counter one single bull, fifty female monkeys can not face a single male monkey, the dignity of the females are luinted up to this point. Their position in the society of men who believes only in “eat, drink and be merry” was like animals. During the period of Mohammad Sahib, the inhabitants of Arab used to keep several women for the gratification of their lust. Mohammad Sahib strongly opposed this system and laid down social canons that a man could keep not more than four wives. The advocates of equal rights might find this system irksome and oppressive. But the inhabitants of Arab found those days the number so less that they launched stormy agitations against Mohhamad Sahib. They used women like animals. There was a practice that if father died the son used to keep his own mother as his wife. Not only this, if the son died the grandson used to keep her as his wife. Daughter-in-laws were also consumed as wives. Mohhamed Sahib had to formulate rules that marriages could be performed only among those who were not real brothers and sisters because the practices of animal world were popular in society those days. In the countries where the movement of equal right are going on today rapes, murders, divorces, suicides, lunacy, abductions and the like happen several times more than they happen in India. India is the only country in the whole world where the purity has its own value and sonctity

and safty of women are maintain. There is deep respect for women among men.

The idea of equal rights of women was actually hatched by Indian seers but not in the same way as it is prevalent today. When seers, experienced and realised spiritually the truth they found that men and women are not two different sex, they are rather manifestations of the same eternal being. Both have equal capabilities to move on the path of Divinity. So women have been given equal rights to practice Bhajan. In this sphere no distinction of sex has been recognised.

The seers, instead of providing equality have placed women on higher pedestal than men. Mothers have been hailed as higher in rank than fathers, higher than even heaven. In system prevalent in ancient India the son was known by the name of his mother. The blind Dhritrashtra was known as the son of Ambika, nobody addressed him as the son of Chitrangad. Bhishma, the great grandson, who was four or five hundred years old always felt proud when people addressed as the son of Ganga. Arjun was called the son of Kunti. This mothers enjoyed great honour always in India. Even today the practice continues.

It is a matter of regret that some people under the effect of sensulity and voluptuousness go on lurching movements of uniformed sex in the western fashion. Mothers and sisters should guard themselves against them, otherwise would have to fall victim to the western beastly system. They should behave according to the norms and ideals approved by the ancient Maharshis. Their happiness and well-being lie in it.

If we see from material point of view we find ladies enjoying in India better amenities than men. If the males wear clothes of one hundred rupees the females wears clothes more than thousand rupees. Then men were not offered to wear even a gold ring in their fingers but women remain adorned with golden girdles. In countries like America, ladies do not have as much ornaments as they have in India. So materially also Indian women are better placed.

Once, a Canadian couple reached the Ashram of the revered Maharaj Ji at Anusuiya. Maharaj Ji asked, "Why have you come?" The couple said, "We have come here to learn the science of Yoga. We read a lot and are deeply impressed with the Indian Yoga system,

so we decided to visit India and know direct the truth about it.” Maharaj Ji asked, “Well! Tell me first which is better India or America?” Both replied instantly, “India”. Maharaj Ji said, “Why? America is more prosperous?” The Canadian fellow replied, “Sir! It is no doubt very prosperous but it is very unmerciful. Had we traveled America in this way as we are travelling here, my wife would have been kidnapped there. Someone must have taken her away forcibly and return to me after three or four days. But here everyone regards my wife as sister. This is the most gratifying feature. Our visa is about to lapse but I think to get it extended only for meeting the saints and living here for sometime in their company.”

You know, the women are so agitated today regarding their rights only under the influence of western ideals. Their mind is polluted, because the Vedic and classical ideals find no place in our education system. Fitful outbursts of thoughts happen, because of no training through Satsang. So Satsang is very important. If spiritual saints are not available, repetition the names of Ram, Shiva etc. can put you on the right track. If the practice continued, the result could easily be seen within five to seven years in the form of check over the flow of desires, outbursts of anger etc., you would be able to conquer all your enemies. The disorders do not have any effect on body, they effect the mind. If the mind is automatically channelised through meditation, it loses its total entity. The mind gets automatically restrained.

Sita, Savitri, Meera, Gargi, Anusuiya, Madalsa are all your ancestors. All of them, adopted this empirical path. By following their footprints you can present brilliant examples not only before the women of India, but before the whole world.

|| OM ||

A Female Demon Inhabiting the Ocean

Question: *Maharaj Ji! While going to Lanka, Hanuman Ji met a female demon named 'Singhika'. 'निसिचरि एक सिन्धु महुँ रहई' How could she live in the midst of water? Did water failed to effect her? How could she catch the shadows? What is the real import of catching the shadows?*

Answer: You see, this is not a matter of surprise. Even today millions of people live in oceans day and night. People who ride submarines, remain invisible. Science was always developed; it should not be taken as developed only today. When it reaches its climax, its further progress becomes slow. But with the passage of time it again prospers through different mediums. Perchance this time its development is taking place in countries outside India. Generally speaking the world is a global village, one family. On the basis of the climatic effect physiognomic differences do appear and people become dark or white skinned, having long or flat noses, the height also changes on this account. Such changes have been occurring since long, you and your generation would undergo drastic physical changes, if you start living for example in Kashmir. They would look beautiful like racer.

You should closely analyse things and try to understand what 'Manas' means. 'Manas' means, the conscience. 'Ramcharit Manas' means those characteristics, those salient qualities of Ram which flow in the conscience. This world is like an ocean, only detached persons can cross it.

निसिचरि एक सिन्धु महुँ रहई। करि माया नभ के खग गहई॥
जीव जन्तु जे गगन उड़ाहीं। जल बिलोकि तिन्हकै परछाहीं॥

(Manas, 5//2/1-2)

A female demon lived in the ocean. 'या निशा सर्वभूतानां तस्यां जागर्ति संयमी।' (Geeta, 2/69) She is known as 'Nishichari' because she moves in the world of Night and she extends also. She lives in the world of ocean and grabs the creatures whose shadows fall in the sea. Consequently, they drop down.

गहई छाँह सक सो न उड़ाई। एहि बिधि सदा गगनचर खाई॥

(Manas, 5/2/3)

She used to catch the shadows, so the creatures and birds could not soar in the sky, their movements were barred. She used to devour them.

सोइ छल हनुमान कहैं कीन्हा। तासु कपट कपि तुरतहिं चीन्हा॥

(Manas, 5/2/4)

She applied the same trick with Hanuman also, but Hanuman quickly smelt it.

ताहि मारि मारुतिसुत बीरा। बारिधि पार गयउ मतिथीरा॥

(Manas, 5/2/5)

Smartly Hanuman killed her and crossed the ocean.

Hanuman is the symbol of Vairagya (asceticism) which conquers- destroyer of self-respect. The birds usually fly in the sky but seek the support of the earth. Only ascetic rises above the ocean of the world. They resolve to rise above it and ultimately do rise. They soar high and higher and at last merge with the ultimate reality, transcending the world and its worldliness.

When a man moves on this path of spirituality, then 'निसिचरि एक सिन्धु महँ रहई।' *Others attempts to pull him down is symbolised as female-demon.* When a good devotee makes progress in his spiritual pursuits, others appear with their worldly thoughts of illusion and clash with him. Women think of men and men think of women thus- "The fellow is very nice, he observes Brahmacharya (celibacy or chastity) is devoted to his mission. No doubt, he is a good man. We wish had he been with us it would have been better." Such thoughts do clash with the tranquil mind of the ascetic, thus devotee's consciousness is unified. The devotee fails to know the causes of ripples in his mind and often he is overwhelmed with such thoughts. Thoughts gradually become stranger and stranger and ultimately pull him down in the ocean of worldliness.

This material world is compared with ocean and its water with sensuality. But 'बार बार रघुबीर सँभारी। तरकेउ पवन तनय बल भारी॥' (Manas, 5/8) those who keep on remembering God, who have become instruments in the hand of his Isht, promptly reads between the lines, know the tricks of delusion and locate how their mind oscillates. Those who can separate the chaff from the grain, who now identifies their own ways of thinking as from those of others, are able to understand the thoughts of others. They know, then,

who had been issuing evil thoughts aimed at them. In this world everybody happens to be sensual by nature, they might think anything under the effect of sensual atmosphere around them. What else is to expect from them? If you regard them as mother or sister, the disturbing of thoughts which clash with the devotee, subside. They change their aggressive posture.

In the ocean of the world the thought waves of others overpower the consciousness of the devotee. This is represented as catching the shadows. When the consciousness starts getting overwhelmed with sensual thoughts it turns gradually into Sanskar (becomes ingrained). As a result who has the support of his Isht at the back, who has the strength of his experiences possesses the power to separate the auspicious thoughts with those, which are inauspicious he crosses the bar and moves ahead. He understands that the world could think only about those things in which the person is involved. One who is bitten by a snake is bound to writhe. The devotee too had been behaving like the worldly people before his advent in the spiritual world. But the moment he gets the capabilities to distinguish the ingrained thoughts with those of the devout ones, the world by musings and ruminations get delinked with the mind. But this is possible only by the grace of God.

ताहि मारि मारुतसुत बीरा। बारिधि पार गयउ मतिधीरा॥

(Manas, 5/2/5)

(Thus Hanuman who is the son of wind and very brave, killed her and crossed the ocean.)

So, engage yourself in Bhajan God is very kind. You too would achieve accomplishment.

॥ OM ॥

Yugdharm (Cult of Era)

Question: *Now that Kaliyug has arrived, Maharaj Ji! How could we follow religion?*

Answer: Wherever a reference is made to Kaliyug in 'Ramcharit Manas' we come to realise that once upon a time Satyug prevailed and currently Kaliyug is prevailing; but it is not so. While describing events of his past birth Kagbhushundi has described Kaliyug. Goswamiji has made reference to the similar nomenclature and characteristics while narrating qualities of an evil person in Uttarkand and evolution of Ravan and terrorism of monsters in Balkand of Ramayan. 'सब नर काम लोभ रत क्रोधी' - *In Kaliyug all are under the influence of passion, greed and anger, whereas non-saintly 'काम क्रोध मद लोभ परायन' - persons are under the influence of passion, anger, ego and greed. It is but the same. In Kaliyug 'परत्रिय लंपट कपट सयाने' if some people are crafty having illicit relations with other sex; the non-saintly 'परद्रोही परदार रत, परधन पर अपवाद' persons believe aggrandisement of wealth and women of others.* In the same manner when demonic influence is on the rise 'बाढ़े खल बहुचोर जुआरा। जे लम्पट परधन परदारा।' *crafty, thieves and gamblers too increase in the society.* Although, such incidents could be witnessed at many places, by citing such few examples Goswamiji has tried to describe the effect of Kaliyug on the psyche of the masses. He has described over fifty such incidents where characteristics of Kaliyug is evident:

जो कहहु झूठ मसखरी जाना। कलिजुग सोई गुनवन्त बखाना॥

(Manas, 7/97/6)

जाके नख अरु जटा बिसाला। सोइ तापस प्रसिद्ध कलिकाला॥

(Manas, 7/97/8)

As such- देव न बरसहिं धरनी, बये न जामहिं धान। (Manas, 7/101 Kh) and gave more than fifty examples and last he delivers his final judgement that:

ऐसे अधम मनुज खल, कृतजुग त्रेता नाहिं।

द्वापर कछुक बृन्द बहु, होइहैं कलिजुग माहिं॥ (Manas, 7/40)

Such evil persons weren't present during the Satyug and Tretayug, whereas during Dwaparyug a few groups of people did exist; but during the Kaliyug wicked persons are present in much larger number.

We might be inclined to ask, if no wicked person ever existed during Satyug or Tretayug?

Historical evidence point to the existence of Hiranyakashipu during Satyug. He has invented such methods that he could neither die during the day nor at night. Neither by weapons nor by any creature living such as birds, animals or a man. When he observed that he was not to die, what was the need of a God? Hence, he proclaimed himself as the God. He also declared that if anyone found worshipping any other deity would be sentenced to death. He was so much steadfast on his belief that he didn't pardon his son Prahlad. He sentenced him to death, but Prahlad was miraculously saved. Hiranyakashipu tried different methods to kill Prahlad but his saviour was someone else. Infact if a God touches a child, no power on this earth could harm it. The God's grace prevailed over Prahlad and through him a wave of devotion for the God spread in that era.

This way we come across a Parado that mere religious discussion could invite death sentence on one side; whereas Tulsidas said, 'ऐसे अधम मनुज खल, कृतजुग त्रेता नाहिं।' such evil persons were neither in Satyug that merely worshipping the God, they used to condemn a person to death. These days nobody is punished in such a manner, at the most a few might criticise, whereas the others would equally shower praises.

Now, let's look over Tretayug which has been described vividly in 'Manas'. Wicked men existed during the Treta period. Ravan, 'धर्म सुनिअ नहिं काना। आपुन उठि धावइ, रहै न पावइ।' - who could hardly bear religious words and used to send military to crush any religious activity, existed during Treta era. The orders were not to destroy non-religious but only religious were to be obliterated. Instead of thieves and plunderers, those who chanted the name of Lord Ram were exterminated mercilessly. Tax in the form of blood was recovered from saints and sages. Their only fault was to worship the God. Groups of monsters used to move around secretly and whenever they could lay their hands upon lonely religious person, they would kill him or her and eat up. When Ram was passing through a forest he came across a mound of skeletons.

अस्थि समूह देखि रघुराया। पूछी मुनिन्ह लागि अति दया॥

(Manas, 3/8/6)

Finding a huge pile of bones, Ram asked the other saints about it. The saints replied, “Well, you have the knowledge of the past, present and the future. So why ask such question? Nevertheless, since you’ve asked, we rebound to tell you निसिचर निकर सकल मुनि खाये।’ that these skeletons are of those sages and saints who have been killed by the demons who have ate them after killing.” Today you utter the name of any God. Do you have to pay any tax for doing so? For reading Vedas and Puran are you forced to leave your nation? What was the era when such crimes an humanity were perpetrated? That was Treta era. And Goswamiji has said- such wicked didn’t exist in Satyug and Tretayug. Let’s take up another incident of Kaliyug prevailing in the Treta era.

सौभागिनीं विभूषन हीना। बिधवन्ह के सिंगार नवीना॥

(Manas, 7/98/5)

In the Treta era, Shoorpnakha was a widow. Her husband Vidutjivha was killed by Ravan in a battle. Shoorpnakha scolded her brother Ravan, “Are you my brother or an enemy? Why have you killed my husband? Henceforth, people would call me a widow.” Condoling her Ravan said, “Oh sister, an error has been definitely committed. But do we have widows in our community? When men folks can keep thousands of women, why don’t you keep thousands of men as your consorts. Go with our brother Khar-Dushan and enjoy the life.” Let’s examine another similar example:

पंचबटी सो गइ एक बारा। देखि बिकल भइ जुगल कुमारा॥

(Manas, 3/16/4)

When Shoorpnakha saw Ram, she fell for his good looks. She told Ram, “मन माना कछु तुम्हहि निहारी।’- It is not that you are much handsome, but still you’ll do and that’s I am still unmarried.” Whereas, there was not a single evil act, she has not undertaken. Such debased behaviour like that of Shoorpnakha is not to be found today. Despite that Goswami Ji said, “Such wicked persons didn’t exist then.”

And if no wicked men exist in Treta with whom did Ram fight? Entire story of *Ramayan* exemplifies that wicked people did exist in Treta era and entire planet was tortured due to their evil activities.

The demons used to eat up saints. It is a different matter that they couldn’t harm great saints such as Agastya, Atri, Shabari, Sutikshna, Valmiki etc. that’s why wherever they were safe. Nevertheless the demons did try their hands upon them too, but all

in vain. There were two demons called Atapi and Vatapi. They were unique in their wicked methodology. They would invite saints for dinner. When the saints arrived, the elder demon would kill and cut younger demon into pieces and cook the flesh. After feeding tastier recipes, the elder demon would give them sizeable cash gifts because he knew that everything he had given would return to him. After the dinner when the saints have gone some distance, the elder would call out the younger demon and the younger one would tear up the stomachs and emerge from everybody's body. After that they would count the dead saints and eat some of them raw, fry up or bake the others or preserve others for eating later. This way in one effort they used to arrange provision for many days to come.

In the similar manner the duo invited the great sage Agastya. However the young one did caution his elder brother about the prowess of the saint. But the elder demon rebuked him as a coward. Anyway, saint Agastya accepted the invitation. After the usual dinner when Agastya was about to return, the elder one called out to the younger brother. The saint felt some movement in his stomach. When he carefully noted, he realised the presence of the young demon in his stomach. Quickly he picked his vessel of water and sprinkled it on his stomach and moved his hand on it saying, "Atapi-Vatapi Swaha." With this Mantra both the demons were killed instantly. This way the great saint saved himself due to his meditation. Hiranyakashipu too has tried to kill many. Prahlad has been so much graced by the mercy of the God that everytime Hiranyakashipu tried to kill him, he was saved miraculously. Despite this, Goswami Tulsidas says, Such wicked didn't exist in Satyug and Tretayug. Whereas the truth is much more severely wicked people exist in those eras. Then, what does Tulsidas Ji want to say? At last he decides and says:

नित जुग धर्म होहिं सब करे। हृदय राम माया के प्रेरे॥

(Manas, 7/103/1)

Every era has its own religion. They existed due to the influence of Maya (illusion) created by Lord Ram. Maya is of two types, one is due to 'Avidya' i.e. lack of spiritual education and that causes different species. The second is Ram Maya or Vidya. This is inspired by the God and it could be awakened through pursuit of meditation. After crossing over the limitations of lack of spiritual education a

spiritual seeker experiences evolution of divine knowledge influenced by Ram Vidya and the characteristics of all the four eras are exposed before him. In fact, similar to four classification of human beings or four classifications of the spiritual path. Now, how do we realise, characteristic of which era exists within our heart? Goswamiji explains how to identify different characteristics.

सुद्ध सत्त्व समता बिज्ञाना। कृत प्रभाव प्रसन्न मन जाना॥

(Manas, 7/103/2)

If a person is virtuous in act, he or she has forbearance, one who is free from all kinds of conflicts, one who has been strengthened spiritually from experience when he or she gets guidance from the holy being on every problem faced by him, one who is always in happier state of mind is in fact a person of Satyug i.e. Virtuous Era.

सत्त्व बहुत रज कछु रति कर्मा। सब बिधि सुख त्रेता कर धर्मा॥

(Manas, 7/103/3)

If a person possesses virtuous qualities in larger proportion, but also has some qualities of Rajas- the second of the fundamental qualities of Nature which is the cause of worldly activities, the one who is entirely devoted to spiritual enlightenment and is peaceful in all manners is said living to be in the Treta Era. And last,

बहु रज स्वल्प सत्त्व कछु तामस। द्वापर धर्म हरष भय मानस॥

(Manas, 7/103/4)

If a person possesses virtuosity along with the qualities of the one of the fundamental qualities of 'Maya' or illusion, who experiences happiness at one time and at the other time is a person living in the state of Dwapar era. Dwapar represents a state of dilemma or duality. If one experiences sways of happiness and sadness during the course of spiritual pursuit and remains in such dilemma, he is said to belong to Dwapar era.

तामस बहुत रजोगुन थोरा। कलि प्रभाव बिरोध चहुँ ओरा॥

(Manas, 7/103/5)

Where there is the dominance of the quality of darkness of ignorance, where the quality of Rajogun (merry making, luxuriousness, exhibitionism) is not in little quantity, where the mind is filled with inimical thoughts and antagonistic feelings, there Kaliyug reigns. There the mind is illustrative of Kaliyug. If the devotee lives at such a level, it means he belongs to the age of

Kaliyug. All the attributes which have been enumerated by Goswami Ji in the context of Kali, are found in the devotee of such a stage.

If the mind runs riot, if it is afflicted with antagonistic thoughts, if the intellect is restless, under such conditions what is the use of human body? If the human body is obtained fortunately, what should be the ways for ultimate well being? Under such conditions where from should we start the Bhajan ?

बड़े भाग मानुष तन पावा। सुर दुर्लभ सबग्रन्थि गावा॥

साधन धाम मोच्छ कर द्वारा। पाइ न जेहिं परलोक सँवारा॥

(Manas, 7/42/7-8)

With great luck we are blessed with a human form. All kinds of birds and animals are living. Even a crow is living happily. Very gaily it flies from one place to the other. Than why do human beings are luckier? It is because a soul has to endure the life of all eighty four lacs species, whereas as a human being one can recreate his own Karm. As a human being he can get rid of worst past Karm, but only condition being that he understands the perfect theory of Karm. He should always hold his aim uppermost in his mind and heart.

सो परत्र दुःख पावइ, सिर धुनि धुनि पछताइ।

कालहि कर्महि ईश्वरहि, मिथ्या दोष लगाइ॥ (Manas, 7/43)

The human form is a gate of achieving salvation. One who cannot bring about improvement in prospects of his future birth, has to endure unhappiness and grief for many generation to come in the future. Afterwards he unnecessarily blames the God for his bad luck and life full of grief. In fact, to blame the God for their misfortune has become a habit for the human beings. However here Bhagvan Ram says, “When a human form (body) is received, if one cannot improve his or her prospects for the next birth it is neither the mistake of time, nor Karm (luck) nor the God.” In fact, the person himself is blameworthy. ‘मेदत कठिन कुअंक भाल के’- You can mould your luck. If you have been born with absolute unlucky and hellish life and troubles, you can change your luck, provided you are aware of the art to pray your God. Now that we’ve been born human and possess base qualities of human nature and we are Kaliyug and we’re not able to worship through heart. In such a case, our birth as a human is futile. Under such condition is there a provision for worship? Indeed, prayers are certainly recommended.

कृतयुग सब जोगी बिग्यानी। करि हरि ध्यान तरहिं भव प्राणी॥

(Manas, 7/102/1)

During the time of Satyug all were Yogi and scientists. As soon as they applied their mind and soul in prayers, they used to get connected with the Supreme Being. This means when your soul is free from all kinds of evil afflictions, you will have better experience of spirituality and strengthen your meditation.

त्रेता बिबिध जज्ञ नर करहीं। प्रभुहि समर्पि कर्म भव तरहीं॥

(Manas, 7/102/2)

However, if you possess qualities suitable to Treta era, you will be able to submit your entire Karm to the Almighty. 'यज्ञानां जपयज्ञोऽस्मि' (Geeta, 10/25)- Concentration on breathing is considered as one of the supreme kind of spiritual meditation. Vibrations of chant suitable for spiritual enlightenment depends on the breathing and not on chanting by words or a rosary. The person having qualities of Tretayug shall have the capability to perform different kinds of Yagya (sacrificial act) through effective control to proffer his Karm to the God and this way will attain salvation at last.

द्वापर करि रघुपति पद पूजा। नर भव तरहिं उपाय न दूजा॥

(Manas, 7/102/3)

In case you possess qualities of Dwaparyug, you won't be able to concentrate on meditation because your mind would be in dilemma. Therefore, you are advised to concentrate upon an idol of the God and offer your prayers. This way ultimately you could attain salvation.

कलियुग केवल हरि गुन गाहा। गावत नर पावहिं भव थाहा॥

(Manas, 7/102/4)

And if we possess the qualities of Kaliyug we should involve ourselves in listening to the characteristics of the God as has been described in Ramayan. Listening and reading of the characteristics of the divine souls such as Ram, Krishna will inspire us to imbibe their qualities within us and lead a virtuous life. When our mind is disturbed and is full of anger, hatred and evil thoughts we won't be able to concentrate on our prayers. There is no use of wasting time in dwelling such a mental state. Instead, reading or listening the life of deities would help us to soothe our ruffled soul and gradually concentrate upon the image of God. Slowly evil thoughts and ideas

are shed away and we habitually begin to concentrate upon the holy image and thus moves towards our salvation.

A question could come up if there are four stages of life, before we attain Nirvana? These four stages otherwise referred as Bhavsagar i.e. a spiritual life-span is symbolised as a fathomless ocean. In fact, there are no four life-spans, but there are four stages of spirituality. These are known as Satyug, Treta, Dwapar and Kali. In case our level of spirituality is of Kaliyug, we are at primary stage. Therefore, in order to go across this life span and attain Nirvana we shall have to take recourse to worshipping, meditation and chanting of the God's name. This way we won't be able to fathom. The ocean of life-span, but shall be elevated to Dwapar. When we shall be able to concentrate our spirituality and experience the presence of holiness in an idol we shall then be able to elevate our soul to Treta phase. At this stage we shall have natural control over our breathe and possess ability to sacrifice our Karm to the God. The next stage is Satyug. But, it is not so much easy to transcend from Treta to Satyug. You will be required to concentrate your spiritual meditation upon the Almighty. You will have the capability to go into the highest state of meditation at your will and unite with the God. You shall be able to experience the presence of the God. You would find solutions to your problem from the God and not through your intellect. This way you should attain salvation and transverse the fathomless ocean of your spiritual life span.

This way, these are four different stages of spirituality which have been compartmentalised as Kaliyug, Dwapar, Treta and Satyug by learned sages. The great sage Patanjali referred to this in 'Yogadarshan' as four classes of spiritual seekers as the excellent, best, better, good and poor. Goswami Ji has differentiated the characteristics of all the four eras in 'Aranyakand' through the medium of women- 'उत्तम के अस बस मन माहीं।' (*Manas*, 4/12)

1. Without doubt we belong to Kaliyug, but through spiritual awakening we could gradually achieve the status of Dwapar, Treta, Satyug and the divinity beyond. Hence, varying qualities of different stages of spirituality are residing within each one and by bringing about change in the qualities one could elevate oneself to higher level of spirituality.

2. Till such time we worship different Gods, we are divided. Yugdharm or he different stages of spirituality exist till such time, we cannot achieve supreme realisation. After attainment of self-realisation meditation, different stages of spirituality and its centre-stage, mind becomes quite and all the other qualities get subsided within it. That's being described as oneness with the Supreme Being.

काल धर्म नहिं व्यापक ताही। रघुपति चरन प्रीति अति जाही॥

(*Manas*, 7/103/7)

3. In fact, varying stages of spirituality reside within the mind.

बुध जुग धर्म जानि मन माहीं। तजि अधर्म रति धर्म कराहीं॥

(*Manas*, 7/103/6)

The wise people explore the depths of mind and gradually proceed from non-religious state to the religious, smaller religion to the greater. It is evident that state of spirituality could certainly be altered.

4. Now, if we really want the good of the society we must strive together. When there would be a majority of virtuous people in the society, the universe would become ultimately virtuous Satyug. You would be recognised as the creator of the Supreme good of the society. You will be able to do good of the society.

5. One can learn the depths of the spiritual knowledge only under the guidance of a learned teacher-saint. This way many bewildering questions of the reader could be resolved and they would learn as to from which direction to begin from innumerable paths laid out before them. Then only they shall know about the most proper path for achieving ultimate good of self and the society at large. Hence you must consciously be on look out for an experienced saint to guide you.

Question: *Maharaj Ji, why did Goswamiji choose to describe characteristics of Yugdharm through the medium of women?*

Answer: This body doesn't pray even if you are a man or woman. Your senses directed towards the Supreme Divine either prays or inspires you to pray, which is feminine. For this reason he has used the medium of feminine gender.

Selfishness

Question: *Maharaj Ji, this world is full of selfish people. When virtuous ordinary or saintly persons have not been able to remain free from its influence, how could the ultimate selflessness be achieved?*

Answer: Well, even a ten year old would know that there are many who are selfish. An old man of sixty or seventy too would agree to be a selfish. There are many selfish around. But that is selfishness is of two types. One kind of selfishness is just described by you. Under the influence of selfishness people engage themselves in practicing falsity and trickery to cheat others. If you ask them as to why do they act in such manner? They would turn and say, for 'selfishness'. This is one kind of selfishness. However, in accordance with Vedic scriptures selfishness is defined in absolutely different manner, from that point of view, there are a few selfish person in the world.

In accordance with 'Ramcharit Manas', Bharat was selfish. His mother Kaikeyi arranged for a kingdom for him which was one of the most prosperous one. Despite that Bharat was not happy.

अवधु राजु सुरराज सिहाइ। दसरथ धन सुनि धनद लजाई॥

(Manas, 2/323/6)

Avadh's treasury was so rich that the Lord of wealth (Kuber) was ashamed to see. He used to think that incomparision to Avadh his wealth is almost nothing. And how was he honour?:

आगे होई जेहि सुरपति लेई। अरथ सिंहासन आसन देई॥

(Manas, 2/97/4)

King of deities Lord Indra himself used to meet the Avadh king and allowed him to sit on the same throne. Mother Kaikayi managed such a kingdom for her son Bharat which in regard was equal to Lord Indra and more glorious than Kuber; even than Bharat was restless. For the fulfilment of some hidden want which troubled him, Bharat mooved towards Chitrakoot. While weeping bewailing when he reached Prayag, he found that Prayagraj was capable enough to give him everything. The relevance of this pilgrimage is boundless. At this Bharat began praying and begged.

माँगउँ भीख त्यागि निज धरमू। आरत काह न करइ कुकरमू॥

(Manas, 2/203/7)

Grim difficulties incites a man to commit worst crime or makes a man to leave aside his dignity and beg. When a man is deprived of basic necessity of satiating his hunger, he is forced to beg. Without money a man would be grief stricken. However in case of Bharat, although he was much richer than kuber, why was he struck by grief? In fact, money makes for living but there is another wealth that nourishes not only the body, but the soul. Bharat was anguished for such a spiritual wealth. In the meeting at Chitrakoot, Bharat testifies this in these words.

Ram didn't return to Ayodhya despite Bharat pleaded with him ardently. Bharat placed the sandals of Ram with great reverence on his head and returned to Ayodhya and settled himself at Nandigram. He worshipped Ram symbolically worshipping the sandals and this way he experienced lessening his emotional selfishness. Bharat sustained himself on barest food and that resulted thinning his body, but since he felt immense joy in praying Ram, his face exhibited happier radiance. Upon Ram's return to Ayodhya, Bharat felt that his selfishness was ultimately fulfilled.

कहउँ वचन सब स्वाथ हेतू। रहइ न आरत के चित चेतू॥

(Manas, 2/269/4)

Whatever I am doing, doing it for my own. A grieved mind looses his consciousness. Bharat is sad for himself, having abandoned his religion he is pleading and begging. What could he demand?-

सीताराम चरन रति मोरे। अनुदिन बढ़उ अनुग्रह तोरे॥

(Manas, 2/204/2)

In his begging he demanded the genuine love of God's lotus feet. In Bharat's eye, the affection of God's lotus feet is his only selfishness.

He couldn't bring Lord Ram back, but he found his wooden sandal. Bharat touched it from his forehead and returned and came to sit at Nandigram. While contemplating when the image was perceived and concentration of his mind was fixed over the divine wooden sandal, then his selfishness was a little bit reduced. Although-

देह दिनहुँ दिन दूबरि होई। घटइ तेज बलु मुख छबि सोई॥
नित नव राम प्रेम पनु पीना। बढइ धरम दलु मनु न मलीना॥

(Manas, 2/324/1-2)

The body gradually grew thinner and thinner (the energy born of food was diminishing) but the glaze and gloss on the face and mental delight was the same because the love for Ram was daily getting stronger and stronger. For this reason there was no lack of mental bliss and hence mind was not depressed. Bharat finds here his self-interest getting fulfilled to some extent but it was completely accomplished on the day Ram returned from exile.

Kagbhushundi Ji was self centered. Once Garud fell victim to a doubt, he approached Narad, Brahma and others for resolving it, ultimately he went to Lord Shankar who replied that the doubts could not be resolved so soon,

तबहिं होइ सब संसय भंगा। जब बहु काल करिअ सतसंगा॥

(Manas, 7/60/4)

Go on attending Satsang for a long period, thereafter your doubts would be resolved. I direct you to go at the place where such a Satsang is available. Thus Shankar Ji sent Garud to the hermitage of Kagbhusundi. As soon as he entered the hermitage most of his doubts got removed. When the Satsang started he had no questions, no doubts. Garud spoke, “No, I have no doubts but Sir! Kindly explain to me why have you assumed this blacky, dark-complexioned form of a crow despite your unequalled capabilities which have been confirmed by none else but by Lord Shankar Himself, who never tells lies. It is his statement that you survived even the great deluge? ‘मुथा वचन नहिं ईश्वर कहई।’ (Manas, 6/93/6) When you are capable enough to even protect yourself from worst kind of calamities, how come you have choosen this black body to live with? Kagbhusundi Ji gave only one reply—

जेहिं ते कछु निज स्वारथ होई। तेहि पर ममता कर सब कोई॥

(Manas, 7/94/8)

“Every one loves the thing which serves the purpose.” It is to be seriously considered what purpose the wretched form of a crow served? Maharshi Kagbhusundi explains –

राम भगति एहिं तनु उर जामी। ताते मोहि परम प्रिय स्वामी॥

(Manas, 7/95/4)

I obtained the devotion for Ram through this body form so I love it most.

Maharshi also said that it is not true that he was always in the form of a crow. He says, "I had assumed beautiful forms also."

कवन जोनि जनमेउँ जहँ नार्हीं। मैं खगेस भ्रमि भ्रमि जग मारहीं॥

देखेउँ करि सब करम गोसाईं। सुखी न भयउ अबहिं की नाई॥

(Manas, 7/95/8-9)

I took births again and again in all forms of high and low order like the forms of Gods, demons, insects etc. I got tired of performing all kinds of deeds but this time when I was born in the form of a crow which you grade of low order, I attained devotion. The bliss which I got in this birth was never tasted by me earlier. What is the use of the body of Gods if it is devoid of the devotion of Ram? Kagbhusundi Ji finds that devotion of Ram is the only self-interest—

स्वारथ सौंच जीव कहूँ एहा। मन क्रम वचन राम पद नेहा॥

(Manas, 7/95/1)

This is true that the real self-interest of the living beings lies in the love and devotion of God. 'Swa' (self) means selfishness and it should lead to self accomplishment. Nobody could retain riches or even big empires. If our physical body fails to be with us forever, how can you expect of material things? So carefully collected and hoarded for our pleasure, to stand by us? Our 'Self' (Swa) remains empty handed even after acquiring houses, shops, positions or royal stateliness because we are not essentially physical bodies. Secondly, the real well-being of the self does not lie in the achievement of mortal things and their blind consumption. The real well-being accrues from the devotion of Ram, so the real self-interest of the living being lies in the love of the Isht (adored God). After realizing God you would get that state from where there is no fall. This is the true self-interest.

In the course of time the meaning of the word self-interest underwent a change and it became corrupt. People started applying the inner import of it with external things. Aiming at such practices Goswami Ji says-

करहिं मोहवश नर अघ नाना। स्वारथ रत परलोक नसाना॥

(Manas, 7/40/4)

Men under the spell of Moh (infatuation) tend to perform a number of misdeeds. So far as their thinking is concerned, they act for the promotion of their self-interest but actually they lose not only the material world here, but the world hereafter also. They enveloped with ignorance, fail to grasp the truth that the real self-interest lies in the devotion of God by action thoughts and words.

Generally people are found saying that they were devoted to God by their words, deeds and thoughts but it is not so Bhajan is performed under the prescribed rules. When Vibhishan came to Ram's shelter, Ram himself threw light on the 'prescribed system' -

जननी जनक बंधु सुत दारा। तनु धनु भवन सुहृद परिवारा॥
सब कै ममता ताग बटोरी। मम पद मनहिं बांध बरि डोरी॥

(Manas, 5/47/4-5)

Prepare a rope by winding up all the strings of attachments and affections with parents, sons, brothers, wife, family and well wishers and transfer them all to Me. By withdrawing your mind from everything, place all your attention, your devotion at My feet. He who does so is instantly granted by Me the state of a saint. In other words I make it possible for him to attain the ultimate goal.-
करउँ सद्य तेहि साधु समाना। (Manas, 5/47/3)

Thus the criterion for testing the self-centeredness is so tough that everyone can not imagine to succeed. Everyone is not capable of renouncing friends, family and blood relations. Rarest of the rare stands the test. For this reason Goswami Ji enumerated really selfish persons.

Persons having little comprehension, but making sincere efforts with faith for becoming self-centered, someday are sure to be metamorphosed in the pure life of gods and saints—

सुर नर मुनि सब कै यह रीती। स्वारथ लागि करहिं सब प्रीति॥

(Manas, 4/11/2)

There are only three categories of such devotees among human beings who love for self-interest. They are allured neither by the Riddhis nor by the Siddhis. On the contrary they remain devoted to the Isht (adored God) by their words, deeds and mind. 'Sur' is mentioned for such devotees who have imbibed the divine properties in their hearts. When these properties get fully grounded in the heart the demonic properties are suppressed and at once the ability to get

entry into 'Sura' becomes possible. Those who move in the region of 'Sura' are called 'Sur'. Thoughts and counter thoughts do not obstruct their contemplation. Similarly 'Nar' (male) is also only a stage of Sadhna (worship). Here it is not desirable to differentiate males from females on the basis of gender as it is done in the human world. In the concluding part of 'Manas', Goswami Ji diagnosed the causes for mental afflictions and at the end threw light on the nature of 'Nar' (male):

मोह सकल व्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहिं बहुसूला॥
काम बात कफ लोभ अपारा। क्रोध पित्त नित छाती जारा॥

(Manas, 7/120/29-30)

Infatuation is the root of all maladies. Kam (desire) is wind, Kuff (phlegm) is avarice. Wrath is bile which always burns the heart.

प्रीति करहिं जौं तीनिउ भाई। उपजइ सन्यपात दुखदाई॥

(Manas, 7/120/31)

When Kam, Krodh and Lobh operate together in the heart, Sannipat (delirium) takes place. The afflicted person remains always wailing and moaning having no time to think about God. 'Ahankar' (Egotism) is very painful like the disease of Arthritis- अहंकार अति दुखद डमरुआ। (Manas, 7/120/35)

तृष्णा उदर बृद्धि अति भारी। त्रिविधि ईषणा तरुन तिजारी॥

(Manas, 7/120/36)

Trishna (greed) is like the disease of Dropsy which grows acuter and acuter. Thus after giving the list of a number of diseases, Goswami Ji declares:

एक व्याधि बस नर मरहिं, ए असाधि बहु व्याधि।
पीड़हिं संतत जीव कहुं, सो किमि लहै समाधि॥

(Manas, 7/121 K)

Out of the above mentioned diseases, even one disease is enough to kill a man (Nar). It proves that 'Nar' is such a form of human being which is immuned from maladies like avarice, infatuation, desire, greed egotism etc. If perchance even one of these maladies touches him, he falls from the high pedestal of Naratwa (manhood). 'पीड़हिं सन्तत जीव कहुं, सो किमि लहै समाधि' The fellow who is afflicted with all such diseases is in fact an inanimate being although he seems to be a living one. There is no question of such men entering into Samadhi (trance).

Addressing the listeners Maharaj Ji enquired, “Do you have desire? Do you have wrath? Do you have greed?” All of them replied in the affirmative. Maharaj Ji then further said that even one of such ailments is enough to kill a man but strangely enough you are alive, why don’t you die?”

This proves that ‘Nar’ is such an entity which is totally free from such diseases. Not even single disease can touch him. Nar is he who has warded off the influence of the illusion despite the menacing postures – Illusion means Maya and Maya has been presented as woman (माया रूपी नारी). The ailments are ready to attack but powerless to even touch Man (Nar) Goswami Ji calls the body of such Nar (Man) ‘Manush Tan’-

बड़ें भाग मानुष तनु पावा। सुर दुर्लभ सबग्रन्थि गावा॥

(Manas, 7/42/7)

Very fortunately the ‘Manush Tan’ in other words ‘Tan’ which lives in the depth of mind, is obtained. It is rarely available to even Gods. The scriptures have given such findings Goswami Ji says that he who fails to cross the ocean of worldliness even after getting such a ‘Nar-Tan’ (special body of man) commits suicide.

Thus we see that only Gods, men and Munis can love and they love for self-interest. Devotion at the feet of God is the real self-interest. Persons like Bharat, Kagbhusundi, Hanuman and Lakshman were selfish of such a kind Arjun in the Mahabharat displayed selfishness of this stature. He said to Lord Krishna that he was not interested in the rich and prosperous empires of the three worlds. This proves that through material attainments that self-interest, which is the ultimate interest of the self is not at all obtainable. All the Mahapurushas who are self accomplished have reached this conclusion. They have the same belief with reference to the ‘selfishness’ or self-interest—

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषोभोगः परार्थात्स्वार्थसंयमात्पुरुषज्ञानम्॥

(Patanjal Yogdarshan, Vibhutipad, 35)

It means that Satva (intellect) and Purush (soul) are entirely different from each other. They can not be united. When their queer mixture happens and men fail to separate them by analysis then it is called Bhog (Indulgence). It has two variations- altruistic and selfish.

When restrained selfishness overcomes that extraneous altruism, the knowledge of Supreme Being (Purush Gyanam) dawns. Generally self-interest known as selfishness, helps in accumulating wealth but it fails to lead to God. Real selfishness leads the self, to the realization of God.

What is to be realised? Realisation of what form? No, it is only the figment of imagination.

गो गोचर जहँ लगि मन जाई। सो सब माया जानेहु भाई॥

(Manas, 3/14/3)

You are neither the physical body nor the mind. You are only soul. Realisation of this soul which is eternal immutable, alone fulfills the self and frees from the cycles of births. The following tale of Mahabharat explains this truth:

There was a Yaksha who remained invisible was in the possession of a pond. Whoever tried to take out water from the pond without answering his four questions dropped down unconscious. It was ordained that the day right answer was given, the Yaksha would be liberated. While roaming in the forest during the exile once Pandavas came near the pond. Yudhishtir sent Sahdev to take out water from the pond. The Yaksh put his questions. Although Sahdev was a learned man but he failed to answer. Under the orders of the Dharmraj, water was to be brought. The moment Sahdev ignoring the Yaksh touched water, he fell unconscious. One by one Nakul, Arjun and Bhim also met the same fate. At last Dharmraj Yudhishtir went there and asked. “O Noble Yaksh! Who are you? How my brave brothers became unconscious? I am thirsty, I need water.” The Yaksh repeated his questions to him also— “का च वार्ताः, किमाश्चर्यं कः पन्था कश्च मोदते?” (*What is the real discourse? What is to be wondered? What is the path? Who is happy?*)

Yudhishtir replied, “Day and Night Time is frying creatures in the cauldron of infatuation. Under such conditions the useful discourse is only to deals with the essentials. One by one men are being devoured by Time, still the remaining persons take themselves to be immortal. They do not make any effort to save themselves from the clutches of Time. What else would be more wonderful? ‘महाजनः येन गतः स पन्था’ (*The way Mahapurushas, the devotees of God pass should be our cherished path.*) Only those Mahapurushas

are happy who are non-involved and whom the sorrows do not follow.

After hearing such oration the Yaksh spoke, “O King! Your knowledge is real knowledge. I am pleased with you. I can bring back to life any one of your brothers. Tell me which one you prefer.” Yudhishthir chose Nakul or Sahdev from amongst his brothers. The Yaksh then asked, “Why do you prefer these children to Bheem and Arjun who can protect you from demons in the forest? What is your self-interest or motive?” Yudhishthir replied that the physical body is mortal, it has to decay someday, so the sustenance of Dharm should be sole self-interest of living beings. He did not care for his own protection, he cared for the protection of Dharm. He one of the sons of Kunti was alive, if Nakul or Sahdev is brought back to life, the lineage of Madri would continue. This is what Dharm says. Then Yudhishthir confidently questioned the existence of Yaksh and said, “You cannot be a Yaksh because killing one may be your jurisdiction but making one alive is out of your jurisdiction. I pray you kindly, unfold yourself.” At this Dharmdev revealed himself and spoke, “Dear son! I came to test your righteousness and found you intact on it.” Seeing the devotion of Yudhishthir to Dharm, the Yaksh brought back all his brothers to life.

We should all reject the prevalent confusion and make efforts to become truly selfish.

|| OM ||

Education and Knowledge

Question: Maharaj Ji! These days a number of educated persons are roaming unemployed. They do not get any job. It seems there is no use of knowledge. Why should children be sent to schools and waste their time?

Answer: Look, education does not mean assurance of a job. After you have attained M.A. or any research degree, the country should be free from the anxieties of your livelihood. It is because you are now capable of finding ways of earning your livelihood. That is called real education. Even after so much education if you still expect help in getting a job, what is the use of your education? You should be capable of selecting a job for yourself which is not harmful to others. You should not rob or loot anyone while selecting a job otherwise you would be soon killed. These days the average age of such misguided, purblind persons is only from twenty to thirty years. Generally their mind runs riot after eighteen years. The first two years are spent in childish exploits. People do not take them seriously and brush aside their deeds in the name of juvenile delinquency and ignore them as mistakes of upstarts. But when they reach the age of twenty five years people start thinking that they were serious and were crossing now the danger level. Hereafter they are left alone hiding themselves at places and thousands chasing them for their blood. How long can they save themselves? This is not becoming of a human being.

Now if you see the lives of shepherds you would find that they have no education, still they are happy. It is so because they have limited needs, limited desires. They are happier than well of intellectuals. They do physical exercises, graze sheep, take milk, eat whatever is at hand and digest even breads of coarse grains. No disease ever takes them. No doctor is ever called for medication even after sixty years of age. Few days back some shepherds had kept their sheep by the side of the Ashram. It rained cats and dogs throughout the whole night. Next morning I asked them, "You all had to face lot of troubles at night as you all got drenched in the

rain-water.” They very humbly replied, “No Maharaj, acute cold and sharp rains are the well-wishers of Ahirs and shepherds, we had no trouble. When our clothes become wet at night we dry them next morning and put on the night clothes. If the clothes get wet in the day we dry them at evening and wear them. Such is our routine.” I again enquired, “Do your clothes get really dried?” They replied, “Once the water stop dripping from the clothes we wear them and the remainder dries on our body. Neither they suffer from cold nor heat strokes.” Generally it is seen that if someone wears wet clothes or gets drenched in water for an hour or two, he is sure to fall sick, he would have to take medicines. But these shepherds are so tough that they have no adverse effect on their health. They have stamina to brave nature. I again asked, “Do you have any anxiety?” The fellow replied, “No Maharaj, I have no anxiety, no care, no sorrows.” One of them after a lot of thinking said, “I do not find any grief or anxiety, but I have one anxiety. When I get up early in the morning the anxiety of where to drive our sheep, in what direction to take them that day overtakes me but once they start moving, my anxiety automatically subsides for twenty four hours.” I further enquired, “Don’t you have cares for your wife and children?” He replied, “Whoever is senior in the household, he looks after. We can not do both things- grazing sheep as well as managing household.” Is it possible sir! How healthy they are physically and mentally. No anxieties, no grief. The whole world pines for such a life. On the contrary we find the intellectuals getting lean and tin their reputation for their honour, for their standard, for the maintenance of all this.

If we see closely we would find that the shepherds who are the sons of nature and healthier, happier and more care-free but despite their happy lot the world would not permit them to lead such a life. Persons of restless nature do not allow peaceful persons to pass their days peacefully. China gobbled Tibet. In India too knowledge of weapons was very advanced in the past. India was well ahead in all kinds of knowledge but after the war of Mahabharat India lagged behind in the military science. Naturally people started using only those weapons which were readily available. When battles with Babar and others took place, India proved weaker because Babar had artillery. India had no artillery, no guns, it had only a crowd

armed with swords and spears. So the Rajputs had to give in and eat the humble pie. This artillery is the gift of material knowledge. When Englishmen came they had still more advanced knowledge of warfare, on the strength of which they conquered the whole world and proved their superiority. They did not allow calm, peaceful persons like shepherds to live easily. Countries like Australia fell victim to their imperialism. Either the people of such peaceful countries were enslaved and supplied to other countries like animals or engaged in their own farms as free-labourers by the Englishmen. This was the direct result of the lack of suitable education. If we have to live in this world safely proper education is indispensable. Not only this we can not safely keep our spiritual knowledge also in the absence of proper education. We would accept anything given by anyone in the absence of education and would fail to critically analyse it. For this very reason superstitions so much prevail today. We have started believing that our Sanatan Dharm gets polluted by drinking, eating, crossing rivers and oceans. This is massive misconception and suicidal superstition spread by some systems of Acharyahood. So we see that even for keeping our knowledge of religion well organised, education is very important.

Despite all the advantages of education, it is not knowledge. Now a days out of wrong notions material information goes for knowledge and those who know it are known as learned persons. But there is a vast difference between knowledge (Vidya) and education (Shiksha). There are two currents of life, one for living a worldly life and the other for the attainment of the Ultimate Reality. For successful living education is important but that special device which helps in attaining Immortal Reality is known as Vidya or Knowledge. Education which is imparted by schools and universities is not knowledge.

There is one anecdote in Mundkopenishad (1st Mudak, 1st part) in which there is the description of famous Muni Shaunak who was the administrator of the university. According to the Purans eighty eight thousand Rishis were studying in his Rishikul but even he had no perception of real knowledge. So once he following the tradition of the time took the sacrificial wood in his hand, approached MaharshiAngira and humbly asked:

कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति? ॥३॥

O Lord! Tell me, after knowing what everything becomes known? kindly instruct me how to know it?

Maharshi Angira replied:

द्वेविद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ॥५॥

There are two kinds of knowledge- Aparā and Parā. Rigved, Yajurved, Samved, Atharvaved, Shiksha, Kalp, Vyakaran (Grammer), Nirukt, Chhand, Jyotish etc. come under the category of Aparā Vidya but that Vidya (Knowledge) which reveals the immortal God is called Parā Vidya. Angira believes that howsoever a man be learned in Ved, Vyakaran, Jyotish howsoever he be the master of it, still he can not know God who is everlasting and immortal. The knowledge which reveals God is a different class of knowledge. Angira suggest for acquiring that knowledge the shelter of a self-realised Guru, who is firmly fixed in God-

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।

(Mundak 1, Part 2/12)

For the attainment of such knowledge which makes one realize the Supreme Brahm, one should go in the shelter of all knowing Sadguru, well versed in Vedas. Besides this there is no other remedy.

A similar anecdote occurs in Chandogya Upnishad (1st chapter/ 1st part). Once Naradji requested Sanatkumar to preach. Sanatkumar said to him, “Tell me, what you know so that I may tell you further?” Narad said, “Sir, I have learnt Rigved, Yajurved, Samved, Atharvaved and have gone through History and Purans which people called fifth Ved. I have closely studied Vyakaran, Shradh, Kalp, Ganit, Utpat Gyan, Nidhi Shastra, Logic, Ethics, Dev-vidya, Astronomy, Sarpvidya, Devjanvidya, Nritya, Sangeet etc. Sir, despite the knowledge of all this I know only the Mantras. I have not as yet been able to know the self. I have been informed by seers like you that the knower of the self transcends all kinds of sorrows. My knowledge is fruitless because I am victim of sorrows. So my Lord lead me beyond the limits of sorrows.” Sanatkumar took the above kind of education only as verbal exercises and laid emphasis on functional practices. In Brihadaranyak Upnishad (4th Chapter,

21st Richa of 4th Brahman) also there is a direction not to go through lots of words because they are only verbal exercises which can never lead to God. There is one Shruti in Taittiriya Upnishad-

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। (ब्रह्मानन्दवल्ली, नवम अनुवाक)

Senses including mind and tongue failing to attain the reality withdraw.

मन समेत जेहि जान न बानी। (Manas, 1/340/7)

Bookish knowledge has been described as education in Taittiriya Upnishad:

शिक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्।

साम सन्तानः। इत्युक्तः शिक्षाध्यायः॥ (Shikshavalli, 2)

The Acharya says, "Now I would explain education which informs about alphabets, vowels. Length of time taken in pronouncing a vowel or consonant and the stress in pronunciation of alphabets, their musicality and rules for euphonic junction of final and initial sounds. Further education gives us worldly knowledge, knowledge of Astronomy, knowledge of Breeding, knowledge of Archery, Ayurved, Physical Exercise etc. along with its knowledge of 'Adhividyam' is also given.

Taittiriya Upnishad has three parts: Shikshavalli, Brahmanand Valli and Bhriguvalli. A man may obtain the best type of enjoyments of the world here and hereafter if he follows the teachings of Shikshavalli. Here the learned seer has described the way of attaining mundane and super mundane opulence and glories but while describing them as temporal and subject to decay, he has chiefly laid emphasis on only Brahmvaidya. In the second Valli (part) he has thrown light on the importance of Brahmanand (Divine Bliss). In the last part he has described that practical knowledge which Varun directed his son Bhrgu to adopt and follow.

The Upnishads declare- 'सा विद्या या विमुक्तये।' - *Knowledge is that which liberates.* The same idea has been given in the questionair by Shankaracharya: विद्या हि का ब्रह्मगति प्रदाया। बोधो हि को यस्तु विमुक्तिहेतुः। *Only that can be called enlightenment which becomes the cause of total liberation.*

Merely by hearing all this no one can become rely learned, one has to take practical functional steps. The distance is covered not by sheer talks but by practically moving on the path. For this reason a

man who proceeds on the divine path and takes even single step is more important than he who has read thousands of scriptures. Similarly, Vidya or Knowledge is that which drags a man and takes to Brahm-gati (state of Brahm). If there is distance of even an inch from Brahm, it means Avidya (nescience) still prevails. Can the modern education grant the state of Brahm? Utost it can provide decent means of living. So those who take modern education to be 'Vidya' or those who flaunt their bookish knowledge are in great delusion. For such persons it is said in Mundkohnishad -

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः।

जड्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः॥ (1/2/8)

Foolish persons although struck in nescience take themselves to be Pandits and go on fumbling and suffering like blind-man moving under the direction of another blind-man. Kabir says:

पोथी पढ़ि पढ़ि जग मुआ, पण्डित भया न कोय।

ढाई आखर प्रेम का, पढ़ै सो पण्डित होय॥

Our revered Parmahans Ji Maharaj expressed the same anguish in the following words, "Ho! What to say? Vedant is being sold at throw away price. Fools go on reading and writing it. Perhaps they do not know that Sadhna can not be put in black and white."

That Vidya (Knowledge) can not be comprehended by any Tom Dick Harry. In Kathopnishad there is an anecdote. Nachiketa, son of Maharshi Uddalak, following the direction of his father appeared before Yamraj. Yamraj asked Nachiketa to seek from him a boon. Nachiketa requested him to reveal the secret of Brahmvidya. At this Yamraj started giving him allurements of rare enjoyments of the world and celestial delights but Nachiketa went on rejecting the offer. Yamraj admiring his renunciation declared him to be truly eligible for Brahmvidya.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता।

विद्याभीप्सितं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः॥

(द्वितीय वल्ली, 4)

Vidya (knowledge) and Avidya (nescience) accrue diametrically opposed results. O Nachiketa! I take you to be real aspirant of Vidya because offer of a number of enjoyments could not tempt you. This is now absolutely clear from this incident that only he is authorized to receive this Vidya who has turned down the affection of sons and

grandsons, lust for material belongings and name and fame, not only these but long heavenly delights too. If this Vidya is passed on to a person who is not eligible, the Guru and the disciple, both have no repent. Kagbhusundi Ji tells his experience in 'Manas' as follows:

अधम जाति मैं विद्या पाये। भयउँ यथा अहि दूध पियाये॥

(Manas, 7/105/6)

After taking milk the wicked snake bites first the fellow who gives it. Kagbhusundi had passed in his previous birth through this traumatic experience after he had humbled his Guru.

It is mentioned in the Upnishads that the fruit of Vidya (Knowledge) is the attainment of Ultimate Reality. In Ishawasyopanishad there is a mantra 'विद्ययामृतमश्नुते।' *The immortal God is attained through Vidya.* In the 9th chapter of 'Geeta', Yogeshwar Sri Krishna also says:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात्॥ (9/1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥ (9/2)

O Arjun! Now I would describe the knowledge which is coupled with Vigyan and which would free you from the bondage of this world. This knowledge is the lord of all kinds of knowledge, hence it is called Rajvidya. It is evident from this that Vidya is such a thing, which liberates from the sorrows of the world. This knowledge is unmanifested. It can not be expressed in black and white. It is actually a typical flow from that unrevealed entity which provides the ultimate well-being.

Knowledge which grants salvation needs not to study for 16 years:

गुर गृहं गये पढ़न रघुराई। अल्प काल बिद्या सब आई॥

(Manas, 1/203/4)

In a very short period total knowledge is obtained. The Vidya which a Guru grant is passed on in a very short time. Life long cramming of the Vedas and scriptures is not needed. This Vidya is issued by the Isht (adored God) and it is empirical. It gets kindled in the heart in the company of self-realised Mahapurushas.

In 'Manas' it is referred that after passing through ten thousands births and forms of existence Kagbhusundi got the human form. In

the previous birth also he was a saint but suffered from arrogance. *He was not foolish, he was only hot headed.* 'उग्र बुद्धि उर दम्भ बिसाला।' (*Manas*, 7/96/3). His Guru (preceptor) gave him useful lessons but after he crammed them all in short time, a feeling that there was nothing left in his Guru gripped him. He had received everything which his Guru possessed. गुर नित मोहि प्रबोध, दुखित देखि आचरन मम। (*Manas*, 7/105) *The Guru daily used to give his instructions but was pained to see his ill-conduct.* Here it is to be noted that the quality of education then was much superior to that of present day. Today the teachers deliver mass lectures without any concern for their communicability. They feel no liability whether the students have followed them or not. The students are left to their fate. But a Sadguru never leaves his disciple in the lurch. He goes on explaining again and again till the disciple takes to his heart. When a Sadguru accepts anyone as disciple he does not leave him as disciple, he turns him also into a Sadguru. *The knowledge which is imparted can not be effaced in any birth. It is eternal, indelible. It is not like modern education which is forgotten after the examination.* - 'कवनेउ जनम मिटिहि नहि ग्याना।' His Guru used to persuade him but was deeply pained to watch his behaviour. 'मोहि उपजइ अति क्रोध दंभिहि नीति कि भावई।' *The words of his Guru irritated him because he was self-conceited.*

Kagbhusundi says, once I was chanting the name of Shiva in a temple. My Guru Maharaj reached there suddenly. I did not get up in reverence to salute him. As Gurudev was very kind hearted, he did not take ill of it, but 'अति अघ गुर अपमानता, सहि नहिं सके महेस।' - *Lord Mahesh could not tolerate the humiliation of Gurudev.* Shankar, my own Isht (adored God) turned against me. He instantly inflicted a curse on me saying, "You mean fellow, you dared to remain seated like a python! Go away and turn into a python at once and remain in this form for one thousand years." But a Sadguru never gets displeased. He always stand for the welfare of the disciple not for his fall. The potter pats the pitcher only to give it a proper shape not for breaking it. Exactly like this a Guru also behaves. When he punishes, the punishment is aimed at reformation of the student. When Guru Maharaj heard the curse, he started crying and wailing. *Lord Shankar then declared that the curse would definitely have its*

effect and a life of python would have to be lead by me (Kagbhusundi) for one thousand years. After the period of curse was completed human body would be given to me but the percepts given by the Guru would always remain fresh-

कवनेउ जनम मिटिहि नहिं ज्ञाना। सुनहिं शूद्र मम बचन प्रमाना॥

(Manas, 7/108/9)

When human form was obtained, the percepts given by the Guru thousand years back got sprouted, thereafter the mind's eye got stalled at the crux of the percepts and interest in spiritual practices increased.

प्रौढ़ भएँ मोहि पिता पढ़ावा। समझउँ सुनउँ गुनउँ नहिं भावा॥

(Manas, 7/109/5)

When I became matured, father managed everything for my learning. I was not foolish. I could understand, listen and could brood but education could not attract me, hence seemed very monotonous. At last my father failed in his efforts to teach me- हारेउ पिता पढ़ाइ पढ़ाई। (Manas, 7/109/8)

Hearing this Garud full of doubts said, "Nothing is superior to knowledge but why could you not get education, which was available to you?" Maharshi Kag answered:

कहु खगेस अस कवन अभागी। खरी सेव सुरधेनुहि त्यागी॥

(Manas, 7/109/7)

O Garud Ji! When Kamdhenu is readily available to give longed for milk, who would be foolish enough to attend on a female ass which gives very little quantity of milk? For this reason Garud Ji, I could not study. It proves that the education which was given to Kagbhusundi was not knowledge which is entirely different from it. Although Kagbhusundi was illiterate but he was at the top among the scholars of his age. Those students who keenly desired to get knowledge always flocked at his place.

बट तर कह हरि कथा प्रसंगा। आवहिं सुनहिं अनेक बिहंगा॥

(Manas, 7/56/7)

सुनहिं सकल मति बिमल मराला। बसहिं निरन्तर जे तेहिं ताला॥

(Manas, 7/56/9)

Those who swam in the pond of asceticism attended the discourses regularly at his place. Even Lord Shankar from whose Damaroo (musical instrument) all kinds of knowledge flow used to

go there and attend the Satsang (spiritual meeting). It is thus well-proved that worldly education has no use in spiritual life. This education can never be called Knowledge (Vidya).

Then what is Vidya? Once Lakshman at Panchvati enquired from Ram, "What is God? What is soul? What is illusion?" In this way he put five or six questions. Lord Ram answered thus:

थोरेहि महँ सब कहउँ बुझाई। सुनहु तात मति मन चित लाई॥

(Manas, 3/14/1)

Dear Brother! I shall make you understand, kindly apply your wit, mind and listen attentively.

मैं अरु मोर तोर तैं माया। जेहिं बस कीन्हे जीव निकाया॥

(Manas, 3/14/2)

Feeling of myness and thyness is Maya (illusion) which has kept in its hold all kinds of living beings and have diverted them from their ultimate goal.

तेहि कर भेद सुनहु तुम्ह सोऊ। बिद्या अपर अबिद्या दोऊ॥

(Manas, 3/14/4)

This illusion (Maya) is of two kinds: Vidya (Knowledge) and Avidya (nescience).

एक दुष्ट अतिसय दुखरूपा। जा बस जीव परा भवकूपा॥

(Manas, 3/14/5)

Avidya one of the two is very crooked. The self under its impact falls in the deep well of worldliness.

About the second one he says:

एक रचइ जग गुन बस जाकें। प्रभु प्रेरित नहिं निज बल ताकें॥

(Manas, 3/14/6)

Knowledge is that which controls virtues, such virtues are totally absent in Maya. *Things which are mortal*, 'अशाश्वतं दुःखालयम्', *are always sources of sorrows*. How can they be virtuous and pleasing? Only God possesses who some and helping qualities. Thus, the second kind of Maya is Vidya which controls virtue, school education can not impart it. 'प्रभु प्रेरित नहिं निज बल ताकें' - *It is inspired by God*. When he prompts and stands as a beacon light, this Vidya gets down in us and starts operating.

So if we need such a Vidya, an inspiring guide or controller is always needed. By seeking the close contact of a self-realised Mahapurush. By serving him in a humble way and by following the

path directed by him for some months the soul gets activated. The source of that divine inspiration becomes available which flows through percepts and instructions such percepts and instructions may be called Vidya (Knowledge). As the devotee goes on advancing or rising up the divine instruction or the divine sources or the divine attributes become more and more dense and compact. The wranglings of Maya grow weaker and weaker. The state of close proximity with God is attained, the heart becomes the pivot of divine attributes. But all this is possible only by the grace of the Guru, there is no other way. So you should try to catch the void of the soul by catching the Swaroop (form) of the Guru who has already conquered his self. Till the voice of the sould is not caught, it can not be called Vidya. It is only an attempt, our steps towards it which would never fail.

Question: *Maharaj Ji, does the need of discretion still remain after the attainment of Vidya?*

Answer: Look! If Vidya is God-inspired, discretion for understanding what God instructs is required? They are to be followed and translated into action. The capacity to remain firm on the instruction of God is discretion. If the capability to remain firm on them is not there, Vidya would not work, even God would be displeased.

मोरेहु कहें न संसय जाहीं। बिधि बिपरीत भलाई नाहीं॥

(Manas, 1/51/6)

Paramhans Ji Maharaj has explained this discretion in a very simplified manner. He says, “Ho! Obedience of instructions itself is Bhajan. You should not judge whether it is right or wrong.” But he told this to me after eight years not in the beginning. In the beginning no devotee has the capability to understand and obey the instructions. When divine impetus started operating in the heart, only then Maharaj Ji declared that obedience is Bhajan. What is obtained through the divine instruction is nothing but Vidya (Knowledge), Vivek (Discretion) is expected only to remain steadfast in obeying them. If God directs to move on any path you should not think that there might be a serpent on it. Even if there happens to be serpent, be sure it would be transformed into a garland. In the case of Meera such a transformation did take place. Even poison would turn into nectar.

It happened so again in the case of Meera, because Meera had taken the poison at the instruction of the divine inspiration:

राणाजी! मै तो गिरधर रंगवा राती।

कोई के पिया परदेश बसत हैं, लिख लिख भेजै पाती।

मेरे पिया मेरे हिय बसत हैं, ना कहूँ आती जाती।।

God, the darling of Meera was awakened in her heart, in other words God was present there straight that is why she was so fearless.

Question: Maharaj Ji! Can the suggestions and intimations which spring from the heart be called Vidya?

Answer: Yes! That is Vidya. 'प्रभु प्रेरित नहिं निज बल ताकें।'—This Vidya is God inspired. It is remarkable that so many spiritually enlightened soul were illiterate so far as the formal education is concerned. Sanak Sanandan, Sanatan, Sanatkumar were children of five years age and were not educated. Shukdev ran away in his very childhood but it should not be forgotten that he had been yogi in his several past births, Vidya was well grounded in his heart since birth. Vyas, his father was a great scholar of his age. He was the master of four Ved, six scripture, eighteen Puran. He had composed the Mahabharat and Bhagwat, but so far as the spiritual enlightenment is concerned Shukdev was far more advanced in comparison to him. If Vidya means reading and writing Vyas is unparalleled. Kagbhusundi was also illiterate, "हारेउ पिता पढ़ाइ पढ़ाई।" Jad Bharat too sailed in the same boat. Since childhood he was God intoxicated and people mistook him to be a launtic.

Similarly, Lord Buddha was also indifferent to formal education. He was a prince and the best education was available to him but he was not interested in it. Buddhist scriptures like 'Lalit Vistar' testified that Siddharth received in his childhood education of art and other skills at Kapilvastu. According to another scripture named 'Mahavastu' Siddharth had to prove his superiority by displaying his military skill before five hundred Shakya princes in the Swayambar of Yashodhara. But that Vidya by whose touch Siddharth turned into Buddha is different. As he had a contemplative mind since childhood, he was never entrusted with mundane affairs. He renounced everything and went to Rajgrih in quest of a spiritual Guru. Rishis like Aalar and Udrak taught him the knowledge of Aryan mode of Sadhana (devotion). By degrees Vidya dawned at

him when he was sitting beneath the banyan tree at Gaya. By God's grace he became a 'Buddha'. As he knew the quintessence of Truth so he came to be known as Tathagat (Knower of the Truth).

Two thousand five hundred years ago Indians while facing onslaughts of conveyance and crossing the howling waves of the great sea with a small skiff reached China, Japan, Greece and Egypt, and conveyed the preachings of same Lord Buddh which they listened with great regard and accepted it. Today it has been become the parenial source of inspirations for the people's well-being. King Ashok was a famous war-monger. But the moment he encountered the teachings of Buddh, he quit forever his sword at Kaling. This was the power of the vidya of the Buddh. Not only this king Ashok despatched his son and daughter to Lanka for preaching this very Vidya. Even in Ved like Greek, Shak and Kushan, Huns were not only attracted towards this Vidya, they got soaked into the Indian spirit. Every year millions of pilgrims from all the corners of the world visit Lumbini, Kapilvastu, Sarnath, Shravasti, Gaya and Kushi Nagar to pay their homage to these places and get eternal peace.

Even Mohammad of Arab was not educated, *Kabir had not even touched pen*. 'मसि कागद छूयो नहिं, कलम गहि नहिं हाथ।' Guru Nanak could not be taught by any Hindu or Muslim teacher. His father got him engaged in the supervision of agricultural work. He failed there also. Instead of earning money from business he thought it better to earn Sat-Nam. *Tulsidas Ji although studied the Vedas and scriptures at Kashi for more than fifteen years, but while composing 'Manas' he accepted that divine 'Vidya' as the base of the theme of 'Manas', which he had heard from his Guru, Narharyanand:*

मैं पुनि निज गुर सन सुनी, कथा सो सूकर खेत।

(*Manas*, 1/30 K)

भाषाबद्ध करबि मैं सोई। मोरें मन प्रबोध जेहिं होई॥

(*Manas*, 1/30/2)

Goswami Tulsidas Ji delineated the same Vidya in 'Manas' which was God inspired and which dawned in the heart: तस कहियउँ हिय हरि के प्रेरे। (*Manas*, 1/30 Kh/3)

At places he has pointed out to this very source:

जेहि पर कृपा करहिं जनु जानी। कबि उर अजिर नचावहिं बानी॥
 प्रनवउँ सोइ कृपालु रघुनाथा। बरनउँ विसद तासु गुन गाथा॥

(*Manas*, 1/104/5-6)

Had worldly education been important better educated scholars and grammarians than Tulsi were available in Kashi. But no one knows where are they now? Could anyone of them equal Tulsidas? As it is Brahmvīdyā (celestial knowledge). Literature of Tulsi is gathering everyday newer and newer shape. Millions of inquisitive professors of universities visit *Ramayan Mela* at Chitrakoot for doing research in this vidyā. Tulsi literature within no times has become popular all over the world.

Meera was not educated but language was never a barrier to her expression of feelings. Her poems touched the heart of common people and scholars alike. Ramkrishn Paramhans too had schooling. At the age of sixteen he roamed like a lunatic, so when was he educated? Harihar Baba of Kashi was also of the same type, still he was acclaimed as the top scholar of his age.

Satsangi Maharaj of Gorakhpur who breathed his last at the age of one hundred and twenty five years was always taken by people as a mad, deranged person. But pious souls were directed by supernatural voice to go to him and receive instructions from him because he had attained the state of Godhood. Reverend Paramhans Ji also was directed by the divine voice to meet him. When he entered into the temple he saw there the same old man who was seen everyday roaming here and there. Paramhans Ji fell at his feet, within a short period grasped the method of Sadhana and within four months God inspired Vidya descended in his heart. Most respected Paramhans Ji was also not educated, he had attended the school only for three days. On the third day the teacher beat him with a stick. He came back home weeping and complained it to her mother. Thereafter he was never sent to school. Once at the Anusuiya Ashram when his signature was needed, a gentleman tried to get it, Maharaj Ji practiced for three days on his request. With close attention Maharaj Ji learnt to write 'परमानन्द' (Paramanand) but drew a long line below the letter 'द'. The gentleman could not react on account of hitch and awe. When we saw it, we suggested him to make it a little shorter. At this he turned his mustaches with a great pride and said, "O! yes! You

can't understand what I have learnt." He knew that my suggestion was correct but he did not agree.

Professors and scholars often visited Anusuiya Ashram. Those who accompanied them used to give their introduction, "Sir! He is doctor Sahib, he has done research in philosophy and many other subjects also. In the beginning such persons used to speak first themselves, thereafter they requested Maharaj Ji to throw light on any subject or speak on anything. After hearing him they used to remark. "Sir! Sadhana is always superior to bookish knowledge. Reading books is one thing but practice is far more different from it. They used to speak in this way and depart after seeking blessings. No words of scholars could match the words of Maharaj Ji which came out of the depth of his direct self-realisation.

Thus, on the path of God if you are educated it is ok, but if you are not educated you are not going to lose anything because this Vidya is God-inspired, received from the house of Sadguru. The school where it is taught is different. Paramhans Ji used to remark, "Ho! God teaches me. Whichever language you speak, He explains it to me."

|| OM ||

Linguistic Interpretation of Science

Question: *Maharaj Ji! In the modern times the science is highly advanced in comparison to the pre-historic times. What do you think of this?*

Answer: Students, you have studied quite well and achieved higher degrees. These days the science is highly advanced this is what you say. Around two hundred years ago none would have thought of aircrafts, but it is within easy reach of us today. Many inventions and various kinds of rockets, bombs, nuclear weapons have been invented. These days it is a child's play to destroy enemy targets located thousands of miles away. Electricity, television, motor car, trains have changed the way we live. In English medium we call it as a science.

Nevertheless it is not entirely true that science has progressed only in modern times. Since thousands and millions of years of human life hundreds of times scientific inventions have been made and were destroyed by itself after that reached a zenith. When we explore our pre-historic scriptures, we come across innumerable incidents of miraculous incidents, which when properly analysed reflect scientific advancements made in the ancient era. The battle of Dev and Asur (angelic and evil entities) are full of such scientific exploits.

For instance, Hiranyakashipu- the demon king invented the methods to remain immortal. He could neither die during the day or night, neither by any weapon nor poison, neither by any animal, bird, insect nor a human being. Such achievements pampered his ego to such extent that he called himself the God. In his penchant of proclaiming himself God, he didn't spare his son Prahlad. But his various methods to kill Prahlad were failed by divine great scientific advantage to his side Hiranyakashipu could not save his life.

In Treta age, Ravan was an over powerful king. He wasn't an atheist initially. You must've noted from the first instance how destruction ensued when scientific advancements were on its zenith. Greater progress in science also leads to rise in atheism. Scientific advancements made it possible that even if a person was beheaded,

his head could once again be connected to his torso and enliven him. Technology made it possible for him to remain invisible during the battles. His son Meghnad is said to have fought with armies of Bhagwan Ram remaining invisible. Although, he was riding in a chariot and shooting arrows at other when Hanuman set Lanka on fire, Ravan managed to get rains to douse the fire in the kingdom. These days efforts are being made for getting artificial rains, but much success has not been received.

Once Ravan was worshipping Lord Shiva in Amarkantak. Another king Sahasrarjun blocked the massive water flow of river Narmada. This caused influx of water where Ravan was seated. When the commander-in-chief of Ravan's military, Prahasta, learnt about it, he attacked the enemy. Since the enemy was very powerful, so he picked up a weapon, named 'Moosal'. When the Moosal was about to be shot, devastating flames started emitting out from its frontal parts. Was it an ordinary instrument, meant for crushing paddy? Thus it is proved that it was a mechanical device which was named 'Moosal' in the language of the time. Can devastating flames shoot out from any Moosal? How advanced was the technology of those days!

Greater scientific and technological advancements and newer inventions didn't made Ravan quench his thirst for more and more inventions. Ravan declared that he would make stairs to reach heavens, free the humanity of the world from fear of death and remove smoke from fire. As his progress in Science reached greater heights, Ravan's ego too grew. He declared himself as the God and spread a rein of terror all around.

अस भ्रष्ट अचारा भा संसारा, धर्म सुनिअ नहिं काना।

तेहि बहु बिधि त्रासइ देश निकासइ, जो कह बेद पुराना॥

(Manas, 1/182 Chhand)

If Ravan ever heard the word 'Dharma' he used to lose his temper so quick that either he himself rushed to demolish it or sent armed forces for its annihilation.

Even today, many are oft repeating that God doesn't exist. All kinds of prayers and worships are futile. In fact, when all the facilities of luxurious food and recreation are available to human beings, they have begun to consider the God as an avoidable nuisance and a figment of imagination. But the God hasn't ever given up the

company of the man. The God was not destroyer then, and his realm was such as can never be destroyed.

Even during Dwapar era, many scientific inventions were made. Ugrasen didn't have a son. Once his wife went into a forest for recreation. A demon lived in the forest who had heard about the beautiful wife of Ugrasen. As soon as the queen was amidst the forest, the demon miraculously created heavy storm in the forest. Trees began to fall, large sized rocks were disjoined from the mountains and began to tumble. All around an atmosphere of great upheaval was created. Under such situation the demon approached the queen in the guise of Ugrasen and consumed sex with the queen. While going away the demon presented his original face. As the queen was about to curse him, the demon told her that she would beget a virtuous and brave son through him. Since, she didn't have a son, she was enticed to keep the child. Nevertheless, she returned home with heavy heart. Later, she gave birth to Kans, the cruel king of Mathura. Learned Pandits have written that, demon has used demonic tricks to create storm in the forest. In fact, creation of storms, use of firearms and initiate rains came under the demonic tricks. Another demon, Banasur lived during the Dwapar era. He kept his daughter of marriageable age safe in a palace protected by heavy military on all sides, so that she could not be kidnapped by any prince or king. However, the young princess was dreaming of an image of some person. She summoned her friend Chitrlekha who was an accomplished painter. The princess described the image of the man, she used to dream frequently as her husband. Chitrlekha drew a number of paintings, but at last the princess indicated at a portrait of Krishn. Immediately princess Usha said that was her husband. Chitrlekha managed to get Aniruddha of the princess despite strict vigil outside the palace. Nobody learnt of this incident. Don't you think science was highly advanced in those days?

During the stay of Pandavas in the forests, King Jaydrath ruled over Sindh. He was on look-out for a beautiful woman to marry. While traversing the path in a forest he happened to see a beautiful woman near a cottage. He exclaimed, he had never seen such a beautiful woman. He ordered his ministers to find whereabouts of that woman. The ministers made enquiries and reported to him that she was the wife of Pandavas. He tried his best to coax her by the

offers made through his ministers. At last, he went to her, “Look Draupadi, the Pandavas have been deprived all their wealth and kingdom. Better you come with me. I am Jaydrath, the King of Sindh.” When Draupadi disregarded him, he kidnapped her. He traversed a couple of hills about two or three miles. He was protected by hills around him. The Pandavas were away on hunting. They were notified about the kidnapping of Draupadi. Arjun sent a miraculous weapon from that spot towards Jaydrath. The chariot and horses were destroyed, but Jaydrath and Draupadi were miraculously left unscathed. Bhim ran and caught Jaydrath. Do you think a weapon exists today which can kill a targeted person within a group of twenty-five people and leave others safe, whereas the enemy remains invisible? Such incidents prove that science had much progressed than today.

During the period of Mahabharat war when Duryodhan made humble entreaties and implored, Bheeshma said, “OK! Tomorrow I would launch a decisive battle. I would kill the army of Pandavas with single arrow.” Bheeshma, next day, fixed Narayan arrow on his bow. When this terrible weapon was shot, Krishna said, “Look! There is only one way to check it and that is turning the back before it (showing back to it). It kills only the brave and valiant.” Bheem retorted, “You keep your advice for Arjun only. I am a Kshatriya, death comes only once. I can not turn my back.” Meanwhile this weapon ignoring others started moving towards Bheem with full speed. Seeing this Krishn rushed towards Bheem and embraced him. He thus turned his back before the weapon. The back of Bheem was already at the otherside. In this way Krishna saved his devotee. Those days there were such weapons which used to spare people only if they sought apologies. Such weapons were called ‘Astra Shastra’ They were not mere iron nails. Do you find the inventions of such weapons today? Those days in the world, specially in India, the Military Science was several times more advanced than today.

However, when science reached its pinnacle, first it resulted in widespread atheism, followed by all round devastations. Innumerable people lost their lives during the battle of Ram-Ravan and Mahabharat. When a country becomes all powerful ego creeps in. These days Russia and America have mountain-size ego. One day they would strike and massive devastation could take place. Massive

devastation doesn't mean, entire population of the planet would get annihilated. It means larger part of the population could get exterminated. A few people would survive. People would be saved here and there, spread out widely separated pockets. It is possible that, where once dense population dwelt and agricultural fields were spread out bountifully could be replaced by dense forests following such massive devastation.

With such happenings, the man began to look at scientific advancements with hatred and apathy. He realised that, due to such inventions all his near and dear ones weren't alive anymore. There wasn't any friend or relative within ten to fifteen miles area. All around there wasn't anything but massive destruction of once thriving and pulsating humanity. Such a state of after math compelled him to reconsider his highest kind of scientific and technological advancement absolutely futile.

Gradually, all those inventions were forgotten and the people began to live normally. Destruction and creation are natural. The people who were developed earlier were called civilised while those trailing behind came to be known as aborigines. Aborigines don't mean they have been always uncivilised since the man was born on this planet. Previous to that, the man has passed through a number of civilisation through ages.

In this way we see that despite innumerable inventions were made but their inventors were never called scientists. Rather they came to be called as 'Asur' or demons. Godly persons were called 'Sur'. Those who follow the divine path and have trust in the Supreme being are called Sur or divine being. Those who believed in them, were called Manav or human beings. Human beings were though dedicated towards the Supreme Being, but weren't able to involve themselves in continual worship due to their pre-occupation. The Asur or demons were devoid of divinity. Those who believed that 'Dev' or God was irrelevant and only they were the Supreme Reality (Ishwar), came to be known as 'Asur'. An Asur believe that since he was the real user of the material opulence (Aishwarya) so he was Ishwar (God). Today communism also speaks this language. Hiranyakashipu also moved on this very path. Ravan and his family members also adopted this way under the toxic effect of diabolical inventions. The Mahabharat war also took place on account of such

an arrogance. More than half persons who took part in it were Asur. Asur does not connote a specie having two horns, enlarged and inflated eyes or having long tooth. Shishupal was the first cousin of Sri Krishna and he was Asur. Kansa was the maternal uncle of Sri Krishna. Banasur was closed relative but Sri Krishna was a Sur, devine being. Basudev belonged to the class of 'Dev'. Pandawas, who were their close relatives, were 'Nar'pure and simple. Duryodhan and the like were in the middle stage. Majority of persons who sided with him had demonic tendencies. Thus if one relative was Manav, another was Danav (demon) and others were divine beings.

One of the synonyms of 'Rakshas' (demon) is 'Nishachar' (night wanderers). "या निशा सर्वभूतानां तस्यां जागर्ति संयमी।" (*Geeta*, 2/69) According to the 'Geeta' the world itself stands for night. Those who wander at night are 'Nishachars'. They who took the material world to be true, they who believed in eating, drinking and merry making came to be known as 'Nishachars'. Such persons have been taking pride only in material inventions, discoveries and possessions which are not governed by Godliness. Illusion or Maya flows through them. In ancient days the possessors of such inventions were called 'Asur'.

With the advent of Englishmen in India translation of English words into Hindi language started. The equivalent of English word 'Science' was sought. When bi-cycle was invented it was taken to be the gift of science. Thereafter motor cars blowing their horns appeared on the scene. People were wonderstruck to see lifeless iron box moving. In no time rails were fixed on the ground and dreadful trains started carrying thousands of people from one place to another. If horses took ten hours to reach a place, a motor car reached there in only one hour. Awestruck people looked all this agape and appreciated the blessings of science. With the advancement of science men from distant places started reaching fast through mechanical and electrical devices. As a result of all this science started to be worshipped. Indians analysed the developments and found that such miracles were already present in the 'Yog-Dharshan' (Philosophy of Yoga), which the seers named Vijnan. So a linguist from Bengal promptly translated the word science as 'Vigyan'. In fact it is not Vigyan at all. Vigyan is that which:

Science

बिनु विग्यान कि समता आवइ। कोउ अवकास कि नभ बिनु पावइ॥

(Manas, 7/89/3)

Now let's examine what the science is? It is said one cannot have tranquility without science. With the knowledge of science all kinds of disturbances could be quelled. For a person who understands science, none is his enemy and none hates him. All round a wave of equality and peace prevails. These days America and Russia are considered the greatest scientists, but could they ever sleep in peace? They are always engrossed in thinking how could they buy out India or defeat China? Whether science is made for such purposes? Perhaps a true sense of science has been forgotten and a sense of inequality and turmoil has spread in the world. Greed, hatred and exploitation have reached their pinnacle. This is not science. These are demonic qualities.

In fact, science is one that ushers an era of equality among human beings peace and prosperity in the world.

तुम्ह विज्ञान रूप नहिं मोहा। नाथ कीन्हि मोपर अति छोहा॥

(Manas, 7/122/4)

Patting the back of Garud Kagbhusundi Ji says, "You are the image of Vigyan, Moh (Infatuation) can not touch you." It means Vigyan is something in the presence of which Moh (Infatuation) has no legs to stand. Yogeshwar Sri Krishna says:

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥ (Geeta, 6/8)

Gyan stands for realisation of self. In other words Gyan is direct perception. After this Vigyan comes. Krishna says to Arjun that if Vigyan follows Gyan the soul gets gratified, it gets accomplished. Neither it is satisfied with anyother thing nor with the knowledge of number of languages. Its gratification is never possible through sumptuous dinners and material luxuries. It is gratified only when it perceives the eternal form of God and unites with it. Direct taste of the Supreme love alone satisfies it. There is nothing else to gratify the soul.

So Vigyan is such a thing which helps the soul in meeting with the Brahm and gives total gratification. Such a soul never relapses into discontentment. Vigyan renders it unwavering, stable

and finally settled. It never falls into the cycle of birth. It achieves its ultimate goal.

Thus we see that Vigyan is very important. It irons out heterogeneity and grants harmony. Where there is Vigyan 'Moh' (Infatuation) can not stand. In the field of the so called science, they assume an air who have bagged more and more inventions. Feelings of jealousy and hatred make them their victims. Such possessors of scientific inventions cherish a desire to enslave the whole world. Those who have amassed more and more inventions, dare to say that there is no entity of God, matter is all and the slogan of 'eat, drink and be merry' is true. Whenever number of inventions increased, Hiranyakashipu, Ravan, Kans, Duryodhan all approved such a materialistic belief. The pages of our Purans are replete with references of battles between Gods and demons. Purans are the record of our history. So many times battles took place between Gods and demons but the forces dominated by divine properties could never be rooted out. It is so because they solely depend on God, an entity which can neither be cut nor maimed with weapons which can not be burnt with fire and the wind can not wither it away. Objects of the material world can not even touch it. It is immanent and immutable. It is the only entity which is everlasting. For this reason the followers of divine properties were always to be found in the past. They are always present and would always be present in future. However much the atheism increases faith and theism would always exist.

Today you say that science has developed much in foreign countries. Scientists have produced many things out of this earth. But the fact is that they have not been able to pick up even a particle or a granule of this earth. All their inventions are limited only to the spheres of illusion. There is nothing like abroad. The whole world is one and unified. This much you can say that there is a lot of desperate bid after such scientific inventions out of India. In this race India at present seems to be lagging behind. But it is undeniably true that in past a number of inventions were made in India. Hiranyakashipu was an Indian, Ravan was an Indian, the wars between Gods and demons known as 'Devasur Sangram' occurred in India. Pandavas were also Indians. Their inventions were far more advanced in comparison to those of modern days. But what was the

result? Annihilation of our own clan! So India finding no relief in devastating wars, turned towards peace and spiritual quest. This is the reason that today India lags behind in making scientific inventions. This is the special spiritual heritage of India and for this it was hailed in the past, in future also it would be hailed and admired. The name of Kshatriya king Vishwamitra, one of our illustrious ancestors is taken with great respect. He was a well-known scientist of his age. He resolved to create human beings without the copulation of menstruation and semen. He produced by combining the material objects the figure of human beings, whose head was like a coconut and whose eyes like an oyster shell. When he was about to impart life into it, the alarmed people approached him questioning what havoc he was going to make? Vishwamitra replied that he was going to give birth to a new creation. At this the Maharshis appealing to him said that he could do it as he was fully capable but he should pause and ponder at the painful fate of countless creatures already present in this world, weeping and wailing for their miserable lot. They warned him that he was going to multiply the numbers of such unfortunate persons. It was not becoming of him to create human beings for pain and sufferings. They further appealed to him that a man of his stature should chart out such a path which could grant deliverance from distress and agony. He was advised that instead of creating a new world, he should create some such device which could help in crossing the barriers of this world. After hearing them Vishwamitra changed his mind and undertook penance. By degrees he made spiritual progress and after realization commingled with God. Later on he came to be known as 'Brahmrshi'. Thus we see that the seers never supported miracles of illusion.

O Students! You have till date studied science which is nothing but devilish illusion which rejects even God after making advancements. Now you should move towards real science, after knowing which nothing remains to be known, after obtaining which nothing remains to be obtained. Only this knowledge could grant you total spiritual contentment.

Protection of Cows

Question: *Maharaj Ji! It is said, the deities reside within a body of a cow. A cow is a matter of religion, faith for us. Why no incarnation has taken place for the protection of cows?*

Answer: Frequent movements have taken place on the question of importance of cows in Hindu religion. A widespread demand has been made to put a stop to slaughter of cows. Thousands have sacrificed their life during disturbances on this question. Once a Hindu propagandist reached Bombay. Some people asked him, “Whenever religious conversions take place only the Hindus are made the scape goats. Why should only Hindus be converted to either Islam or Christianity? Why not non-Hindus be given place in Hinduism?” The propagandist said, “Muslims could be converted to Hinduism, but what should be done to the beef they have consumed?”

Someone asked, “In such a case what’s the best alternative?” The propagandist replied, “There is a way. Such a person should undertake tour of all the Hindu pilgrimage on foot, followed by an organisation of Holy pyre (Yagya) at Kashi (Benaras). After such purification process such a person should be settled in a different caste created especially in Hinduism.” Now, who would be mad enough to travel all over India on foot? One can get food, shelter, clothing within other religions too. What is so attractive about Hinduism that they should accept Hinduism but in a different specially created community? Who would want to live like an out-caste?

Such ideas or beliefs take place because of lack of true perception of Hinduism. One can learn about principals of Hinduism from the dictates and gospels given out by great sages, life of Lord Ram and Krishna. It is depicted in ‘Manas’ that when Hanuman went out to Lanka in quest of Sita, firstly he climbed on a lofty mountain in order to watch the enemies activities. He saw that demons of giants shape were on their nightly duties. Somewhere they were practicing dual fights or some mean demons, ‘कहूँ महिष मानुष धेनु खर, अज खल निसाचर भच्छहीं।’ (*Manas*, 5/2, *Chhand*) were eating buffaloes, human beings, cows, donkeys and goats. They ate cows and the beef was in their stomach. Even the Brahmans having more importance than that were eaten by these. Although the demons used to kill cows

and even Brahmans and eat them. Nevertheless, when they seek refuge of Lord Ram following death of Ravan, he embraced them and accepted them with brotherly love. Vibhishan, ministers and the loyal intelligencer of Ravan, whereon properly welcomed by Ram. Not such a place as today you are Hindu, but you will remain Shudra, rather embraced them. *And declared them as to be more affectionate than Bharat-* 'भरतहु ते मोहिं अधिक पिआरे।' (*Manas*, 7/78) Ram treated all the demons and His loving brother Bharat with equal hearts. Although the demons used to kill cows and even Brahmans and eat them, even then the compassionate Ram love them more than His brothers. He gave them the same regard which He gaves to His brothers. Thus, he was a true Sanatandharmi. Lord Ram is of the view that whosoever man, woman, enuch or any living creature having no treachery remembers Me is more loving to me. Living creature does not belong to India alone rather any creature of the world can be the follower of Sanatan Dharm. Tulsidas Ji is of this belief that 'स्वपच शबर खस जमन जड़, पौमर कोल किरात।' by the simple remembrance of Divine Ram, all are chastened and become respectful throughout the world. Hence everyone has his full right over Sanatan Dharm. Those who say otherwise do not know the meaning of Universal Dharm, rather they find themselves entangled in the grip of old customs. Who would like to enchain himself knowingly?

Now, a question arises since when did a cow found religious relevance? A group of religious guild asked me that, when did cow came into religious terms? He said, from the time immemorial. I wanted to know whether its reference is found in scriptures. He told, Krishna was grazing cows. I said, since He was brought up in the family of Yadavas, He was bound to graze cows, where from He could have got horses and elephants? The family in which one is born he has to live within according to the family conditions. Raidas had got leather, Meera had got throne and Ram found bow and arrow, then what bow is religion? When Krishna grew up, He never went out for grazing cows. I raised another question that- Is there any other evidence? After this they became silent. Yes, they were staunch follower of religion. They began to look with suspicion, whether people speaking against cows are not Muslims?

Whether cow in fact is a religion? The sages have described in Upanishads that a true religion is Humanity. "गुह्यं ब्रह्मतदिदं ब्रवीमि। न

हि मानुषात् श्रेष्ठतरं हि किञ्चित्॥” *In fact, there is nothing greater than humanity.* If we can restrain all desires of our senses and live a pure spiritual life, would give divinity to a human being. Even Krishna says in ‘Geeta’, “The soul is our friend as well as an enemy. The soul of that person, who restraint over his or her senses, is the friend; whereas it is an enemy for the person whose senses are unrestrained. Hence he had advised Arjun to restrain all his senses and direct his spirituality towards his divinity. Therefore, it is clear that only human can attain divinity. Whereas the highest religion is realisation of the Supreme Being. Deities also expect salvation in this human form. Birds, animals, trees and plants cannot be our religion. Supreme religion is alone can be the Supreme God.

Then why do so much importance is given to cows. In fact, since Vedic era cows has held a place of significance in social life. Till Dwapar era none thought of milking buffaloes. The buffaloes were considered wild animals. In Mahabharat, after Bhishm and Dron when the war strategy of Duryodhan started failing then Karn was made as chief commander. Karn said that, I can kill Arjun but the charioteer must be like Krishna. After consideration it was found that only Shalya can be an expert charioteer like Krishna. Shalya was invited. Then Duryodhan proposed, “O King! For our well being kindly be the charioteer of the Karn.” Shalya was very much annoyed and said, “Do you think me as to be a coward and Karn as brave? First of all, let my share be decided and after killing all, I shall return to my native country by the evening.” He was the king of Madra country. “I belong to the hierarchy of traditional king and this Karn is your dependent. I can not be his charioteer.” Having said so, Shalya stood up and started. Duryodhan begged his pardon and spoke, “O King! My intention was not this. The truth was this that there is no charioteer like you. You are one charioteer and other is Krishna and there is no warrior like you. You are mightier than Krishna.” Shalya back and said, “You have said me as to be the mightier than Krishna amidst such a large number of kings, so I am ready to be a charioteer of Karn in your interest. What so ever bitter words I shall use, Karn will have to bear because I am a king and he is Sut-Putra, dependent to you.” Karn also accepted this challenge in the interest of Duryodhan.

When Shalya started using bitter and abusive words in the battle-field then Karn could not stop himself. He said to Shalya, “You are the king of down trodden people who eat milk with garlic. In our kingdom, everyone is neat and clean. People in your country drink the milk of sheep, she-goat, she-ass and she-camel.” It is evident that the milk of she-goat, sheep, cow, she-ass and she-camel was available then. But no where the reference comes that buffaloes were milk animals.

The buffaloes were considered wild animals. Even today they are hunted in games. During exile, Bhim went out for hunting on a day. After sometime, King Yudhisthir felt of ill-omens. Yudhisthir thought that Bhim is in some misery. In accompaliment of the sages Yudhisthir came out in search of Bhim. In the way they found hundreds of lions, hundreds of boars, rhinoceros and wild animals killed by Bhim. Moving on such foot-prints they reached the place where Bhim was unconcious wraped with Nahush disguised as python. Yudhisthir answered the questions of the python and brought Bhim back to life. In this reference the killing of buffaloes by Bhim is described. Boars, lions and elephants were wild animals. Till Mahabharat era, buffaloes were not taken as to be the milking animal.

The cows are considered the best among milk giving animals.

गोधन गजधन बाजिधन और रतन धन खान।

जब आवै संतोष धन, सब धन धूरि समान।।

Even for agricultural purposes the cows held an important place. King Virat, those days, had the greatest number of cows. So othere kings like Duryodhan used to have rivalry with him. Bullocks were used for tilling the farms. People depended on cows for milk, clarified butter, curds and fertilisers. In this way cows were regarded as the best part of wealth and hence worshipped.

There was a time when elephants were also considered as wealth alongwith jewellery and gold. In the early age during battles elephants were used to create cummotion among enemy soldiers or for breaking open massive fort-gates. Besides, elephants were also used to build roads, fell trees or for processions. Since, higher number of possession of elephants signified richness of the possessor, they were worshipped as wealth. With advancements made in the art of warfare and industrialisation importance of elephants as wealth has been eroded considerably. Now nobody likes to maintain elephants.

People worships then now on ceremonial occasions like marriages as the symbol of Lord Ganesh. They have fallen from their position of vantage.

Similarly, horses were used as faster means of transportation. Similar to elephants horses too were considered wealth once. But even its significance as wealth is getting eroded rapidly.

Jewellery, precious stones, gold etc. were considered valuable wealth previously, and even today they are as much valuable. These metals were not replaced by any other ones so far. Even more precious metal than these are not yet discovered. Hence, their worth is still intact today. At the time of lighting lamp, the tradition of worshipping Goddess Lakshmi is in vogue.

In this way since ancient times cows were considered valuable wealth. Virat and other kings who were in possession of large number of cows, were considered to be important. Other kings were also interested in plundering cows to increase their property. In ancient education also 'cow grazing' was an important subject. Princes also used to graze cows, so that they could become aware of the activities of the cows and protect them. These days buffalo milk is used in much larger quantity. Tilling of farms is being carried out by tractors. Bullocks are being neglected. In foreign countries, nobody imagines of ploughing field with the help of bullocks. Chemical fertilisers are becoming important. Thus cows as wealth are losing importance. It takes time to break away from age old traditions. The cows were worshipped because they were once a form of wealth. The traditional Vedic scriptures and literature have emphasised on conservation of cows. Even these scriptures have described our five senses as 'cows'. Perhaps for this reason 'Manas' too has referred to the senses as cows.

गो गोचर जहँ लगि मन जाई। सो सब माया जानेहु भाई॥

(Manas, 3/14/13)

So far as the imaginative faculty of mind goes in sensual matters, one should take it as to be only illusion. Those who have managed restraint over their senses can attain spirituality. Passion, anger, intemperance, greed etc. corrupt our senses which ultimately is considered as annihilation of senses. We can take it as annihilation of cows also. Virtuosity, ascetism, rituals, restraint, meditation and attainment of concentration on divinity help to restrain our senses. This is the true conservation of cows.

So 'stop killing cows' and 'protect them'. Only then religion will prevail and the opportunity of attaining Supreme religious Supreme Being will take place. If we want to maintain the sanctity of religion, we will have to protect cows and to control them. If senses are distracted you can not worship the Ultimate God. The provision is made actually to control and restrain the five senses including mind also. In this way in order to attain self-realisation conservation of cows should lead to symbolic representation of restraint of senses. That's why, protection of cows is the greatest of religious virtues.

When the soul of a meditator gets attached with the essence of the Supreme Being at a proper stage, the mind's concentration gets considerably narrowed which results in divine pleasure. The source of this divine pleasure is like a wish-fulfilling cow (Kamdhenu). Till our senses remain directed towards with objects of physical pleasure, our mind remains engrossed with them and as a result this, it remains unfulfilled. "जो इच्छा करिहउ मन माहीं। हरि प्रसाद कछु दुर्लभ नाहीं॥" (*Manas*, 7/113/4) However, when all our senses are directed to spiritual attainment nothing remains unfulfilled. Only those attain God who do not care for sins and virtues. There is no entity beyond such a realisation, then what to aspire for? 'पाप पुण्य की करे न आसा। सो पहुंचे रघुनायक पास॥' Such a living being becomes one with the Divine Being.

Thus, in spiritual scriptures the meaning of cow is the senses. Don't let your mind and senses go astray, control them and thus protect the cows. When we shall become capable of controlling our senses from our passionate life, the ultimate being can easily be perceived. Hence, if you want to preserve religion, protect cows but it does not mean that you start chasing cattle. If our ancestors chased animals, you also may start chasing. But in religious treatise there is no such mention. In the form of cattle worshiping cows, bullocks, elephants and horses is not religion. The importance of cow was due to social and economical acknowledged, but the wealth is even worshipped today.

The cows have been conserved and protected in foreign countries too. Mohammad Sahib has said in Quran that cow is a pet animal and not to be killed but protected. Cow is called 'Bakar' in Arabic language. Quran also advises 'Gokushi'- restraint or killing of

worldly desires. But ignorants consider that as killing cows. A strange cow is mentioned there, which neither ploughs the field nor carries yoke on its soildier nor used for irrigating field, but of a such a colour wherein no other colour is mingled. It must of be a golden colour and killing of a such a cow is against God's will. Here the instruction is that one has to restrain his senses from worldly affairs and after inner purification must devote himself in divinity. Mohammad Sahib emphasises on its protection. Quran doesn't prescribe cow-slaughter on Bakri-Id. According to a legend, Allah asked for the dearest to him. However, since the Allah has asked for the dearest thing, he got ready to sacrifice the life of his dearest son. However, miraculously the son was turned into a goat. This way slaughter of goats has come to be considered a religious act. A distinct style of eating drinking was brought into practice in the name of religion.

When the Mughals invaded India, they learnt about the weakness of Hindus for the cows. Mahmood Gaznavi, Mohammad Ghorri and Babar etc. used to attack keeping herds of cows ahead of their troops. Religious Brahmans and Kshatriya (people of warrior community) never attacked back, fearing they would kill a cow in the process. Handful of Muslims, taking the excuse of cows, attacked Hindu soldiers and forcibly got them converted Pandits into Muslims and in order to hurt the feelings of Hindu they fried the beef of cows and digested, which is evidenced in history. Muslims who committed such acts are not at faults, real fault lies in us, who could not understand the meaning of religion and started traditional method of worshipping. The Hindus have been ignorantly performing worships of tree, animals, snakes and cows etc. none tried to understand a true sense behind such rituals. Hence, in order to understand true sense of religion you must seek refuge of an enlightened saint.

Kindly let us know, If there existed any religion besides God. Whether it is 'Geeta', *Ramayan*, Upnishad or the spiritual philosophy, in all such scriptures the spiritual condition and its high-low stages are certain and incontrovertible. Depiction of such spiritual condition will certainly be found, but they are not separate religions.

Arya

Question: Maharaj Ji! The English Historians consider Indian history of Aryans, but they say that they weren't the residents of India but has come from outside or from the direction of Europe. Aryans were fair and so do the English are; therefore, the English people are pure Aryans not the tribals. This country has always been invaded by the foreigners; hence what's wrong if the British ruled over it. The English also say that before the Aryans came to India, this country was inhabited by uncivilised black inhabitants. The Aryans pushed them down to southern parts of India. When excavation took place closer to the Indus river, evidence of greatly advanced civilisation were found; upon that the Britishers said that some original inhabitants were civilised as a matter of exceptions. That's why the civilisation found near Indus valley is considered different from Aryan civilisation and it is known as only Indus valley civilisation. No temple was found in the Indus valley. Some say, they found plenty of Shivling (symbolic representation of Lord Shiva) but Earnest Mccauley said, these were different kinds of grind stories. Raising the controversy of Aryans and non-Aryans people have burnt an effigy of Ram in South India. The English also say that ancient Indians didn't know how to write history. Since the ancient Indian historians have not chronolised events as per English dates or years their historical accounts cannot be trusted. However, the ancient Indian scriptures have accounts of millions of years in the past. According to the Bible, the human civilisation is four thousand years old. Whereas, the Muslims predict destruction of the life on earth after fourteenth century. How far these thinking is true?

Answer: There is no doubt that many misconceptions prevail about the Indian history. Let's consider the matter of writing history. Our history is depicted by Vedas and ancient scriptures; but the English don't accept them as true. In the time of Emperor Harsh a Chinese traveller called Hueun Tsang has visited India. He has recorded that, every village had an official whose job was to record

every good and bad event. What's history? Reading of 'Arth Shastra' written by Chanakya thousands of years before the advent of Emperor Harsh, reveals that in the kingdom of Emperor Chandragupt Maurya every village has a 'Aksha Patal' department, which was entrusted to record all kinds of records or events happening in the village. Admiral Niyarkas of the navy of Alexander has written that Indian used to write over a cloth. Hence, there is no doubt that the ancient Indians knew art of writing.

A question arises as to where is our written history? You are well aware that literature of erstwhile peaceful Indians were burnt to ashes by many an invaders. The famous library of Nalanda University was continually burning for three years. Earlier the books were written with great efforts. The facilities like modern days wasn't available then. Hence, such books were preserved in the libraries. The invaders such as Huns and Muslims tried to burn all the available literature. A few ancient scriptures such as Ved, Puran, *Ramayan*, Mahabharat etc. have been preserved because either they had been memorised or were preserved in the households. India was never short of learned Pandits who could memorise different scriptures. But the English historians refused to accept our ancient literature as an account of history. Till such time, the events are recorded chronologically, they cannot be considered a history. However, our forefathers had to have historical account of millions of years. Our forefathers never thought of it, on such a small scale.

Just as the sun and the earth are eternal, so the time is also eternal. Reckoning this timeless time into years and months is as ridiculous as measurement of the immeasurable ocean water into litres. Therefore, our forefathers segregated them into different eras Satyug, Dwapar, Treta or Kaliyug, which cannot be equal to a single day of Brahma. Hence, they did not use smaller measures of days or years in recording events of the past history. Our ancient sages perhaps believed in recording the importance of the event and not its date of happening. What was the point of noting down the dates of birth and death of the great persons. When the soul is immortal and its death is not possible? The events of life or death are mere temporary halts on the way to the realisation of the Supreme Being.

The sights of the traveller is set on the target and not on halts. These days people of materialistic thinking get their names associated with roads, gardens, cities or such public places but our ancient sages have received their places of honour on the stars and constellations. Victoria Park may be converted into the Gandhi Park but the stars such as Dhruv (Pole star), Saptarshi (group of seven stars) etc. will continue to remind humanity the achievement of our ancestors. Our sages weren't interested in smaller and mundane valuations and measures. Our ancient sages have included the life- sketch of those persons who had significant beneficial or evil influence on the life of the people at large, Chanakya in 'Arth Shastra' (1/5) has described, Puran, life sketches examples religious scriptures, legends etc. form parts of history. Puran means records of ancient events. Thus, our history described by our religious scriptures is absolutely trustworthy. The event of Mahabharat is around 5200 years old, which has been proved by engravings on the rocks and ephimaries. Whereas, Mahabharat describes the events of the time of *Ramayan*. In fact, *Ramayan* is the essence of Puran, scriptures, Upanishads and Vedas. This proves that all those scriptures are very ancient. Therefore, if anybody estimates that particular civilisation is around four to six thousand years old, their intention is to prove that their civilisation was civilised around that time. And about complete extinction of the life by natural calamity- Rev. Maharaj Ji had to say that the span of the universe is limitless and will remain so. The life on the planet will never get obliterated. Deluge never happened nor will happen in future.

In fact, the Deluge and Great Deluge are the words of Yoga. They are of four types: Nitya Pralay, Naimittik Pralay, Pralay and Mahapralay. When you fall asleep, Nitya Pralay or regular devastation takes place. The universe gets deluged for you and you become invisible. Naimittik Pralay is one when you are bound by certain rituals. Following rituals, you get strengthened into meditation and get one with the Supreme Being; and at that time you remain unattached with the world around you. Pralay is that when the Sanskars of our past life are fully burnt. Whereas, when you attain Nirvan, it is called Maha-Pralay. At such moment there will be neither

this universe, nor you or anybody around. When a human being becomes one with the Supreme Being, it is called Maha-Pralay. Such a state takes place when the realm of the God is seen everywhere. “ईशावास्यमिदं सर्वम्” This condition is indescribable. Hence Lord Buddha and others conveyed all this under silent inspiration. When Govindpad, the Guru of Shankaracharya reached such a spiritual state, he proclaimed, ‘There is no universe!’ Whereas on the other hand his thousands of disciples were performing penance. The universe doesn’t exist for the one who has attained Nirvan. Kabir has tried to define this in his own words- ‘अवधु! बेगम देश है मेरा’ *He is free from anxiety and beyond reach*. There neither is God, nor any living being, nor Maya’s web. What is the nature of deluge? “कहत कबीर सुनो भाई साथो, नहिं तहैं द्वैत बखेड़ा।” *There is no dispute of duality*. There is nothing like fair and black that condition is inexpressable. This is the great deluge. In the external world, neither there has been any deluge, nor will happen in future. Creation is eternal and will remain so. Englishmen discovered the date of origin of creation and Muslims have also fixed the date of creation. Soothly speaking, mankind today taking excuse of great saints is madly busy in finding dates.

An Englishman was travelling by train in India. As a researcher of Sanskrit Literature, he came to India. In order to meet out his time he took the book of a fellow-traveller and started reading. Coincidentally that book was ‘Geeta’. He finished entire ‘Geeta’ within two-three hours. He questioned the Indian fellow, “Whether you read ‘Geeta’ regularly? Can you tell me the date when Arjun was born?” Indian fellow was astonished. He never imagined about such an odd question. He spoke to him, where such questions are written in ‘Geeta’? While swelling his chest, Englishman said, “This is the different between an Indian and an Englishman. You read ‘Geeta’ daily but couldn’t know. I turn the pages of the book and have found out the birth date of Arjun.” The Indian gentleman urged him to show such things in ‘Geeta’, at this, Englishman advised him to go through the fifth Shlok of chapter four- ‘बहूनि मे व्यतीतानि जन्मानि तव चार्जुन’ Krishna says, ‘O Arjun! I cannot tell you exactly when I was born. Yes, your date of birth is fourth June.’ ‘चार्जुन’ (fourth June) is

clearly written. Such was the English scholar? There is no wonder if he says Shivling as a grinding stone, pebbles etc. This is the sculptureous art of shapping anything in his own way. Macaullay was of the opinion that, destroy the language and culture of a country to destroy it entirely. That's why the English historians described Sanskrit as a language of savage (dead language) and not a language of the Gods. They put Vedas in category of pastoral literature and say, its relevance is no more than this. It means that there is no difference between divine dictates (Veda) and folk songs. He is not Lord Shankar, rather a moulded stone. They want to distort our culture in our own eyes. They say that no Shivling is installed in any temple. In fact, Shivlings were not always installed in temples. Recently in Baraini village on the occasion of Ganesh Chaturthi one lac twenty five thousand earthen Shivlings were made for worshipping. As per their faith and capacity, devotees get prepare Shivlings of soil, stone, gold and silver. There is no wonder, If such a tradition was practiced in every home in begone days.

Similar to Mohan-Jo-Daro and Harappa excavations have taken place in Rajasthan, Madhya Pradesh, Orissa, Uttar Pradesh and Andhra Pradesh. There is a great similarity noticed amidst people inhabiting on the bank of river Ganga and Narmada. If the name of Sindhu Ghati Civilisation is due to the people inhabiting on the bank of river Sindhu, then sveral civilisation such as Ganga, Narmada and Lothal Civilisations will also emerge out. This indicates that, those were the examples of 'Indian Civilisation' or 'Aryan Civilisation'. It was not an informal civilisation, which belong to any particular region or community.

Let us have a cursory glance over the claim of an Englishman 'White Men's Burden' that he taught Indians their civilisation. Even if we admit what he had said, not a single evidence from these excavations has been found that indicates presence of Western Culture. Not a single statue has been found putting on coat, pant, hat and tie. Not a single cross has been found. On the contrary the things such as bangles and idols of deities related with our culture has been found from the excavation made in other foreign countries. The America was found thousands of years before Columbus

discovered it. This fact has been established by archological excavations carried out there. The things similar to the things found in Indus valley have been found. The inscriptions on some of the things are similar to Tamil language. As such an Indian language expert was summoned there. This proves that India was one expanding from there to here. I would say to the extent India taught culture to the world. Just two thousand five hundred years ago Buddhism found their way in countries like Greece, Egypt, China, Japan etc., they are all Aryans. We are of this view that India taught civilisation to the world. In the excavation of Indus valley civilisation, a female dancer of bronze metal with bangles full embedded in her hand was found. Even today the women of Rajsthan too wear bangles in their entire hands. This proves that the Indus valley civilisation was Aryan which spread in the world and the Indian culture is the oldest in the world. Even the English accept the Vedas as the ancient scripture.

The historians are too wrong when they say that the Aryans came from outside India and the original inhabitants were of black complexion. Their this statement is also full of fraud that the Indians of today are not fair as the Aryans were, neither they are dark as their ancestor Dravids. However they are born from the union of persons of diverse cultures, hence they cannot claim to be pure Aryans. As a matter of fact, climates form skin complexions due to vastness of the country we find mainly three different kinds of climates: cold, hot and temperate. The residents of Kashmir are very fair, while those inhabiting South India are relatively dark. In Uttar Pradesh and Madhya Pradesh where the climate clashes, the colour of their hair is wheatish. Another reason is that India was popularly known as golden bird. Grecian invoy Megasthaniz has written that Indians used to take their food in golden plate. Their famous songs are, 'सोने की थाली में जेवना परोस्योँ' *Golden plates were in the houses*. Due to recurring attacks large quantity of gold, silver and precious metals went abroad. Gradually, the innocent public was emptied of. After that, people had to work hard for their survival. Due to working hard under the sun, often their complexion blackened. So long as sailor's son go for attending school, look fair but their rowing boat

under the hot sun, blackens their complexion. All this is due to scorching heat. It doesn't mean that fair skin people came from abroad. In fact, people of every complexion are found in India and they all are 'Arya'.

So for as Aryans arrival in India from abroad is concerned, Megasthenes who came to India two thousand five hundred years before writes, "No country attacked India before Sikandar nor India enslaved any country. No country in India made their dwelling places. All the inhabitants of India are the real heirs of the country." The time when Megasthenes came nobody knew that Indians came from abroad and after two thousand five hundred years Britishers discovered that Aryans were outsiders, although the English community itself is not as old as two thousand five hundred years.

Those who say that Aryans who came from abroad, captured North India and while ruling them ousted black skinned Dravidians towards south and by sending their agents Ram and Lakshman made them killed Ravana, the leader of south India.- Their this statement is strategic and politically motivated. Even before Ram, Aryans were the inhabitants of the Kerala and Madras states, which belong to the ancestors of Sugriva and Bali. The battle between Ram and Ravana was going on. Many commanders of Ravana were already killed then an attempt was made to awaken the Kumbhakarna. After a great effort Kumbhakarna came out of his slumber. After eating something he went out alone to fight battle. Witnessing the terrible demon of giant size monkey's camp was overwhelmed. Many of them fell down in terror. Many of them died due to heart failure. Some of the monkeys and birds took shelter in the marsh. Out of extreme terror lots of them fell into the ocean. Many armies started returning back through the bridge. Ram inquired Vibhishana, "Who is this? Our entire army has been perplexed due to his terror. How we shall fight now?" Vibhishana replied, "He is my brother Kumbhakarna, elder to me and younger to Ravana. There is none mightier and powerful than him in entire Lanka. In fact, your army cannot stand before him. You advise them not to lose patience by saying that he is not a living human being but a mere instrument. If they will know that he is a living creature then they will never stop." This task was assigned

to Angad. Angad hurriedly came on the front of the battle and started convincing, “Brothers! Our ancestors have fought many big battles. We are Anaryans. If we run away from the battle today, we shall no more be called as Arya.” See, Sugriva and Bali belonged to the family of pure Aryans. Monkey’s army inhabiting on the coast were Arya. Ram reached much later. One who does not withdraw himself from truth and duty is the real meaning of Arya.

Lord Ram went behind the golden deer and when he killed it then treacherous Marich in the guise of deer started calling Lakshman exactly in the voice of Ram. Listening the voice Sita became restless and spoke, “Lakshman, go immediately. Your brother in misery.” Lakshman replied, “No, he cannot be in any such distress. My duty is only to look after you. He went out to take care of you. This is not the voice of Lord Ram, rather it is the design of some wicked demon.” Sita became angry, “Wicked Lakshman! Making a false pretence of brotherly love, I see you after me. I was noticing your this in your nature right from Ayodhya. You used to think that during exile if Ram is being killed then I shall embrace Sita. O crooked Lakshman! I curse you. Traitor Lakshman! Damn you.” It is clear that the man who deviates from the path of truth is traitor. One who strictly follows the truth, alone can be an Arya. The word traitor (Anarya) has been used where one is deviating from the path of truth (Arya).

The reference is from *Balmiki Ramayan* that once upon a time Ravan in his observatory made them prepare the unnatural head of Ram and threw it before Sita and spoke, “Lo! Immortal Ram. Reverend Ram! Take your Ram! See! My commander Prahast went and have come with the cut throat of Ram. Now you will accept me?” Sita saw the blood smeared head of Ram, began to wail, “I accurse myself, who could not attain you. It is true that some wronge in me.” It is proved that Arya is one who remains intact on truth. Arya is nothing but a reliance and an asset. Every human being can practice it.

There is a reference in Mahabharat, when the Duryodhan’s thigh was broken then Bhim abusively placed his leg on his head. At this Yogeshwar Krishna consoling Bhim says, “Bhim! He is already

dead. Don't strike him any more. In an arranged gambling game, he dispatched saintly Yudhishtir in the forest. Since then he is dead. Don't say anything against."

Withdrawing the breath with great difficulty Duryodhan spoke, "O Kansa's servant son! Crooked Krishna! Curse to you. It is your treaury that made us all Drone, Bhism, Jaidrath, Karn, including me killed. Otherwise, neither the Pandawas nor any strength of the world could have defeated an army as ours. You made Bhishm killed by sending Sikhandi on the front. Do I not know this? Pointing towards the thigh, it is you who encouraged Bhim to strike, Does this also hidden to me? O Traitor Krishna! Curse to you!"

Here Duryodhan has used this word traitor (Anarya) in connection with Krishna. It is clear that one who deviates from the path truth and embraces untruth is traitor. Thus being an Arya means virtue and not caste.

The word 'Arya' means righteous. This word has been derived from Sanskrit script 'Ree' (ऋ) which forms the Hindi word 'ऋतु' meaning *Season*. The meaning of the word 'Ree' (ऋ) is sharp (तीक्ष्ण) and cutter, in it the word 'Ar' (अर) means to cut with rigidity. One who strictly cuts the obstacles coming on the spiritual path is known as Arya. Another meaning of the word 'Ar' (अर) is 'Yama' (यम). In 'Patanjali Spiritual Philosophy' Truth (सत्य), non-violence (अहिंसा), anti-thieving tendencies (अस्तेय), asceticism (ब्रह्मचर्य) and anti-accumulating tendencies (अपरिग्रह) are five Yamas. One who is capable enough in erasing enhancing obstacle in maintaining sanctity of Yama is Ayra. He alone is the seeker of truth. One who does not act accordingly, the same Yama take the form of Yamaraj symbolising death. The Arya who brings it into his practice, it doesn't matter whether he belongs to central Asia, Europe, India or any corner of the world.

Thus, the meaning of the word Arya is symbolic of virtue, not caste. It is not based on colour discrimination. Those who say that, "The inhabitants of North India came from outside and the black Dravidians are the original residents of India." They say so only to divide Indians and their society.

Truth is this that the south Indians are not the descendents of Ravan's family. They are the inheritors of Angad and Sugriv who

were Arya. Ravan's father, grand father themselves were all Aryans, but due to deviation from the path Aryanism Ravan became demon. Thus, if we see south Indians were the real killers of Ravan. Not a single rat of north India was killed, meaning not a single warrior was of north India. Ram was bound to go in quest of Sita. People of south were fed up with Ravan. Ram simply organised them as an opponent. In fact, the inhabitants of north and south India belong to the Aryan tradition. Not only this, countries like Japan, China, Central Asia, America etc. where Buddhism, preachings of Guru Nanak reached, expansion of Aryan culture took place, they all are Aryan and follower of truth. This is also truth that Aryans are not everywhere. The existence of people having demonic tendencies has ever been on earth.

Often in every country and in every society followers of truth and untruth (Arya and Anarya), divine and demonic tendencies have been in vogue. It is something different that sometimes deities were powerful and sometimes demons become influential. If we go through scriptures and turn the pages of Purans, it is evidence in history that at times deities after being harassed by demons, took their refuge in hills and the reign of terror prevailed everywhere. Hiranyakashipu, Ravan and other demons at times did the same. Those who kept themselves away from the Supreme Being were called demons and those who were struggling to attain Supreme Being were called deities and Arya. The difference between two is only this. Similar evidence has also been highlighted in 'Chhandogya Upanishad'. Once upon a time Indra and Virochan visited Lord Brahma and requested them to unfold the secrets of souls. Lord Brahma replied, "Search the soul within." Both came back. When Brahma saw them returning, said, "Both are going back without realisation of soul, and if one thinks that, this mortal body is in itself a soul, whosoever he may be deity or a demon will degrade." Demon Virochan taking this mortal body as soul started ornamenting and comforting it, whereas the Indra contemplating over it started restraining his senses and while maintaining the secticity of asceticism realised the spiritual soul within. Eat, drink and be merry is the opinion of demons. Even today, such things in the world are increasing. This

can certainly be said that today people of divine tendencies are not taking refuge in hilly caves and cells. Indian Aryan culture has now spread throughout the world, the increasing number of Aryans are everywhere in the world. People say so that Aryans came from outside only to divide them. Many learned Indian are also following the same path, because right from childhood the same lesson has been taught to them. If they write about the naked truth, they will be deprived from their degree, service and then chair. They have nothing to do with India and its culture. They also shut up their eyes in harmony with Englishmen. Some Englishmen dared to propound the truth but they couldn't prevail over majority of heedless rivals.

Resident of Baraini village Sri Onkarnath Singh questioned Maharaj Ji, if all the people of the world can be Aryans, then what objection is in it that Aryans came from outside?

Maharaj Ji replied, "Two things are here, if Christians are also Aryans, why don't they say themselves as Aryans? The word 'Arya' takes us much before the birth of Jesus Christ, therefore they should not hesitate themselves in calling as Aryans. If I admit your raising then another objection will emerge out that in India in comparison to other countries, most of the incarnations and religious activities are performed. Let us take the example of the today's world, in many countries of the world people in comparison to India lead on the most luxurious and comforting life. In matters of luxurious items like motor, bungalow etc. many countries are much advance than India, but so far as botheration, disputes, lunacy and suicides are concerned, they are many times ahead than India. In India, population is too much but accidents in other countries happen more than India. Indians no doubt are miserable but they are happy and mentally sound. The consistency of marriage also is in India. But in foreign countries seven to eight times divorce is very common thing. Sanctity of womanhood and their pride is also preserved in India. But so far as the developed countries practising communism and capitalism are concerned, they take it as a physical hunger. Such moralities are everywhere present in India today.

How, in ancient time, Indians conduct was morally high, kindly listen it from the mouth of a foreigner. Around thirteen hundred

years ago the Chinese traveller Hu-En-Tsang came to India. He travelled throughout India on foot for fifteen years. Having finished his journey he penned down his remembrances. "The Indian are wedded to truth and virtuous culture. They ardently believe in avoidance of sinful acts and accept good deeds. They are well-mannered and modest. In order to avoid basest quality of 'Maya' or food causing passion and hot temper they avoid consumption such as butchers and they live outside the towns. It is said the language of this country has been created by Brahm. Perhaps for this reason the language of the Indians is pure and pronunciations are quite distinct. Their language seems divine. Whereas, the language spoken by non-Indians doesn't seem pure and their pronunciation are indistinct. This country is called 'Hindustan'. Some people say that the Hindu is derived from the river Sindhu, whereas as others have to say that it is derived from the word 'Indu', which means the moon. Nevertheless this country should be called the God's Land, because it is not inhabited by human beings but divine beings."

As a matter of fact we were of divine temperament. Nobody has given such honour to any other country or civilisation. Therefore, there is no point in believing that we Indians have migrated from some other place. India is the centre of Aryan cultures. Whatever has the world learnt has been the gift of India. Ancient scriptures of Tibet have indicated that Jesus came to India to learn Yoga. Even Bible has vivid descriptions of naked children playing in bright warm sunlight, water-pots carrying ladies or orchards of mangoes. Could the people of England or Jerusalem can ever imagine such scenario in their countries. In fact the word Jesus (ईसा) seems to have been derived from the Hindu word (ईश) Ish or Ishwar. Jesus (ईसा) is called Masiha and Masiha stands for the Doctor (वैद्य). Guru is the Lord of all physicians who saves us from worldly diseases. That's why Christian missionaries used to sing- 'ईसू मसीह मेरे प्राण बचैया।' - *'O Jesus! kindly save my life.'* In fact, they all are influenced by Indian philosophy and even this can also be said the whatever is noble that is the gift of India, an Aryan land. For true spiritual attainment India has always been the world teacher (Guru) in the past and will always remain a spiritual Guru in future also. The

Indians have been peaceful divine people whereas the foreign invaders have always been cruel and violent. It is only due to this that's why from time to time India was enslaved not because foreigners were powerful. Despite that India and her culture have never been destroyed. Whenever, Indians recalled their past bravery, they stood awoke and ensured their position again on the same height. That's why India is free today. In spite of various crafty schemes of foreigners, Indian culture has thrived and Aryan culture is very much alive today. In order to achievement of such virtues, qualities of Aryan culture, you must seek refuge of an enlightened saint.¹

॥ OM ॥

1. According to Lord Gautam Buddha, men have two inbuilt faculties. Those who remain in tact on the path of righteousness are called Arya and those who deviate from the path of truthfulness are called detached one. They are also human beings because capability of being an Arya is in dormant.

In Buddha's Pasrasi Sutta (1-3-6) of 'Majjhim Nikay' reference comes that once upon a time Lord Buddha happen to live in Aram Jetvan of Anath Pindik in Sravasti. In the forenoon while begging in Sravasti with vessel and ascetic garment in hand he reached the hermitage of Ramyak Brahman where legendary story was being told. Lord Buddha addressed them, "What kind of story was being told amidst you people?" They told, "Story which we choose to discuss was related to you, when you reached."

Lord Buddha thanking them said, "Having sacrificed the home with love and conviction, this was something befitting to you, noble sons. Monks! You have only two things to perform– 1. Meditation of God and 2. Contemplation over Aryanism, meaning while meditating on the path of righteousness feelings of castism (जातिधर्म), diseases (व्याधिधर्म), griefs (शोक-धर्म), calamities (संकलेशधर्म) subside and human beings subject to mortality tastes the divine nectar and becomes immortal. Monks! He alone is Arya. One who has attained perfection is Arya."

Incarnation

Question: Maharaj Ji! The saints are unique. God incarnates only for the Brahmans among common people. Does the God doesn't listen anybody's call for help?

Answer: You are right. According to Hinduism there are twenty four incarnations. According to Islam there were twenty four Nabis. And the Jainism has twenty four Tirthankars. What is unique about all these incarnations is that all these saints took birth like you and i.e some were inspired by the circumstances while the others became Godly through ideal deeds of the past birth. All of them set out in the quest of realisation of the Supreme Being, meditated and attained immortality or Nirvan and were called incarnations or Nabi.

It is a common belief that the God suddenly incarnate hearing the pleas of their devotees, destroy the evils and protect the nobles; but original religious scripture don't mention about such phenomena. Out of the twenty four incarnation in Hinduism, eighteen were great sages, Kachhap, Matsya, Sukar, Narsingh, Hans etc. birds and animals are also incarnations, wherein a specific method of divine incarnation is depicted. So for as Lord Ram and Sri Krishna are concerned, in the words of God Krishna He Himself is Yogeshwar.

Reading certain verses of 'Ramcharit Manas' one gets a feeling that incarnation takes place only for the Brahmans. Throwing light on incarnation saint Goswami Tulsidas says,

जब जब होइ धरम कै हानी। बाढ़हिं असुर अधम अभिमानी॥
करहिं अनीति जाइ नहिं बरनी। सीदहिं विप्र धेनु सुर धरनी॥
तब तब धरि प्रभु बिबिध सरीरा। हरहिं कृपानिधि सज्जन पीरा॥

(Manas, 1/120/6-8)

Whenever a Brahman, a cow, a person of divinity or this earth is endangered, the God incarnates in varying form of bodies.

Let's take the care of the earth. It is spread from the North pole to the South pole. Now, only the earth would know how fair it is benefited by the God's incarnation. The persons of divinity would experience the change in their lives by incarnation. We aren't cows. So how could we learn, what difference incarnation brings in their lives? Among the human beings the God incarnates for only the

Brahmans. Whenever a Brahman is bothered the God incarnates and none else.

India is one of the 375 countries of the world. Innumerable communities prevail in the world. Out of the main four castes of Brahmans, Kshatriya, Vaishya and Shudra, the God incarnates only for the Brahmans. This proves that God doesn't belong to the world but only one class of community. What do the God do through incarnation? 'असुर मारि थापहिं सुरन्ह, राखहिं निज श्रुति सेतु।' (*Manas, 1/121*) *He annihilates the evils.* One who troubles a Brahman or a cow is evil. A Brahman won't harass another Brahman. Whoever harasses would be of other class of community. If the God is incarnating to kill them, then why should they pray him? Let them pray! Whom he protects. Even if the rest of the people of this world chant Him, He will arise and stangle them to death. Who will awaken such a sleeping lion? Finally they say that 'राखहिं निज श्रुति सेतु' *they protect the honour of their traditional ritual.* In fact, as per the Vedas this is the only way of solution.

In whole 'Ramcharit Manas', 'निज इच्छा प्रभु अवतरइ', 'सुर महि गो द्विज लागि।' And further he says, 'गो द्विज हितकारी जय असुरारी' *Thus his incarnation becomes beneficial only to cow and Brahman.* Of all human beings, God listens Brahman's prayer who is found only in India. Other human beings living in the different part of the world has nothing to do with this God. Why other communities and religions will shed tears for Him? Then how India can be the world teacher? Hence, it is note worthy that who is this Brahman for whom God incarnates?

In fact, whatever is stated in the scriptures that God is helpful to cows and Brahmans only, is strictly true to the point. The Brahman for whom he incarnates is not any popular caste of this world, but is a condition as mentioned in the 'Manas'. It is here, there and everywhere. Maharaj Dasharath's happiness knew no bounds when he found Rajarshi Janak descendent of a noble family as relative and paragon of chestity Sita as daughter-in-law. He immediately urged Guru Vashistha, 'अब सब विप्र बोलाई गोसाईं। देहु धेनु सब भौंति बनाई।' (*Manas, 1/329/7*)- *Go and call the Brahmans and donate them cows. Gurudev lauded the king and sent invitation to the group of sages.*- 'पुनि पठए मुनि वृंद बोलाई।' Who came? 'बामदेउ अरु देवरिषि

बालमीकि जाबालि। आए मुनिवर निकर तब कौसिकादि तपसालि।।' *Sages like Vamdev (यथा नामो तथा गुणः), Narad (Maid's son), Valmiki (a tribal), Kaushik (an emperor named Vishwarath) came over there. The king managed four lacs cows adorned them, 'मुदित महिष महिदेवन्ह दीन्ही'* and with utmost happiness donated them all, amidst these earthly gods (Mahidev).

It is note-worthy that the king had requested, "For calling Brahmins", but the message of invitation went amidst the sages. The sages who came, belonged to the different heirarchy, were either maid's son, Kshatriyas or tribals, whom he addressed earthly gods (Mahidev) at the time of donation. According to 'Manas' Muni, Vipra, Mahidev and Brahman are synonyms and they are different stages of spiritual enlightenment. For example, let's examine the words of Maharaj Atri. Even 'Geeta' too says the same thin:

जन्मना जायते शूद्र संस्कारात् द्विज उच्यते।

वेदाध्यायी भवेत् विप्र ब्रह्म जानाति ब्राह्मणः॥

Every person by birth is Shudra and of low intellect. When such a person attains enlightenment, he is considered to have been born again and as such is called Dwij. The second birth initiates into a different world, which one has received upon taking the first birth. The new world is such that it cannot age with passage of time, which is immortal and is uncorrupted state of the soul. The second birth is an initiation into the true world. With strengthening of spiritual meditation 'वेदाध्यायी भवेत् विप्र' one can begin to realise the divinity which was unknown so far. The person who follows the process of enlightenment and the divine dictate is in fact a true student of the Veda, a Vipra' the Brahm is in fact called Vipra. 'ब्रह्म जानाति ब्राह्मण'- *This way one who has fully grasped the essence of Brahm is called Brahman.* Thus 'Brahman' is a unique state of being. This all thoughts as to who is Brahman? Why do the God incarnate for them?

Besides, the God is, in fact benevolent to a cow or a Brahman. Whoever devotes wholly to the God finds his grace. That is why beneficial and helpful. Those who don't turn towards them fail to recognise His greatness, who is an incarnated being. 'कृपासिंधु जन हित तन धरही', 'सो केवल भगतन हित लागी।'

In fact, Brahmanism is an ability of the spiritual path. One who is constently meditating about eternal being, is Brahman. Now let

us see, what 'Geeta' has to say about incarnation, which in itself is a gist of Vedas, Upanishadas and scriptures? Arjun inquired, O God! Your incarnation took place much after the sun. You have described about this immortal unification of soul in the very begining of Kalp about sun. How can I admit this? Krishna replied:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।

प्रकृतिं स्वामधिष्ठाय संभवामि आत्ममायया॥ (Geeta, 4/6)

Arjun although I am beyond the cycle of rebirth, unexpressed and prevail in all living beings. I incarnate through my spirituality with my three qualities- Rajas, Tamas and Sattvik. 'आत्ममायया' Spiritual attainment is the synonym of unification of the two (Yog Maya). Such spirituality enables the seeker to establish union with the Supreme Being, in 'Manas' the same has been described as Ram Maya or Vidya Maya, which is divine inspiration. Despite being a divine inspiration this is also an element of the nature. Regularisation of all the three qualities enables awakening of divinity.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ (Geeta, 4/7)

'धर्मस्य ग्लानि' Dharm (spiritual religion) is the only Supreme divinity. Dharm is permanent and omnipresent. 'यान्ति ब्रह्म सनातनम्' On the other side Brahm too is omnipresent. Brahm, spirituality, supreme spirituality are different names of the Supreme Divine. The Supreme Divine is in fact Dharm. Who am I? Whenever the heart is filled with anguish observing degradation or destruction of Dharm, I take a form of body and incarnate. The one's whose hearts are anguished are Brahmans, and the incarnations is for such a person.

Anyone can have ardent desire to attain Supreme Divinity, anyone could feel anguish, anyone could devote oneself to the God; the God incarnates for such persons. *The great king Manu too was similarly anguished:*

होइ न विषय बिराग, भवन बसत भा चौथपन।

हृदयँ बहुत दुख लाग, जनम गयउ हरि भगति बिनु॥ (Manas, 1/142)

Fulfilment of carnal desires and enjoyments was not inspiring renunciation. The soul wanted to live the life without praying the God. Such a spiritual state caused deep anguish to Manu. The God began to send his divine messages which were duly received by Manu.

Yogeshwar Krishna says, 'जन्मकर्म च मे दिव्यम्'– *'My birth and the acts, I do after that birth (incarnation) are both divine.'* 'एवं यो वेत्ति तत्त्वतः" (*Geeta, 4/9*) *Whoever perceived me in such a form is in true sense is spiritually awake. Only spiritually awakened person can understand Me.* Then why do crowds of humanity are mad to perceive an incarnated Supreme Soul?

In fact, incarnation is naturally arranged within each one. That's why you are taken care of in every adversity. Therefore, the Brahman is one who is desperate to attain self-realisation, one who meditates upon divinity and one who has spared no efforts at self-restraint. Therefore, efforts must be directed at realisation of the qualities of being a Brahman in true sense, spiritual meditation and then attain Brahmanism.

॥ OM ॥

Association of a saint is inevitable for the realisation of God

Revered Maharaj Ji used to say, "Ho! We are the divine messengers. Without our intermediation nobody can attain divinity."

अस हरि भगति सुगम सुखदाई। (*Manas, 7/118/10*)

सो बिनु सन्त न काहूँ पाई। (*Manas, 7/119/19*)

Lord Sri Krishna says, "Arjun! You go in the shelter of same enlightened blessed saint and try to know that ultimate knowledge. After knowing such knowledge nothing remains to be obtained. Awareness of such knowledge will clear all doubts of this life."
(*Geeta, 4/34*)

Attitude of a Spiritual Seeker

Question: *Maharaj Ji! What should be an attitude of a spiritual seeker?*

Answer: Behold, a devotee should be as serviceable as Sutikshna was. He was the disciple of sage Agastya. When he heard that during exile Lord Ram visited this forest he started praying there:

हे विधि दीनबन्धु रघुराया। मोसे सठ पर करिहहिं दाय।।

(Manas, 3/9/4)

O Lord! Who showers mercy on the miserables, would you show your generosity upon me also? Would you show your sympathy upon a foolish like me?

Was he a fool? After sometime he found God and started thinking:

मोरे जियँ भरोस दूढ़ नाहीं। भगति बिरति न ज्ञान मन माहीं।।

नहिं सतसंग जोग जप जागा। नहिं दूढ़ चरन कमल अनुरागा।।

(Manas, 3/9/6-7)

Inwardly I am not confident; nor my heart is filled with devotion, renunciation and enlightenment. There is neither any Satsang nor Yog nor counting nor sacrificial action nor love in His lotus feet. That is me.

In truth, whether he lacked all these abilities? Never, he was gifted with all these qualities. 'मन क्रम बचन राम पद सेवक।।' (Manas, 3/9/2) Even in dreams he never trusted in any other gods besides his loved Isht. His love was boundless. But in his revelations how benign and humble.

These days some people leave their homes, dress-up as monks and consider themselves as enlightened saints after four to six years. Within five to seven years of exile they consider themselves as saint. If anything happens to shatter their ego, they lose their composure and become intemperate. Those who are real saints never act in such manners. They are ascetics in true sense. Their mind remains unaffected and it doesn't matter what identity such as saint, Rajpoot, Awadhut or even the weaver is given to them. Their entire being is directed towards the realisation of the Supreme Divinity.

A spiritual seeker must have dedication similar to prince Bharat, who was greatly disturbed hearing that Lord Ram has relinquished

the kingdom and went to the forests. He followed him to Chitrakoot and pleaded his dear brother to return to Avadh. When Ram refused to return, he brought his wooden sandals to Nandigram, a place near Ayodhya, and spent fourteen years in worshipping Ram. When meditating on the wooden sandals with tearful eyes he began to spent night and day.

When Hanuman went to collect Sanjivani (lifesaving) herb, he had seen how Bharat felt desperate and lonely without Ram. Hanuman was impressed by the dedication and love of Bharat for Ram. After fourteen years of stay in the forests when the time came for Ram to return to Ayodhya, he asked Hanuman to convey a message to Bharat about his return. Hanuman found unwavering dedication for Ram in Bharat's attitude. People used to ask Maharaj Ji, "Whether one can meet the God?" Maharaj Ji used to say, "Of course, why not? If the God doesn't meet the devotee won't he die? He would commit suicide. He had met me and realise this truth"

Devotees grief caused by separation must be so poignant. Hanuman saw Bharat in such a condition:

बैठे देख कुशासन, जटा मुकुट कृश गात।
राम राम रघुपति जपत, स्रवत नयन जल जात॥

(Manas, 7/1 Kh)

Hanuman found Bharat in the more affectionate condition than he saw him fourteen years ago. He was seated on the grass mat. The crown of the hair was as feeble as his body. 'Ram Ram Raghupati' this chanting was going on. Image of Ram is within the heart and the eyes full of shedding tears.

Hanuman was over pleased, thrilled and began to shed tears after witnessing such a things; inwardly he became over glade. An affectionate devotee becomes happier to see a devotee better than him, he is never filled with jealousy. Hanuman delivered the message to Bharat, "The one whom you ardently love and dedicate your whole being that Ram is arriving soon." Bharat felt as if his all the pains were relieved as if his thirst was satiated. He said, "You have given me such message which is uncomparably excellent." In fact, realisation of the God is all that a devotee seeks. Therefore, no clackness or lessening of intensity of ascetism, dedication and love for the God should happen. Try to compare yourself with Bharat or Sutikshna. You must take inspiration from them and mould your

life and attitude. Till such time you are away from the God by the breadth of air, you must consider yourself a spiritual seeker. Maya or illusion takes control over the seeker, if a slightest distance appear from the God. For this slightest weakness Jad Bharat was to born thrice. It does not matter how much distance is between God and devotee, distance is distance. If a thirsty person runs towards Ganga to drink water but sits down exhausted a little away from the water; how could his thirst be satiated? He would die with thirst. The yard-long small distance would be equal to the greatest distance. A small particle of dust would be perceived as a mountain. But a spiritual seeker cannot afford to be disappointed at slightest fallback, thinking that the spiritual path is full of difficulties. In fact, there are no difficulties on the spiritual path, but only success. Only condition of the success is the seeker should never slacken his efforts and dedication.

‘सच्चा लिंग फकीर का, घूमे बजार बजार।’- *A true ascetic or a monk can remain satisfied and happier always.* One should not feign asceticism. One should feel lucky if he or she is bestowed with divinity by this divine grace. If only the spiritual seeker doesn’t deviate from his devotion and doesn’t turn egoistic everything would turn well. Once a great saintly Guru advised his disciples, “Don’t try to consider yourself and enlightened saint on your own accord.” The disciple agreed. After walking some distance they saw a beautiful garden besides the road. The disciple insisted on taking some rest in the garden. As they entered the garden they saw an abandoned house. The Guru settled on a large settee whereas the disciple went and lied down in the adjacent room.

The garden belonged to a king. At times he used to visit to take rest. Coincidentally he arrived there with his entourage. The soldiers found the disciple sprawled on the bed. They asked, “Who are you? Don’t you know that this is a rest hours of the king.” The disciple quickly replied, “I am a monk.” At this the soldier slapped him and pushed him out of the gate. By this time the king had almost approached the room where the Guru was resting. Quickly a soldier opened the door. He found the Guru lying on the king’s settee. Angrily he asked, “Who the hell are you? How could you dare to sleep on the settee of the king?” The Guru remained quiet and sat a little away. Once again the soldiers began rebuking him angrily.

Watching the quite Guru the king said, "He seems to be some saint that's why he is so peaceful. Conduct him to another room with due respect." But the wandering saintly Guru didn't wait. He came out on the road and joined his disciple. When the Guru met the disciple complained, "Maharaj Ji! I was beaten by the soldiers." The Guru said, "You must have proclaimed yourself to be something." "Yes, when they asked, who I am; is said, I was a monk." "Great," the Guru laughed mockingly, "You got beaten you tried to become a monk." Monkhood is not a state to become but to attain through deep meditation. Gradually, when one attains spiritual strength and restrains his desires then only sainthood is realised by that person. The person who has been graced by the divinity is in true sense a true saint or a monk. One should never feign.

During the meditation several difficulties could be encountered. But the spiritual seeker must remain steadfast on his pursuit. Only the one who pursues one's spiritual path with due diligence could only succeed and attain self-realisation. At such time the difficulties or the curses too turn into blessings in disguise. Urvashi, a nymph was romantically attracted towards Arjun. However, Arjun respected her and considered her like a mother. Urvashi cursed Arjun to live one year as a eunuch. Nevertheless, during their period to live in disguise the curse of Urvashi proved to be a great boon. Obstinance of Kagbhusundi which brought several curses turned out in great boons. This proves that a true spiritual seeker must dedicatedly follow his spiritual path and don't deviate or waver from it. A person who wishes to attain self-realisation should take inspiration from the life of Guru Dattatreya. He believed one divine quality. A true spiritual seeker must fix his sights on such ideal quality.

Sage Dattatreya was once going from one place to another. He happened to see a dog. If someone shows a stick a dog would run away but if it is called and offered a piece of bread it would return. If a dog doesn't get anything it would sit peacefully. The sage thought that the dog was the greatest Guru. Dattatreya learnt that an ascetic must remain unaffected by honours or respects bestowed or not bestowed and remain satisfied in all circumstances. Although a dog has many evil qualities but Dattatreya was least concerned. He always kept his mind and sight focussed on divine qualities amidst innumerable evil qualities.

Dattatreya walked further. He saw a python sprawled on the ground. He thought, how could such massive creature survive? What food would it be consuming? He sat down to observe the creature. What he saw that everyday some bird or an animal would pass by the mouth of that python who would quickly swallow it. Dattatreya wasn't at all concerned with violent temperament of the python. As ascetic mustn't go from house to house to provide for his stomach. He appreciated this quality of the python and moved ahead. That python was not a Guru of Dattatreya. Temperament of a true Guru is quite different but the python had a unique quality of a true Guru. As a matter of fact Dattatreya tried to see good qualities of a true Guru or Divine Being reflected in every living being.

समिति समिति जल भरहिं तलावा। जिमि सदगुन सज्जन पहिं आवा।।

(Manas, 4/13/6)

A lake or pond could be filled with innumerable drops of water. In the same way a spiritual devotee can conserve all good qualities and gradually attain sainthood. Criticism of others reduces the good qualities of the spiritual seeker. Therefore such a person must be fully awake. One should never criticise some saint or any other person. *Criticism could become reason for downfall of the person indulging in criticising others.*- 'परनिन्दा सम अघ न गरीसा।'

Besides a true spiritual seeker must be chaste. He who has not given up evilness, who doesn't like solitude or who has not given up attraction of worldly pleasures can never attain Nirvan. An enlightened person has no interest in possession of the things of worldly enjoyment which leases the senses of an ignorant. It is difficult to give up the love for worldly pleasures, in the same way it is difficult to learn enlightening philosophy and attainment of Nirvan too is difficult without the proper guidance of an enlightened Guru. Hence you must go to the shelter of such a Guru. When you begin to get divine direction from the soul of such a Guru you should realise that you have entered a deeper phase of meditation. As a matter of fact such entry into the deeper phase of meditation ensures self-realisation. *Therefore, one must seek refuge of an enlightened Guru.*- "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्" But you can get such Guru only through your divine Karm and you can perceive such an ideal Guru through divine insight.

॥ OM ॥

Discourse by Sri Paramhans Ji on ‘Geeta’ Geeta- The Essence of ‘Mahabharat’ and It’s Scope

Although the battle of ‘Mahabharat’ stirs the emotions of the masses and offers an ideal but its scope is entirely different. In this world men have always been fighting with other men divided in groups at different times. Whenever the man’s inventions reached pinnacle beyond illusionary levels war broke out among different subjects of this world. That led to total devastations following those devastations whatever the people were left in small numbers; we might call them peace-loving or subjects of compulsion. During the time of procurement of various kinds of weapons, the man could have reasons to be satisfied. When the same weapons are put to use they become a cause of massive devastation.

There is no doubt that in the similar manner the grave battle of ‘Mahabharat’ was ensued on the basis of certain unique inventions; however today we have the description of ‘Mahabharat’ in the form of a book, written by the great Vyas. Creations of the great sages merely not remaining limited to mundane takes of the life, also aimed at total spiritual upliftment of a human soul. After attainment of the total spiritual upliftment a human being never remains separated from the God. Bharat, Mahavir, Rishabh and Buddha were all great emperors and they didn’t lack anything to live a life of material contentment. Many a great men had no difficulty to sustain their livelihood but a lack of unperceived unique thing made them relinquish their riches and kingdom and be ascetics. Millions would be concerned with their materialistic achievements but a single person might be solely interested in achieving spiritual achievement. Through their spiritual studies and meditation the great man had gradually realised that attainment of spiritual realisation is not possible by any other mean.

Now, just consider the thoughts of Yogeshwar Krishna who was also of the similar level. Emphasising upon Karm Sri Krishna says, “Arjun! Passion, anger and greed are the three entry points of

the Hell which are governed by devilish essence. Relinquishing of these three veils leads to gradual process of attainment of Nirvan; which in fact is realisation of the Supreme Being. A man rises above state and achieves such a happier state where no pain follows him. Almost all the people read and ponder over these thoughts but nobody wants to give up these moral deteriorations. However, some do try to get free from these deteriorations and they are in great turmoil, but cannot get extricated themselves. For such reasons, the great saints have recognised them as enemies difficult to defeat. Krishna says, “Arjun! Passion and anger are the creation of Rajogun (covetousness) which are the main enemies on the spiritual path. Destroy these enemies by using avoidance and knowledge as the weapons. These enemies passion and anger born out of covetousness can never be satiated by worldly pleasures and they are capable enough to raze to dust your knowledge and wisdom; thus they are the worst enemies. These are the greatest enemies of the spiritual seekers. Hence, arise to fight them.” Now, just think, if the enemy is within, what’s the use of fighting outside? We’ll take up the question of battle later. In accordance with the dictates of the great sages, when reduction in immoralistic elements take place, these activities bear fruits. How could good of human kind be achieved amidst such an illusionary phase? In order to resolve this problem the great sages evolved such treatise which can enable a human being standing on the threshold of worldly levels to achieve complete salvation. For example, battle is the supplement of anger, greed is supplement by earning and relations supplement passion; such are the available in abundance. You might indulge in worldly enjoyments but while doing so keep your eyes on divinity and exercising moderation. Moderation in fact is a unique training that reduces the effect of worldly elements and enables reach of divinity which initiates one into the activities of spiritual path. Although, the ritualistic have brought it to shambles, but as a matter of fact we must present ourselves to our Supreme Being everyday for five to ten minutes. You must devote yourself soulfully to your Supreme Being and pray, “I am engulfed by the worldly matters and you are the only saviour.” In the same manner you must worship your God at bed-time and at the same time chant any name of your deity. Such

as Ram, Krishna, Om, Shiva and so forth. Besides, you should try to chant any one of these names of deities at all the times. No place is unholy for the chant of the God.

Do remember that we need to attain such a state of our mind that we are soulfully devoted to the worship and devotion of the God. That's all; after that the God will guide you further on spiritual path. As and when a glimpse of divinity is received one can devote at worshipping for a longer duration of time and gradually a state of pure meditation is achieved. In such a state significance of external rituals gets obliterated. The need for earning relations and battle inspired by greed, passion and anger get entirely diminished and divine battle of obliterating the struggle of a living being and nature begins and ultimately the soul gets united with the Supreme Being. Hence the God is the real relative. He is the one who doesn't change and a true well-wisher. Due to his grace one can attain the entrance to the gates of battle-field where worldly relations and reasons of rebirth get annihilated. 'Geeta' in fact is an entrance to such a battle-field. Not single verse of 'Geeta' advocates violence or worldly battles. 'Geeta' doesn't oppose 'Mahabharat', but it is a part of such a great epic that aims at the salvation of human beings. The battle to reduce the cycle of rebirth is only possible when you devote yourself at meditation thoughtfully. The thought process itself is a battle. Krishna says that there are two kinds of human beings, divine and satanic. Our conscience too has dual properties, divine and satanic. When Satanic properties are suppressed by the divine qualities the man becomes angelic but when suppressing the divine properties satanic properties grow; such a person becomes Satanic. Satanic qualities inspire one towards lowly species, whereas divine qualities lead one towards realisation of the Supreme soul. For this reason Krishna counselled, "Arjun! You are bestowed with divine qualities, as such will attain divinity. Hence, you don't have to be sad"

After that, while recounting the qualities of both the properties he says that charity as the act of knowledge and Yoga, compassion, adherence to religion, fearlessness and cleansing of consciousness, un-involvement of senses; despite being in contact with worldly subjects; restraint of senses and a state of thoughtlessness are the divine qualities, which are different unique levels of spiritual path

from the point of entry to the highest level of attainment. Such a spiritual state has twenty-four unique qualities and their expanse of entirely divine. They reside within the mind. In the same way satanic property is also an activity of the mind that inspires towards lowly species and guides a man to ultimately fall and be away from his aim. Passion, anger, jealousy, feigning, corruption, enmity, ceaseless desires and cravings are the elements of satanic properties. They too reside within the mind. When in order to search for the essence of life we try to conserve divine properties, the satanic properties emerge as obstacles. The battle-fields described in 'Geeta' is of this state of affairs, which have been described by great sages in different names, however, 'Geeta' directs towards attainment of the realisation of the Supreme Being by describing the battle between these two opposing elements as Dharmkshetra and Kurukshetra, different sexes, knowledge and ignorance, divine and satanic. After its attainment in the words of 'Geeta' one gets freedom from the cycle of rebirth.

|| OM ||

Deity

Question: *Maharaj Ji! At some places in 'Geeta' Yogeshwar Krishna criticises some deities whereas at other places he emphasises on growth of some other deities. Why so?*

Answer: Two kinds of qualities of deities have been described in 'Geeta'. The first one is the internal activity (divine property). This property guides one to realise the essence of the God. This property enables one to attain divinity of the Supreme Being. This enables one to enter the sublime divine state and make divine; that is why it is known as a divine property. Through the eleventh stanza of third chapter of 'Geeta' Sri Krishna exhorts on the growth of this property. Yogeshwar Sri Krishna has described twenty-four qualities of divine properties of soul in sixteenth chapter of 'Geeta', such as wisdom, renunciation, discretion, strength, constancy of meditation, knowledge of truth and realisation. Through these deities the supreme being is gradually realised. Through gradual spiritual seasoning when divine properties are strengthened the unperceivable God is realised.

Second category deities are those who are traditional in world. As for the calculation done in the past they outnumbered 33 crores, by the time now none knows how much they are. Numerous Deities like Bhoot, Bhawani, Dhatri, Savitri, Bhairav, Brahm Baba, Dih, Chaura etc. are being created every day and with passage of time they are hybernated. Pointing towards these deities Sri Krishna says that many people due to their excessive burning desires forget me and start worshipping other deities. That adoration is unsystematic. (*Geeta*, 7/20; 9/23) Their technique of meditation is wrong and although they beget results but cannot realise me. Such results are perishable and they cannot attain divinity. (*Geeta*, 7/23). Those who worship deity can attain such deity, those who worship their ancestors they attain them and those who worship ghosts they attain ghost and my devotee can attain me. (*Geeta*, 9/25) Right from the Brahmaloak all are subject to changing nature but the devotee who has dedicated his prayers to me gets freedom from the cycle of rebirth. (*Geeta*, 8/16)

As a matter of fact neither the deities exist independent of Supreme Being nor they have separate realms. According to Kenopanishad, without the strength of the God even fire cannot burn dry grass nor wind can blow it away. Throwing light on this essence, Bhagwan Dattatreya tells Sankriti Muni in the fourth chapter of Samved's Jabaldarshanopnishad, "Oh great saint, internal pilgrimage is the greatest than the one outside (meaning divinity residing within oneself is greater than to search outside). An impure mind within us can never become pure by taking a dip in holy waters at pilgrimages, as a pot of liquor remains impure despite being washed from outside. Hence divinity within is greater than external divinity. Other pilgrimages (deities) are useless who has realised divinity within. Forehead is Shree Sail, brow is pilgrimage of Kedar, between eye-brow and nose is Kashipuri, the place between the two breast is Kurukshetra and inside the lotus heart is Parayag the greatest pilgrimage. Kamalalay stands in the navel. One who ignores all these internal pilgrimages and wanders in external pilgrimage, he foolishly searches crystal while ignoring priceless gem in his hand. A true Yogi perceives the God within oneself and not in idols. The idols are created to inspire love in idols. The devotion for the God in ignorant persons. But on great sage, one can cleanse their soul at the fact of enlightened saints."

On the path of spiritual enlightenment on the primary stage, the idols of deities and rituals are created, which builds up devotion in mankind, but the man considers different deities as separate entities separate from the Supreme Being entities separate from the superior or inferior to other deities. While doing so the man forgets the dictum of Rigved that 'एकं सद् विप्राः बहुधा वदन्ति' - *The God is the only truth and those pursuing Supreme Divinity recognise it by different names and descriptions*. Because it is difficult to describe greatness of the God by just one name. For that reason they address the God by different names. However, an ordinary person doesn't try to perceive oneness in different names of the God and believes in different realms of each divine name. I too had met one such divinity, but after meeting the enlightened being Paramhans Ji all my confusions about the divinity were quelled.

As a matter of fact the deities too are mortal. After attaining heavenly divine state through their moral and good deeds, 'क्षीणे पुण्ये

मर्त्यलोकं विशन्ति।' (Geeta, 9/21) *gradually they proceed towards their death with gradual decrease in their accumulation of good deeds.* They return to the place from where they began. What a great loss? What is the use of having divine body, when accumulated effect of good deeds get gradually eliminated?

Even the deities aspire for human body, because in order to get freedom from the cycle of rebirth human body is essential. The species, such as animals, birds or even deities are for enduring for the past Karm, only man is the maker of his own fate through which one can attain Nirvan, after which rebirth never takes place.

The mortal deity can not be our ultimate goal. Our aim should be the realisation of the Supreme Being. After attaining that state a human being doesn't gets separated from it. After reaching such a climax a human being can become a God. One who inspires divinity among the devoted spiritual seekers becomes an enlightened Guru.

Therefore, you too should aspire for the realisation of the Supreme Being by conservation and growth of the divine qualities within you.

|| OM ||

Krishna was a Yogi

Question: *Maharaj Ji! Some people say that Krishna of Vrindavan and the one who said 'Geeta' were two different person, some other say that he wasn't a human being, but the God himself. Who was Krishna in reality?*

Answer: The personality of Sri Krishna has always been a subject of debate. The people of Yadavan community believe that he was one of them. The exponents of dancing consider him to be their inspirer. The English consider him as an accomplished politician, whereas most of the people of India worship him as a God. Hence, it is natural that you are intrigued to learn who Krishna was?

As a matter of fact he was a Yogi. It is through Yogic practice that a person can attain divinity knowing the God. 'ब्रह्मवेत्ता ब्रह्मैव भवति।', 'जानत तुम्हहि तुम्हइ होइ जाई।' *A Yogi too becomes a God.* He then doesn't remain a devotee or bound by life-cycle anymore and becomes one with the Divine Being. 'अयम् आत्मा ब्रह्म', 'तत्त्वमसि', 'अहम् ब्रह्मास्मि' Such verses are woven with mysticism.

1. Krishna has supported this fact in the seventh chapter of 'Geeta'. He said that after passing through innumerable births when one knows his essence in the ultimate birth, such a person is an exact image of the God.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥ (Geeta, 7/18)

It is because the enlightened devotee has become one with the God. No difference exists between such enlightened persons and Sri Krishna (in the words of Sri Krishna). It is needless to say that Sri Krishna was a Yogi, a saint and an enlightened sage is God. Through devotion any person can become one with the God.

2. The great sage Sri Krishna has introduced himself at various places in the 'Geeta'. Leaving aside criticism if we study the basic discourse of Sri Krishna we shall have no illusion about his image. In the third chapter of 'Geeta' he has described the qualities of

enlightened saints and then proclaimed himself similar to such saints. He says that as person who does not act in the prescribed manner (It is noteworthy that Sri Krishna considered devotion as a Karm “यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।” (*Geeta*, 3/9) lives uselessly; but one whose soul is devoted to the worship is satiated and satisfied, there is no need to act or devotion. Such a person neither gains any benefit by performing such acts nor at loss by relinquishing them. No one can attain such a state without involving in spiritual act. Janak and others also perform such acts and attained supreme bless. Such persons act in this manner only with a view to provide spiritual education to the masses or achieving good of the people.

After saying so Sri Krishna compares himself with such enlightened sages. He says, “Oh son of Kunti (Arjun)! There doesn’t remain anything that I have yet to achieve, meaning my soul is satisfied, similar to the enlightened sages I don’t have to do any Karm, despite that I act properly for the good of my followers. This way, while comparing himself with other enlightened being Sri Krishna indicated that he was a Yogi.

3. In the second chapter of ‘Geeta’ Sri Krishna says that this soul is not changeable, cannot be dried, drenched or burnt; which is every existing, omnipotent religion is to know this soul- Atma. If such a soul exists within each one, what should be searched? Sri Krishna says that the great enlightened sages have perceived such a soul possessing all these qualities. Ordinary persons cannot perceive such qualities. Usually Maya or illusion is considered as a reason of grief, anguish and death. But Sri Krishna has recognised essence of soul with these unique qualities as such he us an enlightened being, a Yogi.

4. In chapter four he has directed to learn about Karm and as its result learn the process of acquiring knowledge.- Arjun! Go to the refuge of enlightened saints. Revere them, serve them. They will awaken knowledge and enlightenment within you. As a matter of fact, a devotee is Arjun. Sri Krishna has taken care to consider the needs of the spiritual seekers of the future generations. Yogic traditions in the treatise created by him. In the eighteenth chapter he has mentioned that the God resides within the soul of each person and has advised the people to go to his shelter. And in the end ‘मन्मना

भव मद्भक्तो मद्याजी मां नमस्कुरु।' (Geeta, 18/65) Lord Krishna advised His followers to join Him, clarified that there is no difference between Sri Krishna and an enlightened saint.

5. In the chapter four Sri Krishna says, one who knows the essence of my incarnation can attain my realisation and there are many persons who have realised Him, i.e. had knowledge about his divinity. 'बहवो ज्ञानतपसा पूता मद्भावमागताः।' (Geeta, 4/10) *Many an enlightened beings are equivalent to the sage Sri Krishna.* Clarifying this, it could be said that enlightened sages and Sri Krishna belonged to the same level of spirituality.

6. In the fourth chapter Sri Krishna says that 'चातुर्वर्ण्यं मया सृष्टं'- *he is the creator of four Varn - classification of the society.* Does it mean that he classified human beings into four classes? Krishna says, "No, 'गुणकर्म विभागशः' (4/13) but he has segregated people into four classes based on their qualities. Yogeshwar Sri Krishna considers worship as a Karm or a spiritual act to attain realisation of the Supreme Being. Krishna has segregated this spiritual path into four classes and said that I am the creator of all these but consider my unrealised self as a non-creator of all these. Now, you might have a question as to how could a creator remain a non-creator? Krishna provides an explanation that while involving in an act he is least concerned with its fruit. Merging with the Supreme Being is the fruit of worship or acts. If the God would have been a separate entity, he could have been craving for a result, but he says that the God is not different from him; for this reason I am not interested in the fruits of my act. You might be interested to eat, but if there is nothing superior to the God, what could you aspire for and search? For this reason I have no desire.

Not only that, whoever knows me with the above qualifications is not bound by the Karm. 'एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।' (Geeta, 4/15)- *Even the liberated human beings of the past they perform ordained action with this hope. O Arjun! If you also follow the same path then actions will not bind you.* Any individual seeker can attain the spiritual state of Sri Krishna or Arjun. Hence, Sri Krishna was a Yogi.

7. Sri Krishna says in the ninth chapter, "Having perceived the Supreme Being, I am steady as that of Supreme Being but those

who don't know me consider me useless. On the other hand, those with enlightenment worship me as Divine. 'पत्रं पुष्पं फलं तोयं' (9/26) Whatever they offer me I accept and cause good of them. Who could be a great person? They too gradually rise and attain the highest state of spirituality."

What else Mahapurushas are? Gradually, they also elevate themselves from human being to super human being and then merges into the same Supreme Being. The people of satanic temperament consider them as futile, whereas, those who are angelic devote to them.

8. Explaining 'field' and 'knower of field' in the thirteenth chapter Sri Krishna says, "Arjun! Our body is a field. The seeds of noble or evil deeds sowed in the past continue to bear fruits in the future- generation. Our body has three parts: material, subtle and causative. One who understands the significance of all these and the essence of the Supreme Divine is called the 'knower of the field'. This has been testified by the saints who themselves have been philosophers in this field. Arjun consider me as the field and knower of field." Here Krishna initially segregates field and knower of field. After that, those saints who have understood the significance of the field are defined as 'knower of field' and later declares himself as the knower of field. This proves that Krishna was a Yogi and accomplished saint.

9. While praying Sri Krishna, Arjun asks in the eighteenth chapter, "O Great Brave! I wish to understand the significance of asceticism and renouncement, separately." At that, the Yogeshwar explains, "Arjun! Many a learned Pandits consider renouncement of worship with expectation of fulfilment of desires as asceticism. In fact, asceticism is the relinquishment of such desires. On the other hand, many a thinkers consider giving away the desire for the fruit of action as asceticism. Many philosophers have considered that all actions are inherently combined with some kind of afflictions hence non-renounceable. O Arjun! Listen my determination in matters of that sacrifice. Sacrifices are of three kind. Yagya, sacred offering and sacrificial action are not renounceable. All these three Yagya, sacred offering and sacrificial action are chastising in effect even to the learned ones.

Here Sri Krishna in the name of religion, Sadhana has reviewed the popular believes and has propounded his own opinion. All those popular believes were not faulty, one of them was factual, most of the learned men are of the opinion that Yagya, sacred offering and sacrificial action are not renounceable. Justifying the decisions of these learned man, Sri Krishna inculcated His own decision that all these three are not renounceable in any age. It means that Yogeshwar Krishna and the learned one's are of the same opinion. Sri Krishna also admits their decision. Hence, it is clear, Sri Krishna is one of them a Yogi.

10. On the conclusion of the 'Geeta', Sanjay who had closely followed the sermons of Krishna introduces him as the Yogeshwar:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिधुर्वा नीतिर्मतिर्मम॥ (Geeta, 18/78)

The one who is a Yogi and has ability to involve others with the Yoga, as well as who has total command over the Yoga is called Yogeshwar. These are the characteristics of completeness and a complete Yogi.

As a matter of fact, the biggest weakness of the human mind is that it avoids trading the path of nobility and invents various reasons for doing so. Instead of absorbing the qualities and ideals of Sri Krishna in their life they want to be satisfied merely by declaring that Sri Krishna was a super human or he was unique. Human beings do not strive to understand and know the essence of the God, but blindly accept his existence. How could I undertake the tasks that he did? He was not a human being but an incarnation; whereas, Sri Krishna beckons you, encourages you that many spiritual seekers have realised his divinity. You too can follow the same path and be a part of the all round salvation of the humanity. Realisation of the Supreme Being, the essence of the Supreme Divine by understanding the significance of this field and attainment of that spiritual state is called true knowledge.

Question: Maharaj Ji! Kindly elaborate and clarify the subject, field and knower of field.

Answer: Look, in the chapter thirteen Yogeshwar Krishna while explaining the field and the knower of the field, says –

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ (Geeta, 13/1)

O Arjun! This body in itself is a field. And seed of good-bad sown in this field grows out in the form of Sanskaras and bear fruits in the coming life. One who knows it directly is the knower of the field. Such has been said by the knowledgeable sages. O Arjun! Consider me as the knower of the field of every field. The classification of the field and knower of the field and their quintessential awareness is the name of enlightenment.

Shri Krishna here clarifies that memorising anything does not make one enlightened, solid, subtle and sensual restraintment and after that the realisation of that great sage is the name of knowledge. Five elements (earth, air, fire, water, sky) of which this physical body is built i.e. mind and intellect, the subtle body emerging out of consciousness and ego is the battle-field. So long as these will remain this elemental body will also remain in some form. Having conquered over this field the realization of the internal being and the condition of being merged into that supreme essence is the name of Gyan. The knowledge of differentiation between man and nature is the name of Ultimate Knowledge.

The knowledgeable sages who have understood the significance have provided definition of the field and knower of field, in the words spoken by Sri Krishna, One who understands is the knower of the field. Those sages were knowing the field and “Arjun! I too am the knower of the field.” Consider me as the knower of field, who does not get entangled in the field, but directs it.

Question: Maharaj Ji! Does every individual become a knower of field or does he know about the bodies of all the living beings upon becoming a knower of field?

Answer: The knower of field are not different. One who realises the true nature of the nature with all kinds of afflictions and essence of a human being becomes a knower of field. Such a great sage unites with the Supreme Being who is the main source of all the living beings. Therefore, any soul rising from anywhere through cerebration, immediately gets charged by the Supreme Being and then is directed on the spiritual path. The Supreme Being at a time knows thousands of souls and directs them in accordance with their inherent qualities, weigh them together and gives them appropriate reward and elevates them to get united with Him. This, in fact is the

state of that Supreme Divine- knower of field. Let thousands of spiritual seekers in definite number aspire for His grace. He inspires each one individually at a time-instantaneously. He does not have to exert himself, as he is the source of all the living beings. The great sages have one uniqueness, whichever spiritual seeker aspire for uniqueness, whichever spiritual seeker aspire for His grace through heart and soul. The great sages inspire the soul of the seeker and guide him on the spiritual path they gradually alleviate him from the conflicts of the nature, differentiate between field and knower of field and enable the seeker to realise the essence of the Supreme Divine. After that, that seeker becomes knower of field. Krishna said that it is not that he alone is the knower of field; but whoever understands it can become the knower of the field. A human being is the creation borne out of combination of the five natural elements, mind intellect, animation, ego and consciousness. The knower of the field understands significance of all these and has command over them.

Question: Maharaj Ji! How could non-animate being experience animation?

Answer: A non-animate being is non-animate according to our perception, but it is inherently dynamic. You would find a stone a non-animate being, but it is dynamic within. Even the modern science has accepted this as a fact. *As a matter of fact, wherever an enlightened sage cast his glance he would see the essence of the Supreme Divine pervading in every being.* - 'ईशावास्यमिदं सर्वम्' For him the heaven is not a heaven or the hell is not a hell. 'सरग नरक अपबरग समाना। जहाँ तहाँ देख धरे धनु बाना॥ (Manas, 2/130/7) Wherever he cast his glance he perceives the all pervading presence of the God. This is, in fact the spiritual state of the knower of field. In the verse 18 of chapter 5 of the 'Geeta', the same is emphasised as:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुनि चैव श्वपाके च पंडिताः समदर्शिनः॥ (Geeta, 5/18)

One who is under the divine influence of the Supreme Being does not discriminate among learned Brahmans, persons of inferior castes, dog, elephant or even cow. For them neither the cow a religious symbol nor the dog as anti religious representation; neither a learned Brahman is the most ideal nor a person of inferior caste

any way degraded. The great sages don't take into consideration the colour of skin, body or mind. They look at the spirituality which pulsates within each one.

Question: *But Maharaj Ji, a bitch would remain bitch, and a cow, cow. How could they both be equal?*

Answer: Look, Valmiki was of inferior caste once. The people called him Chandala (a person of inferior caste), but the sages did not see in him a Chandala or a plunderer. He was inspired to follow the spiritual path 'बालमीकि भये ब्रह्म समाना' and this way he was turned into a saint. In the same way, the accomplished saints look for the spirituality of the soul. As soon as the spiritual soul is inclined toward them they begin to inspire and encourage it, to proceed and achieve spiritual progress on the path to attain divinity. Gradually, their soul is seasoned into spirituality and gradually elevated to the realisation and attainment of the Supreme Divine. 'जाके रथ पर केसो। ता कहै कौन अँदेसो॥' The spiritual seeker is turned into a knower of field. Sri Krishna was an enlightened knower of field and an accomplished Yogi.

You should try to evolve and awaken your spiritual right within your soul. Besides worship and serve the enlightened saints with heart, mind and soul, you too would be able to realise and attain the essence of that Supreme Being, and the female donkey and cow are of two different species. Nevertheless, the oppressed person of inferior caste, a Brahman, a Christian are all one human beings. This wrong issue has also been raised by you.

॥ OM ॥

Yagya?

Question: *Maharaj Ji! In the 'Geeta', Sri Krishna had said that, 'यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।' whatever is done other than the Yagya is a cause of binding in this life. Kindly tell us what is Yagya? How is it done? Why do the God remains unattainable despite performance of so many Yagya on holy pyres?*

Answer: Your question is natural. In the verse 3 of third chapter of the 'Geeta', Sri Krishna says:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर॥ (Geeta, 3/9)

Arjun! The process of Yagya (sacrificial act) is ordained action. It is through the performance of ordained action, sacrificed action gets concluded. All the other actions in which the world is involved, other than the ordained actions are nothing but compulsions of imposed by this life. 'मोक्षयसेऽशुभात्' (Geeta, 4/16) Performance of ordained actions (Karm) enables an individual to get freedom from the afflictions of the worldly life or evilness of the life. It does not entangle. 'तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर' Therefore, Arjun! In order to fulfil the needs that ordained action, absolving yourself from the evil contacts, involve yourself in the performance of the ordained actions. This way the process of fulfilment of sacrificed action is Karm. This proves that sacrificed action is a definite direction. Hence, it is but natural to ask, what is sacrificial action or Yagya?

Shri Krishna has provided a detailed explanation on this question in the 'Geeta'. Not only he has explained about the sacrificial action but, while explaining its significance he has informed of its source and what it gives us?

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।

अनने प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥ (Geeta, 3/10)

In the beginning of the Kalpa (one day of Brahma = 4,32,00,00,000 years) after creating the living beings, Brahma said, "You would progress through the performance of this sacrificial action.

Here the Brahma is intellect. 'अहंकार सिव बुद्धि अज, मन ससि चित्त महान' (Manas, 6/15) There are four kinds of intellect: Brahmvid, Brahmvidwar, Brahmviduryan and Brahmvidwarishta.

‘Brahmvid’ intellect is full of the knowledge of the Brahm, which is merely crammed into memory. A person possessing this kind of intellect cannot follow the spiritual path in totality. With the knowledge of the practising spiritual pursuit or worship one attains a state of realisation of the Supreme Divine and also receives a capability to guide others in doing so. Such an intellect is known as Brahmviduryan. When the essence of divinity is present in the spiritual state of the enlightened person, the intellect then is called Brahmvidwaristha. Such intellect merely acts as an instrument and using as a medium the Supreme Divine discourses his views. The Vedas are the compilation of the discourses of the great sages. The Vedas are considered spiritual because although they are compiled by over two hundred sages, only a hundred could express them in their words. Nevertheless, the sages have no contribution in the Vedas, they are medium to express the divine speech. Such sages had initiated the people toward sacrificial acts in the pre-kalp period.

The pre-kalp period is symbolic expression of worshipping. The worship is the Kalp for the mortal beings afflicted by pains and death. A living being is relieved of his pains by worshipping and total rejuvenation of his body and mind takes place. There are two stages of worshipping, Beginning and the end. The initial stage of Kalp is the beginning stage of worship; whereas the state of pinnacle if such where the soul, directed by the omnipotent Brahm, rises above all discriminations of pain and happiness and after that it gets freedom from the cycle of rebirth. Sri Krishna describes this condition as, “Arjun! You will live within Me.”

What progress could be achieved through the performance of such Yagya? Would it lead to increase in number of progeny or material wealth? Krishna says- *No, Yagya 'इष्टकामधुक्' - will enable fulfilment of beneficial deeds.* The beneficial deeds never cause any evilness. There is only one such act-attainment of the Supreme Divine, after his attainment there is never a downfall. ‘क्षीणे पुण्ये मर्त्यलोकं विशन्ति।’ (Geeta, 9/21) *On depletion of accumulated effect of noble deeds even the gods have to return to the mortal world of the human beings; from where they had begun.* Can there be greater evil than this? Thus, only the Supreme Being is the only one beneficial. He only can bring goodness in our lives and performance of the sacrificial acts bring fulfilment of this goodness.

Perhaps you would be curious to know as to how the goodness could ever be achieved through the performance of the sacrificial acts. Sri Krishna says, No, but-

देवान्भावयतानेन ते देवा भावयन्तु वः।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥ (Geeta, 3/11)

Our consciousness has two basic qualities- divine and satanic. Our soul is already under the influence grace of passion, anger, ego, greed and illusion- the grace of the Divine Being through the performance of the sacrificial acts and strengthen the inherent divine qualities. Wisdom, asceticism, restraint of mind etc. are divine qualities which have been described in the sixteenth chapter of the 'Geeta'. Although, this quality is inherent within each one; but it is weak; the need is to strengthen it. With gradual strengthening of the divine qualities, the mind would turn inward and meditation would strengthen. This way through gradual progress in the spiritual path at last you would attain the realisation of the Supreme Being. Yagya enables gradual advancement of the divine qualities.

If anyone believes that he has attained the highest state of spiritual goodness without strengthening the divine qualities Sri Krishna does not approve of it. He says,

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः।

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥ (Geeta, 3/12)

The gods associated through the sacrificial acts will prefer objects of spiritual joy for your benefit and as such being beneficial for you they are donators. Without giving them their dues, if anyone considers himself as an accomplished one; in the words such a person is thief.

Question: Maharaj Ji! Whether 'इष्टान्भोगान्' (Ishtanbhogan) means desired objects of enjoyment?

Answer: No, it is because the worldly desires could be related with wealth, wife or children; but attainment of salvation is not possible through these. However, the sacrificial acts enable one to attain the ultimate state of spirituality.- 'श्रेयः परमवाप्स्यथ' Therefore, objects of enjoyment here refers to the pure joy of meditation and availability of divine atmosphere. This way the gods will provide objects of spiritual joy for your benefit, hence they are your only donators. This means that nobody begets without giving away. Without advancement of the divine qualities if any one proclaims to

be in the highest spiritual realm; without treading on the spiritual path if anybody feigns attainment of spiritual realisation is certainly a thief and deceiver. Hence, it is of utmost importance to perform the acts of sacrifice (Yagya). What could be attained by its performance?

Lord Krishna says, what one can avail by doing Yagyas:

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥ (Geeta, 3/13)

The soul gets eternally satiated by obtaining the remnants of the Yagya or the spiritual joy on the performance of the sacrificial acts. The saints taking pleasure in pursuing such joyful acts are freed from all kinds of sins. But the sinners those who strive to take care of their physical enjoyments and comforts gather a larger share of sins for them to suffer. Although, they perform sacrificial acts, in return they expect fulfilment of objects of worldly enjoyments whereas the body remains changeable, even for the Gods. Therefore, Yagya (sacrifice) must be performed without attachments.

This way, when Brahma created entire universe of living being through sacrificial act (Yagya) then why do all the living beings were associated with the Yagya, at last? What was their allurements? Sri Krishna says:

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥ (Geeta, 3/14)

The living beings look out for food or the things for their consumption. The evolvement of the living beings takes place through volition. Placing this 'foodstuffs' as an aim of achievement or the Brahm as the aim, all the living beings are associated with the performance acts of volition or acts of sacrifice (Yagya). According to the Taittiriya Upanishad, *food is the Brahm*. - 'अन्नं ब्रह्मेति व्यजानात्।' (Bhriuvalli, Chapter II) It is such a spiritual food that after its consumption the soul gets satiated and then never becomes unsatisfied. All the volitions have been associated with the performance of sacrificial acts to attain Brahm as an aim.

The volitions have been created for the attainment of the Brahm, for the spiritual food, but how do the spiritual food has been created? Sri Krishna says, "Through showering of grace." The pious actions of the past birth or blessings of great sages in this birth is the result of our accumulated Karm, which is available now for our spiritual

joy. How shall we receive such grace? Sri Krishna says, “Through the performance of the sacrificial acts. Otherwise through the blessings of some great sages or one who has attained the spiritual status beyond the worldly conflicts.” Blessings are showered by the performance of the Yagya and ordained action (Karm) is the result of the Yagya. As you continue to put your effort in the performance of sacrificial action, you would progress in it.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥ (Geeta, 3/15)

The Vedas are the sources of the ordained actions. Such Mahapurushas knows the true essence that wisdom is only an instrument and words spoken by them are Vedas. The speech of the great sages have created the ordained action? Then what Mahapurushas created them from there wit? Krishna says, “No. the Supreme Divine uses such enlightened sages as a medium to convey the divine speech.” For this reason Krishna emphasises that the source of the Vedas is Brahm. Hence, the Vedas are divine. Although, the Vedas are the compilation of the dictates of innumerable enlightened sages, it does not contain speech by any mortal being or a saint in flesh and blood, but its source lies in the divine speech of Brahm, which has inspired the enlightened sages. ‘ब्रह्मवित् ब्रह्मैव भवति’, ‘जानत तुम्हहि तुम्हइ होइ जाई’ The unperceptible essence of the Brahm is clarified by their speech, after achieving enlightenment, whatever comes out from the mouth of great sages becomes Veda, because their intellect is merely an instrument and corporeal frame is a mere house. As such the omnipresent God always resides in the sacrificial acts.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥ (Geeta, 3/16)

Shri Krishna justifies, “Arjun! Those living beings who do not follow the spiritual system prescribed by the Vedas those who are concentrated of fulfilling the worldly desires of their senses live a sinful life and as such their life is wasted.” Which spiritual system? The system that has been shown by Sri Krishna gradual awakening is divinity, strengthening of divine qualities. with gradual conservance of the divine qualities your concentration would improve in meditation and that is your progress. With gradual efforts in the spiritual path you will attain the grace of the Supreme Divine and

hence, he is the only donator. Attainment of spiritual gains without sacrifice is an act of stealing, and face saving. This accomplishment is for sensual comforts. Even the body of the God is mortal. Even if, one gets such a body, would it serve the purpose? With that also, attainment of salvation is not possible. Those who have tested, find themselves released from all the sins. And those who live for physical pleasures, undergo endless tortures. With this concept that the foodstuff is an emblem of that Supreme Brahm, man unified himself with sacrificial action(Yagya). Origin of the foodstuff or the Brahm takes place by the showering grace. This showering bliss is caused by the sacrificial action done in the past life or by great saints symbolised as Yagya. If you want to establish communion with the Divine, then perform sacrificial actions. As per the system suggested by the saints, if one fails to attain the Supreme bliss, in the words of Sri Krishna, the life of a such a sinful man who adhere themselves to sensual pleasure becomes meaningless. It is true that, there is no provision of sensual comfort on the spiritual path. By restraining and suppressing mind and senses, by keeping himself aloof from worldly pleasures, sacrificial action (Yagya) can be made possible.

Shri Krishna believes that without the performance of the sacrificial acts none has been able to attain the grace of the Supreme Divine. The enlightened sages like Janak, who have been in the past had attained the realisation of the sacrificial acts. But the great saints who find happiness and satisfaction within their soul; for them the performance of the ordained actions neither brings any gain or loss. Clarifying this, Sri Krishna says in the chapter four that,

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ (Geeta, 4/23)

All the ordained actions of the free being are nullified, who is free from all kinds of passions and evil accompaniments and has realised the essence of divinity as well as performs sacrificial acts in accordance with the divine dictates. Performance of the sacrificial act (Yagya) is ordained action (Karm). While being engaged in the performance of ordained actions, a great sage remains unattached with it. How? Why do the ordained action do not entangle him, despite he being a doer? Sri Krishna says,

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ (Geeta, 4/24)

Whatever is offered by such great sages is the Brahm (Divine), Agni is Brahm and Brahm is fire. Doer is Brahm and what is being offered is also Brahm. Whatever is to be gained by Him is also Brahm because on the basis of his virtuous deeds, he find himself merged into that Supreme Being. For him, 'ईशावास्यमिदं सर्वम्' Brahm is everywhere. In brief, such Mahapurushas, in fact do nothing, but their dramatisation lights the path for the posterity to follow. His sacrificial actions keep him away from the formation of good and bad Sanskaras.

Performance of Sacrificial Action

This is how an enlightened sage would act, but how do the ordained action is performed? Where from we should start? Now have a glance over what Sri Krishna says?

दैवमेवापरे यज्ञं योगिनः पर्युपासते।

ब्रह्माण्वापरे यज्ञं यज्ञेनैवोपजुह्वति॥ (Geeta, 4/25)

There is no need of performance of ordained action for the being who is free, but the other Yogis, who have not obtained the divine grace, who worship the sacrificial acts and strengthen their divinity. They attain the divinity inculcated in asceticism, restraint of senses and mind. The most superior Brahm is the fire and in order to enter into the spiritual realm. We perform Yagya (sacrifice) by lighting holy pyre.

What is the sacred offering being performed through Yagya? Arjun posed different questions— What is ordained action? What is spirituality? Which is the highest being (Adhibhoot), highest deity (Adhidaiva) and highest sacrificial act (Adhiyagya) and is the state of highest sacrificial act (Adhiyagya) in this body? Krishna replied, “Arjun, I am the Adhiyagya in the body and I am the chief deity of the Yagya. The Adhi deity is the great sage who has completed the performance of the Yagya and attains the divinity as a result of the Yagya. (Chapter 8, verse 1-4). ‘भोक्तारं यज्ञं तपसां सर्वलोक महेश्वरम्।’ (Geeta, 5/29) Arjun! I am also the consumer of the Yagya and penance, meaning these are directed toward Me. Hence, the great sages are the chief deities of Yagya. Such saints who have duly performed sacrificial acts, worship some great age; they perform the Yagya of mental activities; this way they perform consumption of Yagya through Yagya.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ (Geeta, 4/26)

The other Yogis perform the sacrifice of worldly desires of all the senses into the holy pyre of restraint, meaning draw inward all the senses from external objects. Here actually the fire does not burn but as anything good or bad if thrown into it, reduce to ashes, in right manner restraintment is such of fire in which external flow of senses are cooled down for ever. Here the restraint is symbolised by a holy pyre.

Many spiritual seeker burn into sensual pyre their wordly subjects. The real meaning of the word here is with the five inner senses. For example, a devotee engrassed in contemplation on the path of spirituality, having no wish in his mind; listens unintentionally the words spoken by others. Many a times a spiritual seeker gets to hear certain words or see certain things that he would not want to do because these could entice the senses wander away from the spiritual seeker does not grasp external things through his senses, otherwise he will be degraded. The moment inner illumination takes place, he discards out all those dross and dissonant feelings.

Such an event happen in my actual life. *Astagrahi Yog* was being discussed, I was in Ghazipur. That year only three auspicious dates were fit for marriage. Ceremonies we arranged in the city, thousands of loudspeakers started resounding. 'समथिन चली बजार, चार यार संगे चले', 'अकेली डर लागे रात मोरी अम्मा।' etc. occasional songs were echoing in the atmosphere. For one-two days my ears could not grasp even a single word because I paid no need towards them. But the repetition of words started clashing and began to hear something. Third day a loudspeaker was hanged to the adjacent wall where we lived. Each an every word was high lighting the subject. Each and every word was like a bullet piercing in effect. I thought that if I continue my stay, I shall be badly afflicted. Immediately I left the place and came out to miles away from the city. But the frightening things haunted the mind. The song even played in the low pitch was audible echoing all around within four-five miles.

I remembered Maharaj Ji, prayed to him and soon received directions that while singing Saint Kabir's psalm, Maharaj Ji also

often used to say- 'साई के संग सासुर आई। संग न सूती, स्वाद न मानी, गयो जोबन सपने की नाई।' etc. Such psalms of Saint Kabir were very much resembling to the songs echoing. Why not these songs are interpreted as Kabir's psalm. Thus I came back. Those lustful songs were equally meaningful in this spiritual field that I went on singing them through years, and I sang them to people in society. In moments of wavering I used to sing those songs which imparted me the feelings of separation detachment and filled me with tears. Such as- 'समधिनि चली बजार, चार यार संगे लगे।' - spiritual contemplation brought me to the level of Samadhi (living dead), what remains was merger with divine, in such a condition if we leave meditation aside, 'माया गढ़ खूब बजार'- and pay attention to this material market, then 'चार यार संगे लगे'- passion, anger, greed and infatuation start sprouting within, meaning an inch distance from the Isht is dangerous. Thus, whatever the subjects I got through words I interpreted and changes them in my own way. Arjun also came across similar situation in divine gathering when he was staring Urvashi fixedly. As per the enquiry made by the deities he answered that, I was looking at how mother Kunti reached in heaven? For so many days I have not seen my mother, hence out of curiosity I kept on looking. Urvashi losing her temper fell to Arjun but Arjun remained intact. Urvashi cursed him but how ill can happen to one who follows the path of righteousness? Thus he saw thy physical form but the disciple of Lord Krishna, Arjun change the sense of it and saw mother's form. In this way many spiritual seekers sacrifice worldly desires and subjects 'इन्द्रियाग्निषु जुह्वति' into the holy pyre of restraint, and change their meaning, which helps them in attaining detachment and supreme bliss. This holy pyre of sensual restraint removes passionate feelings.

सर्वाणीन्द्रिय कर्माणि प्राण कर्माणि चापरे।

आत्मसंयम योगान्नौ जुह्वति ज्ञानदीपिते॥ (Geeta, 4/27)

Other spiritual seekers while restraining their worldly desires and all the activities born out of mind, intellect, consciousness and ego achieve inner illumination through direct realisation and sacrifice them in fire of Yog. They sacrifice their restraintment in the Divine fire of Yog. This is the pinnacle of sacrificial action (Yagya) of a highly realised soul.

Question: Maharaj Ji! Whether there are different types of Yogis or different kinds of sacrificial acts (Yagya)?

Answer: No. there is nothing like that. This refers to varying state or levels of a spiritual seeker. This reflects different stages of spiritual realisation ranging from initiation, intervening stage to the pinnacle. These stages have been described in the verse 27 of chapter 4 of the ‘Geeta’.

In the verse 28 of Chapter 4 Sri Krishna says,

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्याय ज्ञानयज्ञाश्च यतयः संशितव्रता ॥ (Geeta, 4/28)

Many Yogis believe in performing sacrificial acts which warrant expenditure of money. Inspired by divine thoughts they extend money in the service of enlightened sages, virtuous Gurus, spend money on development of places of pilgrimage and proffering physical objects in a holy pyre. ‘पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति’ (Geeta, 9/26) They are investing money and offering it in the service of great saints. Although, this is a kind of sacrificial act (Yagya), but he further says this sacrificial action is much lesser whether it is performed in crors. Many saints perform sacrificial action of penance. They worship the Supreme Being and restrain their senses. The senses always seek pleasures and comforts, but restraining them and withdrawing them from passionate feeling is called acts of penance. In it one has to bear cold and heat, and has to burn the needs of physical desires.

The other seekers aptly follows the ‘Yoga-Yagya’. ‘Yoga’ means unification of two things. When a living beings within the life gets unified with the Supreme Being away from the life is called ‘Yoga’. The touching of jug with the plate and hand with the wall, does not mean that Yoga is performed. No, all these comes in the range of matter, where are twos. If the soul dwelling in the external nature meets the Almighty of the world beyond, the name of such a spiritual path and entrance in it, is Yoga. This eternal being, remains entirely inexpressible. With the mergence of soul with the Supreme Being, the identity of the soul looses its existence. Only human being remains. Several devotees struggle for this communion, wherein, all parts of the Yogas, are combined. In every chapter of ‘Geeta’, Sri Krishna has focused light on this very issue, such as – forlorn

service of the country, fixed posture, separation from bad company, restraintment of senses and leaning towards the sainthood are described occasionally. Maharshi Patanjali had also independently thrown light in the 'Astang Yoga.' Infact, these spiritual terms of Yoga are the foundation of Sadhana. On which, the houses of contemplation and name chantings are constructed. With 'Yoga' the existence of the living being is abolished and only 'un-explainable' omni-potent being would remain. The living being gets one with the Supreme Being. Many spiritual seekers endeavour to for this unification, which retains all the essence of the Yoga.

On the other hand the saints who perform 'Swadhyay' or self-education activities on the spiritual path while observing strict vigil on observance of non-violence are referred to as performing sacrificial actions of acquiring knowledge. Such saints of acquiring knowledge are fearless. They are called Gyanyogi, who follow the path of attaining self-realisation through the spiritual knowledge. While following this type of Yagya they reach the pinnacle of meditation and at last attain salvation.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥ (Geeta, 4/29)

Many a living beings sacrifice oxygen while exhaling. While the others sacrifice undesirable air while inhaling oxygen. Sri Krishna has tried to throw light on the meditation technique of using breathing, some Yogis chant 'Om' while inhaling and disallow emergence of any thought while doing so whereas, when subtlety of meditation is attained no thoughts from external or internal sources emerge, and at such moment they stop breathing-exhaling and as well as inhaling to perform 'Pranayam'. This leads to the restraint of mind. This is the result and end of the sacrificial action and then only attainment remains – to be achieved. 'प्राणापानगती रुद्ध्वा प्राणायामपरायणः।' By restraining breath and its flow, one become skilled in Pranayam. Inhalation and exhalation of breath is totally stopped. This is the restrained state of mind. This is the result and place of the sacrificial action. What remains is to obtain.

A question could come up as to, whether a seeker has to continue to perform Yagya or it shall ever be concluded? Whether he shall ever succeed in the performance of the Yagya? Sri Krishna said,

“With the restraint of mind the thoughts influenced by the worldly affairs, natural forces would get subsided. This result is the successful conclusion of Yagya.”

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।

नायं लोकोऽस्त्य यज्ञस्य कुतोऽन्यः कुरुसत्तम॥ (Geeta, 4/31)

Shri Krishna further says, “Arjun! The Yogi enjoying the acquisition of divine knowledge as a result of the successful conclusion of Yagya becomes one with the Supreme Being. Such is the result of the Yagya that even the Yagya gets subsided. No other realm exists than, so whom should we search. One gets to know that the soul is an omnipotent and immortal being and an essence of the Supreme Being. This is the divine knowledge. This way the Yogi who has attained the realisation of the Supreme Divine enjoys the divine bliss and ultimately attains salvation.

But let us examine. What do we stand to lose if we do not perform Yagya. what is we do not attain salvation? Krishna said that those who do not perform can never be born as human beings, let aside attainment of salvation. Hence, only the human beings can perform the Yagya.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्षयसे॥ (Geeta, 4/32)

Krishna advises Arjun, he should realise that different types of sacrificial actions (Yagya) which have been described by many a learned sages, ‘वितता ब्रह्मणो मुखे’ have been emerged out of ordained actions, activities of mind and senses. ‘कर्मजान्विद्धि’ There is nothing physical in it. If the restraint of senses becomes possible with inhalation and exhalation and vice-versa, of breath or if the same becomes possible due to applying spade, or by selling cloth or oit the do it! or if politicisation help see you attaining, then do it! but no, Sri Krishna adds that the ordained actions are not borne out of our worldly actions or routine activities, but only through soulfully performed actions involving all the sense. Then what about the sacrificial acts (Yagya) performed all over at the cost of millions of rupees? Sri Krishna does not recognise such sacrificial actions. Erection of community prayer halls, temple, help to invalids and needy persons, charity etc. are considered as the greater acts of sacrifice. Donations made in accordance with own ability for the

service of saints, sages and ascetics is Yagya. 'पत्रं पुष्पं फलं तोयम्'- whatever the flower, fruits, leaves etc. is offered with great love, I accept all that and that is Yagya.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ (Geeta, 4/33)

Krishna told Arjun that, the 'Gyan-Yagya' is superior to the Yagya performed using worldly objects. It is because through the performance of 'Gyan-Yagya' one can have the direct realisation of the Divine Being. The nectar obtained on the performance of such a Yagya initiated one to be united with the Supreme Divine and that, in fact, is true knowledge. All the ordained actions merge with the acquisition of the divine knowledge. After achievement of such knowledge nothing remains to be known.

Summarising Sri Krishna says, Yagya is a prescribed action. Those who feign to perform Yagya by any other method than prescribed by the 'Geeta' act against the Supreme Divine. The God punishes such crafty performers of Yagya to go to hell repeatedly. (Geeta 16/15-20)

Question: Maharaj Ji! Sri Krishna has not told us about, what Yagya is?

Answer: Yes, described. This living world in itself is sacrificial material. Exhalation and inhalation of breath is Yagya. Meditation on the divine image of great saint is Yagya. Suppressing senses is Yagya. Restraintment of mind is Yagya. Concentration is Yagya. Enriching divine quality is Yagya. Having change the meaning of words, their form and keeping on a vigil over the sacrificial means is Yagya. To stop and control the extrovert tendencies of the mind is Yagya. In such Yagyas fire is never kindled, but just as sacrificing materials are burnt to ashes when thrown in fire, in the right manner, control over senses, inhalation and exhalation of breath are such Yagyas, wherein mind with all its tendencies becomes introvert and merges, then the worldly sacrificial material present in the mind also burns. Nectar essence is exhibited. Yogi who sucks this divine juice enters into the universal divinised Brahm. 'यान्ति ब्रह्म सनातनम्' All Yagyas are performed through actions and functions of mind and senses. Wordly Yagyas performed through physical riches are little fruitful, but are essential because holy actions and virtuosity begins through them.

If one goes in the shelter of enlightened sage and does some small services and by moving on this spiritual path suggested by him, one can kindle his heart through practice of Yoga. Hence, after performing sacrificial actions Lord Krishna advises one to go under the shelter of spiritually enlightened sage.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ (Geeta, 4/34)

O Arjun! In order to know real meaning of Yagya you must visit some enlightened sage. Go and meet proper adoration. Serve him and with no feeling inside ask questions to him so that you can understand the meaning of knowledge. That knowledgeable sage will impart you the real meaning of that knowledge. Besides this there is no way. This is path of an ordained action. One can attain it by his sincere practices and not by reading books. Enlightened sages alone can kindle your inside soul. The Guru himself acts as a guide and directing you on the path of spirituality, will make you aware of such Yagyas.

Question: Maharaj Ji! Why should the enlightened sages, who have been freed from the need to perform any Yagya, advise and guide others on the need to perform Yagya?

Answer: No, they will do. It is their duty to provide divine education to the masses. If they do not guide the masses the people could go haywire. Besides, while discussing prevailing thoughts, Sri Krishna prescribes in the chapter 18 of the 'Geeta' that, the ordained actions related with the Yagya, charity and penance should never be given up. Such performances of sacrificial actions add to the piousness of the sages and they are obliged to do for the good of the masses.

Therefore, for getting prescribed knowledge on the performance of sacrificial action (Yagya) service, refuge, proximity, perception and even touch of the enlightened sages is absolutely necessary.

Ordained Action (Karm)

Question: *Maharaj Ji! In the 'Geeta' Sri Krishna has emphasised frequently on the performance of ordained Action. What is ordained action (Karm) ?*

Answer: Look, in the eyes of every great sage ordained action purely means worship or devotion.

करम एक आराधना, जेहि विधि रीझै राम।

सो करता करनी करै, पल पल पलटत नाम॥

This is the only action with the grace of the God could be attained. Even Adi Shankaracharya is of the opinion that- 'क्वा कर्म यत्प्रीति करं मुरारे।' What is an ordained action? So that the feeling of constant love can be activated in lotus feet of the divine. According to Goswami Tulsidas have emphatically supported this theory –

सो सुखु करमु धरमु जरि जाऊ। जहँ न राम पद पंकज भाऊ॥

(Manas, 2/290/1)

Let that happiness, action and religion burnt to ashes, if the heart is not filled with love in the lotus feet of Ram. It means that love shown in the lotus feet of the only God and the process which makes one attain Him is Karm. Just as, in the words of Yogeshwar Krishna, the real meaning of Karm is worship.

In the battle-field when Arjun saw his relatives ready to fight with him, he became desperate. Arjun could see only his maternal uncle, his relatives and in laws family amidst the huge army consisting of eighteen Akshauhini. Whether all were the relatives of Arjun? As a matter of fact, Arjun had great affection for his relatives, friends and dear ones. Perhaps, such debacles come up before every devotee. When a person gets initiated on the path of spiritual worship he moves ahead with enthusiasm. Nevertheless, when a time comes for relinquishing contacts with worldly relatives arrives, the same person gets terribly disturbed. At such times he gets overwhelmed by his affection for family, friends, lovers and even elders. When Arjun saw his own relatives on the brink of death he announced, "I will not fight. How could I remain happy by killing my own relatives? This way our traditional religion would get tarnished. Such a traditional religion has always been steadfastly follows since ancient times." He was worried that due to battle the tradition of obsequial

offerings would get abolished, the ladies of the families would get ruined and cross-breed generation would be born. Such debased future generation would be greatly detrimental for the growth of individual and the society. This way he not only held himself responsible for the sin to be committed but also indicated Krishna of about to commit such heinous crime. In the end, having said so, “O Govind! I shall never fight battle.” and sat on the back seat of the chariot.

Now, there was only Arjun who could lend the Pandav’s armies in the battle-field. If he didn’t fight the battle of ‘Mahabharat’ he was meaningless. In the Pandav’s side no warriors is mightier than the Arjun on whom Yudhisthir can entrust. ‘पल लागत अर्जुन हतैं छुए न दूजो बान।’ He was a peculiar kind of warrior. Krishna enlightened Arjun about his ordained action and counselled him to act in accordance with it. This prompts us to examine as to what is the ordained action? Arjun had declared that he would not fight, even if he gets an opportunity to rule over the entire world and gets immense wealth. However he said, if there was some other valid reason beyond that, he could reconsider his decision to go into the battle. Sri Krishna while enlightening the truth said that the soul is the ultimate truth. But truth is omnipotent, permanent and immortal. But the omnipotent and omni present realm cannot be perceived. What is seen is the reign of unhappiness, passion and grief all around. Besides, how could the spirituality was perceived only by the enlightened sages and not by ordinary mortals. This essence of spirituality is beyond the scope of mundane thinking and it can never be realised by prevalent though process. Everybody cannot either realise it nor understand it, because not many are aware of the perfect spiritual process. That is why, “Arjun! You must fight the battle to achieve it. There is no greater duty other than this for a Kshatriy.”

Question: *Maharaj Ji, if Arjun belong to the category of Kshatriy then he should not be affectionate towards his family?*

Answer: The scriptures are prepared for the generations to follow. Those who are present they would attain salvation. It is not necessary to write scriptures for them. Sri Krishna had recommended spread of knowledge of the ‘Geeta’ upon its conclusion. As a matter of fact, Sri Krishna endeavours to provide solution for the difficulties of all the human beings through the medium of Arjun. Although,

Arjun had attained the category of Kshatriya (warrior) but at one point of time he had just initiated on the spiritual path. In the initial stage a devotee is faced with the question of leaving his family. Leaving the bonds of the family is certainly very painful. Hence, Sri Krishna begins the discourse of the 'Geeta' from that point.

Shri Krishna explained, "Arjun! This battle is the door to the heaven. There is no greater religion to act in accordance with one's ordained duty. If you do not participate in the battle, your opponents would consider you coward. You will fall from the grace of those who have always held you in greater esteem. Should you emerge loser you would go to the heaven but if you become victorious 'भोक्ष्यसे महीम्', you would attain the greatest happiness of being one with the ultimate, source of all the happiness on the earth; that is the state of being 'महामहिम्' (Maha Mahim).

Question: Maharaj Ji! Does not the word 'Mahim' means 'the Earth'?

Answer: Of course, 'Mahim' means 'the Earth'. Since the earth provides for nourishment and fulfilment of hunger of every living being, it is naturally called the great 'Mahi'. But the greatest of all is the source of all happiness and fulfilment is the Supreme Divine. Since Arjun had already rejected the rule of three world, he aims for something much more superior than that. Why does Sri Krishna then entice him with the highest worldly pleasures and why is Arjun prepared to accept them? This proves that such battle enables attainment of the greatest of the Earthly happiness.

Hence if you emerge victorious you would get everything and if lose the battle, you would attain divinity. If you have striven for divine qualities, ultimately you would attain divinity.

Arjun, from this point of view consider gain and loss, achievement or loss of achievement both alike and engage yourself in the battle. Fighting a battle taking into consideration our loss or gain is in fact 'Gyanyoga'.

Question: Maharaj Ji! Many a critics have written, "Am I an enlightened one? I am complete and the soul (Spirituality) is prevalent everywhere and the senses wander dwell within their objects." Such cerebration is called 'Gyanyoga'.

Answer: How could that be possible? Relinquishing your household just yesterday, how could you become an enlightened

one today? When your heart is dwelling in lustful desires, you are under the influence of angers; how would you be able to realise the essence of the Supreme Divine? Whatever the critics write; Sri Krishna had never said like that. While describing the soul as omnipotent, immortal, pure, everlasting and eternal he has never mentioned that as a 'Gyan Yoga'. Here Krishna says that only those who have realised the essence of the divinity have perceived the soul with these qualities. At one place he says- Arjun, the soul acts in friendly manner with the person who has conquered over his senses and mind. And for the person who has not conquered over his senses and mind, the soul acts in an unfriendly manner as well as drags him to the lowest ebbs. As such, Arjun a person should strive alleviate his soul and prevent it from falling toward hellish pleasures. Who says that, the soul is omnipotent, immortal and eternal? Here Krishna says that degradation of soul is possible and elevation too is possible. Although, if the persons striving to follow Gyan Yoga, declare that they are complete, they forget that their soul is being degraded. As a matter of fact, direction of the soul on the spiritual path is only possible through conquest of mind and senses. For that proper action, only will have to be undertaken. Merely revelling in the day dreams is not 'Gyan Yoga'.

एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ (Geeta, 2/39)

Arjun uptill now you have listened to the discourse on 'Gyan Yoga'. Now listen to the discourse on action devoid of desire for benefits out of its performance (Nishkam Yoga). Nishkam Yoga will free you from the bondings of ordained actions. While following the tenets of Gyan Yoga, a spiritual seekers engages in battle after considering the position of loss or gain. Whereas, Nishkam Yoga enables one to act fearlessly. The God thinks about his loss or gain. Arjun! The result of the primary stage action is not lost, while following the tenets of Nishkam Yoga. A small effort in this direction enables the spiritual seeker to achieve capability to fight the illusion and ultimately realisation of the essence of the Supreme Divinity. Kagbhusundi was to be born for ten thousands times. Krishna was a Yogi for the last ten births. Maharaj Ji had experienced that he has been a saint for the last seven births. Hence a little action in accordance with its tenets alleviates one from the gravest fears. 'अनेक

जन्मसंसिद्धस्ततो यान्ति परां गतिम्।' (*Geeta*, 6/45) Even a spiritual seeker who is not ardent in his endeavour too, can attain the essence of the Supreme Divine through number of births. Such a worship could also be performed by remaining at home. The God will help tread the further steps. And when such a time comes you will be able to relinquish the worldly pleasures and sensual attachments. What we do not like to give up today, we will not like to even touch the same thing when we experience the joy of realisation of divinity. Even the result obtained by following the tenets of Nishkam Karm Yoga are not limited to enable one to attain the heavenly pleasures, but they will free a person from the fear of taking repeated births and deaths and give eternal peace.

“Arjun! While following the tenets of Nishkam Karm Yoga only one decisive action is needed. There is only one thing to act upon, only one direction to follow.” In that case, those who show many a different methods of worship are these not perfect prayers? Sri Krishna says, “They are not worshipping. The mind of the ignorants is diverted into different branches that is why they indulge into various rituals in the name of worship. If the actions and philosophies of such persons impress upon the minds of others, they too are inclined to act in ignorance. Such persons consider the attainment of the heaven as the ultimate aim and indulge in such illusionary talks of the Vedas, which indicate involvement in the affairs of worldly enjoyments and pleasures.” This proves that the prevalent rituals in the name of religion are not ordained actions (Karm) in true sense. The ordained act performed with the desire of fruit is not an ordained action at all”

“Arjun! Do not crave for fruit. You are destined to act in accordance with your ordained action and not in pursuance or desire of the fruit. Besides you should not nurture any disbelief while engaging in the performance of the ordained action. While doing this, you need to keep your intellect under the constant influence of the divinity; hence for this reason, self-less ordained action (Nishkam Karm Yoga) is also known as ordained action through intellect. Since, this enables a seeker to gradually attain a state of equilibrium where all evil and all good becomes one as such this is also called a Yoga of Equilibrium (Samatwa Yoga). Arjun restraint of mind and sensual desires is of greater significance while following the tenets of this

Yoga. Otherwise, if our mind is concentrated on any particular sensual pleasure that one sense organ will take away the mind, like a wind takes away a boating destroys it at some distance from its course. That is why, Arjun, you must gather your concentration from all the sensual pleasures and divert them on ordained action”

Instead of Karm Yoga Arjun found Gyan Yoga easy to follow. While following the tenets of the Gyan Yoga he can ascertain his loss or gain. Upon successful completion of the meditation he can attain the state of an enlightened being. However, if death occurs before that one attains the divinity. While indulging in the Karm Yoga one should only act and leave the fruit to the wish of the God. It is certain that we shall be freed from the bondage one day or the other, but it is still undecided when just act! Just think that there is no fruit for such an act. There is nothing to get and a total absence of disbelief. But who would do that? Yes, it is true that at last the ultimate good would be achieved. But better than that it is better to follow the path of Gyan Yoga, whereas spiritual seeker can chart and check his progress. That is why, Arjun asked Sri Krishna a question in the third chapter—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।

तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ (Geeta, 3/1)

“Oh God! If in your opinion Gyan Yoga is better to the Nishkam Yoga, why do you engage me in committing heinous action? (Arjun witnesses dreadfulness in Karms). What have I already gained, why do you divert me, my intellect through words?” Arjun decisively asks Sri Krishna to define as to which path to follow for attainment of salvation. Arjun ardently desired salvation.

The God says, “Arjun! I have already described two kinds of integrity earlier.” The knowledge seekers follow the path of acquiring knowledge on the spiritual path (Gyan Yoga). Whereas, the Yogi follow the path of Action without desire for fruit (Nishkam Karm Yoga). But in either of the path of worship, one should not give up half way through. The ordained action will have to be performed anyhow. One cannot attain the highest excellence without the performance of ordained action. If a person does not perform his ordained action, does it mean he becomes a desireless? Should anyone advance such feeble argument for abstaining from the need to act as ordained. Besides by leaving the ordained action halfway

anyone cannot proclaim himself as an ascetic and attain salvation. Many a people say that, “We are enlightened beings, we do not touch the fire and there are no ordained actions for us. Beyond this there is no God, whom do we worship? ‘अहं ब्रह्मास्मि’ Sri Krishna emphasises that by avoidance of action neither anybody gets freedom from performance of ordained action nor he becomes an ascetic. If you prefer Gyan Yoga or Nishkam Karm Yoga you will have to perform your ordained actions, because no living being is free from the performance of ordained action.”

Question: Maharaj Ji! In the chapter fourth, Sri Krishna says that on the successful completion of the sacrificial action (Yagya), the Yogi who receives the ultimate fruit or nectar of spiritual knowledge, is freed from the entire ordained actions. The attainment of the ultimate spiritual knowledge is the pinnacle of all the ordained actions. Then why do Sri Krishna says, “Whether you prefer Gyan Yoga or Nishkam Karm Yoga, but you will have to perform the ordained action?” Why such paradox?

Answer: Sri Krishna said, “कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः” (Geeta, 3/5)- Every living being born of the nature has to act in one way or the other. One will have to perform the ordained actions until the nature lasts and the three basic elements of the nature continue to influence our minds. But when the ordained action gets immersed within the ultimate spiritual knowledge; such a living being does not have to get engaged in any ordained action.

Hence, a living being has to continue to perform ordained acts until he transcends beyond the nature. Despite that, those who forcibly restrain their senses but involve in cerebration of sensual pleasures and proclaim themselves as enlightened and complete being as well as one with the Supreme Divine are hypocritical and deceitful. Krishna advised Arjun to undertake performance of the ordained action.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥ (Geeta, 3/8)

It is proved that there are various actions, out of which many actions are ordained. At the end of the sixteenth chapter Sri Krishna says, “If a person acts as his mind chooses leaving aside the prescribed method of worship can neither achieve any spiritual excellence nor attain the joy of reaching the stage of salvation. Hence, action or

inaction that is ordained can only be ascertained by the holy scriptures. That is why, perform the ordained action as prescribed by the scriptures.” But prescribed by which scriptures? Here, the reference is not to sundry scriptures; but it refers to only the ‘Geeta’. Instead of avoidance of Karm, it is better to engage in Karm because that way you would be able to at least, traverse some distance on the spiritual path. ‘गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः।’ If you abstain from the performance of the ordained action, the journey of our physical body would not become fruitful.

Question: Maharaj Ji! What is the meaning of journey of physical body?

Answer: You are not a physical body. This soul has been journeying since ages through various physical bodies. It must have traversed through various bodies i.e. insects, flies, Gods, demons and human beings. It enables the soul to attain the eternity and after that it does not have to undertake any more journey. Even if you have to take one more birth then the journey is incomplete.

Thus, ordained action is such a thing, which makes a soul complete its physical journey. This also takes the soul to an immovable state, after which body has not to traverse.

This might raise a question- “What is the ordained action (Karm)?” Sri Krishna enlightens us as to what is the ordained action.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर॥ (Geeta, 3/9)

Shri Krishna describes the ordained action as a process of sacrificial act (Yagya). Whatever is done other than the process of this Yagya are the acts of worldly bondage. ‘अन्यत्र लोकोऽयं कर्मबन्धनः।’ The ordained action (Karm) enables one to get freedom from the worldly bondage. Only through physical bodies. Krishna advises Arjun to undertake the performance of Karm, without being influenced by the evil influences. Under the adverse influence of some companies accomplishment of the ordained action is not possible. Now a new question that crops up is what is sacrificial act of which the performance of the ordained action is the process? The performance of the ordained action (Karm) helps conclude the sacrificial act (Yagya). Describing the emergence and uniqueness of the Yagya in greater detail, Sri Krishna advised Arjun to enhance the divinity of his soul. He added, as the divinity of the soul enhanced

so would he able to progress he could attain the ultimate good for the soul. Such sacrificial action does not promise anything less than the attainment of the Salvation. In chapter four Sri Krishna says that many a persons strengthen their divine elements such as wisdom, asceticism, restraint, concentration, meditation, cerebration etc. and this way they try to stabilise themselves on the spiritual path. On the other hand, many a Yogis exercise restraint of senses on external objects. Whereas the others change their attitude towards worldly pleasures and this way strive to achieve spiritual excellence. Some Yogis resort to the performance of sacrificial actions. Without any material desires (Nishkam Yoga), while the others devote themselves to the study of spiritual scriptures and meditation. This way they decide up on good or bad achievements and begin their sacrificial actions. The Gyan Yogi is self-dependent whereas the actions of the Yogi involved with the sacrificial actions without material desires (Nishkam Yogi) depends up on the Supreme Divine for his success. In fact, the sacrificial actions remains the same, but the style of its performance are of two kinds. Sri Krishna says, 'इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।' "Those, who have attained the salvation during their lifetime, their mind is settled beyond the passion for worldly objects of pleasure or displeasure. Why, what is relation between state of mind and conquering the world? 'निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः।' (*Geeta*, 5/19) The essence of the Supreme Divine is pure and unbiased and when the mind too is of such a state, it is in union with the Supreme Divine (Brahm). In this manner when the exhaling and inhaling of the breath is controlled all the sensual vibes have been quelled, the state of restraint of the mind is achieved. With such restraint success in the sacrificial action (Yagya) is achieved. 'यज्ञशिष्टामृतधुजो यान्ति ब्रह्म सनातनम्।' (*Geeta*, 4/31) Due to the success in the sacrificial action the Yogi is initiated into the realm of the Supreme Divine. Upon successful conclusion of the sacrificial action when the mind is restrained realisation with all his unique qualities and greatness is attained. Such a realisation is called divine knowledge." Sri Krishna advises, "Arjun! All these sacrificial actions are performed through the cerebral and sensual restraints. One need not offer material objects like rice, sesame seeds, clarified butter (ghee) etc. in such Yagya." Krishna using material objects is very little and insignificant. As Sri Krishna describes in the verse 32 of

the chapter four of the 'Geeta' that all the Yagya performed through the restraint of mind and senses help attain salvation.

If this sacrificial inhalation and exhalation of breath becomes possible by applying spade, then do so. If you develop the ability of restraining breaths by selling clothes, then do so. If you avail it through service or leadership, then do so. This proves that whatever actions are undertaken in the world to sustain living are not ordained action, meaning worship is, in fact, the ordained action, meaning worship is in true sense is the ordained action. Many a people perform sacrificial actions of harnessing divine qualities; whereas the others follow the path of Gyan Yagya or restraining of breathing. All these seem different kinds of spiritual seekers; but as a matter of fact, these are but different levels of spiritual meditation. Every spiritual seeker has to traverse this path. In the initial stage, a seeker would put his efforts at strengthening his divine qualities and then he gradually attains the stage of cerebral and sensuous restraint and abstains himself from unworthy contacts of undesirable persons. At last, through the restraint of breathing his soul passes through higher and lower realms of spirituality before he can attain the essence of the Supreme Divine. This way Sri Krishna emphasises on the worship as the true ordained action.

Shri Krishna says, "Arjun! Highly intellectual persons are often in confusion about the true nature of ordained action, improper ordained action or expanse of ordained action. Having understood the true essence of the ordained actions, you would be freed from the bonds of the world." (*Geeta 4/16*) One must realise the difference of the ordained action, improper ordained action and expanse of the ordained action. While involving in the ordained one should not think in terms 'doing' it. Clarifying this issue; while performing worship one should not have the feeling of ego, while worshipping. You are only the 'doer' but one that makes you 'do' it is the Supreme Divine. The bullocks do not till the field but nevertheless they carry the burden of the yoke for tilling the field. The farmer tills the fields by guiding the movements of the bullocks. How would the bullocks learn what part of the fields should be tilled. In the same manner, the spiritual seeker has to strive on the spiritual path but whatever success that he achieves on this path is purely an inspiration of the Supreme Being. The God, in fact, does the worship. A spiritual seeker is

merely instrumental. Wherever the God directs, the spiritual seeker turns towards that or that is in fact a worship. In this manner, when you achieve the excellence of recognising impropriety while performing ordained action is in true sense the Karm, whoever does so, is in true sense an intelligent and enlightened being. One who acts in accordance with the divine direction of the Supreme Beings never falters from the spiritual path and that way he is saved from committing an error. The expansion of the ordained action is borne out of performance of the proper improper ordained action. The expansion of the ordained action is performed in the interest of the good of the masses by the great saints.

Perhaps, one may question as to whether a spiritual seeker has to continue to pursue spiritual path or he will anytime get succour? On this Sri Krishna says,

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ (Geeta, 4/19)

When the cerebral and sensual restraint is achieved one can realise the essence of undescribable omnipresent Supreme Being. The realisation of the Supreme Being is known as the divine knowledge. With the achievement of such knowledge the need to perform ordained action is completely abolished. Knowledge, which one gets in direct communion with divine is known as ultimate knowledge. ज्ञानाग्निदग्धकर्माणं After getting enlightenment all the actions are extinguished forever. The status are called Buddha or spiritually enlightened sage. This explicitly explains that the performance of the ordained action elevates the mind desires. The satiation of the worldly desires enhance passion and lust. Hence, the perfect and true ordained action is the worship, through which, after the realisation of the Supreme Divine, nothing more remains to be achieved. No desire remains unfulfilled.

In the chapter sixteen Sri Krishna says, “Arjun! Men are of two types: divine as well as demonic.” The mind acts in two manners, in divine way or satanic way. The satanic element drives a person to be born as inferior being whereas the divine qualities help a person to achieve salvation. Restraint of sensual wants and cerebration, concentration, simplicity, true spiritual knowledge, constancy of meditation etc. are some of the twenty-four divine qualities, which are imbibed within the wholly enlightened saint and which could be

found in traces within you and us. Krishna says, “Since you possess divine qualities, Arjun! You need not mourn. You would be unison with my Supreme Divinity.” Krishna has described passion, anger, lust, ego etc. as some of the demonic qualities. The people engulfed by the demonic thinking believe in amassing material wealth and worldly pleasures. They believe to be rightful owners of the grace of divinity and worldly wealth. They do not believe in the authority of the Supreme Divine. They falsely believe that whatever has been created through the union of men and women is, in fact, the truth. Such people egoistically believe that they perform Yagya or give charities or they are capable to kill their enemies and perform great acts. Arjun! Such people cannot kill their enemies but act in opposition to the Supreme Divinity” Krishna says, “Such people are subjected to the hellish treatments as being born as inferior living beings.” Did Arjun fight in the battle? If he had decided to kill or remain engrossed in the worldly affairs, he could never had united with the divinity of Sri Krishna. The ordained actions free from the worldly bandages and prevents being born as the inferior living beings.

The divine qualities are conserved by having the Supreme Being as our aim, but what inspires the demonic qualities? Krishna says, “Passion, anger and greed are the doors of the hell and the demonic qualities rest on them. The beginning of the attainment of the Supreme Divine is only possible if these are relinquished. When passion, anger and greed are given, performance of the sacrificial action begins.

Question: Maharaj Ji! The performance of the ordained action should not be prescribed for the common people because its beginning could only be made upon relinquishment of passion, anger and greed. Because in the initial stage they cannot be given up and merely by believing they are not relinquished.

Answer: It is true that these are difficult to be given up in the initial stages of spiritual pursuit, but then, this is the battle. The meditation is performed specifically for this purpose. The whole world is engulfed in the sensual pleasure and you want to give them up. Is it not enough of consolation? With the gradual decline of evil qualities within gradual entry into the spiritual realm would be made possible. What needs to be considered is, whether the affairs in which

the whole world is passionately involved is the ordained action? The greater the success achieved in the worldly affairs, the higher would be the passion, anger and the greed. Krishna reminds that the ordained action begins upon relinquishment of this three evilness. Hence the worldly affairs are not some kind of ordained actions. According to Krishna, only the worship is the ordained action and it cannot be performed without sacrifice.

Question: Maharaj Ji! Whether orrdained action begins after leaving the house? Whether sensual pleasures, anger and greed subside?

Answer: They are hard to be given up. Nevertheless when the sense of asceticism is strengthened, one could be inclined to give up the household in order to attain the essence of the Supreme Divinity and the urge to seek pleasure through the senses is quelled. Every subject has two extremes: the lowest from where one can enter and the highest being the pinnacle of it. For example, devotion is the primary stage of worship from where you can enter, but the pinnacle of worship is the realization of the essence of the Supreme Divine. 'भग इति सः भक्ति' In the same manner everything has two extremes. Involving oneself into devotional worship by taking away mind from sensual pleasures. The relinquishment of passion, anger and greed is the entrance of the sacrifice and as the mind gets freed from the passionate bonds gradual restrain over the evilness would be achieved and at last they would be totally cleansed. You would get entry into the performance of ordained action. Hence ordained action is such a thing, wherein entry is ascertained only after leaving Kam (passion), Krodh (anger) and greed.

In the seventh chapter, Krishna says, "Arjun! Those who come to my refuge and strive to get freedom from the cycle of death and birth know the Brahm, entire spirituality and entire scope of the ordained action." At this Arjun asked, "Oh God! Please tell me what is the Brahm? What is the entire spirituality and when is the ordained action is completed?" This way in response to about seven questions of Arjun, Sri Krishna had only one answer:

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥ (Geeta, 8/3)

What can never be destroyed is the Brahm. After its attainment the devotee never gets destroyed. When all the worldly desires of

worldly relations and material possession gets merged and united with the divine essence, it is called the pinnacle of the spirituality. Spirituality reigns over the soul. Illusions reign over the living beings. When the soul is freed from the clutch of the illusion, state of spiritual realm is achieved. 'स्वभावो अध्यात्मम् उच्यते।' The height of the ordained action is the total restrain over cerebral and sensual activities of the living beings. 'भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः।' The feeling emerging through our decisiveness inspire something good or bad creations of the world; but the restraint of all the worldly affairs or desires is known as the sacrificial action in completion. Ghosts are known as creatures and the origin of such creatures depend on resolution. 'मनं यथा लीनं नाना तनं प्रगटत अवसरं पाये।' Hence, meaning of the ghost is to bequeath. Feelings born out of such resolutions, which is responsible for good and bad happenings takes place in this world, formation of such worldly Sanskaras are restrained, comes in the category of ordained action and completion. After that the need of the performance of additional ordained action is not required. The ordained action plugs the emergence of volitions. In other words the ordained action could be considered as worship or meditation.

This way, in the words of Yogeshwar Sri Krishna importance of the performance is greatly highlighted in the 'Geeta', which purely means worship that enables realisation of the Supreme Divine. The act of sacrifice is the ordained action. Krishna advises to engage oneself in the ordained action, else the journey of the soul through physical bodies would not get completed. Through the performance of ordained action you would be freed from the bondages of the ordained acts are nothing but the worldly activities and bonds of this world. Yagya is the cerebation of breathing, restraint of the senses. The ordained action elevates the soul above the passions and volitions. Upon relinquishing of passion, anger and greed the ordained actions begin. The height of the ordained action is the restrain accomplished of worldly desires and volitions of the living beings. Hence, it is doubtless that meditation or worship are the true and pure meanings of the ordained action in the words of Yogeshwar Sri Krishna. The unique action by which the Supreme Soul is satisfied is called the ordained action.

Several commentaries have been written on the 'Geeta' and over fifty such commentaries are available in the Sanskrit language.

Several commentaries which have the ‘Geeta’ as the sole basis are severely in opposition with one another. When the Yogeshwar Sri Krishna said only one thing, why such multitude of opinions are prevailing? When the ‘Geeta’ came into the hands of a politician, he proclaimed that patriotism is the ordained action. If it was in the hands of a professional or businessman, he would say, “Business is the ordained act.” An employee would say, “We are fulfilling our duties and this, in fact, is selfless ordained act.” A deputy revenue office used to say, “Whatever my boss say, I act in accordance with it. I have imbibed the principles of the ‘Geeta’ in my life. I have no desire. I am engaged in selfless ordained action.” What a fallacy! Hence, you should not blindly follow any such commentaries. If you follow the original discourse of the Yogeshwar, you will have no doubts.

The saints who had enlightened, were not literate. Ramkrishn Paramhans did not have formal education. Our Maharaj too was not literate, he could scribble ‘Ram’. He could somehow draw the line of the word ‘Ram’. Jad Bharat was also illiterate. Kagbhusundi was also not well read- ‘हारेड पिता पढ़ाई पढ़ाई।’ *His father did his best to educate him, but he couldn’t continue his studies.* In this manner, many a great enlightened saints did not have formal literacy but they were highly knowledgeable saints of their era. Hence, if you are literate, so far so good, but if otherwise, you need not nurture any worry. It is because, the ordained action or meditation or worship could only be learnt in the state of asceticism or relinquishment. The formal literacy helps one to develop the intellect, whereas for the attainment of the essence of the Supreme Divine, cerebral and sensual restraint is highly warranted. Therefore, you should go to the refuge of some experienced and enlightened sage for meditation and worship. What is learnt through formal literacy is entirely different from the teachings of the enlightened and divine sages, which will gradually involve spiritual enlightenment that is unique in itself. Once it gets initiated, it won’t leave you half way and will never get destroyed. Whatever you can achieve in the initial stage of spiritual meditation never gets destroyed. Involve yourself a little in spiritual pursuit, you will not lose anything.

Caste System according to the ‘Geeta’

Question: *Maharaj Ji! How is the caste system described by the ‘Geeta’?*

Answer: In order to understand the caste system described in the ‘Geeta’, it is necessary to understand the significance of the ordained action explained in the ‘Geeta’. According to the ‘Geeta’, worship is the ordained action. Sacrificial action and ordained action are complimentary to each other. Sacrificial acts enable one to attain the realization of the essence of the Supreme Divine and the things to sacrifice in the holy pyre are the worldly pleasures. In the ultimate sacrifice of this holy pyre along with the accumulated and ordained luck and the three distinct qualities of the inherent nature of the soul, the intellect gets united with the sacrificial action (Yagya). Immediately the realization of the essence of the Supreme Divine is attained that seemed impossible to attain once.

The act of mobilizing the sacrificial action (Yagya) is the ordained action (Karm). In other words, the sacrificial action is recognized as the ordained action.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ (Geeta, 3/9)

In fact, the process of sacrifice in itself is an action. All other activities in which the people of the world are engrossed or involved is not the ordained action. That is the binding of the imprisonment of the soul in a web of worldly desires. The ordained action recognized by the ‘Geeta’ enables attainment of eternity. At different places in the ‘Geeta’ greater emphasis is laid on this aspect of the ordained action, because this way only the ultimate good of the soul is achieved. The ordained action prescribed by the ‘Geeta’ are alternative to worship, prayer or meditation. For the sake of simplicity it has been segregated into four divisions, which has been named as ‘Varn’ or caste by Sri Krishna. The word ‘Varn’ or caste is of great significance. ‘Varn’ literally means appearance, colour or shape. The attitude and gestures of a spiritual seeker are in accordance with the spiritual state that he has attained. For example, a seeker in the primary stage could be found engulfed by conflicting feelings and

experiences. This psychological disturbance express his countenance or attitude or behaviour. Opposite to that, highly educated person who has achieved greater excellence in education or has been awarded doctorate would be seen as a person under greater control of self. The direction of his thoughts over his chosen subjects. In comparison with the student in primary stage his enthusiasm will be of different kind and besides that, his face or countenance would reflect exuberance. The progress of superior or inferior specie. As such, the countenance reflects the mental state. Putting it differently, the countenance itself is the mental state.

Depending upon the qualities Sri Krishna has divided the action into four classifications. It is seen in the daily life that when we sit for worshipping, we find it difficult to concentrate. Waves of thoughts overwhelm our mind. What we found difficult to remember is reminded at the time of prayers. What obstructs our prayers? Which is the basic source of obstructions? Reflecting upon all these we realize that three things obstruct our prayers. Progress or debacle of our ordained action (worship) is engineered through the medium of the three qualities. The success of the ordained action is measures by the qualities. the qualities act as measuring rod to determine classification of people. The concentration or dissipation of the mind is the result in improvement or degeneration of the action of the qualities and even uproot them totally. The qualities are influenced by the ordained action.

Shri Krishna did not classify the people, 'चातुर्वर्ण्यं मया सृष्टं', but the ordained action into four classes on the basis of their inherent qualities. Hence, not the people, but actions are either Brahman, Kshatriya, Vaishya and Shudra. 'गुणकर्म विभागशः ।' (*Geeta*, 4/13) This classification is based on the inherent qualities of the human beings. The three qualities are different in their characteristics. They dwell within the mind. Although, there are three basic qualities the people are classified into four divisions. It is because, if one quality moves a little here or there another quality occupies its place to that extent. Every basic quality, if it grows over-shadows the other two weaker qualities. Hence, when two qualities exist in equal proportion, the fourth classification is, thus possible. As such, a person with the most virtuous qualities (Sattvik) would be termed as a *Brahman*, a person with half of Sattvik and half of aggressive (Rajasi)

temperament is recognized as *Kshatriya*. A person with half of Rajasi qualities and half of Tamasi qualities would be *Vaishya*. Whereas a debased person with only the debased qualities would be termed as a *Shudra*.

Brahman: The one who is greatly influenced by the virtuous qualities is Brahman and he shall be of peaceful temperament. He would be naturally inclined towards restraint of cerebation and senses, purity of eternal behaviour, forebearance, penance, simplicity, knowledge, science and joy of dwelling in the divine realm. Such a person would be abundance of divine qualities. This kind of acts are prescribed for Brahman or persons of highly virtuous qualities. Their good lies in its performance.

Kshatriya: Such a person is totally bereft of debased qualities. the aggressive temperament is partially quelled, also he does not possess the virtuous qualities in full and although not entirely virtuous is recognized as the Kshatriya. Such a spiritual seeker is courageous and illusions cannot overwhelm him easily. He is not deterred from fighting battles with demonic fervour. He is possessed of dedication in conquering over the obstructions in the path of the worship. He reflects qualities of the divinity of the soul, persevearance, excellence, charity etc. in order to be recognized as the Kshatriya one need to have the qualities of virtuosity and aggressiveness in equal proportion. In the absense of these qualities nobody can become a true Kshatriya. Sri Krishna says, 'क्षात्रकर्म स्वभावजम्' (*Geeta*, 18/43) Such qualities are absolutely temperamental and have become the part and parcel of habit. Hence, the actions of Kshatriya is ordained by birth.

Vaishya: A person with half of aggressiveness and half of debased qualities come to be recognized as the Vaishya. Debased or evil qualities of such person is reduced considerably and their path to spiritualism is highlighted by the aggressive (Rajasi) temperament. That is why such persons are engaged in the activities of agriculture, taking care of the cows or trade and business. The qualities of the soul are immovable property. Its development is similar to tilling or farming. The senses are symbolized by cows. Taking care of the cows is symbolized by sensual restraint. If the senses dwell in the passions of lust, anger, greed or avarice they would get destroyed. They are conserved through developments of knowledge of spiritual science, wisdom, and asceticism. The spiritual

energies are not wasted. Instead of losing the spiritual energies in pursuance of sensual pleasures, their conservance is similar to earning wealth. Illusion obstructs in such conservation of wealth. It weakens the spiritual energies and causes loss. This way worshipping or praying is similar to doing business where conservation of temperament activity of the Vaishya. This, in fact is a true business, which enables a person to build his spiritual properties. The mind of such a person gets inclined towards the prayer of the Supreme Divine.

Shudra: The lowest echelon of the spiritual worship is Shudra. This is reflected among the people with debased temperament qualities who could also possess aggressive (Rajasi) temperament in minute proportion. Such a person will be lethargic as well as lazy. Despite efforts, he would not be able to concentrate his mind on prayers. He will not have the capability to understand the truth. As his mind would be over-shadowed by evil thoughts, he shall not be able to perceive his real aim. He cannot concentrate on prayers. He is on the lowest rung of the ordained action. Hence, for a person with Shudra temperament, it is advisable that he should serve some enlightened sage for the spiritual uplift of his soul. 'परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्।' (*Geeta, 18/44*)

The great sages, who have reached the pinnacle of spiritual height, must be visited. Even the scriptures prescribe that such persons must serve the divine saints – physically, mentally and by worship. A servant must not consider any act of servitude as inferior. As a matter of fact, evilness of the spiritual seeker can only be cleansed in the recluse of enlightened sage. Through this, the seeker can attain the further state of spirituality i.e the qualities of the *Vaishya*. What he lacked would be received.

This way, depending upon the inherent qualities of temperament four classifications have been made. No further performance of ordained action is not needed for the person who has had closer experience of the essence of the Supreme Divinity and only union with the Supreme Being remains to be attained. The one who has attained the divinity inspired knowledge of spiritual science, meditation and worship is called the Brahman. The one who can cut through three afflictions of humanity is called the *Kshatriya*. The *Kshatriya* makes his way on the spiritual path through his courage, spiritual energy of the soul, dedication etc. while performing

the ordained action. These qualities in a *Kshatriya* are inspired by the virtuous qualities found in abundance in a Brahman. Partial concentration of mind in worship, gradual accumulation of virtuous qualities and restraint of flow of sensualities are some of the acts performed by the *Vaishya*, which can initiate of *Kshatriya*. In this way, a spiritual seeker who cannot understand ways of spirituality, one who is lethargic and lazy and cannot concentrate on prayers is considered to have *Shudra* qualities. For such a person, worshipping is prescribed in the initial stage. Following the path of worship, gradually he can attain the state of *Vaishya*.

The prevailing world affairs are attributed to three afflictions engulfing the humanity. The deities, demons and human beings – all are under its influence. (*Geeta 18/40*) This truth of the 'Geeta' proves that the entire humanity could thus be classified into four sections. It is not merely confined to Hinduism. Any human being belonging to any faith such as Hinduisim, Islam, Sikhism, Judaism, Buddhism, Jainism or Christianity heading toward the realization of the Supreme Being could be classified into any one section depending upon his spiritual and temperamental qualities. Even if you are a Hindu, it is possible you may have to initiate from the *Shudra* status.

Many a cheats, clad in the monk's dresses could be found on the spiritual path. Qualitatively they are only *Shudra*. Although, their minds ravel in fulfillment of worldly desires, they pose as if they are highly enlightened. Krishna says, "Those who are in the lowly strata of spirituality but imitate the behavior of the enlightened beings of the higher status, invite more trouble for themselves."

‘स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥’ (*Geeta, 3/35*)

Qualitative improvement could be achieved through gradual efforts. But if a student of primary level sits in the higher class then he will not be able to graspe the knowledge of higher class, rather he will be scaped from having ability of primary class. One can understand from this wordly example. *Shudra*, who has not completed his primary education, if he begins to attain matric and intermediate classes, then he will be loosing his primary class ability. Thus, the *Vaishya* who is entitled to attend middle or matric classes, and if he attends the B.A. classes, then he fails to have the ability of matric also. In the right manner the *Kshatriya* who is suppose to be the student of B.A. starts attending M.A. and research classes, then

he looses his graduate degree also. This is only an example. In fact, just as a brilliant student who passes every year from one class to another class and becomes a learned one, in the right manner, after crossing the stage of one Varn to another Varn, one can reach the ultimate goal.

Even the 'Geeta' proclaims that, if one worships the God in accordance with one's temperament, one can attain the ultimate state of enlightenment. Even if the death comes, while following the tenets of the spiritual duties (Dharm) in accordance with our temperament is good, because other kind of Dharm could be detrimental for the spiritual growth. Imitating others could destroy our accumulated accomplishments. Even the 'Geeta' prescribed 'कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥' (*Geeta, 18/41*) division of ordained actions in accordance with the temperament of individuals. This proves that not the people, but the ordained actions are segregated into four Varn, i.e. classification. Hence if anybody proclaims this is variance with the discourse of Sri Krishna. As a matter of fact, Sri Krishna has classified 'कर्माणि प्रविभक्तानि' the spiritual path into four stages known as Varn. Following this path even a person of the weakest mind can attain the highest state of spirituality. Having crossed the various stages of spirituality, soul from demon becomes divine and having established its alliance with God, itself becomes God. Krishna has said that, a spiritual seeker can attain the essence of my divinity traversing through various generations. These ordained action enable attainment of birth in the higher Varn.

After educating Arjun about various methods of attainment of spiritual enlightenment and Varn, gives a secret of easiest way in the summary of the 'Geeta'. He had said, the person engaged in the performance of the ordained action should not stop to worry about his Varn. He should not waste his precious time on examining his spiritual status or Varn. It is important to note here that the God, the Supreme Divine, an enlightened sage or a Guru act as alternative to each other on the path of spiritual pursuit. Leaving aside his thought about Varn, the seeker should take the refuge of these divine beings. Sri Krishna says, 'चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ॥' (*Geeta, 18/57*)-*Dedicating all your ordained action to me, come to my recluse.* This way the classification of spiritual status would not be abolished but the God would, then, be entrusted with the responsibility to help

the seeker to reach higher realm of the spiritual status. The spiritual seeker will have to progress through various Varn, but he is relieved of the worries as he passes the responsibility to help him reach higher state of spirituality. Since, the different Varn are created by the God, it is easier for the Supreme Divine to help the spiritual seeker to develop the qualities to reach higher realm of spirituality. As such, Sri Krishna counsels Arjun:

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ (Geeta, 18/62)

You go to the refuge of the Supreme Divine in totality. Through his grace he should have attained ultimate eternal peace. It is easier to traverse through the Varn, following the direction of some enlightened being.

Many an important issues of substance could be desired from the description of arrangement of Varn by the 'Geeta'.

1. Efforts to attain the essence of the realization of the Supreme Divine is known as sacrificial action (Yagya). Whereas, the method of prescribing sacrificial action is the ordained actions.

'कर्माणि प्रविभक्तानि'- *The ordained actions have been divided into four Varn and not the people.* According to the 'Geeta', worship means ordained action. This worship has four steps. After passing through all those four steps, one can attain freedom from the performance of the ordained actions.

2. One who does not walk on the spiritual path does not belong to any spiritual classification or Varn. He is neither a *Brahman*, nor a *Kshatriya*, a *Vaishya* or a *Shudra*. The classification (Varn) is for those, who performs ordained actions or worships the God. Other than worshipping the God, the people who undertake worldly actions neither perform any of the ordained actions nor fall under any category of Varn described by the 'Geeta'. If an individual is theistic, he surely, is a spiritual seeker and if he desires of enlightenment, would surely attain it. One who does not desire so, would never attain it, only get disappointed.

3. The arrangement of Varn depends on the mental state of the spiritual seeker. The system of Varn, prevailing among Hindus is segregation of human population as *Brahman*, *Kshatriya*, *Vaishya* or *Shudra*. This is merely a classification of physical bodies. Such a classification could be useful from the point of view of sustaining

one's life or earning the living. However, changes do occur in the caste system based on the social, political or economical reasons. Once upon a time no such distinction prevailed but later the society was divided into two classification: Sur and Asur – Good and Evil. This was followed by other classifications as *Gandharva*, *Pishach*, *Yaksha*, *Vanar* etc. with the qualitative goodness of the mode of earnings the society went through changes of classification and will continue to undergo such changes in the day to follow. Although, the society could continue to get segregated into different communities as *Brahman*, *Kshatriya*, *Vaishya* or *Shudra* in accordance with the worldly actions undertaken, but for attainment of the spiritual realization only the spiritual caste system prescribed by the 'Geeta' will lead to the ultimate good. Enticed by illusion the man destroys himself. As a matter of fact, neither a Muslim is a killer nor a believer in any other faith could create obstacles in your spiritual path. The 'Geeta' firmly believes that, only through the performance of ordained action, can an individual attain spiritual enlightenment and its abstinence leads to the fall of the man.

4. The ordained actions (worship) has been divided into four categories based on the three inherent qualities and the essence of the entire universe is within these three qualities. This way, the God classified that the whole universe is segregated into four Varn. It is noteworthy that, Sri Krishna begins describing the system of Varn from eighteenth chapter saying the beings dwelling in the Devlok (Heaven), Mrityulok (Hell) or the entire world act as guided by the three basic inherent qualities through which they all have been born. These three basic qualities are the reason behind formation of different temperaments – good or bad the Varns are formed through varying temperaments. This way, the entire world is under the influence of the system of Varn. Hence, by the reference of entire world is not meant only for India, but the whole of the world.

5. The nature of person is the result of admixture of the three basic qualities. And the temperament thus formed help in determination of the caste (Varn) of an individual. An excess of lowest basic qualities leads to Shudra temperament, whereas excess of noble qualities leads to temperament of a Brahman. In accordance with the 'Geeta' any kind of basic quality could enhanced as desired suppressing the other two basic qualities. This way, if the change or

improvement in the structure if the combination of three basic qualities is possible, an individual from Shudra level could be certainly elevated to Vaishya level or from Vaishya to Kshatriya or from Kshatriya to the level of Brahman. Following this system you too can lead the world on the spiritual path.

6. It has been frequently seen that, when an individual of frivolous mind perfectly inline with the spiritual path, he is seen in the state of volition – free meditation. When we look into the initial life of the saints like Valmiki, Surdas, Tulsidas etc., we can realize that change in temperament is entirely possible. A great difference could be seen in their temperament of initial and latter lifestyle and thoughts. Their initial temperament greatly influenced by passion, anger or greed was found to be tranquil and simple under the divine influence of spiritual meditation, which is a quality of a Brahman. This way if change in temperament is possible; surely change of Varn (spiritual level) too is feasible.

7. Sri Krishna encouraged Arjun to change his Varn. He said, “Arjun! The Vedas highlight the three basic qualities of human mind, as such you must elevate yourself to reach beyond the limits of the Vedas.” At the same Krishna explained- the way to elevate oneself by advising him to establish and unionise with the Supreme Being that is above all conflicts, completely assimilated as well as pure and not to worry of attaining salvation while dedicating oneself to the God.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्य सत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ (Geeta, 2/45)

Here a question could come up, whether anyone could rise above the Vedas? And if anyone rises, what happens to him? Krishna tries to explain by citing and example – What will be the purpose of a small pond if an individual finds a larger pond. In the same manner, the Vedas hold the same significance for a Brahman who has realized the essence of the Supreme Divine. The state of rising above the Vedas, which are limited to highlighting the three basic qualities, is the state of Brahman. Here, one can directly perceive the divinity.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ (Geeta, 2/46)

The ultimate result of the performance of the ordained action is beyond normal perception. Many a learned people are in illusion

about its outcome. As a matter of fact, worship refers to ordained action. Whereas, performance of ordained action without any desire refers to the belief that the doer of the action is somebody else and we are merely a medium of performance and thinking in this manner we must dedicate ourselves to the meditation. This refers to the performance of the ordained action without desire of divine reward. This ultimate state of the ordained action refers to the spiritual state of a Brahman.

8. When do one become a Brahman? Highlighting its process Sri Krishna says,

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निं दग्धं कर्माणं तमाहुः पण्डितं बुधाः ॥ (Geeta, 4/19)

When an ordained action is performed faultlessly in its entirety and help in reaching the highest state where passion and volition do not exist. Here, the knowledge gets burnt in to the ordained action and with the burning of the ordained action, the spiritual seeker attains the state of being a Brahman. This reflects that anyone can become a Brahman or a Pandit, be him from any inferior caste such as Kori, Chamar, Vaishya, Shudra, Christian, Muslim and Jews.

9. The truth in it is not our aim to become a Brahman. Even this caste is not free from evil. However in comparison with others, this caste is still spiritually better developed. Nevertheless, one who does good work, could still be under the evil influence. When your mind is attached with the worldly enjoyments, how could you be heartily satisfied by being a Brahman? As far as the relation of Varn and ordained action is concerned, they could not remain unaffected by the worldly affairs. Irrespective of higher or lower Varn, that is not our ultimate aim. Of course, it helps in reaching up to our ultimate goal. It is not possible to circumvent any Varn. Hence, one should follow the ways prescribed by these Varns. Whoever can imbibe the unique qualities of a particular Varn within him, becomes entitled to reach higher Varn. As soon as he fulfils, the qualifications of the fourth Varn, his religious obligations are completed and finally he can attain the essence of the Supreme Being. He gets united with the Supreme Being.

10. The ultimate aim of a soul is unification with the Supreme Soul. Here, the soul is free from discrimination of Varn – caste or creed, no ordained action remains unfulfilled and existence of

religiousness or non-religiousness does not exist. Sri Shankaracharya who has attained this spiritual status said, 'न ब्राह्मणः न क्षत्रियो न वैश्यो न शूद्रः चिदानन्दरूपः शिवोऽहम् शिवोऽहम्।' This entities soul and supreme soul gets united at this point of convergence. Many enlightened saints like Tulsidas, Guru Nanak and Kabir have proclaimed this highest spiritual realm, where no differences of caste or creed, faith duality or non-duality exist. 'जानत तुम्हहि तुम्हइ होइ जाई।'

Shri Krishna explains to Arjun in the 'Geeta' saying, "You would exist within my existence. An enlightened being who has journeyed through innumerable births realized my essence and after that no difference exist between him and me." (*Geeta 7/19*) Now which is that worship? Krishna says, "Come to me." This means go to some enlightened saint, serve him with dedication and through intense inquiries attain the highest knowledge. 'सद्गुरु मारे उलट निहारे, सोवत में उठ जागे।'

Question: Maharaj Ji! About the origin of caste system, Rigveda explains, "A Brahman has emerged from the mouth of the Supreme Being; a Kshatriya has emerged from the arms, a Vaishya from the stomach, whereas a Shudra has been born from the legs of the Supreme Being. It emerges from this explanation is that, the prevailing caste system is determined by birth.

Answer: Behold, everything is well defined in 'Geeta', because the Upanishads are the essence of the Vedas. 'श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रं' Whereas the 'Geeta' is the essence of Upanishads, this way it is in accordance with the Vedas. The great sage Vyasa has proclaimed in 'Mahabharat' that,

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः।

या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता।।

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्।।

The 'Geeta' is a complete scripture. Since, you have mentioned the Vedas, let us examine your question from that angle; but according to Sri Krishna the 'Geeta' is no different to the Vedas.

When do Brahm exist? If every element or molecule represent, where do his legs or mouth exist?

As a matter of fact, similar to the 'Geeta', the Vedas and the Upanishads are the holy scriptures of Yogic life; as has been described by the 'Geeta'. This is the philosophy to enable the

realization of the essence of the Supreme Divine. Although, the widespread discloser of its tenets is an issue of debate in the society; nevertheless, the enlightened Yogis are in unanimity over its substance.

In this regard, Kathopanishad says that:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन् त्वाम्॥ (2/23)

The soul cannot attain divine realization through discourses, unique intelligence or debating in religious discussions. But the Supreme Soul selects one among the thousand for enlightenment. If the God accepts the services and prayers offered with thorough dedication; he instils spirituality within the seeker and guides the soul to attain the highest spiritual realm.

In the very primary phase of devotee, Almighty God promptly guides the devotee's heart and grants him the abilities and tendencies of Shudra, his nature become accordingly. In his second stage, He gathers the things, which nurture and satiates the soul. In his third stage, He gives the capability to face the onslaughts of gigantic nature. The top most point, which is the fourth step, in which the compassionate Brahm from His divinised soul, burns the fire of desire and engenders simplicity and fluent contemplation while sitting as the charioteer, guides the devotee towards attainment of perfection and adorns the category of Brahman, and thus leads him from His present condition and makes him pass through unchangeable condition, ultimately merges within Himself. The caste system described by the Vedas is for the guidance of a soul inspiring for the ultimate realization of the Supreme Soul. There is no gigantic man from whom, the *Brahman*, *Kshatriya*, *Vaishya* or *Shudra* have emerged, but that is a mere symbolism of the Vedic philosophy. Hence, such spirituality and its enlightenment could be found within the saints who have realized essence of the Supreme Divine, which is symbolized by imaginary of a gigantic man. One should ardently follow the ways of the divine saints as through their grace only, anyone can attain the divinity. Since, it is the essence of the ancient holy and divine scriptures.

संत विशुद्ध मिलहिं परि तेही। चितवहिं राम कृपा करि जेही॥

(Manas, 7/68/7)

Manas too expresses the similar opinion. 'नाना पुरान निगमागम।'

As a matter of fact, there is no point in searching for solution elsewhere beyond the 'Geeta', as it is a complete discourse delivered by Sri Krishna and an essence of the Upanishads. I would like to relate a legend of 'Mahabharat' to explain the significance of system of Varn.

Yudhishtir accompanied by his brothers and wife were living in the forest. Bhim was much fond of hunting. Once Bhim did not return from hunting by late evening. Yudhishtir received bad omen. He asked the sage Dhaumya, "O Great Sage! I feel Bhim is in some grave danger. I am experiencing bad omens. Let us go in search of him." The sage and Yudhishtir set out in search of Bhim in the forest. On their way they found hundreds of lions, elephants, wild boars lying dead. They were assured that Bhim must have passed that way. As they moved ahead, they found that Bhim was entwined by a large python. Yudhishtir was surprised. He exclaimed, "Bhim, you are the strongest man. There is nobody on this planet that can restrain you. How did you fall prey to this python?"

Bhim replied, "This python is one of our greatest and spiritually enlightened ancestors. His name is Nahush. He had been lying here due to the curse of some Brahman. Whoever traverses his area during the later half of the day, despite the greatest strength, falls prey to this python. Such a person becomes a food for this python. This is due to the curse of the Brahmans." Then Yudhishtir said to Nahush, "O Great Emperor! You are highly knowledgeable person on the matters of religion. You have accomplished great feats of bravery to grace the crown of Indra. Whom did you insult? Who were those Brahmans? How come did you err? Didn't you know the significance of Brahmans?" Nahush asked Yudhishtir to explain the significance of a Brahman. Then Yudhishtir replied, "He is the Brahman who has restrained his sensual and mental desires, who lives in seclusion, who is constantly engrossed in spiritual cerebration, has experienced the essence of divinity and also has temperamental honesty, forbearance and penance." Nahush in the form of python asked, "But such qualities could be found in Shudra person (of low caste)?" Yudhishtir said, "In that case, such a person too is a Brahman." The python said again, "But many a Brahman are found to possess these inferior temperamental qualities." (As a matter of fact, this was the cause of illusion of Nahush. Due to this illusion he made

the sages to lift his palanquin and considering them of inferior caste, kicked them). Yudhishtir passed his decision, "If any person is having inferior temperament he should be considered Shudra and not Brahman." Listening these words, immediately the king Nahush regained his original form. He let go of Bhim. He blessed Yudhishtir and left for the heaven.

After taking over the seat of Indra and all the items of worldly pleasures, Nahush became highly egoistic. Considering the saints like Atri, Agastya, Pulah, Vashishth etc. born in inferior communities, Nahush made these Brahmans to lift his palanquin. He used to frighten the palanquin-bearer saints by calling out, "सर्प, सर्प...." (move fast) to make them walk faster. Initially the Brahmans tolerated his oppression. But when he kicked Agastya, the sage cursed him to be born as a snake.

When Nahush realized that he was cursed to live the next life as a python, he pleaded with the saints to reverse his curse. The sage took pity upon him and blessed him saying, "In the future, when king Yudhishtir will be born in your family then you would hear about the significance of becoming Brahman, you would be relieved of this curse." The moment Nahush heard about his greatness, he immediately reached his spiritual abode. Hence, the decision of Yudhishtir in case of the Brahman is incontrovertible, by the direct revelation of truth Nahush attend his salvation. There can be no true definition than this in the matters of Varn arrangement, which liberated Nahush from his fallen condition.

This legend proves that illusions prevailed in every era about the caste system (System of Varn). Nahush, who was born in the Satyug, was in between, was relieved of his curse only in the Dwapar Yug. In between no enlightened person was born, who could have clarified the illusion of Nahush. However, what happened to Nahush, later was the result of the boons of the saints. Otherwise how could Yudhishtir have thought that way? As such, gentlemen a Brahman must preserve their essence through development of the above virtues. The individual of other caste, creed or faith who reach this state are certainly great. It is a universal truth and will remain so, that in order to engage in the spiritual pursuit, one need to follow the teachings of enlightened saints. Do such acts, which can please them, because it is through grace only you can realize the ultimate truth.

Krishna counsels in the 'Geeta',

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ (Geeta, 4/34)

“Arjun! Go to the refuge of enlightened saints. Serve them with due dedication and reverence. Ask them questions to enhance your spiritual knowledge.” Realization of the divinity within the heart and intellectual pursuit are two different things on two ends. Intellectual pursuit could lead an individual to atheism and moral degradation. Hence, service of an enlightened saint is absolutely essential. Because such a saint is the medium of realization of the essence of the Supreme Being. ‘जिन खोजा तिन पाइयाँ’- Such great saints could only be reached through good luck.

Question: Maharaj Ji! Why do you consider getting great saints is a matter of divine grace at one time and matter of efforts at the other?

Answer: It is this way. The ardent desire to receive the grace of an enlightened sage returns to the seeker as a divine grace. The ardent virtuous desire results in boon and the blessings of the Supreme Divinity is attained.- ‘भाववस्य भगवान्।’, ‘भावे विद्यते देवा।’

॥ OM ॥

Deviation from the Right Path (Varnsankar)

Question: Maharaj Ji! Arjun was worried that if many a people died in the battle, the women would be corrupted. The generation to emerge could get deviated from the right path and Sanatan Dharm would get abolished. But at no place Sri Krishna has explained as to what is deviation from right path (Varnsankar) could you please explain?

Answer: Sri Krishna has clarified most of the questions of Arjun. During the preparation of the battle of ‘Mahabharat’. Arjun asked Krishna to take his chariot in between both the armies, so that he could see, with whom he had to fight. When Krishna took the chariot between the two armies, he observed that on both the sides his innumerable paternal and maternal relatives were ready to engage in bloody battle. Besides his relations, Arjun found his fast friends, teachers and Guru ready for the battle. The epic ‘Mahabharat’ describes that over six million warriors had gathered, here, a question could cross over mind; whether is it logical to have so many relatives facing you in a battle-field? It is not possible to have so many innumerable relatives in real life. As a matter of fact, the ‘Mahabharat’ is the image of the battle raging within the conscience.

Arjun saw his loved ones and relatives ready for the battle. He was overwhelmed by grief and anguish. He wearily asked, “O God! Shall I ever become happy after killing the members of my family and friends? Don’t you think that such a battle will destroy the (Sanatan Dharm)? Universal religion. With mass annihilations of men, the women too could be corrupted. The system of obsequial offerings could vanish. Due to moral degradation of women, children would be born of adultery and that would lead the future generation to hellish unhappiness. Despite our understanding we are prepared to commit a great sin.” Here, Arjun did not say that he was committing an error. Rather he has indicated Krishna as a compatriot of committing the grave sin. Arjun, said, “For whom we desire the happiness of the world are ready to join in the battle, having given up desire to live a happy life; than what would I get by fighting this battle to conquer an empire? Hence, I will not fight”

Here, Arjun emphasizes on two questions. The first question is related with preservation of the Sanatan Dharm. The second one is about procreation of children through adultery. Sri Krishna had only one reply for him, “Arjun! How come you have become so ignorant (of your religious duty) at such an arduous stage of life, which is incomparable with any other situation in the world? There is no comparison with the kind of battle that I am describing to you.”

Does it mean that, grieving about preservation of Sanatan Dharm is ignorance? Is it ignorance to protect the future generation from a possibility of procreation out of adultery? Krishna said, “Yes, Arjun! Whatever you recognized as Sanatan Dharm has never been followed by the great enlightened sages. Such a religion neither enable enlightenment nor will add to your grace” This proves that, neither religious system recognized by Arjun was Sanatan Dharm nor he had perfect knowledge about it. That was merely his illusion. That’s why he said, ‘कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः। यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यतेऽहं शाधि मां त्वां प्रपन्नम्।’ (Geeta, 2/7) “Infatuated in the matter of religion, I asked questions, I am your follower and in your shelter, kindly enlighten me so that I can attain liberation. Arjun was not at allready to escape from this supreme God. Sri Krishna first explained ‘Sanatan Dharm’ and then focused light on ‘Varnshankar’. Now let us examine what ‘Varnsankar’ is.

Krishna explains in the third chapter of the ‘Geeta’, “Arjun, nobody has attained the ultimate state of devoid of desires ordained action (Nishkam Karm) without the performance of the ordained action (Karm) and it will not be possible in future too. Performance of the ordained action, in fact, is success of a man’s life. However, a man who is one with his soul, satiated within the soul, is neither benefited from the performance of ordained action, nor by relinquishing its performance of the ordained action affects the spirituality of the soul and after that the performance of the ordained action becomes unwarranted. Nevertheless, nobody has attained without the performance of ordained action nor shall ever be able to attain in future. Only the Karm is the medium of attainment. This is the fulfilment of being born as a human being.

“Parth! There is nothing left to be done in this world by me and there is nothing left to be attained by me; despite that I am busy in performance of the ordained action. If I do not engage myself in the

performance of the ordained action with due diligence all the people would deviate from the right path and I would be marked as the creator of the generation born of adultery.”

According to the ‘Geeta’, the meaning of the ordained action is worship, by which the Supreme Divine could be appeased and which can enable attainment of the freedom from the bondages of the world forever.

It is well-known that, if women are corrupted children would be born out of adultery; but here Krishna describes entirely a different philosophy. He said that if the enlightened saints do not perform the task of spiritual cerebration the people would deviate from the virtuous path. in fact, the pure form of this soul is the Supreme Soul.

हंसा तू सुबरन बरन, हलकी तेरी चाल।

एक तला के बिछुरे, विकल फिरे बेहाल॥

This soul is in fact a form of the Supreme Soul. Out of ignorance it is wandering in the world. The unique method by which this soul can fathom the distance to reach the Supreme Soul is recognized as the ordained action (Karm). In the ancient past many a great sages like Janak has performed the ordained action and attained the state of ordained action without any desire of reward (Nishkam Karm). After that, there is no apparent benefit of doing the Karm or leaving apparent benefit of doing the Karm or leaving the Karm. In spite of that, those great sages were involved in the performance of the Karm. There is a possibility that the people could get deviated from the right virtuous path. such a state is recognized as the state of being Varnsankar.

Speaking briefly Sri Krishna means to say that if the great sages refrain from the performance of the ordained action, it will not harm them in any manner, but their followers could get deviated from the virtuous path. the society follows the saints, because they are centrally located in the view of the society. The way the rivers flow towards the sea, all the souls are directed to the enlightened divine being. Action-less discourses does not help a spiritual seeker on the path of spiritual worship. The sages convert their discourse into action and present that in the form of mode of ideal education for the masses. However, if a saint does not act as ordained, his followers would also give up their efforts of acquiring spiritual enlightenment and illusionary believe to have attained complete spiritual enlightenment. This could result in their deviating from the virtuous right path.

In the chapter 3rd Sri Krishna says that the learned saint should not deviate the ignorant spiritual seekers from the path rather they should undertake the ordained acts with due diligence and make them to follow them. If a saint does not do in this manner, the seeker would imitate his inaction and will deviate from the right path and spiritual path. In other words he would become a Varnsankar. In the similar manner, comparing himself with such enlightened saints Krishna said that, if these saints do not act with diligence or if he did not act in ordained manner, he too would become a creator of the people born of adultery or Varnsankar generation.

In the eyes of the enlightened saints, corruption of women does not hold so much importance. Nevertheless, purity of blood is required for the unification of the society. That is the prescribed requirement for life and a first step towards attainment of salvation. Marital purity is indeed required for the maintenance of the Truth. They are not broken like American couples but the sweetness of childhood is maintained. Including Arjun all the Pandav brothers, their father Pandu and the great sage Vyas were all born of different men other than their father. Besides many great men were born out of adultery in the eyes of the society. Hence they should never get salvation; 'नरकेऽनियतं वासम्' but that is not so. The fact, that they were born of adultery did not come in their way of attainment of ultimate salvation. This also proves that mistakes committed by their parents did not affect the future of those great people.

Even Jesus was born of adultery. when his mother was married she was carrying for seven months. the people then called his mother, Miriam, a women of loose character. (it seems adultery was abhorred by the society in those days in Jerusalem). Later the followers of Jesus declared that Miriam dreamt of a divine child growing within herself. It is not that, the God had married Miriam secretly, but certainly Jesus was a divine child. A large population of the world follow his teachings. Indian philosophy and thoughts reflect from his discourses. It is because, the teachings of all the enlightened saints is similar as they all have perceived the same divine power. They never say that you are Hindu, he is Christian, you are Buddha, Jain, Parasian or Sikh. There cannot be a divine between the teachings of the saints of the world. The followers of the saints create chasm behind the great saints. Such people create illusion, rituals and sects

in the name of religion in the name of spiritually accomplished saints. Usually with every saint such things have happened. The evil tendencies and rituals are all flourishing over the teachings of Buddha, Jesus, Mohammad and Kabir. If anyone has realized the essence of the Supreme Divinity how could he endeavour to create chasm within the humanity in the name of various faiths? This proves that, they are far from their spiritual aim.

Child Kabir was abandoned on the bank of 'Lahartara' pond. His followers proclaimed legends that a bright star came down from the heavens and after hovering for a while over the lake entered a lotus which was converted into a child. A weaver woman arrived and took him away. They intended to prove that the Supreme Soul was incarnated in the form of Kabir and he was not born out of a physical union of his parents. But Kabir had said that it is not that he was the only Kabir. You too could become Kabir. Kabir advised-

कबिरा कबिरा क्या करे, सोधो सकल शरीर।

आशा तृष्णा बस करे, सोई दास कबीर॥

Kabir is great, Kabir is a saint- what nonsense is in repetition of 'Kabir, Kabir', 'सोधो सकल शरीर'- first you purify all the three bodies i.e. sensual, physical and subtle. But the purification is impossible if one retains hopes and desires. Hence 'आशा तृष्णा बस करे' those who have got control over hopes and aspirations, alone can be the disciple of Kabir, if you also bring it into practice, you will become 'Kabir'. 'काया का बीर सोई कबीर'।

Vashishth was born to Urvashi and Valmiki was aboriginal. He used to sit eat, drink and actively participated in marriage ceremonies of aboriginals. But करनी पार उतरनी। The Kshatriya (warrior) Vishwamitra became a great sage. The son of a fisher woman, Vyas became an enlightened saint. As a matter of fact, the children are not affected by the errors committed by their parents. 'अपनी करनी पार उतरनी।' All are born with their accumulated curses or boons. Even the worldly relations like parents and children, man and woman are all the results of past Karm, which we pay off to our relations. This way being born of adultery is not being born as Varnsankar. When the people do not perform their ordained action, ignorantly following the saints, who do not perform their ordained action, become Varnsankar or get deviated from the right path that leads to attainment of salvation.

॥ OM ॥

Yoga of Wisdom and Yoga of Selfless Action

Question: Maharaj Ji! What is the difference between Yoga of wisdom (Gyan Yoga) and Yoga of selfless action (Karm Yoga)? Which is the best out of these?

Answer: When Arjun found his relatives, friends and members of the family he was badly shaken. He had said, how could he remain happy after killing all of them? He found the empire over the entire world and immense wealth of no use to remove his sense of grief. Hence, he was not willing to fight with his relatives in the battle. He considered begging better than acquiring worldly wealth at the cost of the life of so many people. Arjun requested Sri Krishna to explain him, if there was any other way by which he could attain salvation. Krishna explained, “Arjun! If you meet your death in the battle, you would attain divinity and if you emerge conquerer you would attain the highest state of greatness. Hence, you must fight the battle without the consideration of getting defeat or conquest, gain or loss, achievement or failure.

“Arjun! This matter of wisdom is expressed for you.” What is that wisdom? It is- you must fight the battle considering your loss or gain. The battle is inevitable. You must act after due consideration of your loss or gains. Sitting in inaction is not the Yoga of wisdom (Gyan Yoga). Many a people proclaim, “I am the essence of Supreme Soul, I am complete.” without putting efforts in the spiritual pursuit. They declare that such action is Gyan Yoga. But Sri Krishna has declared the soul as omnipotent, immortal and unchangeable and did not say that, this is the (Yoga of wisdom) Gyan Yoga. Here, Sri Krishna says that only the enlightened sages have really perceived the essence of the Supreme Soul. But that is the state of the enlightened sage and not the spiritual seeker. That is philosophy and not the (Gyan Yoga) the Yoga of wisdom. As a matter of fact, performing the ordained action with self-dependence is called the Yoga of wisdom.

After explaining the Yoga of wisdom to Arjun, Sri Krishna explained the Yoga of selfless action in detail. He said, “Arjun! Whatever spiritual state you can achieve through the Yoga of

wisdom, you shall be able to achieve the same status through the Yoga of selfless action. Although the aim remains the same but there are two methods to reach there.” Krishna emphatically said, “Arjun, it is within your right to perform the ordained action (Karm) and not on the reward. Think that there is no reward for your action and you should have the complete faith in the ordained action you are performing- This is the Yoga of selfless action. A spiritual seeker has no desire and treads on the spiritual path having faith on the Supreme Divine; that is why it is called the Yoga of selfless action. Here, the spiritual seeker is like an instrument in the hands of the Almighty and as he sets out on his spiritual journey he is not aware when shall he be able to attain the salvation. Whatever spiritual accomplishment that he can make is only the grace of the Almighty.

In the chapter 3rd Arjun asks Sri Krishna, “When you consider the Yoga of wisdom superior to the Yoga of selfless action, why do you advise me to undertake such arduous path?” He felt that, the Yoga of wisdom is easier to follow, since if he gets defeated, then also, he can attain the divinity. Whereas, if he emerges the mind, he can reach the supreme state of gain-gain position either way. On the other while following the tenets of the Yoga of selfless action, one need to carry out ordained action leaving aside the desire for reward.

Here, a slight allurements is, nevertheless, provided. The seeker can get freedom from the performance of the ordained action sometimes in future, but the way it is explained, it is clear that, he cannot attain anything now. Than why should one act in accordance with the principles of the Yoga of selfless action? Although, the seeker can ultimately reach the highest state of spirituality, but this path seems disinteresting in the beginning. That is why, Arjun asked Krishna, why did he ask to choose the arduous path of the Yoga of selfless action.

Yogeshwar Sri Krishna replied, “Arjun! I have already explained that devotion is of two types. This wise spiritual seekers devote themselves to the performance of the Yoga of wisdom and for the action-oriented people, the Yoga of selfless action is prescribed. However, no ordained action should be given up half way through the spiritual pursuit.

It is not that, anybody can initiate an ordained action and leave it halfway and declare that he had attained the highest state of the

Yoga of selfless action. This is equally true for the follower of the Yoga of wisdom. That is why, even if you prefer either kind of Yoga, performance of the ordained action is a must. In the sixth chapter, Sri Krishna once again emphasized that, relinquishing ordained action and fire cannot be called an enlightened person. Here he has only referred to only action. If no action is undertaken, how could anyone be called a Yoga of selfless action.

During the time of Sri Krishna such illusions were prevalent that is why he had to clarify that, non-action is not selfless action. It is because, not a single individual can live without performing ordained action. He is driven to perform ordained action by natural tendencies. Until the time the nature prevails, the three tendencies of Sat, Rajas and Tames exist more or less the ordained actions will have to be performed in their accordance. However, when an individual soul gets united with the Supreme Soul, the existence of the three elements of the nature gets obliterated and than the ordained action does not become a binding anymore. The necessity of the performance of ordained action is burnt within the holy fire of the spiritual knowledge or enlightenment. Nevertheless, the performance of the ordained action is must until salvation is attained. Despite that, some people though restrain their senses but mentally dwell in worldly objects and pleasures. Krishna describes such people as deceivers and frauds. Hence, whether you like the Yoga of wisdom or the Yoga of selfless action, you will have to undertake ordained action. Between them the action is the same, both entail similar spiritual studies and even the attainment too is the same. The only difference being, a seeker following the path of the Yoga of selfless action depends on the grace of the Supreme Divine, whereas a seeker on the path of the Yoga of wisdom continually acts in accordance with his perception and loss or gain on the path of attainment of salvation. Hence, until the attainment of the essence of the Supreme Divine is not made, performance of the ordained action is inevitable.

Shri Krishna advised Arjun to perform his ordained actions. 'नियतं कुरु कर्म त्वं', 'यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।' Sacrificial act is performance of ordained action. Whatever else is done in this world is merely an action to make the living. Sri Krishna recognizes such worldly actions as bonds of this world. The action is similar to the Yoga of wisdom and the Yoga of selfless action. Both the Yogas

entail performance of the similar kind of sacrificial actions. Hence, all the acts conducted in this world merely bindings of the world and they do not help attainment of salvation.

This way Arjun well understood that the Yoga of wisdom and selfless action. Later he wanted to learn which one out of the two was superior? He asked Sri Krishna of his opinion about this:

सन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥ (Geeta, 5/1)

Krishna replied, “Both the kinds of Yoga are good for attaining the Supreme Good for the soul. From the point of view of asceticism or divine knowledge one can attain the realization of the Supreme Divine by following the Yoga of wisdom as well as the Yoga of selfless action. Arjun is no exception; such a saintly person of selfless action is always considered suitably qualified to be an ascetic. The realization of the supreme Divine that can be attained through asceticism, meditation or the Yoga of wisdom is also attainable through the Yoga of selfless action. However, in comparison with the Yoga of wisdom, the Yoga of selfless action is superior. Without following the tenets of the Yoga of selfless action, nobody can become wise. Ordained Action is nevertheless, inevitable. An individual who always meditates upon the image of the Supreme Divine, very quickly gets united with the Supreme Soul. Such an enlightened individual who has uniquely retained his senses and cerebration, does not get entangled in the passion of worldly activities despite performing the ordained acts.

Shri Krishna explains as to how such an individual does not get entangled in the passion of worldly activities. ‘युक्तो मन्येत् तत्त्ववित्’ (Geeta, 5/8) While seeing, hearing, touching, smelling, breathing etc. when a perception takes place that, all these senses are independently doing their work, a state of non-attachment emerges. This is the state of an enlightened individual. Such a person remains unattached by the worldly pleasures and attachments. In fact this is the quality of an enlightened individual and not the description of the path of the Yoga of wisdom. These days, usually some people that, they are enlightened and their senses act in accordance with their inherent nature and they also claim that, they are free from the performance of ordained action. Sri Krishna decides such deception. He has explained that, these are the qualities of the person in the

spiritual state. Krishna describes such a person as the one whose entire attention rests on the Divine Supreme and is unattached towards all the worldly desires.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥ (Geeta, 6/18)

Such a person is not attached to his action. But performance of ordained action is imperative until such a state. Sri Krishna has repeatedly emphasized on this point that relinquishing of action is not prescribed on the path of attainment of spiritual wisdom.

अनाश्रितं कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्निरन चाक्रियः॥ (Geeta, 6/1)

He is an ascetic or a Yogi in true sense, who acts leaving aside all the desires of rewards, relinquishing lighting holy pyre or performance of religious rituals or ordained action can neither mere an ascetic nor a Yogi.

यं संन्यासमिति प्रार्हुयौगं तं विद्धि पाण्डव।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥ (Geeta, 6/2)

Krishna advised Arjun that, asceticism is, in fact, the Yoga, but relinquishing decisiveness to act does not make anybody an ascetic or a Yogi. Imbalance of decisiveness affects the mind. Relieving of volition is only possible through restraint of the mind. But how could volitions be claimed or pacified? Sri Krishna suggests a remedy:

आरुरुक्षोर्मुनेयोगं कर्म कारणमुच्यते।

योगारूढस्य तस्यैव शमः कारणमुच्यते॥ (Geeta, 6/3)

If you wish to attain a state of the Yoga, you must undertake performance of ordained action. Which is the ordained action? Ordained action is a process of sacrificial action (Yagya). One can only enter such a state only if he gives up passion, anger and greed. Gradual performance of ordained action takes one to the pinnacle of the Yoga, 'शमः कारणमुच्यते' where volitions get subsided. When an individual is not allowed by sensual pleasures and is free from the performance of ordained action, 'सर्वसंकल्प संन्यासी' such an enlightened individual does no experience upheaval of volitions. Hence, it is imperative that an individual should strive to uplift their soul and not lead to any degradation. The soul acts like a great friend or a great benefactor for an individual who has won over his mind and restrained urge of sensual pleasures. Contrary to that, for the one, who has been a victim of his mental vibes or sensual pleasures; his

soul acts like an enemy and leads him to moral and spiritual degradation. Hence, irrespective of your preference for asceticism or the Yoga of selfless action or Wisdom, performance of the ordained action is absolutely imperative. Sri Krishna has repeatedly emphasized on this fact.

At the end of the eleventh chapter, emphasizing upon his devotion, 'मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः।' (*Geeta, 11/55*) Sri Krishna advises Arjun 'मत्कर्मकृत्' to act upon the activities ordained by the Lord himself. 'मत्परम्' – He further advised him to dedicate himself to the devotion of the Supreme Divine. 'मद्भक्तः संगवर्जितः' However, due to evil influence of contacts, one could deviate from the spiritual path. remaining aloof from evil influence and away from sense of enmity, anybody can attain the Supreme Divine. This way Krishna has advised Arjun to accept the Yogas of selfless action. Arjun asked a question in the Twelfth chapter, "Which is the accomplished enlightened saint out of the two; a follower of the Yoga of wisdom or a follower of the Yoga of Selfless Action?" Arjun still is perturbed as to which Yoga, out of the two is superior. Sri Krishna clarifies his doubt saying, "I consider him to be a true Yogi who always worships with his total dedication and devotion with soul and mind. Sri Krishna was a great Yogi. He was indicated to the spiritual seekers that instead of meditating upon the Supreme Being, it would be beneficial to meditate upon the enlightened sage who has realized the divinity and is available presently. Such great sages possess the essence of the omnipotent Supreme Divinity, despite being in the physical form like Sri Krishna had been. For such great sages the physical body is similar to a house to live. The Yoga of selfless action is to follow the dictates of such enlightened sages. Sri Krishna has considered this method of worship as the superior.

On the other hand, the seekers on the path of the Yoga of wisdom, who strive to attain the realisation of the omni-present, indescribable, assimilated, everlasting, unchangeable, formless and eternal Supreme Being through cerebral and sensual restraint at last attain me. 'सर्वभूतहितेरेताः' (*Geeta, 12/4*) Sri Krishna said, 'क्लेशोऽधिकतरः तेषामव्यक्तासक्तचेतसाम्।' (*Geeta, 12/5*) but there is lot of suffering on this path. Sri Krishna explains these sufferings as mental anguish and constant reminder of 'self'. A spiritual seeker on the path of the Yoga of wisdom may think, I have attained so much spiritual

excellence, so much is left to be attained and attain the realization of the Supreme Divine'. This way a constant reminder of 'I' or 'self' could deviate him far away from his ultimate goal and he would be engulfed by the sense of self-centric thoughts. A spiritual seeker on the path of the Yoga of wisdom depends upon the inherent strength of his soul and this could lead him to develop ego of his 'self'. This is the biggest hindrance on the path of the Yoga of wisdom.

But a seeker who leaves the grant of spiritual rewards on the path of the Yogas of Selfless Action and worships the Supreme Divine can ultimately attain salvation due to the divine grace. 'तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।' (*Geeta*, 12/7) I grant then liberation from worldly ocean. The God himself acts in protection of such spiritual seekers. 'योगक्षेमं वहाम्यहम्' (*Geeta*, 9/22) This way, the responsibility of success or failure rests on the Supreme Divine Being worshipped.

करउँ सदा तिन्ह कै रखवारी। जिमि बालक राखई महतारी॥

(*Manas*, 3/42/5)

Brothers, this way attainment of the realization of the Supreme Divinity is within your reach – either through the Yoga of Selfless Action or through the Yoga of wisdom. If you take refuge of an enlightened sage with complete dedication and devotion, you would be called a Yogi of selfless action; whereas if you dedicate yourself to the attainment of the essence of Supreme Divine, mustering your inherent spiritual strength and meditation, you would be on either path, performance of the ordained action is inevitable. Performance of sacrificial act is ordained action. Sri Krishna has merely described the two different methods of worship or performance of ordained action. Nevertheless, for enlightenment one must dedicate himself to an enlightened sage as has been prescribed.

॥ OM ॥

Battle-Field Described by the ‘Geeta’

Question: Maharaj Ji! Differing opinions are available to read in the newspapers about Kurukshetra. Where is the Kurukshetra described by the ‘Geeta’?

Answer: The ‘Geeta’ is, in fact, a scripture of the Yoga. Although many read the ‘Geeta’, but they receive incomplete information. Despite that, it is better to continue reading the ‘Geeta’, because incomplete information inspires anybody to strive to get complete information. Rarer great man know the meaning of ‘Geeta’ and under his guidance hardly any devotee reads it. Neither all read, nor the meaning of it. Today hundreds of commentaries have been made and more than twenty-five opinions are enlight, whose base is ‘Geeta’. Yogeshwar Krishna must have said one thing, then why so many varying opinions and interpretations? As a matter of fact, the surrounding under which a person lives influences his mind. If ‘Geeta’ falls in the hand of a politician, “‘Sale country-made cloths, this is selfless action. Saling foreign cloths is ordained action.” As per the traditionalists “‘Parental business alone is his real action.” This is what ‘Geeta’ says. Leaders say, “‘We must do the same whatever is laid before for that then we are performing ordained action. If we dont accept the same we are performing selfless action.” Grocers and businessmen say, “‘In ‘Geeta’ business is considered to be an action.” That is why shashtras which the human beings interpret accordingly and brings it into practice. The battle-field described by the ‘Geeta’ could be rightly perceived by a person who has attained the spiritual state of Sri Krishna. A spiritual seeker can gradually reach the spiritual level and understand what transpired in the mind of Sri Krishna when he spoke the ‘Geeta’. Merely reading description about the tour of Himalayas, we can only imagine the scenic beauty of Himalayan ranges. True pleasure can only be achieved by actually climbing the mountain same is true for the perception of the philosophy of the ‘Geeta’.

Now, the question is that the Kurukshetra, where the battle was faught, where it is located? Some people say that it stands between Kashi and Prayag, and some say in Hariyana. But nothing is of this sort. Dhritrashtra asked in the very first Shloka:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय॥ (Geeta, 1/1)

The commentators have described its meaning that, *O Sanjay! Congregated with an intension to fight battle on the holy soil of Kurukshetra*, what Pandav's and my own son did? Commentators have defined field as to be soil, but the classical writer was of a quite different view. Yogeshwar Krishna, who described the battle-field also explained where does this region exist? 'इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।' (Geeta, 13/2) *O Arjun! This body is itself a battle-field.* One who knows it, is an expert driver.

Thus, this body in itself is field, where in battle was fought. In it religion is one field and Kuru is another. The intellectual blindness encourages ignorance. When this rudeness ingrips the man, his sensual vision is blurred and he becomes totally blind. One whose heart is filled with ignorance, he can never think of Devine realisation. That is why Dhritrashtra is blind. Ignorance gives birth to infatuation. Duryodhan in the guise of infatuation, Dushasan in the guise of crooked intellect, Karn in the guise of deeds, Vikarn in the form of ambiguity, illusory Bhishm, Dronacharya in the form of dualism, affectionate Ashwatthama and doubtful Shakuni etc., are all these demonic traits. Kurukshetra – Kuru means Do? Do today and go on doing till creation exists. Life like Vidur is entangled in between these, who takes the favour of Kauravas, but his sight on Pandav.

On the other hand is Dharmkshetra, wherein Pandu is in form of chastity and Kunti in the form of dutifulness. Unless and untill good deeds does not favour till then whatever man does thinking as to be his duty, is the root cause of his bondage. Because without kindling virtuosity, one cannot differentiate between what he has to do and what not. Therefore, whatever Kunti engendered before Pandu's contact was Karn. He went on fighting with Kunti's sons throughout his life. For Pandav and for the divinised one, Karn was the most dangerous. The moment holy actions are kindled, religious men like Yudhisthir, devotional Bhim, affectionate Arjun, restrained Nakul and Sahdev as true companion are born. Where Sri Krishna as Sadguru with his kindled soul acts as a charioteer and guides the devotee. Though, He stands thousands mile away from the devotee, but after divinisation He stays closer to His devotees, just as hands,

legs, nose etc. even more closer than that because He manifest the soul inside.

This is the real field of religion and He is Super Religious Supreme Being. Sri Krishna has described this soul as an ultimate truth, eternal and everlasting. Even the Brahm is defined similarly. This way, spiritual realization enables the soul to be unified with the Supreme Soul, which has only been perceived by the Enlightened Being. Hence, tendency which enables one to realise that Ultimate Being is Dharmkshetra. Sri Krishna says, O Arjun! This body is itself a battle-field. One who conquers this bodily existence is the knower of it. He does not find himself stuck in it, rather he is the Master and Operator of it. He can also activate your inside soul and He in himself is perfect.

In this way, it is in this element body that two different tendencies reside. They are divine and evil. These two elements are symbolized as *Dharmkshetra* and *Kurukshetra* respectively. In fact, this body itself is a field. When external tendencies overpower it, then the same body is called as Kurukshetra. It is in this body when the spiritual tendencies become stronger, then this very body is unified with religion, then this is called as Dharmkshetra. For example, Balmiki in his initial phase of life. The person is the same but when he came in the contact of saintly man, then 'बालमीकि भये ब्रह्म समाना'- *Valmiki became Brahm like*. In his spiritual height, he became equal to Brahm.

This mind is blind and covered with ignorance. (Ignorance is a stage of mind.) Hence, ignorant Dhritrashtra who is blind but through restrained Sanjay, he sees and understands. His ignorance is natural. Hence, till its completion Sanskars are also alive in the mind and he sight will always be towards Kurukshetra. Even a single sense is enough to for the degradation of detached mind. 'मनः एव मनुष्याणां कारणं बन्धमोक्षयो' (*Panchdasi, 6/68*) Hence the risk exists till its completion.

हम जाने मन मर गया, मरा हो गया भूत।

मरते ही पुनि उठि लगा, ऐसा मना कपूत।।

So this saying becomes true that when the mind dies, it rises the same. Such is the enemy, that is why the blind Dhritrashtra went on favouring Duryodhan, though he knew well that Pandav are on the path of truth.

Battle-field Review: The review of the battle-field highlights the spiritual status. The combined strength of the Kaurav and Pandav armies totalled more than 6 billion. This is the world population these days. It might sound illogical that so many soldiers died on the limited area of the battle-field of Kurukshetra. But this true for the spiritual world. What is driven with sensual outlook and evil mind is, in fact, Kurukshetra – a party of ignorant. If the mind and the senses would remain directed towards worldly pleasures or objective desires, satanic activities in the forms of passions symbolized by Duryodhan, evil minded Duhshasan, lust, anger, greed etc. would prevail. Such a state in fact is called Kurukshetra or satanic state of soul. On the other hand, virtuosity prevails which is formed by the seven virtues of the Yoga. This includes virtuosity in the forms dedication symbolized by Arjun, sense of duty symbolized by Kunti, devotion symbolized by Bhim, religious dedication symbolized by Yudhishtir, company of virtuous people etc. The root of all these virtuous qualities rest in the divinity propagated by Sri Krishna who drive the chariot of Arjun and drive him to the spiritual path. In this manner the expanse of the divinity is infinite. Thus, the ancient writer inherent armies from both the point of views. Whereas, in reality there was nothing like two armies ready for confrontation.

Spiritual Warriors: The warriors too have been spiritually symbolized on this battle-field. Before the war began, Duryodhan told Guru Dronacharya, "The strategy planned by Dhrishtdyumn is planned in such a manner that their army seems to win the battle easily though our army is unconquerable from all sides, wherein Samitinjay, Kripacharya are such warriors who alone can defeat all Pandavas. In fact one who is benevolent in this conduct is Kripacharya. If there remains least gap between devotee and Isht, then a single misconduct will disdown the devotee. 'दया बिनु सन्त कसाई, दया करी तो आफत आई' (A saint devoid of mercy is like a butcher and if he shower mercy then he finds himself in great distress.) Sita Ji showed mercy and ultimately faced the horrors of Lanka. If devotee entangles in his kind conduct before attening the goal then he will become Kripacharya, Samitinjaya and will get victory over entired divine property. But after attainment mercy becomes the nature of a yogi. But in an incomplete state mercy becomes dangerous.

Encouraging the soldiers, Duryodhan indicated that until Bhishm was alive, there could be no danger for his army, hence he emphasized on the protection of Bhishm. Duryodhan points out that the departure of Bhishm will make us all helpless. Hence, what strength Bhishm is gifted with on whom we all Kauravas depend? Instead of fighting battle it would be better to protect Bhishm. In fact illusion is Bhishm. Until illusion is symbolized by Bhishm. Until illusion prevail within us, evilness would remain unconquered. And when illusion is eradicated evilness and passion would get destroyed instantly.

Bhishm was blessed with a boon that, he could die at his will. 'इच्छा काया इच्छा माया, इच्छा जग उपजाया। कह कबीर जे इच्छा विवर्जित, भ्रम नहिं तहैं भ्रमाया।।' (*Saint Kabir*) As a matter of fact, the will is the body (binding on the soul) and illusion. The world has been born of the will. Until the will exists, illusions would prevail. Although no end of the will is seen but there is one point, where it gets extinguished and that point is the wish to attain the realization of the divine essence. If the God is separate from us, it is but natural that, we might long to attain his realization. After the attainment of the essence of the Supreme Divine, nothing remains to be achieved and within such a secret of the wish of Bhishm to invite his death as per his will.

Bhishm used to await sun's arrival in Ram (Mesh Rashi). Uprising sun's path in heaven is Uttarayan. Wherein the white and reddish are moon and sun's residence respectively. Similarly, the breath uprising is sun. The same breath after being detached from the natural world become extravert and begins to submerge in God, in such a condition Bhishm dies forever, because God is free from illusions.

On the other hand, Duryodhan says that the army commanded by Bhim is easy to be conquered. Devotional Bhim! Bhim undoubtedly was the mightiest one, but was of a huge stomach. He was centralised to the stomach, if it is full today tomorrow will be emptied. Even feelings of devotion also dwell within the heart. Dedication too is all powerful. 'भावे विद्यते देवा।' If the heart is affectionate then the Supreme Being reveals Himself. 'भाव वस्य भगवान्, सुख निधान करुना अयन।' Dedication is so powerful that it engrips even the God. Now, which strength will be mightier than this? But it is so delicate and changible that it takes no time to change dedication

into negation. So, Duryodhan says that the army commanded by Bhim is easy to be conquered. With the slightest nudge it could get destabilised.

Sound of Conch: After that, in the both sides conch shell echoed. Kaurav blew conch only once. The sounds of conch add magnanimity to the description of 'Mahabharat'. Sounding of conch reflect, what the two sides propose to do, if they emerge conqueror. The conch blown by Bhishm sounded like a roar of a lion. A lion symbolizes terror. Terror is within the nature and not within the God. Hence, should illusionary Bhishm emerge conqueror in the battle, a rein of terror could prevail in the world. Such a world will be a place of terror. Strong illusions could impress you with greater and greater terror. The moment illusion becomes stronger then more terror will prevail. Kaurav knows nothing beyond this. Thousands of attachment of Maya will increase upto lacs and then endless. Terror will go on increasing and there is no proclamation beyond it. Then from Kaurav side many bands and drum were beaten but no conch sound was heard.

After that, conch sound was heard from the Pandav side. While seated on the divine chariot (which was not like an ordinary chariot having four wheels and horses), Yogeshwar Sri Krishna blew his Panchjanya conch. When the virtuous teachings enlighten a soul his all the five senses (tongue, touch, eye, ear, nose, which in begining were not properly tuned) restrain external reflections and turn a spiritual seeker into a devotee. This way the senses, instead of becoming hindrances on the spiritual path, becomes cooperative. This spiritual condition is granted by Sadguru. Sri Krishna Himself was a Yogi and Sadguru. Arjun surrenders himself- 'शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम्।' O Lord! I am your disciple. Infatuated by the matters of religion, I come to thy shelter. Kindly, preach me so that I can attain salvation. No doubt, Arjun is a true disciple and Yogeshwar Krishna is real Guru.

'पांचजन्यं हृशीकेषो देवदत्तं धनंजय।' Arjun blew his conch named Devdatt. Arjun, the embodiment of true love. If the love is genuine, the devotee gets full hold over divine instinct, which ultimately merges into that Supreme Being. Therefore, the another name of Arjun is Dhananjay. पौण्ड्रं दध्मौ महाशखं भीमकर्मा वृकोदरः।' (*Geeta, 1/15*) Gluttonous

Bhim blew his great conch named as Paundra. When devotion grows, then the love also grows deeper in the Isht, and this is Paundra.

Nakul blew conch named Shughose. Restrained Nakul. More and more one develop the skill of restraint, ill-omens subside and good things will go on happening. In this way, Sahdev blew Manipushpak conch. Sahdev an embodiment of Satsang! The sages nominated every breath as precious gem. 'तेरी हीरा जैसी श्वांसा बातों में बीती जाय रे।' This stony gem is very hard, which can be found outside, but the gem as precious as breath is delicate like flower. If it is today, you can not ascertain it tomorrow. If the breath is stopped, it goes forever, hence valuable. Hence, every breath must be utilised in name of the Isht. In the process of inhalation and exhalation, if one develops the capability of living dead and the jingling sound begins to emanate, then each and every breath becomes as precious as gem. This act of inhalation and exhalation is kindled by Satsang and no breath goes astray, depends upon the Satsang. If the same Satsang is activated, then inhalation and exhalation of breath prevails over that precious gem.

'अनन्त विजयं राजा कृन्तीपुत्रो युधिष्ठिरः।' (*Geeta, 1/16*), 'युद्धे स्थिर सः युधिष्ठिरः।' In this inner spiritual struggle, only those remain intact, whose heart is fully activated with religion. Yudhishtir an embodiment of religion, is nothing but, super religious and Supreme Being. When the devotee practicing patiently, comes in contact with the supreme religion, then religion is engrained inside the heart and 'अनन्त विजय' he succeeds over the all pervasive, ultimate and infinite Brahm. Then impossible becomes possible.

Lo! The echoing sound of conch shells like Anant Vijay, Devdatt, Paundra and Panchjanya are being blown from different corners. And the creator says that all these conches and proclamation are divine and metaphysical, not physical. These things were written not in worldly context. Now I humbly pray to you, to tell me, what was the nature of this battle-field?

Anguish of Arjun: On the battle-field Arjun requested Sri Krishna to take his chariot amidst two armies. He intended to learn with whom did he has to fight. Krishna took the chariot between the two armies. When Arjun saw his innumerable relatives ranging from his uncles, grandfather, teachers, cousins and in-laws he was badly shaken. Were so many were his close relatives? As a matter of fact,

the animate and inanimate world exist in the form of the battle-field on the spiritual path, as such, it is impossible to segregate the two sides in definite number. These two divisions are based on the spiritual perception. Whatever an affectionate individual like Arjun proceeds on the spiritual path, separation from the family members poses a grim situation and tumultuous conflict. Reverend Paramhans Ji used to say, "मरब और साधू होब बराबर है।" "The dead and a monk are both alike." Worldly attachments pose hindrance on the spiritual path and does not allow ultimate good of the soul. The soul has to once again undergo a cycle of rebirth. For this reason such strict restrictions are imposed. Forgetting and dying are similar matters. Worldly relations are imaginations of the mind. Forgetting about these relations is death with the loss of senses all relations die down. As such, it is desirable for a spiritual seeker to forget the worldly relations.

This way, the first problem faced by spiritual seeker is relinquishing small toddlers, cousins, parents and close relatives. They also call for performance of some duty. They need be looked after. That is the universal duty of a family man. In the name of religion, often such doubt and dead habits went on growing. With the arrival of the Muslims, till date, such confusions i.e. by touching them or eating one bit of rice or by drinking water, the universal Sanatan Dharm will be tarnished. Arjun was also victim of outworn dead customs and traditions. Arjun was afraid that, by destroying his family members, he could be accused of degrading the future generations and that's way the religion would be tarnished. He did not say that they were making a mistake rather he expressed that they were committing a grave sin. This way he even blamed Krishna of committing the sin.

Krishna said, "How could you become ignorant on such a crucial stage of a battle-field. Crucial means which cannot be compared to any other such a war-field. The battle, which I am talking about, cannot be compared with any other battle-field. How could the religious duty towards the clan would be tarnished?" Arjun was restless to protect Sanatan Dharm. Is it a matter of ignorance to talk about protecting the religious duty towards one's family or clan? Sri Krishna said, "This is certainly a matter of ignorance. No enlightened being has ever acted in such a manner nor such an action

adds to your esteem. Even it would not be beneficial for you in any manner. Since, the enlightened sages have not acted in such a manner it is nothing but blatant ignorance.”

Arjun accepted to surrender. He said, “I am ignorant about the matters of religion. I do not know what is the truth. You must enlighten me with the truth, so that I can attain my ultimate good. I do not want to fight in this battle even if I can get the kingdom of this world or entire wealth of this world. I cannot find succour to my grief. Tell me what is the best for me.” That battle-field was unique, because the war was not being fought for the material wealth but for the attainment of the spiritual wealth.

Yogeshwar Sri Krishna said, “The truth has always existed – in the present, past and the future and untruth never ever existed. Arjun! This soul is the ultimate truth and that is the universal truth. It cannot be burnt by fire, nor it could be dried by wind or made wet by the water. Despite the death of a body it cannot die. This soul is ever young, immortal, eternal and unchangeable; and this is a universal truth. No physical object can ever touch it. How could such a soul be impure merely by eating a morsel or drinking a little water? Our mind could get corrupted but not our soul.” This way Sri Krishna clarified the doubts of Arjun. He explained that, fighting the evilness, the soul can attain oneness with the Supreme Divinity.

Question: Maharaj Ji! You have identified Kurukshetra as an opposition party, but there were two armies on the Kurukshetra-Kaurav and Pandav.

Answer: Who says, two armies had gathered on the spiritual Kurukshetra? Krishna has said, the warriors desirous of battle had gathered on Dharmkshetra – Kurukshetra. Why don’t you remember this? Dharm is one field whereas Kuru is another field.

Question: Whether the history of the battle of ‘Mahabharat’ is doubtful?

Answer: There is no doubt that the battle of the ‘Mahabharat’ was fought. The enlightened sages have compared that battle with the struggle between a soul and the natural forces. If the battle has not taken place, how could that be referred. Hence, the ‘Mahabharat’ or the ‘Geeta’ are not only historical accounts. These scriptures written in the spiritual and dual meanings show a path of ultimate

salvation and ultimate good to the humanity of the world. Perhaps, this is the ultimate attainment for the human beings.

As a matter of fact, every religious or spiritual scripture are created with two different aspects. The first is to keep alive the events of history so that, the future generations can draw lessons to make their life full of accomplishments. Besides, these scriptures show how one should act or behave with their parents, brothers, elders and even teachers. Nevertheless, that is not the ultimate accomplishment of those scriptures. Although, by virtuous way of life a platform is created for a happy and contented life but the attainment of the ultimate good or realization of the Supreme Divine is not possible. Another aspect behind creation of these scriptures was to inspire the soul on the spiritual path and awakening of the spirituality within. In order to emphasise their teachings, the enlightened sage refer to the events of the historical accounts. This helps the seekers to understand and imbibe the spiritual teachings within them. For this reason, the great sages have amply indicated practical aspects of life amidst narration of vivid and seemingly fearful events. This way, these scriptures explain and inspire seekers to get freedom from the cycle of birth and death and attain ultimate salvation.

|| OM ||

Battle Described by the ‘Geeta’

Question: *Maharaj Ji! How does the ‘Geeta’ describe battle?*

Answer: Whoever has heard about the ‘Geeta’, would at least realize that it is a primer of the battle of the ‘Mahabharat’. Not only that, a human mind is driven on the battle. But if we think from the point of view of a philosopher, the ‘Geeta’ speaks about the battle between the two inherent properties of the mind and not with eternal forces this way, the ‘Geeta’ is a spiritual scriptures. Not a single reference could be found in the ‘Geeta’ about material struggle or physical fight.

1. Arjun did not want to fight the battle. He was concerned about the safety and life of his family members, relatives and friends on both the sides. He was also worried about the distortion and corruption of the family values. Sri Krishna advised him, “You are unnecessarily anguished about the people who are not worthy of being concerned about. You talk like learned Pandits. But real Pandits neither feel anguish for those who are dead or are going to die, because the soul neither dies or cause death to something else. Arjun! The circumstantial effect of the senses or carnal desires borne out of atmospheric changes or moments of happiness or sadness are purely temporal. You must endure them.”

As a matter of fact, the eighteen day battle of the ‘Mahabharat’ is a symbolic representation of the battle within the conscience. Enduring happiness or sadness, honour or dishonour, heat or cold depends upon the Yogis. Hence, this is prescribed for a seeker on the primary level of the spiritual pursuit.

2. After that Sri Krishna said, “The untruth is non-existent and the truth prevails at all the times: past, present and in future. This soul is the ultimate truth and the body is mortal, hence you must fight the battle. But, when the physical bodies are mortal and it would not exist whom did he stand in the battle of the ‘Mahabharat’? Who was Arjun? It is Sri Krishna who has prescribed that, those who strive for this physical body are not aware of the true spirituality. Whether Krishna could be considered a wayward who stood up in the battle? But that is not true? Hence, we can deduce that the ‘Geeta’ is not related with the worldly battles.

The chain of being born in physical bodies cannot be snapped by killing a body. This physical body is a comparison received from the effects of innumerable births. It is not possible to snap the chain the rebirths by destroying this physical body, because it is dependent on the accumulated effects of the past deeds (Sanskar). Than only this body and the soul would be permanently separated. Volitions reflect the essence of Sanskar. Hence, the sages can experience the rein of Supreme Divinity within their soul through the restraint of volition and cerebration and their whole being rests in the state of equilibrium. 'इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।' How is that possible? What is the relation between restraint of mind conquered over the world? Whoever has conquered over the world, what did he ultimately achieve? Sri Krishna says, 'निदोषं हि समं ब्रह्म।' Equilibrium and purity is the name of the Brahm. The mind of the seeker path attains a state of purity and equilibrium of bad and evil, happiness and pain, it is the state of being one with the Supreme Divine. 'तस्माद् ब्रह्मणि ते स्थिताः।' The relation of the soul with the physical sense of the body gets terminated at this stage and not before its attainment. Hence, destruction of the sense of physical body gets destroyed by prayers or worship and not by a sword.

3. In the chapter ten, Sri Krishna has briefly described his different forms of divine strengths or powers. He described about his presence in the knowledge represented by innumerable sages. His divine power is symbolized by the light of the Sun, brightness and heat of fire, mind within the senses and Ram among the warriors. He told Arjun that, his divine powers are of unrestrictive nature and they are numerous. He told, Arjun that his purpose would not be served by learning more about it. The essence of the Supreme Divinity resides within everything good of this world. It is also within the win of a gambler. As a matter of fact, the gimmicks of the nature itself is a big gamble. The whole gambit of the nature is covered by deceit. One who can attain victory over the forces of the nature through cerebral and sensual restraint is in true sense a spiritually victorious person. The essence of the Supreme Divinity is found at the end of such victories and not at the end of gambling games. This way, Krishna says, his essence is found within everything.

Listening these words of Sri Krishna, Arjun told Sri Krishna in the beginning of chapter eleven that, whatever Sri Krishna had said

was certainly an entire truth. He believed every word spoken by Sri Krishna. He agreed that his illusion has vanished. But whether Arjun was totally freed from his illusion? However, soon, when he saw the powers of the Supreme Divine in its entirety (Virat Swarup), he was confused and turned pale with fear. Whether a spiritually knowledgeable person would ever get afraid of anything? Until now Arjun had merely theoretical knowledge of the spirituality. Even Arjun knew of his limitations. Arjun requested Sri Krishna to show him the expanse of his divine powers spread in all the three worlds; when Arjun found it difficult to perceive his larger than life image, Krishna told him that he could not perceive him things. Rather, he needed to have spiritual way of looking at the things. The expanse of the power of the Supreme Being is spread from the sky to the bottom most pit of the planet (Patal).

When, at last, Arjun was able to perceive the powers of the Supreme Divine in all its splendour, he found it thousands time more brighter than the sun. Looking at the sun we can learn of the directions, but looking at the splendorous brightness of the Supreme, Arjun lost the sense of directions. He requested the Supreme Divine to guide him through his spiritual pursuit. In fact, when the Supreme divine wishes to grace a seeker, he enlightens his soul within. Such a seeker can perceive the true essence of the Supreme Divine.

When Arjun was blessed with the spiritual vision he learnt that the realm of the divinity of the Supreme Being could be found within all kinds of living beings, including human beings, saints, sages, demons and devils. Arjun also could perceive the future annihilation of all the sons of Dhrtrashtra, Bhishm, Dronacharya and even Karn. He could neither fathom the beginning of the realm of the Supreme Being, nor its end. He is severely shaken and his bow fell down. He began to pray, "O God! Whatever I have addressed to you as, Hey Krishna, Hey Yadav, Hey Friend at the time of taking food, sleeping, privately or amidst friends, I seek your forgiveness for all those mistakes."

Arjun realized his small errors committed in the past and began to seek forgiveness. Krishna means 'Black' had I said. Whether calling Krishna is a sin? Lord Krishna was black complexion, how could some one call him fair? Even addressing Him as Yadav was not a crime, because he was born in Yaduvansh. Even addressing

Him as a friend was also not a crime. Lord Krishna Himself addressed Arjun as to be His friend, but when Arjun perceived in Him His greatness, then he started confessing over his mistakes. He saw that Sri Krishna is neither black nor fair, nor Yadav, nor friend but He in Himself is ineffable Lord and ruler. When He showers His mercy, only he can realize Him. On the one hand, His insight is visible, on the other He Himself stands. Thus, Arjun saw the real essence of Lord Krishna.

Krishna said, "Arjun! My image that you have just perceived has neither been earlier perceived by anybody, nor will be perceived in future by anybody." 'बहवो ज्ञानतपसा पूता मद्भावमागताः।' (*Geeta*, 4/10) One would deduce from that the 'Geeta' is of no use to us, because it was only meant for Arjun. Whereas at other place he says that before Arjun many sages have perceived the splendourous image of the Supreme Being. Ultimately what does he intend to say? Who was Arjun? Arjun is the symbolic representation of affection for divinity.

मिलहिं न रघुपतिं विनु अनुरागा। किये जोग तप ज्ञान बिरागा॥

(*Manas*, 7/61/1)

It is needless to say that only the divine lover can attain the blessings of the Supreme Being. A person devoid of love for divinity has neither attained the God nor shall ever be able to attain in future. 'अनुरागिन के उर बसैं, उदासीन के शीश।'

4. Moreover, Sri Krishna has explained the method of attaining his blessings.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ (*Geeta*, 11/55)

He explained to Arjun- Only such a spiritual seeker can perceive my omnipresent expanse of divine light who undertakes the actions ordained by me with entire dedication towards me. Besides, such ordained action cannot be performed in the company of undesirable contacts. Hence, a spiritual seeker who keeps away from undesirable company and does not nurture hatred towards other beings, only attains Me. By remaining aloof, whom did Arjun fight? And when he was fighting how could he have perceived the essence of the Supreme Divinity? If he was fighting to kill Jaydrath or Karn, was he not acting against the dictates of the God? How could Arjun would have fought without nurturing hatred? This way there is not

a single verse which advocates any kind of destruction outside. As a matter of fact this fight is within the conscience.

5. In the sixteenth chapter Sri Krishna said, “Arjun! In this world there are two types of people – divine and evil.” Fearlessness, purity of consciousness, restraint of senses, modesty, forbearance, kindness, faithfulness, continuous meditation and spiritual knowledge are some of the twenty four qualities of divinity, which are found in an accomplished sage. Such qualities could be found in partial manner within you or me. In the same manner, hypocrisy, vanity, jealousy, sensual passion, greed and delusion are some of the satanic qualities. A person driven by wicked or satanic qualities dwell in infinite desires, insatiable wishes and unfulfilled worries. He is not satisfied by the material achievements he has made. He blindly dwells in material pleasures and considers all that worthwhile is made available through the union of a man and woman. While doing so, he does not give any credence to the essence of the Supreme Divine. The satanic qualities cause spiritual downfall of the human beings. Ultimately such people fall to the lower species in following births. On the other hand, the divine qualities help one to unify with the Supreme Divinity. It is not required to mention here that all the qualities of divinity are meant for the help of the spiritual seeker and not for fighting worldly battles.

Taking this matter further Sri Krishna says, “The person under the influence of wicked properties thinks, ‘That enemy was killed by me and in the similar ways my other enemies too would be killed in future’. One who thinks in this manner not only degrades the divinity present in the others but within himself too. There is no difference between that soul and I, the Supreme Soul. I make such cruel people to take birth in degraded species again and again.” Is it possible that, Arjun would have fought hearing such stern warning? If Arjun would have decidedly killed warriors like Jaydrath, he would have been castigated to be born in degraded specie. But, Sri Krishna has earlier assured Arjun that, “He would be united with the Supreme Divine.” Hence not a single verse of the ‘Geeta’ advocates massacre or killing of human beings. Amidst worldly quarrels whoever emerges a conqueror is otherwise, not a conqueror. If the physical body is mortal, how far the things for the use by such a body would exist for long? The worldly quarrels are, in fact, the acts of revenge

that have been nurtured from a birth to birth. The battle in true sense if the war being fought within the consciousness, where after conquering the defeat never occurs.

6. In the chapter eight Sri Krishna says, "Arjun! While on the death bed, as the death occurs, about whatever a man thinks he gets the similar kind of a body in the next birth. However, if his mind rests on the image of the Supreme Divine, he gets united with the Supreme Divine." Isn't it beneficial? Enjoy through the lifetime and when the death nears, think about the God. But Sri Krishna says that cannot happen. At the time when death occurs, the mind gets affected by amnesia. Now thought cannot occur. The mind at such times can automatically think of where it had been dwelling through the life. Hence, your mind must dwell on my image, Arjun, right now, today because there is no tomorrow. And if you have to fight the battle, begin today."

Now, how could one meditate and fight continually? No, it is not possible that way. But Sri Krishna has clarified this point in the eight verse of chapter eight. 'अभ्यास योगयुक्तेन चेतसा नान्यगामिना। (Geeta, 8/8) "Arjun! Concentrate your mind after exercising due cerebral and sensual restraint, dwelling within virtuous company and living in seclusion." This way the mind should not deviate on any other object other than the concentration on the Supreme Divine. If the mind deviates, the meditation or worship never gets completed. And when a seeker is in seclusion, how could he fight with anybody? When the mind is deeply concentrated on the Supreme Divine, how could one engage himself in the battle? While fighting a worldly battle, it is necessary to keep an eye on the movement of the opponents. This way the 'Geeta' is not the discourse for a worldly battle.

As a matter of fact, when a spiritual seeker is about to progress in his meditation, restrains his mind from all kinds of worldly objects, the illusionary forces emerge as objections to his spiritual efforts. The mind loses its concentration. The battle is symbolic effort to overpower such illusionary forces. Thus, the battle is within the spiritual pursuit. Arjun asked Krishna, "असंशयं महाबाहो मनो दुर्निग्रहं चलम्।" "I find that this mind is speedier than the air. It seems it can never stop." But Krishna enthuses him saying, "अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते" (Geeta, 6/35) "Arjun! No doubt that the mind is

difficult to be restrained and it is hyperactive. But it could be restrained through asceticism and constant spiritual practice.” Concentrating the mind again and again on one object is called spiritual practicing. Whereas, asceticism is the relinquishing affection of all the worldly pleasures. Conservation of thoughts from the worldly affairs and concentrating it on the image of the Supreme Divine is called spiritual practice. A long time spiritual practice and asceticism helps gradually restraining the mind. Hence, Arjun, you should practice.

Indicating towards this Sri Krishna has advised Arjun in the 3rd chapter, “Engage in battle with your meditating mind.” If the entire concentration is directed towards the meditation, eyes are closed and the mind rests on the image of the Supreme Divine, how could one fight in the battle? But Sri Krishna says, “When the mind is concentrating on deep meditation, the effects of the past deeds emerge from within. Here the battle is within the conscience, with the wicked influence of the past Karm.”

7. Let us consider the enemies with this battle is to be fought. In the third chapter Arjun asked, “God, if whatever you say is true, why does a man commit sin against his desire?” Sri Krishna explained, “काम एष क्रोध एष रजोगुण समुद्भवम्।” (*Geeta*, 3/37) “Arjun! The anger and passion born of the second of the three fundamental qualities of nature (Rajogun) are the greatest enemies on this spiritual path. These enemies can destroy all the accumulated knowledge of the world and even the learned sages. The senses and the mind are the places, where they dwell. Hence, Arjun, you must first destroy this unconquerable enemy in the form of lust or passion by restraining your senses. When the enemy is within you, with whom would you fight outside? Hence, this battle is fought within us. Our conscience is driven by two kinds of qualities- Divine as well as wicked. The first one helps to attain ultimate salvation, whereas the latter pose difficulties on the spiritual path. overpowering them is the purpose of the battle within.

8. Identifying the real enemy of mankind Sri Krishna clarified that the world itself is one enemy. ‘ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।’ (*Geeta*, 15/1) This world is similar to a Pipal tree that is in upside down position, where the roots are the soul and its qualities are spread

down like branches. This soul is immortal. The one who understands this has grasped the essence of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके॥ (Geeta, 15/2)

All the other species are to be endured by the soul, whereas the human species enables the soul to act for its salvation. However, the root-lines in the forms of ego and passion are spread everywhere, in accordance with the ordained actions. Hence, the bindings of the worldly affairs need be destroyed with a weapon called sensual restraint. Here, the world is identified as an enemy.

9. In the sixth chapter Sri Krishna said, "Arjun! This soul is our enemy as well as a friend. There is no other enemy or friend in this world. The soul acts like a friend for a person who has restrained his mind as well as his desires to enjoy the sensual pleasures. The soul acts like an enemy for the person who has not been able to restrain his mind and the senses. Such degraded person is lead to the birth in the inferior species." Krishna advises Arjun, "You must strive to upgrade your soul." Here, the soul under the influence of the enemies like passion, anger, ulterior friends, worldly pleasures and sensuality is considered as the enemy. Here, the Muslims, Hindus, Christians or invaders from other countries are not counted as the enemies. When, this is the true identity of the enemies within, what benefit could be derived from fighting outside? If our enemy is within our house, what is the sense in fighting outside?

The quarrels are erupting in the world frequently. The conqueror of today could be defeated tomorrow. The Alexander the great who dreamt of conquering the entire world too has to face disappointment at one point of time. This worldly affairs are mortal. If anybody is struggling for such a world, he could only be considered a great fool. What are we trying to find in the thing that is mortal or destroyable. The real battle is within this spiritual process, where there is no defeat after emerging conqueror. Under this process, the restraint over worldly affairs is achieved with cerebral and sensual restraint and as a result, the effect of the past Karm accumulated over innumerable births is also vanished. The soul attains divinity and purity with restraint of senses and mind. This way when the divine direction is received, the soul is united with the Supreme

Soul, gets merged with it and than the repetition of the births comes to an end. This is such a conquest, where there is no place for defeat.

With the gradual progress in meditation, grace of the enlightened sage and his blessings, begin and the spirituality is awakened within the soul, directing the spiritual seeker on the spiritual level as himself. After that, there is no going back to the cycle of rebirth. This is such a conquest, which can enable a spiritual seeker to win over the forces of time, ordained action and the Nature. The spiritual seeker can absorb the essence of the time, ordained action and the Nature gets merged within the individuality of the spiritual seeker. After reaching such a state of spirituality, 'ईशावास्यमिदं सर्वम् यत्किंच जगत्यां जगत्।' the seeker can attain the essence of the most beneficial, assimilated immortal, indescribable creator of this universe. This is the result of this spiritual battle. After its attainment the sages realized that God is omnipresent. In other words, when the worldly affairs becomes non-existent who could be destroyed? Hence, after the attainment of completeness of the soul, the repetition of the birth comes to an end. This is the eternal victory. In fact, the 'Geeta' is the battle of the consciousness. The 'Geeta' is not concerned with the battles outside.

॥ OM ॥

Sanatan Dharm (Hinduism)

Question: *Maharaj Ji! These days many a rituals and innumerable sects are prevailing within Hinduism. Everybody calls themselves a true Hindu, could you please explain what is true Hinduism?*

Answer: With the passage of time wrong notions prevail within religion. Although, wrong notions have prevailed in the name of the Hinduism, but such great sages have taken birth in those eras, who have alleviated the populace from such quagmire, Lord Ram did the same thing. Even Krishna, Buddha, Shankaracharya, Kabir, Nanak, Tulsi- all did the same thing. Even today certain rituals prevail in the name of religion, however, they are of different forms today.

Even today, the so-called believers in Hinduism do not know, what Hinduism is? Ranging from worship of a Pipal tree (a sacred tree) to worship of spirits. Various deities, pilgrimages are considered as ordained rituals of Hinduism. At one point of time there were thirty-three billion gods and Goddesses and they keeps increasing everyday. Goddesses like Bhuia Rani, Santoshi Ma and so on are being incarnated. In the Chitrakoot region even the sanctuary of the fox is also worshiped. On a special occasion Kol-Bhil used to worship. With musical instrument (Majira), they dance and jump around that sanctuary. 'लोहखरी के बिल से निकली भवानी लप-लप टेबरी खाइयो माँ।' - It means that the Goddess will come out of fox's haven and the sacred offering (boiled Mahua) we shall put before her which she will swallow and instead she will take care of our well-being.

This way blind followers of Hinduism worship snakes, bullocks, elephants and even dogs. Once Tukaram, a great saint was preparing food for offering to the God's idol. Suddenly a stray dog came by, snatched away a Chapati and ran away. Tukaram thought, the food offered to the God cannot be eaten by a dog. Perhaps, the God had come in the form of the dog. Thinking this Tukaram ran after the dog shouting, "Oh God! How come you eat dry Chapati? Please let me apply clarified butter on it." Some passer by asked him, "Who has taken away your Chapati?" Tukaram replied, "Well, that was the God himself, it was Vitthal." Since that day the people began

worshipping a dog as a form of the God. Tukaram did not advocate worship of the dog. He merely asked out of devotional ardor.

Guru Govind Singh had a pet hawk. In fact, he wanted his follower to understand that, the way a hawk strike upon a flock of birds, a warrior should strike upon his enemies. This way the hawk was a symbolic representation of bravery. But today if a Sikh sights a hawk he would bow down his head with great reverence. This way, many rituals get initiated by imitating trivial acts of the great saints.

Previously religious discussions and emerging triumphant in that was proof of wisdom and knowledge. But religious scriptures have certain limitations. How far could one go on discussing that? When the verse of the scriptures were found inadequate, newer ones were created and added. If someone asked, to which scriptures did those verses belonged; a stock reply was given, a Brahman is a creator by birth, hence they were created by some Brahmans. This way the emerged triumphant and a trend to create new verses and adding them to prevailing scriptures begun. The changes in philosophies were inhibited but, what good could ever be achieved by arguments? The essence of a philosophy is in its actual following. Besides, religious some arguments some stared at the sun, stood for any length of time on one leg, some slept on thorns; such so-called saints were considered great by ignorant masses. The true sense of penance was long forgotten and the rituals gained strength with innumerable miracles.

Due to the lack of education many falls religious beliefs became prevalent. Once upon a time in distant past women and the people of inferior communities (Shudra) were forbidden from learning. The working or trading community (Vaishya) were allowed to study, but they had no time for it, as they were busy with making their living. The warriors (Kshatriya) were praised and pampered by court poets. Such false praises left them inactive. Why should they study, if any way, they were praised? Educational pursuit and learning remained limited to only Brahman. There was no Educational Board unlike today in those days. Manusmriti consuming stale food. But there was no such restriction on the foodstuffs made using clarified butter (ghee) or fried food. Such, paradoxical attitude brought overall degradation in the overall image of the people of Brahman

community. Such errors are committed out of wantonness and arrogance. Perhaps any person of any other community in their place could have erred in the similar manner.

Arabians attacked India. While Hindus' feast was going on, a Muslim passed by that side. Commotion was raised that a Muslim had stepped into their kitchen. A learned Pandit proclaimed that their religion was tarnished. As if the existence of the aura of Ram and Krishna vanished forever. Although they were sitting a clear ten feet away from where the Muslim was. Many of them committed suicide instantaneously. However, they knew how to die for their religions but as a matter of fact didn't know what the religion is. This way due to erroneous and false thinking Hinduism could never develop the way it should have.

The Muslims were aware of the weakness of the Hindus. They realized that it was not necessary to kill them. They hit upon an idea to study the weakness of the Hindus and attack those weak spots. At the most they would create hullah and at last would adopt Islam, because the Hindu society could not give them their status back, the people of sixty-five villages in Hamirpur district. These villages comprised of the people from all the castes Brahmans, Kshatriya, Vaishya and Shudra. Three to four Muslims thought up a scheme and hid around a well, the only one in the village. They knew that a chief priest of the village used to come first on the well for oblations. As soon as the Brahman arrived at the well, two of them caught him. The others pulled water out of the well, drank some and later threw some water from their mouth into the well. They showed a piece of Chapati to the Brahman and threw a half bitten piece of Chapati in the well. After that, they took him to a dingy room and locked him up. After twenty-four hours they asked him if he wanted to eat something. The Pandit asked, "What the hell! I am a Brahman. How could I eat your food? You are all Muslim." Those Muslims set him free. The exasperated Brahman rushed to the village. He asked, "Whether anybody has drunk the water from that well?" The villagers said, "There is only one well in the village. We have to drink water of that village everyday. What's wrong today?" The Pandit replied, "Yesterday some Muslims clambered on the walls of the well, drank some water out of it and threw a piece of Chapati in it. Now your religion is tarnished. You cannot remain Hindu any

more. There is no way prescribed in our scriptures which can purify you all.” Listening to those words of the Brahman many of the villagers committed suicide. But how many would die? When the children grew up, no Hindu was willing to get their children married to the people of that village. Something had to be done to live. At last they chose to be converted to Islam. Even today they get their children married in accordance with the Hindu rituals, only difference being a Maulvi comes to read Kalma.

There was a Bengal youth. According to the customs prevailing then he was returning after studies from his teacher’s house. On his way there was a palace of a Nawab. By chance, the princess was standing in the gallery of the palace, she saw the young man and fell for him. She asked her father, the Nawab, to get him married to her. The Nawab asked the youth to be brought to his presence. When the young man came, he ordered him to get married with his daughter, but the man refused. He was immediately ordered to be locked up in a jail. The young man gave up food and water as he would to protect his religions. On the ninth day of the fasting the young man fell unconscious. The princess made him drink fruit juice in the state of unconciousness. Conciousness of the young man returned. He asked, “Did you feed me something?” The princess said, “I only made you drink some fruit juice.” Some how, in order to regain his freedom the young man married the princess and later escaped from the kingdom of the Nawab. He traveled from Kashmir to Kanyakumari to meet innumerable religious Pandits to resolve his problem. A meeting of learned pandits was convened at Kashi. Thousands of learned Pandits gathered from all over the country.

The young man addressed them pleadingly, “The daughter of the Nawab, the princess made me drink fruit juice in the state of unconciousness. But my feelings, mind and even the lifestyle remains what they were earlier. I am still a chaste Hindu. You have been my teacher. I have been your best student. I remember whatever has been taught to me. However, my image has been tarnished that, my religion has been destroyed.” Many a scriptures were referred and at last, it was proclaimed that there was no way he could be accepted as a chaste Hindu. The young man pleaded, “Please, reconsider your resolution, My belief in the Hinduism is still intact. Nothing is spoiled as far as my faith is concerned. I was made to drink fruit

juice in the state of unconsciousness. That was not my fault.” Again for the next three days discussion on religious tenets continued. At last the Pandits proclaimed, Now, you have no place in the Hinduism. The young man left the place with bitterness in his heart. He accepted to live with the princess. Lately he was made a Nawab. The learned young man was fully aware of the weakness of the Hindus. He ordered his Muslim soldiers to forcibly feed and drink at their hands and destroy all the temples and religious places. The people recognized him as a ‘Black Mountain’. It is said, he perpetrated heinous crimes against the Hindus. But, as a matter of fact, who perpetrated grim crime upon whom?

Just think, why do we take recourse to a religion? It is because we are weak and the religion provides us strength. We are mortal but the religion is beyond mortality. We take recourse to the religion because we seek protection of the religion and seek freedom from the cycle of birth and death and attain salvation. Although, we would get killed by poison or a weapon, but how could a religion protect us, which could get destroyed merely by throwing a piece of Chapati or water in a well by some Muslim or having to drink fruit juice at the hands of a Muslim woman? This proves that, that which could be destroyed thus, is not a true religion, but that has to be recognized as a religion.

When the British came to India, they too adopted the similar technique. They somehow made the Hindus to eat and drink with them. The Christian missionaries were, however, more active at Manikpur in Banda District. The missionaries adopted the tribals and the people of Bhil community and provided medicines, food and clothing. Winning them over this way, they would convert them to Christian. After that they would stop all their aid and leave them alone. When some converted people came to their community, they faced wrath of their society. The converted Christians were discarded by majority of the Hindus everywhere in the country from cities to as far as in the flung villages, higher to lower community, from Madras to desert thought – where houses stand at many miles distance. Everywhere, this feeling prevailed that don’t touch the pots. Now you have become Christian.

The Indians take pride in calling themselves Jagatguru, a world teacher, but the religious people fear that if they cross the sea, their

religion would be destroyed. If it does not cross over the sea, how could it become a Jagatguru? As a matter of fact, the Hinduism has so much depth and benevolence that, upon its strength India is recognized as the world teacher. Every person on the earth is indebted to the spiritual teachings of India. The sages such as Vashishth and Agastya had toured around the world. The Rigveda refers to the voyage of Vashishtha. Thousands of years before Columbus reached America, the message of the Indian culture has reached. This has been justified by the ancient idols excavated there. The south-eastern Asia is wholly under the influence of the Indian culture. And what an irony that we fear by conducting voyage across the sea our religion would get destroyed.

More or less similar belief and rituals prevailed in the time of Sri Krishna. Arjun too was victim of one of such fallacies. When his chariot was brought amidst the two armies, he saw some of his closest relatives, friends and dear ones. Seeing his relatives and friends Arjun was filled with compassion thinking, some of them could die in the battle. Tears rolled down his eyes. He lamented, "How could I remain happy by killing my own family members. My religion would get destroyed by their killing. However, the religious duties of the family (Kuldharm) is everlasting. The age old religion would be destroyed. The women would lose their honour. The children born of such dishonoured women would turn out to be bastards and lead the 'Kuldharm' to the ultimate degradation. Hence, we must do something to protect the religion. Despite, our wisdom we are prepared to commit a grave sin. It is not that only we make mistakes, you too can make mistakes." He pointed an accusing finger at Sri Krishna. Arjun left aside his bows and arrows and went to the rear side of the chariot. He added, "Govind! Sorry I cannot fight."

Yogeshwar Sri Krishna smiled and asked, "How could have expressed ignorance this way at such an odd place. This battle is being fought on such a place that there cannot be any compassion in this world. How could you present such logic? How could you be such ignorant?" How could such action of Arjun be termed as 'ignorance'? He was protesting to fight only in order to protect the chaste Hinduism – the ultimate religion. But Sri Krishna said, "Neither the best of the people have ever acted in such a manner nor such an action can lead to attainment of salvation or honour."

Perhaps, the action for which Arjun was lamenting, the great sages had not followed in the past. Had that would have been an ultimate religion every great man could have acted in its accordance. This proves that, that was not the ultimate religion and Arjun acted out of ignorance.

Arjun posed a question, “But Oh God! I’ve heard that duty towards the family (Kuldharm) is ultimate. Whoever acts to protect is the ultimate. Whoever acts to protect is the follower of an ultimate religion. (Sanatan Dharm). I have merely heard about it, but haven’t experienced it. Being disillusioned I seek your recourse, I am your student, advise me so that I can attain the ultimate good. Nevertheless Oh God, I don’t find the worldly wealth or a kingdom over the whole of this world can ever give me solace. Hence, if I get only that, I am not writing to fight. Let these relatives enjoy the kingdom, we would survive on elms. (He wondered how could he hit at Bhishm and his teachers like Dronacharya and Kripacharya. In fact according to spiritual philosophy ultimately differences between the students and the Guru, a devotee and the God gets obliterated. When such differences are removed the identities like Guru, relative, teachers and student are abolished and this, in fact is called their death. Ultimately the Guru and his student the God and a devotee are unified. The individual existence gets obliterated.) Hence if there is some other truth beyond this please enlighten me.”

Krishna said, “Arjun! You are being sad for the people who are not worthy of feeling sadness for; whereas you talk like learned Pandits. You are far moved away from the teachings of the learned and wise Pandits. The Pandits never feel anguish for the departed beings nor feel happiness for those living around. Because the soul never dies nor takes birth. It merely changes the garb. The soul is the ultimate truth. The soul is eternal.” Who are we? We are the followers of the Eternal religion. The soul is the ever-lasting. One who does not know the way to enable the soul to attain the ultimate salvation cannot be called a person who has realized the essence of the true spiritual path. Sri Krishna has described this spiritual process as the Selfless Ordained Action (Nishkam Karma yoga), which is a unique action of sacrificial action. That is the only one way of attaining salvation of the soul. The direction of the essence of the soul is only possible through the restraint of cerebration.

Shri Krishna explained that this soul is indestructible hence beyond grieving. Air cannot dry it, water cannot drench it, fire cannot burn it nor the sky can merge it within itself. The soul is beyond ageing and is immortal, everlasting and a symbolic representation of the essence of the divine nectar. It cannot be overpowered by death. When anything that has been created by the Nature can ever touch the ultimate, how could it be destroyed by merely sip of water or eating a piece of Chapati. How could immortal and that is beyond ageing Sanatan Dharm could ever get destroyed? This clarifies that, many false rituals and beliefs prevailed in the name of religion. In fact, that was not Sanatan Dharm, but some kind of false rituals prevalent then.

When an eternal soul is within everybody, what should be found? There is no unageing immortal or ever lasting to be found within this body. What is found around through the day and night is nothing but anguish and a fear to death. Krishna said, “Arjun! This soul is inconveivable.” The soul remains unperceivable until the cerebation remains unrestrained. The soul does not remain a thing of use for us until then. The soul cannot be perceived or experienced by physical senses. Krishna further explained, “Arjun! The soul has been perceived in its true essence only by the spiritual philosophers, and they have realized it to be the ultimate truth, an eternal ever lasting and immortal entity. Those spiritual philosophers were not same highly learned professors neither the people having learnt over ten languages nor any prosperous person. Only a spiritually enlightened being can perceived the soul in its true and ultimate essence.”

Now a new question arises what is a spiritual philosophy? Sri Krishna said- The people desirous of realising the true essence of the soul must engage into performance of the ulterior influences, conserve the senses from sensual pleasures observe abstinence live in seclusion and concentrate his mind on spiritual meditation. Any action is not the ordained action. There is a prescribed action through knowledge of this unique process. The aim must be realistic. After prolonged and continued study, when the mind attains such subtlety that, the external actions such as passion, anger, ego, greed and avarice get subsided. When discretion, abstinence, meditation and stability in spirituality is matured completely the seeker becomes

eligible to realize the Brahm. Although, but Sri Krishna said, “He becomes eligible to realize the Brahm.” It’s because the essence of spirituality and the Brahm are substitutes of each other. This kind of quality is known as para-devotion; the devotion if of the highest level and is in the position of providing result. Only through such devotion a man can realize the essence of the Supreme Soul.

Although, one can realize that Supreme Soul, but what is its image? Krishna said, “The spiritual seeker can realize my essence, the spiritual qualities, which are beyond ageing, immortal, ever-lasting and indescribable. This way whatever divine qualities that the God possesses are imbibed within me, which you can realize by knowing me. This way you can realize by knowing me. This way you can be unified with me.” Initially the essence of the God is realized and than in the following moment he finds his soul full of the divine qualities. Goswami Tulsidasji had remarked about this status that ‘तुम्हरिहि कृपा पाव कोइ कोई’- *Only a few could realize your true element, through your grace.* ‘जानत तुम्हहि तुम्हइ होइ जाई’- *And having realized you, he becomes one with you.* The ancient scriptures say, “ब्रह्मवेत्ता ब्रह्मैव भवति”- *One who knows the Brahm becomes one with the Brahm.* Sri Krishna believes the Supreme spirituality as the God and not five elements of twenty-five elements of nature.

The spiritually enlightened saints who have seen the God have realized that the soul is the ultimate truth, eternal, omni-present and there is no truth beyond that and that is eternity. Hence, if we are desirous of the realization of the ultimate eternal religion, we must understand the process to enable us to realize the true element of the soul and follow it ardently. Experiencing the essence of the soul is (Sanatan Dharm) ultimate religion.

The soul everywhere is the same and wide spread, whether it is in country, out side country, in America and in mysterious solar regions or the occult island. All the departed soul expect to merge within the same Supreme Being. It is something different that under distress, the memory of the Supreme ruler fades. In Arabic terminology it is called Khuda. English men call Him as Supreme God, which is known as Brahm or Supreme Soul in Sanskrit. Soul is same and common everywhere. Whether someone is born in Europe or in any part of the world, if his leanings are towards attainment of soul’s essence, then he is follower of Sanatan Dharm.

They can say water to 'Jal' in English language, but by calling Supreme God they will attain the same essence of the soul.

If we are not aware of the process to realize the essence of this soul, although we might be seeker of the Sanatan Dharm, but we cannot be called as true devotee of this religion. We cannot be considered devotee of the Sanatan Dharm until we continue to worship some ghosts or spirits or some other kind of worships. The religion was considered destroyed because touching or eating once, but now it does not get destroyed by somebody's touch or eating at the hands of others. It is not because that the religion has gained strength, but literacy has spread among the masses. The educated person may ask, "Panditji, explain us how could a religion get blemished?" Perhaps the Pandit wouldn't know the answer, hence he would keep quite. Hence it is not the religion that has been strengthened but the groups of the people pointing their fingers at the religion have been segregated. The people who do not flinch by touching or eating with others, do not know what is the religion? What is the ordained action?

Now if you want to know about the unique process called religion, attain the Supreme Soul, in the words of Sri Krishna, "Take recourse to some ideal enlightened Guru. Serve him without selfishness and seek knowledge."

|| OM ||

Caste System

Question: Maharaj Ji! How far is today's caste system useful?

Answer: Enough quarrels prevail on the issues of caste system. Millions of castes and communities exist in the world and many have been lost with the passage of time. But there is no reference to such things in the Indian scriptures and epics such as the 'Geeta' or Ramayan. According to Yogeshwar Sri Krishna, there are only two types of people in this world - divine and devilish. What is the basis of such division? As a matter of fact two kinds of attitudes exist within the consciousness of all since ages divine and devilish. The devilish attitudes lead a human being to degraded species, whereas the divine qualities are meant for attaining the ultimate good. A person driven by divine temperament acts in Godly manner, while a person influenced by devilish qualities act like the most evil person. One of these two qualities lead to elevation of soul, while the other lead to lowest degradation. One believes in the God, whereas the other in the Nature.

What are the characteristics of the divine and devilish qualities? Sri Krishna has highlighted these. Sensual and cerebral spiritual cerebration, abstention, discretion, actual knowledge about the God, devotion and simplicity are some of the twenty-four desirable qualities of a spiritual seeker or an enlightened sage. These could be found in you and I as well. These divine qualities lead one to the ultimate good. "Arjun! You are blessed by the divine qualities. You would be unified with me. Do not grieve."

Describing the characteristics of devilish qualities Sri Krishna says, "Passion, anger, greed, avarice, ego, pride and insatiable craving are some of the devilish properties. A man under its influence thinks, whatever is perceived by union of a man and woman are the only relevant and true. There is nothing like God in this world. I am the God and benefactor of all the worldly things. He thinks, I will acquire so much property, as I possess today. I will perform the Yagya, donate and earn recognition and fame." Such people perform Yagya or donate for the show-purpose only. God holds insignificant place in their view and they believe in the place in their view and they believe in the Nature, hence they are called demons. Those who depend on the grace of the Supreme Divine are called divine. With enhancement

of divine qualities a man increasingly turns to divinity. With gradual strengthening of spirituality through meditation and sustenance of concentration they can perceive the image of the Supreme Divine in a state of overall restraint. With divine direction he gets united with the Supreme Being. After that, he himself becomes an image of the Supreme Being that is immortal; which has been indicated by Sri Krishna when he had said, “Arjun! You will live within me, but not as a living being.”

Sometimes a man cannot move ahead in the direction of divinity, but remains disturbed with a thought, “It could reach there!” Such a mental state indicates that his divine temperament is active. Although he is inclined towards the God but does not succeed in his efforts. This is a state of an ordinary man. When succeeds on this spiritual path he becomes a God-like but when he is inclined towards the Nature he cannot be considered a human being. At that time, despite his human form he is like a devil. His vision is limited to ‘eat, drink and be merry!’ Although such people set out in the world for research but when the body itself is mortal, how could their world be a true entity? Therefore, their all the research gets limited to the body i.e. physical gratification. On the other hand, enhancement in divine properties gradually go on increasing and never gets destroyed. ‘अनेक जन्मसंसिद्धः’- Just think, it is this way that you have progressed somewhat and the life of the body is over. In such a case, whatever divinity you had, can begin to supplement that in the next birth. ‘अनेक जन्मसंसिद्धः ततो यान्ति परां गतिम्’ (*Geeta*, 7/45) This way a soul can reach the ultimate state of spirituality enlightenment, through ages, which is known as the divine realization of the Supreme Divine. Sri Krishna has described that ultimate vision as his own image.

There is neither beginning nor end of this universe. It is difficult to say when did the awakening came. This way, there is nobody who is aborigine (Adivasi). Since culture was initiated into the civilization, basically there were two types of communities – Divine and Demonic in the distant past. Innumerable stories related with the battles between these two forces have been described by our ancient scriptures. As a matter of fact, these are the two representatives of man, in today’s terms they are known as Theist and Atheist. This division has always remained and will remain so. This research dating back to Vedic times is very much relevant today.

Question: Maharaj Ji! In that case, whoever is atheist today, will remain so forever?

Answer: No, that's not so. Both the qualities reside within everybody. When demonic properties are on increase the divine properties remain in the state of hibernation, but never dies down. The divine qualities get highlighted when a person stumbles due to some difficulty or coming in contact with some divine saints and the demonic qualities get subsided. Gradually, that man attains the Supreme Spirituality. Until one gets united with the Supreme Divine, up and down movement of divine and demonic activities prevail. Until the meditation does not get matured enough that the God direct your soul, the demonic properties continue to have its spell, more or less on you.

Valmiki was an atheist. Plundering, stealing was within his temperament. He did not leave sages like Narad and tied them to the trees. But due to their divine company his demonic temperament was changed and he ultimately turned out to be a great sage. Hence, be with saintly person, serve them and meditate in accordance with their direction. Everyone is a traveller on that path. Atheism is but a temporary whirlpool in the absence of righteous company. Everyone possesses a temperament of theism and self-observation.

On the basis of these two properties human beings are segregated in two castes, two temperaments or two types. In the distant past divine and demonic people have been referred, which indicates the above fact. With the passage of time when one community defeated the other, generations or traditions prevailed in their names. Gradually communities of Yaksha, Kinnar, Rakshas, Gandharva etc. came into existence. Mandook, Vanar, Rakshas communities too came into existence. Do you think they were monkeys or bears? They were our ancestors and very much human beings. Jamvant was an accomplished astrologer. Whether a bear could be an astrologer? After many years his legitimate daughter Jamvanti was married to Sri Krishna. Do you think, Sri Krishna had married a female bear? Hanuman was a true devotee and prudent. Bali performed evening prayers. The only fault of Bali was that he has forcibly kept his younger brother's wife. If he would have been animal then Lord Ram may not have punished Bali for the violation of human conduct.

As a matter of fact, Vanar, Mandook and Ghoda were communities in the ancient times. All these communities have been forgotten in the past. Much later Brahman, Kshatriya, Vaishya and Shudra came into being. At one point they were much significant. But with passage of time these communities have been segregated into million of other sub-communities. Knower of two Vedas have come to be known as Dwivedi, knower of three Vedas were known as Trivedi and this way the knower of four Vedas came to be known as Chaturvedi. Those who were known as Agnihotra. The Brahmans who were teaching came to be known as Upadhyay. Even from Upadhyay's is many branches emerged out, such as Khoriya Upadhyay, Katori Upadhyay and Parat Upadhyay. It is obvious that in such Yagya's some were authorized to accept plate and some for the bowl.

Among the Kshatriya the sons of kinds were called Rajput. The guards as Pratihari. The lineage of King Raghu as Raghuvanshi. In the same way there were Suryavanshi, Chandravanshi, Yaduvanshi Kshatriya. On the name of Kuru his family lineage was called Kaurav and that of Pandu as Pandav. There is a legend connected with the familial lineage of Maharana Pratap. A fort under the Mughal army was to be conquered. Maharana invited volunteers from his army commanders. His two commanders – Shakti Singh and Chuda Singh accepted the challenge to break open the doors of a fort before the sunset. Fierce battle ensued between the Mughal forces from within the fort and Rajputs. But the Rajputs were not able to break open the massive doors as they were studded with sharp nails. Even elephants were hesitating to bang them open. Shakti Singh came forward and stood with his back towards the doors and ordered his army to guide the elephants to bang the door with their head. In the process he placed his body against the nails. He ordered his soldiers to take his body inside the fort before the sunset. When the elephant pressed his head on the door front the body of Shakti Singh was pierced by the sharp nails. When the door was about to break open, Chuda Singh was guiding his soldiers by placing long ladders on the sides of the fort. He thought Shakti Singh would earn the recognition of having entered the fort first. His pride prompted him to order this soldiers to behead him and throw his head inside the fort before the body of Shakti Singh was taken inside the fort. His soldiers obeyed his order. It was needless to say that

before the sunset the fort was conquered. Maharana announced beginning of two familial lineage in the name of Shaktavat and Chudavat on the name of Shakti Singh and Chuda Singh- his two brave commanders.

The king of Rewa, Vyaghadev was the son of the king of Gujarat. With great efforts he had established kingdom of Rewa. His familial lineage came to be known as Baghel. Different communities based on their unique qualities, trades or profession came into being. Seller of perfumes Gandhi, sellers of jewellery and diamonds as Jauhari, businessman selling gold as goldsmith, hardware workers as blacksmith, parching grain as Gonds, sellers of oil as oilman, seller of the sweet as sweet-makers, eater in the golden plate as Sonthalia, eaters of mouse as Mushar, leather workers as Chamar, living in the store houses as Kothari, store keepers as Bhandari, garland makers as gardiner, cloth washers as washerman, inhabitants of Kannauj as Kanya-Kubja, residence of Magadh as Magadh, Ambasth, Jaiswal- are all these come in catagory of caste. When all powerful communities like Kaurav, Pandav or Haiheya have been abolished from the face of the earth, how far the present-day communities would survive? This way different kinds of rituals prevailed and the people were engulfed by narrow mindedness. In future, perhaps communist congress etc. could prevail. Nevertheless, despite innumerable communities the human beings would always be of two types – divine and demonic. This is the opinion of Sri Krishna.

Question: *But Maharaj Ji, Krishna has described four kinds of human beings in the fourth chapter of the ‘Geeta’.*

Answer: Krishna says in the fourth chapter, “चातुर्वर्ण्यं मया सृष्टं”- I have created four classification (Varn). Does it mean he created four types of human beings? ‘गुणकर्म विभागशः’ Rather he segregated human beings into four types on the basis of their qualities. He clarifies this point in the eighteenth chapter that ‘कर्माणि प्रविभक्तानि’ he has segregated the ordained actions (Karm) into four divisions and not the human beings. The human beings are basically of two types. Irrespective of your birth place in any part of the world, you would invariably possess two basic qualities. A man could either be divine or demonic believing in the Nature. Its divinity is stronger the person could be divine or else demonic.

In the similar manner a person driven by divine properties would be a theist. Since the God is one eternal being; one who devotes himself to Him is a follower of the Eternal Religion. Due to this uniqueness India has been a spiritual teacher of the world. India has presented to the world the process of divinity and attainment of the Supreme Divinity. This technique cannot be learnt by reading books. This process could be learnt by serving the enlightened sages and some meditation. The enlightened sages thus guide you through the spiritual path and this way the seeker can attain realization of the Supreme Divinity. Therefore, a devotee of the Sanatan Dharm is irrespective of being born anywhere in the world. Although it is a different matter that he is an anxious seeker of the Sanatan Dharm. He can only become a true follower of Sanatan Dharm when he takes refuge of an enlightened Guru and awakens his spirituality and guide him to attain higher level of spirituality gradually. Since that stage he becomes a devotee of Sanatan Dharm and before that he is merely an anxious seeker.

Having thoroughly understanding significance of these two temperamental qualities of the conscience and identifying themselves with every other person of the world the Indians have explained nature of existence and destructibility of the entire universe. They enlightened the people of the world through the medium of confidential faculty of spirituality and elevated them to realize the eternal truth. Only due to this reason India is considered as a Guru of the world. An event of the Yagya organized by Ram has been described in Ramayan written by Valmiki; wherein, all the subjects of his kingdom and several saints were invited. Ram placed his trusted servants and friends to take care of catering and other arrangements. That included Vibhishan and his family members, Jamvant and Angad with their families. The saints, Brahmans and other people did not have objection to the food served by people of such low castes. All of them enjoyed the food and were satisfied thoroughly. They also have a word of appreciation for these workers. Hence, religion does not get tarnished by touching or eating.

As a matter of fact, the enlightened saints never discriminate between the people of various community in the society. Only the ignorant conservations think that way. The one who is being constantly directed by the Supreme Divine and is stable in his or her

spirituality would never discriminate within the people of the society. He would never proclaim that Ram exists only in India and no where else. If anyone says in such a manner, it is certain that he is not aware of the essence of divinity. Some preposterous people who have earned fame and recognition after some enlightened saints and have made a business of religion and spirituality divide the people in different castes, sects and creeds.

कोई सफा न देखा दिल का।
 सौँचा बना झिलमिल का रे॥ कोई.....
 काजी देखा मुल्ला देखा, पंडित देखा छलका।
 औरों को बैकुण्ठ बतावे, आप नरक में सरका॥
 बिल्ली देखा बगुला देखा, सर्प जो देखा बिल का।
 ऊपर ऊपर बनल सफेदी, भीतर गोला जहर का॥
 पढ़े लिखे कुछ वेद शासत्र, भरल गुमान बरन का।
 कहत 'कबीर' सुनो भाई साधो, लानत ऐसे तन का॥

Kabir said, I abhor such people who study Vedas and scriptures but discriminate within the people. Artificial division of the humanity among different castes or creeds or sects are purely of temporal nature. One time they are created and the next moment they get obliterated. Whereas, basically there are two kinds of classifications of the human beings. Neither four nor thousands.

Question: Maharaj Ji! If these are the two classifications of the human beings, who would prefer to be recognized as a demon?

Answer: Well, nobody would prefer, but many of the people act in just the demonic way. Perhaps, they prefer it that way. A demon does not look like a man having two horns and the head and long teeth and reddish eyes. Sri Krishna was a deity, whereas his relatives Pandav were human beings and his other relatives Kans, Banasur, Jarasandh and Shishupal were all demons. Noble behaviour makes a man divine and opposite to that acting devilishly makes a man demon. The demon is one who does not believe in the divinity of the God. Many atheist could be found these days. They do not accept the existence of the God. By whatever name we recognize the, but they are ultimately demons. The caste system prevailing these days neither natural nor useful in any manner. Whatever is natural is unavoidable hence, why not accept it? Even if you don't accept it, it would flow within your conscience.

॥ OM ॥

The Brahman

Question: *Maharaj Ji! Whether a person becomes Brahman by birth or through spiritual pursuit? What is the uniqueness quality of a Brahman?*

Answer: Look, neither a Brahman nor a Shudra is born through a mother's womb. These are the levels of spiritual enlightenment. Highlighting the system of castes, Yogeshwar Sri Krishna has said in the 'Geeta',

ब्राह्मण क्षत्रिय विशां शूद्राणां च परंतप।

कर्माणि प्रविभक्तानि स्वभाव प्रभवैर्गुणैः॥ (Geeta, 18/41)

“Arjun! 'स्वभावप्रभवैर्गुणैः' The ordained actions of the Brahman, Kshatriya, Vaishya and Shudra have been segregated and not the human beings.” Also, temperament, is subject to change and is constantly changing. Inherent qualities of human beings change with temperament changes. Hence, it is conceived that with the change in the inherent qualities, the Varn (caste) of an individual could change. At the highest realm of the ordained action is attained, when a conquest is achieved on the conscience and passions the inherent temperamental qualities get subsided and eternal peace takes hold of the soul. Realization of the Supreme Divine is attained in such a state of the mind, which is also known as a state of selfless action. Goswami Ji has translated the 'Geeta' in the form of Vinaypatrika:

गुण स्वभाव त्यागे बिनु, दुर्लभ परमानन्द। (203)

When the inherent temperamental qualities get subsided, realization of the Supreme Divine becomes possible. The Nature thrives within thriving of temperament. Attainment of the Supreme Divine becomes possible, when the inherent temperamental qualities get subsided. When the fulfilment of the spiritual pursuit is attained, the inherent temperamental qualities are subsided and hence, no question of any kind of Varn arises. How could segregation take place in the absence of the qualities. Nobody remains Brahman, Kshatriya, Vaishya and Shudra. Only the soul in its purest form remains. This way, these four Varn are the varying levels of spiritual attainment. Any seeker can bring about changes in his or her inherent

temperamental qualities to reach higher realm of spirituality and ultimately rise above the discrimination of Varn. Hence, Varn is decided by the qualities and not by birth.

Now, let us examine derivation and extremity of Brahman. Sri Krishna says,

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥ (Geeta, 18/42)

Penance (extreme restraint of the senses for the sake of Eternal Ordained duty is called penance. Deviating the mind and test the mind to its extreme is called penance.), restraint of senses, restraint of mind, purity, peace within the conscience, temperamental simplicity, knowledge about true path of spirituality, 'ब्रह्मकर्म स्वभावजम्' systematic spiritual experience and devotion are the primary stages of actions of a Brahman category. In the highest realm of the Brahman category of spiritual realm, ordained actions get eliminated in the absence of obliteration of the inherent temperamental qualities. Performing the ordained actions of the Brahman category the seeker rises above the discrimination of Varn and attains eternal peace.

Any person can attain the Brahman category by knowing the true nature of the ordained action and get united with the Supreme Divine. This is applicable for all human beings. In the second chapter Sri Krishna tells –

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ (Geeta, 2/45)

Arjun to rise above the Vedas and that the Vedas help until the three inherent qualities of the conscience. If a seeker rises above the inherent qualities he or she can rise above the realms of the Vedas. Krishna says, “Be devoid of conflicts and constantly dwell in spirituality and while not nurturing any desire get unified with the Supreme Divine.” You might ask, whether we only are rising or any other one is also rising? If we rise above the Vedas or the three inherent qualities what spiritual state shall we attain? Sri Krishna says,

यावानर्थं उदपाने सर्वतः संप्लुतोदके।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥ (Geeta, 2/46)

When we get a large pond of clear and pure water, we have no use of smaller pond anymore; in the similar manner, having realized

the essence of the Brahm, a Brahman does not have any use of the Vedas. Although the Vedas are of not much importance for the great and enlightened sages but for others they hold a place of great significance. The Vedas enable a seeker to realize the essence of the Brahm and what is the importance of the Vedas for the one who has already studied the Brahm.” Advising Arjun, Krishna says, “You must rise above the three fundamental qualities and the Vedas.” Try to know the essence of the Brahm and become a Brahman. But, Arjun then was a warrior or Kshatriya. This shows that a Brahman signifies a spiritual state. Any spiritual seeker can gradually strive on the spiritual path and attain a place within the Supreme Divinity which is highest state of being a Brahman. If the ‘Geeta’ signifies the truth, so do its system signifies. Through such scriptures we can learn about our true religion, ordained action and ordained act.

What are the qualities of a Brahman? What are the qualities of a person resting within the spiritual realm? Clarifying this Sri Krishna says, in the verse 5 of Chapter 9 that,

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ (Geeta, 5/18)

The person who is ‘पण्डिताः समदर्शिनः’- highly knowledgeable, Brahman, attendant of crematorium, a cow a dog and an elephant perceive the others with equality, within any discrimination. In their view neither a cow is a religious symbol nor a dog a mark of non-religious sentiment. Neither the humble and humble Brahman is unique in any manner nor an attendant of crematorium is in any way inferior to the others. Why? Because every divine person within whom the realm of eternal soul dwells, are having the spiritual state similar to the Supreme Divine and they dwell in the Supreme Spiritual Realm. Whenever these saints cast their glance upon anybody, it helps the other person to develop his or her spiritual growth. Such saints influence the soul and not the skin. The spiritual being begins to receive the Divine direction at any stage of spirituality whether at higher level or heading toward degradation. These are the qualities of a person whose soul is united with the Supreme Divine and who has attained self-realisation. This is the highest state of being a Brahman.

Through another verse Sri Krishna explains, how and when could a person attain the state of being a Brahman?-

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ (Geeta, 4/19)

It is such a process of spiritual realization which has been begun with entire conscious spiritual effort and which is absolutely faultless. 'कामसंकल्प वर्जिताः'- Through gradual development such a process becomes so much subtle, when the significance of passions and desires get obliterated (Absence of passions and desires is the state of the mind that has emerged winner because the sensual upheavals take place within the mind). 'ज्ञानाग्निदग्धकर्माणम्'- As soon as the restraint of the mind is attained we can realize the presence of the Supreme Divine who, otherwise is imperceptible. His realization is the knowledge. All the ordained acts get burnt in the fire of such knowledge. This puts an end to the spiritual meditation and performance of the ordained actions. Then there does not remain any realm to be explored. 'तमाहुः पण्डितं बुधाः'- The enlightened sages have recognized such persons as Pandits. They absolutely do not lack in the performance of the spiritual pursuit; hence, that is the highest state or pinnacle of being a Brahman. He knows the Brahm in its entirety a Brahman. He knows the Brahm in its entirety and is one with the Brahm. Since he is united with the Brahm, he is a Vipra (Brahman). Dwij means duality and also it means the one who has won over duality.

Therefore Brahman, Vipra, Dwij are all particular levels of spiritual realization and nobody is Brahman by birth. Sri Krishna says that Brahman, Kshatriya, Vaishya and Shudra 'स्वभावजम्'- classifications of human beings 'स्वभाव प्रभवैर्गुणैः' are based on their temperament. With the passage of time the meanings of these terms were distorted and the people tried to perceive the qualities. Conscience within externally which gave way to the creation of innumerable caste, sub-caste and sects. All the religious opinions have been propagated with the sole aim to earn living and sustenance of personal ego, which are nothing but display of external ostentation. Some succumbed to certain extent, while the others were made to succumb. Other than that, no other thing is reflected by Yogdarshan,

‘Geeta’, Ramcharit Manas and in the divine speech of every enlightened sage of that level. Bhagwan Mahavir, Gautam Buddha, Shankaracharya, Guru Nanak¹ and Tulsi etc. saints have used the terms Brahmans, Kshatriya, Vaishya and Shudra and have accepted them; however everybody is of one opinion that these are the four stages of spiritual pursuit and Brahman is the most auspicious of them all. In the lowest strata of Brahmanism, all such qualities are present, which enable the soul to establish union with the Supreme Divine i.e. Brahm. After such union all discriminations such as Brahman, Kshatriya, Vaishya and Shudra gets obliterated. This is the pinnacle of Brahmanism. They are guide, preacher and inspirer of the spirituality. Since, they are able to help establish union with the Brahm, they are called Vipra. Which Vipra cursed Nahush? The Brahmans who cursed Nahush were not born of a Brahman family. Therefore, any person can become Vipra by treading the path of spiritual process. You too can become one. Go to the refuge of enlightened sages to learn about this process of attaining spiritual enlightenment, because they are the knower of the quality² of being Vipra. Even the religious scriptures have prescribed this.

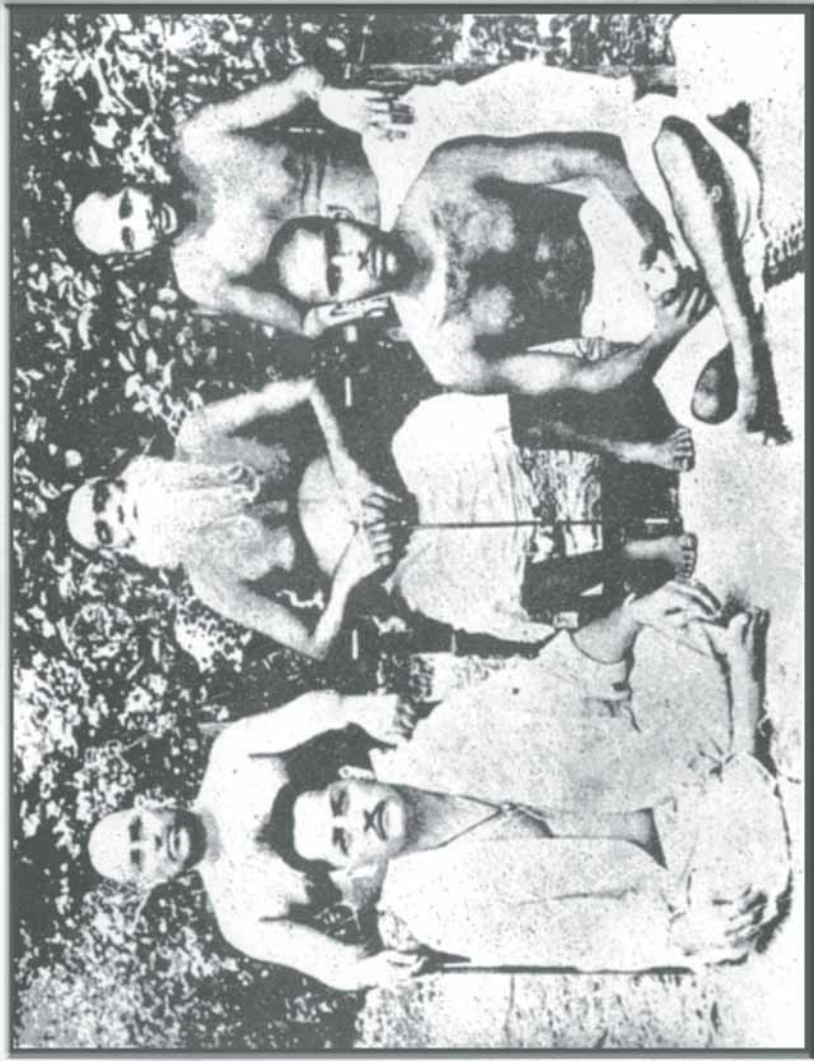
According to the ‘Geeta’, the qualities of Brahman could be evoked within one.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधाः स्मृतः।

ब्रह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥ (Geeta, 17/23)

Om, Tat and Sat Parbrahm are the names of the Supreme Divine, which has been proclaimed through the divine speech of the Supreme Divine Himself. The Yagya, Veda and Brahman are created through these Om, Tat and Sat. hence, Brahmanism is a creation.

The performance of the Yagya is an inanimate process, wherein when dedication for the God is evolved, meditation on the ideal Guru is accomplished and through serving the Guru when cerebral and sensual restraint is achieved and through control over breathing success in Pranayam is achieved through realization of the essence of the Supreme Being could be attained. Ultimately that is the successful conclusion of this Yagya. When the sacrificial actions (Yagya) were accomplished the Vedas were created. The essence which was imperceptible has become perceptible. Hence, the Vedas



Ist row- Sri S.D. Chaturvedi, Swami Sri Adgadanand Ji

IInd row- Swami Sri Sachidanand Ji, Revered Sri Paramhans Ji, Sri Bhagwananand Ji

are also a creation. One who has perceived the God, realized the essence touch and state of the Brahm is a Brahman. Hence, Brahman is a creation and not a caste among the human beings.

|| OM ||

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1. Guru Nanak – One who understands the difference the Gyan and Yoga is a Vipra.
 2. In the eighth section of Brahman of the third chapter of Brihadaranyak Upanishad in the royal assemblage of Janak the sage Yagyavalkay explains to Gargi, “Gargi! That Supreme Being is imperishable knower of the Brahm. The one who knows that imperishable being is called Brahman.”

As a matter of fact, one who has imbibed the qualities of being a Brahman is a true Brahman. Without doubt such a person is the greatest and highly venerable. Therefore, one should not take into consideration the caste, attire or qualities of the great sages.

Alms

Question: *Maharaj Ji! In the second chapter of the 'Geeta', Arjun expresses that it is better to live on alms, instead of killing the elders and reverend persons. Could you please explain what kind of alms is it?*

Answer: Alms are of two kinds. The first kind of alms is accepted by a devotee in the form foodstuffs and in return extends part of worship for the others and blesses them for the good life. This is perceived for an ascetic in addition to relinquishing home and concentrate on worship. Most of the people in the world are aware of this kind of alms. Many a spiritual mandarins like Gautam Buddha have emphasized on different kinds of alms for the spiritual seekers and have wished the good of the donators. This way the seekers remain always aware of their humility and the people of the society understand the responsibility to take care of the needs of the ascetics out of the sense of compassion and humanity. That is why Jesus counselled his followers to wear a single cloak and go around seeking alms. He told them that whoever would take care of their needs the God will bless their soul. Those who would reverse you, would also reverse me.

The second form of alms is subtle and incomprehensible. The devotees who hesitate to relinquish their household but seek the blessings of the Supreme Divine against their devoted faith are seeking one kind of alms. 'अन्नं ब्रह्मेति व्यजानात्' (*Taittiriya Upanishad, 2/1*) According to '*Taittiriya Upanishad*' the Brahman is a kind of nourishment that satiates the soul. Seeking the blessings of the Supreme Divinity through enlightened sages is one kind of alms. Those who cannot devote themselves to worshipping, who are not capable enough to give up the worldly passions and entanglements; for such people devotion, service and prayers are the only recourse and the only spiritual path; although, much longer. This is a kind of alms for the people living within the households, but such alms is not necessary for the ascetic spiritual seekers.

Arjun had been a spiritual seeker through ages and a qualified devotee. Driven by familial affection he was seeking benevolence

for his dear ones and relatives and tried to find ways to reason out his such attitude. Finding no way out, he was accepted to live on alms. But listening to the divine words of Yogeshwar Sri Krishna his spiritual cowardice was removed and advanced on the path of ultimate spiritual enlightenment remaining amidst his relatives and finding it impossible he was seeking the divine blessings of Sri Krishna encourages him to get engaged in the battle of the nature and the living beings and prepares him to become suitable enough to get enlightened through ardent test of spiritual pursuit.

॥ OM ॥

Enemy

कुटिल कर्म ही शत्रु है, आत्म हने दुकाम।

महामित्र इक राम है, 'अड़गड़' करनी थाम।।

Meaning- Evil action is enemy. Performance of misdeeds is the self-suicidal. Lord Ram alone is of a greater help. If you are a want of that Ram then confine and control action within depth of mind.

Whether the God is a Creator Or Not?

Question: *Maharaj Ji! According to the ‘Geeta’, निमित्त मात्रो भव सव्यसाचिन्- human being is merely instrumental or a causative factor, then why should he be accused of sins? When motor accident happens, nobody blames the motor; it is driver who is found faulty. Why do a human being driven by the God be considered accused? When not even a leaf shakes without the God’s will, how far it is justifiable to hold a human being responsible for sinful acts?*

Answer: Look, the God does not act that way. Yogeshwar Krishna says, “Arjun! The God does not do that, neither gets it done nor engineers even for that purpose.” Let us accept that he might not be doing it nor getting it done, but he could, nevertheless, inspire. But no, he does not even inspire circumstances for such acts. Krishna adds, “Despite that, those who say that the God does that, their mind is engulfed by illusions. That is why they speak such non-sense.” As a matter of fact the God does not do that.

Clarifying this issue in the eighteenth chapter he says, “There are five media of every act good or evil. These five media are – Doer, different causes or motivations, different kinds of actions, its basis and the fate. The mind is the doer. The instruments of actions are the causes. If we are doing something auspicious; discretion, non-attachment, pacification, self-control, seclusion, constant meditation and worship are the cause or instruments. We are driven to act in accordance with them. In case our actions are evil, we shall be driven by passion, anger, arrogance, greed, illusion, jealousy actions etc. The desires are endless and so are the actions to fulfil them, but not all of them gets satiated. Out of these whenever basis of such desires is made available and suitable circumstances are created the platform is created. The fifth cause is the fate. These five causes are the basis of good or evil actions. And whoever calls the God as the inspirational force is an arrogant being. He does not know that the God is not the doer.

But amidst the ‘Mahabharat’ battle between six billion warriors. Arjun alone was nearest to the God and for whom the God Himself came forward and said, “निमित्तमात्रं भव सव्यसाचिन् (Geeta, 11/33)-*Arjun! You are merely instrumental. I am the actual doer.* I am confident that you will be the conqueror. I have already nearly killed them for you. Bhishm, Dron, Karn etc. have all been nearly killed by Me. Now kill those nearly killed and accomplish the conquest.”

Lo and behold! At one place he says, “Those who believe that the God is the doer is driven by illusion and is arrogant or his mind is engulfed by illusion and does not understand that the God is not the doer.” And here, the God himself proclaims that he is the doer. At last, what does the great sage want to say? As a matter of fact, a thin line or ‘gravity’ exists between the God and illusion. Illusion inspires up to a certain extent and after that the God becomes an inspirational force. Different modes of actions act as media for accomplishment of tasks for a spiritual seeker until he or she is in a state of illusion. But, when such a spiritual seeker goes out of the periphery of illusion and reaches up to the realm of divine attraction the God takes the reins in his hands to guide such a spiritual traveler. The God remains committed to such a spiritual seeker, and even proclaims, “*I look after my devotee whenever he ventures to move. And, I move with him as a shadow goes with a person.*” (जहाँ भगत मेरो पग धरै, तहाँ धरौं मैं हाथ। पाछे लागा सदा रहूँ, कबहूँ न छाडूँ साथ।।) After attainment of such a spiritual state, even if the spiritual seeker wants to fall into degradation, he or she cannot do so. The God won’t let anything happen to his or her moral or spiritual degradation. The way Narad was rescued from spiritual degradation; the God would save him or her too. This means, the God acts only after spiritual seeker crosses over that line separating illusion and spiritual realm.

Hence it is desirable that whether a person lives in a household or hermitage, one must regularly meditate upon the God in the morning and evening and all through the time. One should chant any name by which he understands the God. *Lord Krishna had prescribed chanting and concentrating upon ‘Om’ ‘ओमित्येकाक्षरं ब्रह्म व्याहरन्नामनुस्मरन्’ (Geeta, 8/13).* In fact, ‘Om’ reflects the realm of the omnipotent and immortal Brahm. Advising Arjun Krishna said,

“Meditate and chant ‘Om’ and hold my image in your conscience. Leaving all the other things aside except my image, concentrate your spiritual meditation upon me. While chanting ‘Om’ meditate upon my image.” After attainment of spiritual realization every person gets satisfied with what he strived to attain and in this manner loses his or her worldly identity. Hence Lord Krishna was the Yogeshwar, the ideal Guru.

Question: Maharaja Ji! If chanting the name of Krishna is wrong, then whether those who chant the name of Krishna are in illusion?

Answer: Look, Lord Krishna had never prescribed to chant his name. Moreover, Arjun too felt it wrong to chant the name of Krishna.

In the beginning Arjun considered Lord Sri Krishna his friend. Although he considered him intellectually superior, but among the warriors fighting with bow and arrows he considered himself superior to all. Perceiving the ‘Longer than Life.’ (Virat Swaroop) of Sri Krishna, Arjun was frightened a little. He pleaded to be forgiven for his such an error and omission. He said, “O God! Neither the greatest saints nor the deities have been able to understand you, because you have been the cause of their beginning. You yourself are aware of your significance. I seek your pardon for addressing you as, My Friend, Hey yadav or O Krishna! You must pardon me; the way a father forgives his son or a friend forgives the other friend.” When Arjun perceived the magnanimous image of Sri Krishna he realized that Krishna was neither black nor fair complexioned, nor was he a friend, or a Yadav. Krishna was the omnipotent, inexpressible, ever lasting, eternal and the essence of the highest Supreme Soul – The Brahm. Thus, Arjun begged forgiveness of lord Krishna. Such was the feeling of Arjun that he was experiencing hesitation in addressing him as Krishna. (Krishna signifies black colour). Since, he was beyond the considerations of fairness or darkness of complexion. As the time went by, a person with devotional fervor begins to chant his name and obtains its results based upon his faith and belief. Utterance of any name of the God with faith and belief enables salvation, which is a certainty.

Hence, you can chant any name of the God- ranging from Om, Ram, Shiv or Krishna etc. Chant the name of the God and meditate upon his virtuous significance. And, if an enlightened Guru's blessing are obtained the life becomes all the more momentous. Such an enlightened Guru will help you to enter that actual realm of the spirituality behind that name and will help you attain awakening and ultimate realization. Otherwise, as Patanjali had said in verse 39 of chapter 1 of the Patanjali Yogdarshan, “यथाभिमतध्यानाद्वा”- Follow the image of such an entity that can assist you to proceed and progress on the spiritual path.” This way your righteousness and efforts would grow and that way you shall be able to traverse areas beyond nature and reach the realm of divinity where the God himself would direct all your activities and thoughts.

Lord Sri Krishna says in the 9th chapter of the ‘Geeta’, “Arjun! My significance is beyond the scope of words. I am dwelling equally within all. None is dear to Me and I hate none; but whoever is My devoted follower is within Me and I am within him or her.” ‘उर प्रेरक रघुवंस विभूषण’- This means, the God is the driving force of the chariots of life of every being. ‘सो केवल भगवत हित लागी’- The God is ever ready for his ardent devotee.

॥ OM ॥

Act of Yoga is Sacrificial Action- Worldly Passions Are The Offerings

Question: Maharaj Ji! According to Sri Krishna sacrificial action (Yagya) enables freedom from sinful activities. (Geeta, 3/13). On the conclusion of the sacrificial action the performer of such action can perceive the image of the Brahm and gets united with him (Geeta, 4/13). However, the sacrificial actions are widely performed but the most excellent result like perception of the Brahma is not observed. Hence, kindly explain the true significance of the sacrificial action.

Answer: Maharaj Ji said, “Oh Yes! The God himself has explained the significance of the performance of sacrificial action. *दैवमेवापरे यज्ञम्* (Geeta, 4/25) According to the ‘Geeta’, the performance of Yoga is the ritual of sacrificial action. By performing such sacrificial action (yagya) the Yogies attain spiritual splendor within their hearts. Many other Yogies sacrifice the outwardly flowing expressions of the senses into the Yagya of restraint. When the spiritual meditation achieves greater perfection,

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते॥ (Geeta, 4/27)

(Yet the other Yogies offer the functions of their senses and operations of their life-breaths to the fire of Yoga (self-control) kindled by knowledge.)

Actions of all the senses, spiritual actions of the soul are sacrificed into the fire of self-restraint in the enlightened soul. Union of soul is known as Yoga. When a Yogi gets seasoned in meditation he or she sacrifices inhaled breath into the exhaled one and exhaled breath into the inhaled one: meaning the meditate through the breath. When further maturity is achieved in meditation, the movement of inhaling and exhaling is controlled and the soul gets engaged in an act of Pranayam. Neither any kind of kindling of thought or sensual desire takes place within, nor any kind of thought from the atmospheric surrounding can enter within. Application of stoppage on the actions of the soul is known as Pranayam or restraint of the mind. Restraint in such a manner results in spiritual realization of the omnipotent Brahm and ultimate unification with the supreme soul.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।

नायं लोकोऽस्त्यज्ञस्य कुतोऽन्यः कुरुसत्तम॥ (Geeta, 4/31)

Act of Yoga is Sacrificial Action- Worldly Passions are the Offerings 509

(O the best of Guru, the Yogi who have tasted the nectar flowing from the Yagya attain the grace of the eternal Supreme Being, but how can the next life of the being benefit of the Yagya be happy when their life in this world is miserable?)

Now a question could arise as to who is the rightful to perform Yagya? On the second part of the above verse it is asked, 'for an entity who does not perform Yagya, the next birth as a human being will not be possible and in such an event how could salvation is attained?' This means, any human being can rightfully perform Yagya; wherever he or she is born- whether in North Pole or in Mediterranean regions, in Australia or in India the place of birth does not make any difference.

This way, Yogeshwar Bhagwan Sri Krishna has highlighted thirteen to fourteen points of the performance of sacrificial action or self-restraint; such as, taking refuge of a spiritually enlightened sage, ardently following his wisdom and philosophy, attaining progress wisdom and philosophy, attaining progress in spiritual pursuit under the guidance of that enlightened sage, imbibe the spiritual wealth within self, which can reduce the distance between the soul and the supreme soul.

Restraint is required for attaining divinity. For that reason, they sacrifice their worldly actions into the fire of self-restraint. 'संयमाग्निषु जुह्वति' As you are sitting in seclusion and when a voice is heard, try to understand its purpose into spiritual context and grasp it. And after that when chanting divine name with the flow of breathing, restraint of the desires of the soul begins and with the restraint imposed upon the desires of the soul when as a result perception, divine touch, of the omnipotent and external Brahm is achieved and unification with the supreme soul is attained, such a state is called successful culmination of the Yagya.

Neither fire is lit nor sesame seeds or any kind of grains or external things are required to be preferred in such a sacrificial fire. The only necessity is to restrain one's mind, because the whole world resides within the depths of the mind; and when the mind is totally restrained the significance of the world within gets diluted. 'इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निदोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥' (Geeta, 5/19) Such great sages conquer over the whole world during their lifetime (and not after the death), whose thoughts have found equilibrium among the worldly chaos. What is the relation of a state

of equilibrium and conquering of the world? As a matter of fact, the Brahm is pure and in the state of equilibrium (harmony). Since, a spiritual seeker attains unification with the Bhram, his or her mind becomes as pure and harmonious as the Brahm is, and he or she gets freed from the worldly binding and gets united with the Brahm. Hence with the perception of the eternal Brahm he becomes one with it.

Pious person performs such sacrificial action (Yagya) with devotion. The persons driven by base worldly qualities (Rajas) perform such Yagya with craving to fulfill worldly desires of avaricious greed and false ego. Whereas, the people driven by ignorance and illusions (Tamas), could achieve something through the performance such Yagya. Although the name of such activities is 'Yagya', but in true sense it is not Yagya – a sacrificial action. A person driven by evil attitudes would proclaim – 'I will perform Yagya, I will donate or I will achieve fame.' Such a person performs sacrificial action absolutely superfluously, which have not been recognized by standard religious scriptures. Here, Lord Sri Krishna says, "But Arjun, such a person does not love or regards the essence of the Supreme Soul within his soul or within the souls of the others. They do not worship the God. I confine such people of cruel action, sinful and base acts frequently be re-born as inferior species." One could remain unharmed by nurturing enmity towards others, but how could one think of protecting oneself, after committing enmity with the God? Whether such evil people could ever be saved? The God says, "No, such people act evilly, sinfully. Although they call their acts as Yagya, but in fact they commit acts of sin. Such people possess the basest quality among the human beings. Such people instead of attaining the grace of the Supreme Divine, are forced to undergo continual rebirth within the inferior species. The degradation of taking birth among the most inferior species is, in fact, the hell.

Hence, it is not proper to do anything in the name of the Yagya. It's performance entails following an acclaimed sacrificial action. This has been described by Sri Krishna through his divine speech – the 'Geeta'. Such sacrificial action or Yagya is inspired and imitated by some enlightened sage, its knowledge is received; therefore, one must seek out the company of saintly persons. One can awaken his or her spiritual self by taking shelter of an enlightened Guru and by serving him devotionally.

|| OM ||

The Question of a Devout

Question: Once a devout asked Maharaj Ji, “Maharaj Ji! The Ramayan recognizes an oil-peeler, a potter, a butcher, an Adivasi (tribal) as people of inferior caste or community. This proves that classification of society is not religious. That is a segregation of human beings. At one place, when the Ramayan talks of ‘मानहुँ एक भगति कर नाता।’ ‘one community of worshippers’, why such distorted picture of casteism.

Answer: Mahara Ji explained, in the absence of the divine company of sages and saints, stir up of such ignorance is possible but there is no place for such illusions in the Ramayan. Your query relates to the dialogue between the Garud and Kagbhushundi in the chapter of Uttarkand in the Ramayan. Kagbhushundi Ji has described an era of Kaliyug full of evils, millions of years away from one Kalp (a day of Brahma equivalent to 4,32,00,00,000 years). He said, “In Kaliyug everybody – women and men would act against the dictates of the religion and the Vedas. ‘कलिमल ग्रसे धर्म सब, लुप्त भए सद्गन्थ।’ (Manas, 7/97), ‘बरन धर्म नहिं आश्रम चारी।’ (Manas, 7/97/1) In the earliest eras, the present-day casteism or communalism did not exist, nor were they followed. ‘बरनाश्रम धरम अचार गए।’ (Manas, 7/101, Chhand 4) But during the Kaliyug all the ideal rituals of casteism or religiosity would be thrown to winds and destroyed. The valued scriptures shall become extinct, but many a cunning people would create innumerable sects and ideologies in the name of religious. ‘मिथ्यारम्भ दम्भ रत जोई। ता कहूँ संत कहहि सब कोई।।” (Manas, 7/97/4) Falsity shall prevail everywhere. The people came to recognize such feigning and so-called saints as the virtuous and ideal sages. ‘पर त्रिय लंपट कपट सयाने।’, ‘तेहि अभेद वादी ज्ञानी नर। देखा मैं चरित्र कलिजुग कर।।’ (Manas, 7/99/1-2) Such class of people declared themselves as non-communal and spiritually knowledgeable. Such people created chasm among the humanity at large and recognized different sect as religious. ‘जे बरनाधम तेलि कुम्हारा।’ (Manas, 7/99/5)- The inferior castes such as oil-peeler or potter, or cobbler or a butcher were the figments of their imagination

and not an established principle of the Ramayan. To call them as degraded is not religion. The religion, in true sense, was destroyed. Tulsidas Ji refuses to accept such degradation and that is why he has described such casteism as a social order of crafty and evil people. 'द्विज चिन्ह जनेउ उघार तपी।' (*Manas*, 7/100, *Chhand*)- In those days the illiterate, greedy, passionate, crass, evil and husbands of evil women happened to become Brahmans. Their identity was Yagnopavit (a sacred thread). Just think, when the Brahmans possessed such base qualities, how could the ordinary masses benefit from their services? Basically, these were, merely; the thoughts of Kagbhushundi Ji expressed millions of years ago. After a thousands years later that great sage emerged as a person whose mind was fixed in the knowledge of the highest truth. He lived on the Neelgiri Mountain for twenty-seven Kalp. If we ignore the time-span- since his time to the present era and consider his description relating to the present-day society, wouldn't that be our mistake?

During the reign of Bhagwan Ram caste system was reinstated.

बरनाश्रम निज निज धरम, निरत बेद पथ लोग।

चलहिं सदा पावहिं सुखहिं नहिं भय सोक न रोग॥ (*Manas*, 7/20)

In the reign of Ram (after one attains entry on the path of the Supreme Being) a spiritual seeker tread the path of spirituality under the guidance of divine light received from the soul within, acting in accordance with their ability, 'चलहिं वेदपथ लोग' fulfilling the acts laid out by their ordained actions or their respective spiritual classification. As a result they attain eternal happiness free from fear, disease, grief or suffering pain of separation.

It is said, under the reign of Ram every men and women who worship Ram, become qualified to attain ultimate salvation.- 'राम भगति रत नर अरु नारी। सकल परम गति के अधिकारी॥' (*Manas*, 7/20/4) The people of all the classed of the society (Varn) worshipped Ram. The women had equal right to worship all the men and women rightfully qualified to attain salvation.

'अल्प मृत्यु नहिं कवनिउ पीरा।' There was never an incidence of painful death in the kingdom (spiritual realm) of Ram, because of this spiritual path the result of pious acts does not perish. 'सब सुन्दर सब बिरुज सरीरा।' The people of all the Varn were good-looking and healthy. The divine aura gets highlighted more and more as one proceeds higher and higher on the spiritual paths. 'काम वात कफ लोभ

अपारा।' Such a person gets freedom from the affliction like passion, gastronomy, cough, delusion, arrogance, jealousy etc. 'नहिं दरिद्र कोड दुखी न दीना।' No one suffers of panicky of wealth, as the spiritual wealth is the real and immovable property. Once you get it, it does not go away from your possession. The person who has such spiritual wealth does not find oneself helpless any more. The divine blessings of God always remain upon him. 'नहिं कोड अबुध न लच्छन हीना।' (*Manas*, 7/20/6) None remain under the influence of illusion or ignorance any more and continually receives his spiritual qualification. The God imparts such spiritual knowledge and a spiritual seeker learns it. That is why everyone is in the know of spiritual knowledge. Such a person possesses all the characteristics of a spiritual seeker, who will attain ultimate benevolence. 'सब गुनज्ञ पंडित सब ज्ञानी।' (*Manas*, 7/20/8) In the kingdom of Ram, although, there are Shudra and even Vaishya, but he or she are all Pandit (knowledgeable). They are very much aware of their status on the spiritual path. They need not go anywhere to seek clarification for the questions or doubt. The divine voice guided and resolved their queries. What they need, was to only walk towards their spiritual destination. God would tell them as soon as a slight change took place in their conscience. Everybody was gratefully obliged and free of mental anguish.

During Ram regime the people of the four classifications of the society used to bathe together on the banks of the river Sarayu, without any kind of differences. The question of untouchability did not bother them. As a matter of fact, the river Sarayu symbolizes the movement of breathing engaged in the spiritual meditation. In this process of meditation with the breathing, those who were less knowledgeable, could concentrate lesser than those of the medium category, whereas, the people of Brahman category could go in trance while meditating upon his or her breathing and reach the highest state of spiritual trance. On the spiritual path, someone is on the highest level, while the other might be on the primary level. Nevertheless, the 'riverbank' is the same and the people of all the four classes of the society bathe (wash their afflictions) there. Whoever comes within the periphery of the kingdom of Ram gets engaged in the gradual spiritual path of the four categories of spirituality (Varn), and this is the Dharm.

Communal differences are not Dharm. The 'Ramcharit Manas', in its entirety does not advocate such repulsive social system. A man might be born in any family engaged in any kind of profession. Some child could take birth under weird circumstance, as the Saint Kumbhaj was found in a pot. A child takes birth as a human being and not as a professional of any community. Such a person is the result of the mercy of God and is lucky because he or she has been blessed with a human form, which is a door to ultimate liberation. It is not necessary that only a prestigious or affluent family win favour of the God. A human body doesn't need to have influence of any past deeds. Such a person is the creator of the ordained action (Karm) and does not slave of effects of the past deeds. Being born as a human being indicates that you are absolutely lucky. The boatman who helped Ram to cross the river was socially considered to be belonging to an inferior community. 'साधु समाज न जाकर लेखा। राम भगत महुँ जासु न रेखा॥' (*Manas*, 2/189/7) He wasn't considered worthy and destined to serve Ram. 'राम कीन्ह आपन जबहीं तैं। भयउँ भुवन भूषन तबहीं तैं।' (*Manas*, 2/195/2) But Ram accepted him and he became one of the most pious persons of the world. He reached God. He became so much propitious that the sage Vashishta embraced him, but at one point of time the society had ruled one must take purification bath if his shadow fell. These days if anybody accepts a poor person, they say that such poor person is 'theirs', but God does not accept a person in such manner.

Ram told the boatman, "तुम मम सखा भरत सम भ्राता। सदा रहेउ पुर आवत जाता॥" (*Manas*, 7/19/3) "You are my friend and brother as Bharat is my brother. Do visit my home, as and when you feel like coming."

The words of Ram do not discriminate within the communal differences.

The same devout once again asked, "Maharaj Ji! It is mentioned in Valmiki Ramayan that Bhagwan Ram only killed Shambook because being a Shudra, he was performing penance. What is the significance of such an event? Is it because Valmiki had progressed from the state of Shudra? In fact, Ram had reverently prostrated before him to offer his respects."

मुनि कहैं राम दण्डवत कीन्हा। (*Manas*, 2/124/1)

Reverend Maharaj Ji explained, “This is also a spiritual legend that Shambook had imitated penance and because of a Brahman child had died. For many years investigation was carried out in this case. The moment Ram beheaded him; the child came to life. It has never been heard that without any surgery, life could be restored in such a manner.

Shambook was a Shudra, meaning he was a seeker on the primary stage of spiritual pursuit. Such spiritual seekers usually become arrogant. ‘सोचिइ शूद्र विप्र अवमानी। मुखर मान प्रिय ज्ञान गुमानी।।’ In his initial stage Kagbhushundi had committed a similar mistake. He not only sat down for worshipping but also insulted his teacher, for which he had to seek reprieve. The spiritual seeker on the initial stages of spiritual path lacking seasoned knowledge at times try to imitate the spiritual seekers at the higher state of a spiritually but the spiritual awakening attained on the initial level gets diminished. This is symbolized by the death of the Brahman child. Shambook is the symbol of an imitator mimicking an enlightened saint. Hanging upside down on a branch of a tree, he was meditating. ‘ससार विटप नमामहे’ This world is like a tree. Although, the spiritual status of Shambook was similar to the child resting in upside-down position in the womb, yet mimicking an accomplished spiritual seeker. This way, the spirituality, which had awakened, gets diminished, but when God becomes charioteer of the seeker, he does not allow spiritual downfall of his devotee. God disembarks such seeker with a renunciation symbolized by a sword. The Brahman child died ages ago comes alive. Intuitive sense of the Brahman level is thus awakened and this way through the performance of the Yoga a seeker achieves greater height of spirituality. Bhagwan Sri Krishna says, “परधर्मो भयावहः” (*Geeta*, 3/35) Other religions (Dharm) are dangerous.” If a seeker having inferior knowledge mimics a seeker of higher spiritual status, such a person faces a dangerous situation. Based on the temperamental ability, if a seeker strives, he or she can attain the ultimate good and happiness.

Religion In The Light Of Shreemadbhagwadgeeta A Premitive Scripture

Once the devout persons expressed before Maharaj Ji their inquisitiveness to know about the antiquity and suggestiveness of the word 'Hindu'. Revered Gurudev said, "Ho! This name – 'Hindu' is very ancient as it is respectfully taken and acknowledged in those far off places and provinces like Assam, Meghalaya, Burma where Islam failed to reach. This view that it originated in the Sindhu Valley about eleven hundred years ago, is baseless. The confusion prevails, because our original language Sanskrit, our 'Geeta', our religious scriptures and our most honored historical book- The 'Mahabharat', which depicts the splendid history, right from the very beginning of creation to the Dwapar age, were strictly banned. People got confused about the origin of words like 'Hindu', 'Arya' and 'Sanatan'. Questions like- "From where the Aryans came?" or "What is Sanatan?" are still in the boiling pot, but all such words are quotables from 'Geeta'. Lord Sri Krishna in the very beginning of the 'Geeta' says:

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥ (Geeta, 2/2)

O Arjun! From where you have gathered such an ignorance ? Neither it is enhancing to your dignity, nor it is helpful for your wellbeing, nor our choosen ancestors have adopted it on any account in the past. 'Anaryaajustam' means the ways of non-Aryans or anti-Aryans, where from you learnt all this? The 'Geeta' is the compendium of the code of conduct of the Aryans. Except the soul, everything is non-existent. All those who have faith in the supreme soul are none but Aryans. Those who know the technique or Yogic method to realise the Soul, are true Aryans. Those who are self contained or established in the self or have selfsatiated, have really attained the essence of Aryanism, do possess the traits of Aryans.

The soul is eternal and the worshiper of it is none, but the follower of the eternal religion (Sanatan Dharmi). The Lord, while pointing out to the dwelling place of Supreme Soul, says:

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदिसर्वस्य विष्ठितम्॥ (Geeta, 13/17)

O Arjun! He is the devine light of all the lights, transcending every kind of Darkness, He is the embodiment of knowledge and is

fully knowable, accessible through knowledge, dwells universally in the heart of all. Now the question is what does He do there, from within the heart ? The Lord says –

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥ (*Geeta, 15/15*)

O Arjun! I myself am present in the heart of all the living entities. Only through Me one can realise his self, re-attain the consciousness of one's identity, accomplish spiritual perceptions. Only then, all the hindrances are removed. I am knowable through the Vedas. I alone am the author of the Vedant and the comprehender of the Vedas. In the Eighteenth chapter the Lord confirms-

‘ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।’

Arjun! God dwells in the heart of all the Bhootas (the living entities). If God dwells in the heart of all the Bhootas (the living entities), and if He is so close, why do not then people know Him ? God says, that it is so, because all the persons are the victims of illusion and hence lose their way and go astray. This is the reason of their nescience.

If God is ever present in the heart, where should one seek the shelter? Whom to worship? In the next Shlok God explains:

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ (*Geeta, 18/62*)

Arjun! Take the refuge of such a God wholeheartedly. He would bless you with supreme harmony, peace and tranquility, you would attain the eternal abode. Those who try to attain such a God, present in the heart are known as “Hindus”. In the darkness of worldly night, the celestial light of the Supreme Being flows in every human heart and inspires. It is moon who gets lightened in the night, hence ‘हृदि-इन्दु स हिन्दू’- Hindu is one, whose heart is moon lit. Everyone should devote himself to Him. All the persons of this world have to take. His refuge, so the word ‘Hindu’ has universal dimensions. Words like ‘Sanatan’ and ‘Arya’ have the same connotation. Since the Aryans keep their faith in the existence of the Supreme Being so they came to be known as Hindus, similarly the ‘Sanatandharmis’ believe in the eternal ‘Soul’ and all pervading God so they are also called Hindus. All the three names are synonymous and transmit the same message. All of them have only one religious scripture and that is the ‘Geeta’.

॥ OM ॥

Incarnation of Saints and Their Traditions

The entire life of the most revered Paramhans Ji was similar to the number of sages who have been incarnated since the time immemorial till the date; e.g. Ram, Krishna, Buddha etc. to Kabir, Tulsidas etc. The modern man today recognizes those sages, because of their unbelievable feats like bringing a couple of people back to life, curing a few people of grave diseases or even madness. It was but common to find such miraculous capabilities in the reverend Paramhans Ji. The people might think and understand such things with their own perception, but it is not so with the great sages. The attainment of those great sages have no relation, whatsoever with the feat of bringing somebody back to life or causing death or enabling someone to get cured of illness. It's their divine influence, which make things happen that way. When someone, in fact, walks up on the spiritual path and unifies with the supreme soul, such divine aura begins to show its miraculous feats. However, over generations after generations of disciples bestowed honorable titles upon such enlightened sages like incarnation etc. and made them symbolic images of their sects; but those great and enlightened sages do not believe in any kind of sect or institutions.

Whenever the great sages have incarnated, they have found that ultimate divine realm, the same, it is because of the universe is one and similar, which means the God is one and similar. In case, if anyone who has reached that God, such a person would never cast rift within the society. You are with Khuda and I am with the God—such a way there could be innumerable branches of religiosity. If, for example, someone tries to foment groupism, it is proved that, such a person has not attained the self-realization as yet. For enlightened sages, you all are mere human being. If you are in a state of being qualified to tread the spiritual path, such an enlightened sage enables you to extricate yourself from the quagmire of the worldly passions and set you on the other side towards the attainment of ultimate self-realization.

The way, the great sages enable you to gradually rise on the spiritual path cannot be described in written words. In order to attain the right to tread the spiritual path we must have thorough faith and dedication. To consider that, there is some kind of priority on this path is, a grave mistake.

When we look up the ancient legends, we cannot find mention of any community in particular. During the battle between the deities and demons two communities emerged- the first one was Dev and the second was Demon. After that human beings were born as Yaksh, Rakshas, Kinnar, Gandharv, Nag and Yavan, which were with the passage of time, came to be known as Vanar, Richh, Mandook etc. Gradually, the Man in the form of Arya came to be known as Brahman, Kshatriya, Vaishya and Shudra. This change will not cease here, because this is the result of the ideal social order. A man has always been striving to modify his lifestyle and due to this reason, he has segregated the humanity in different sects and presented himself as a follower in different ritualistic traditions. It is possible; a man could take present himself in different form of identity, because this has been happening in different eras. The Supreme Being has no relation with such physical arrangements. The process of that spiritual ritual gets activated, through the mind and gradually with the stability of mind, steadiness on one God and complete restrain the efforts of the mind culminated with the ultimate realization of God.

In case, you have love for God or have faith in renunciation, it is not necessary, who your parents are in reality; but you would attain a state of spiritually enlightened sage or a saint. The great sage Valmiki was born from an aborigine woman whereas, Brahmarshi Vyas was born of a fisher-woman but there was no difference between their spiritual status. Kabir was found lying on the bank of a pond. Jesus Mother was already seven-month pregnant, when she was unmarried, despite that he became an accomplished enlightened saint. Hence, the mistake of the parents has no adverse effect on the spiritual pursuit. However, a traveller on the spiritual path can reach up to the ultimate aim without passing the entire test of complete restraint of the senses. Such restraint is required from the initiation of the spiritual meditation.

Now, bestowing such great and enlightened sages with extraordinary adjectives and honors is, the gift of those who have failed to grasp the essence of those sages and are devoid of any devotions. How, let us ponder over those great saints, behind whom such narrowness has been evolved and as a result seats has come into existence. The devout call them the only son of God. They proclaim in large letters that God would mean, God does not have any other son and he cannot have any other son; but Jesus had already said that he was the son of that does not mean others would not become the sons of God. Jesus said, “Come to me, because you would be called the God’s son.” The meaning of ‘coming to the saint’ means unifying self with the divine image of the saints.

The followers of Kabir say, “The rays of light gathered on the bank of a pond and those rays were formed into a child.” This is nothing but empty devotion. This seems to prove that in future no other person like Kabir could incarnate. This would mean that antithetically such saints introduce themselves in the following word:

कबिरा कबिरा क्या करै, सोधो सकल शरीर।

आशा तृष्णा बस करै, सोई दास कबीर॥

(Why talk of only Kabir, just search the whole body. If you can defeat passions and greed, you, yourself are Kabir!)

When Kabir attained the state of an enlightenment, considering some good work, the society began to discuss that Kabir is a great man and an enlightened Yogi and so much and so forth. At that time introducing himself Kabir said, “Why are you chanting the name of Kabir? Why don’t you search the entire (physical, subtle and causative) body? Restrain the hopes and despair. That’s all! You too can become a Kabir!” Kabir is the name of a spiritual state and anybody can become Kabir by attaining such a status.

This amply proves that the great sages don’t belong to any particular country, community or caste. Their entity resides in the realm of the Omnipotent Being. The most reverend Sri Paramhans Ji was one such ideal sage. In case we wish to attain self-realization and essence of the supreme soul we shall have to surrender to a great and accomplished sage, leaving aside the difference of all kinds of social boundaries and the difference of castes; whether we are Indians or foreigners, Hindus or non-Hindus, Sikh, Christians or

for that matter anybody; if you wish to seek the essence of the highest Supreme Soul, you will have to discard all the social bindings and devote yourself to any enlightened sage.

However, certain problems do exist before the human beings. We must also consider the fact that a man is born in one or the other cult or sect and with his birth the traditional values of that sect or cult begin to affect him. Gradually, being bound within the boundaries of such rituals of the cults believes them to be the source of ultimate bliss; but then there are innumerable cults in the society. This way that aim would be perceived differently, whereas, it is one and the same. As a matter of fact, if we propose to move towards the attainment of the ultimate bliss, we will have to relinquish the constricting domestic boundaries and proceed towards the broad minded thoughts and view points. The moment leaving the affection for our family, when we move towards spiritual progress, the love for our sect or cult completely binds us.

A true devout will have to give up the affection for one's cult in the same manner he has given up love for his family. In such a condition he will be able to move towards a state of no-boundary from the enclosed environment, will realize universality leaving behind petty narrowness because the entity known as God is only One; even if it is referred to in different forms of languages and expressions. Leaving behind the limits of cults or sects as soon as we move towards spiritual development once again, various conflicting opinions binds us firmly in their grips. During such times some devout coming in contact with the so-called moral ideologists; turn towards patriotism. They expect the growth and development of their country and believe that to be the supreme entity and for that, they are even ready to sacrifice their life. But whether India is the only nation? Whether the realm of God is limited to the boundaries of India? Since there are many countries, the realm of one God seems to be segregated within the different physical and geographical national boundaries. However, if you are seeking the ultimate bliss you will have to discard the fantasy of patriotism and accept the concept of universality. As we proceed ahead from this point onwards the compulsions of religious sect put limit on our movements. One would believe in Ram, while the other would believe in Rahim, some could believe

in Jesus while the others believe in the divine powers of Buddha, Mahavir Swami or Khuda. These way afflictions of Hinduism, Islamism, Jainism, Buddhism etc. overwhelm a spiritual seeker, but these different religious philosophies are of no avail to attain the realm of the Supreme Being, which is of universal nature. At last, leaving behind the considerations of sectarian difference, conflicting opinions of cults, patriotism and various religions when a spiritual seeker seek out the all pervading realm, through the gradual progress the realization of that omnipotent being is attained, which is inherent within all the religions and communities. Despite several differences of opinions, the image of the ultimate supreme spiritual being is the purest, wise, infinite and omnipresent. The eternal aim of the human life is the attainment of the essence of this supreme spirituality.

|| OM ||



PART - III

Legends Of Paramhans Ji

**Ethereal Powers
&
Teaching**

THE FOLK SAYINGS OF PARAMHANS JI

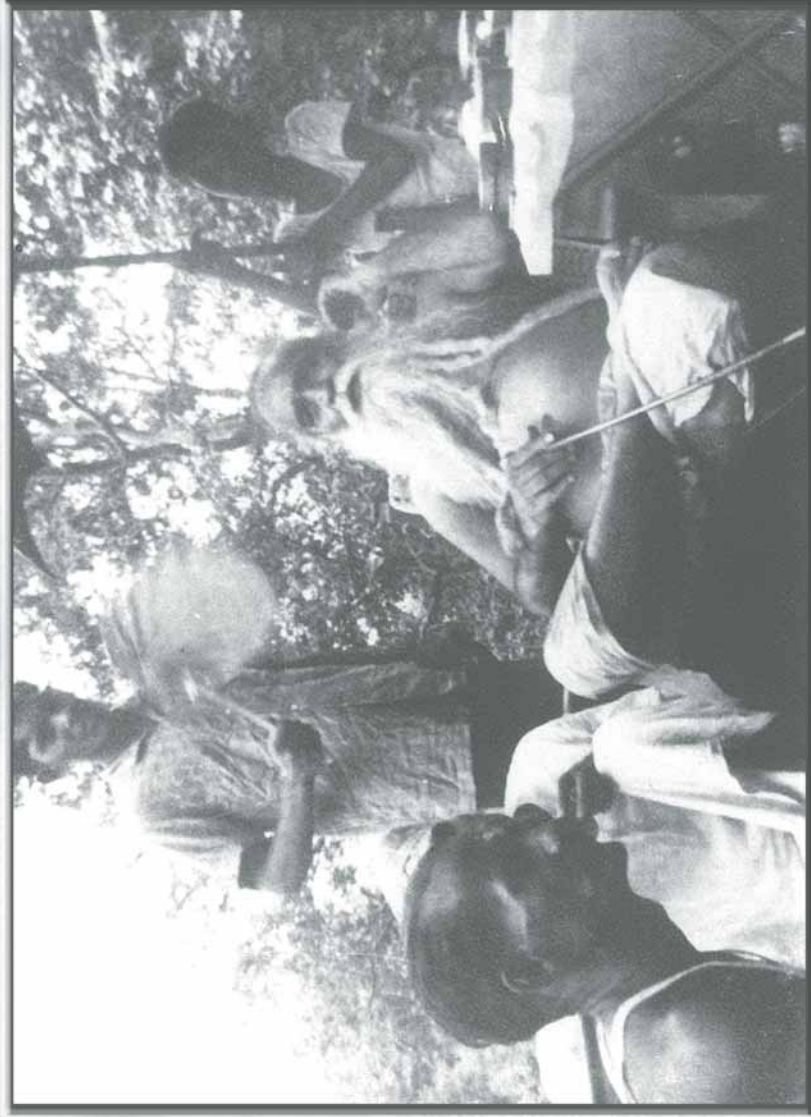
[1]

Often a number of devotees used to request revered Maharaj Ji to allow them too to serve him and perform Bhajan like other attendants of the Ashram. On it, Sri Gurudev Bhagwan used to remark, “Ho! Bread made of a coarse grain like gram looks very delicious in the mouth of others. It is of yellow alluring colour but it affects the throat; if one wishes to take it, one has to eat it with salt and water.” Salt is here a metaphor for regularity. For taking this bread, water is also necessary. Water is a metaphor for love. Only then, this coarse bread (Bhajan) could be swallowed with ease; the grain gram stands here for mind. To swallow this bread of gram means to withdraw the propensities of mind and consciousness. After the complete restraint of mind, the light of God appears in which the individual self is submerged.

[2]

If someone proposed to organise any function with no arrangement of required things, Maharaj Ji used to say, “Hum! सुवा न सुतारी, चले हैं बन के ब्यापारी।” (*The fellow does not have the required materials with him, still he pretends to be a merchant.*) He used to put it in another way also, ‘उकताइल कुम्हार नखे से माटी खने।’ (*A disgusted potter digs the clay with his nails.*) Or he used to remark, ‘सूत न कपास, जुलाहे से लट्ठम लट्ठा।’ (*There is neither cotton nor cotton yarn, yet you quarrel with the weaver for it.*) He used to direct first to arrange for the things needed to start any work. Then, it should be started patiently. The fate of a man and of a horse does not always remain alike, it takes no time to turn.” In this way he used to make people understand things. Thus he used to strike them with his stick affectionately at the same time distributing among them the Vibhuti.

This stick was wielded for giving the blessings under the divine directions of God. Out of curiosity once I enquired, “Maharaj Ji! Why do you strike with a stick?” The Maharaj Ji replied that when a devotee gets liberation, God grants some weapons also. He said that when he got it God blessed him with it and said, if he struck a



The stick of Sri Paramanand Paramhans Ji Maharaj

person with his right hand he would be saved even from the sentence of death and if he touched anyone with his left hand he would meet his doom. It would prove to be as effective as a fatal curse.

I am always afraid of recalling an incident of the past. Once an *Arya Samaj* fellow came to see the Maharaj Ji. He was accompanied by one or two persons. He used to consider himself to be a great scholar; where as Maharaj Ji was a great seer. The spiritual discourse and discussion started, but soon it turned into a dispute. Finding him to be very obstinate and prejudiced the Maharaj Ji called him to his side. When he reached near him he started humming the words of Tulsidas- 'मोरेहु कहें न संसय जाहीं। बिधि बिपरीत भलाई नाहीं।' and touched the head of the gentleman with his left hand and said, "Hum! Now you speak.", instantly the gentleman got stupefied and dumb-founded. For an hour- two, he looked hither and thither with astonished eyes.

Next morning after finishing the daily routines of natural calls he came to the Maharaj Ji and sat before him. The *Arya Samaj* fellow humbly submitted, "Your Lordship! You are a genuine Yogi. You have realised yourself. The truth is known only to him who practically experienced it. We have only academic informations, hence we are victims of intellectual arrogance, How can we know intellectually? We acknowledge the truth of your arguments; kindly show us the path of real Sadhana. We do not know what happened to us yesterday, I never believe that mere touch can do miracles. Yesterday when you touched with your hand, my memory started yielding and my mind became petrified. Now I have regathered myself and am present before you. Be kind to me always." After having the blessings he moved away.

Once without any reason I was also struck with his stick which he had in his right hand. In the beginning I was startled! Was there any lapse on my part? The Maharaj Ji had said something but it was not convincing. Mere spoken words do not create firm faith. After sometime I fell sick, the disease was worsening and I felt a lot of pain. Two-three days passed by thus. One day very early in the morning I had a spiritual experience. I saw four persons who were very well acquainted to me came to me and moved out along with me. They took me to a forest where there was a big armoury. The doors of which automatically opened. On entering it the doors were

swiftly closed. A brilliant light was emitting out from the weapon. Abruptly all of them picked up one weapons each and started hinting one another to kill me. I started shuddering with fear and felt that death was eminent. In imploring tone I requested them, to spare me once at least this time.

My imploring fell flat on their ears. An idea was again and again coming to my mind, if I become free I would devote myself fully to Bhajan in order to ward off their terror completely. But they were bent upon killing me. As my life was about to end, I found them suddenly retreating. I was reminded of the stick of the Gurudev. Addressing them I said, I was unnecessarily seeking from you pardon. The stick of my Gurudev has already fallen on me, so you can not kill me.” Now the tables turned. The armory started disappearing. I started going back from there with the resolve of Bhajan. My fatal disease was also over. I have had occasions to witness the might of the stick of my Gurudev and the effect of it.

[3]

The Maharaj Ji used to console a devotee if he was besieged with difficulties or diseases and say, “Ho! Maya was always at war with God. She does not relish to see my progress. The favorable result is bound to come but only after a lot of teasing. Go, everything would be ok.

If any devotee failed in his efforts to achieve success and prayed for the blessings of the Maharaj Ji, he used to remark, “Just see, the whole night people were busy in revelries and merry makings on the birth of the child. Next morning the new born baby was found not having the male organ. Look, I had warned him a lot but he wasted his time in idleness and sleep despite his assurances to act properly. My son idleness, sleep and yawning are the brothers of death. Go! Shake off your laziness and don’t feel despondent. If you face any hurdle you remember me every morning and evening. If you visit me mentally everything would be right.”

[4]

The Maharaj Ji used to take a lot of care of those visitors who came to the Anusuiya Ashram. Everything which was needed for their convenience, was kept available in the Ashram. He had made

arrangements for their daily shaving, for their tea and coffee and even for their mirror, soap, oil, comb, etc. These articles had no use for the Ashram but for them they were readily available. With great affection, he used to offer meals and give Prasad himself. Such a perfect management of the kitchen is not seen anywhere. From the buttered bread to various kinds of new delicious items of food were daily available. At the time of their lunch he used to reach at the place on one pretext or other and addressed them, “Ho! sit properly. If you sit in a squatting posture and take food in this way, your belly would get folded. Food taken in half quantity is like a man who dies in the prime of his life.” Chiding the saints who catered the meal, he used to say, “O! You have not given the pickles. Don’t you know that these persons belong to such families who are habituated to take delicious food. Pour out some more ghee (butter). Khichadi has got four companions- Curd, Papad, Ghee and Pickles. Give him one bread more.” When he used to find that they are fully fed and would not like to take anymore, he used to say, “Oh! My friends! I had forgotten that very delicious Barfi (sweets) are kept here. One bread more with it now.” The devotees used to get overwhelmed with the immense love and affection of the Maharaj Ji.

But he used to keep strict vigilance on the mode of eating and living of the persons who were engaged in the performance of the Sadhana. When he found that the fellow instead of doing Bhajan is bent upon only eating and eating he used to scoldingly say, “Go on eating and eating my son! The materials of food belong to the Baba and so you are free! Buckup! Buckup Baba Ji! No meditation, No contemplation! You fail to understand that a saint takes only subtle and pious food. He should take one-bread less of his appetite, should take little sleep and remain engaged in the performance of Bhajan with restraint. Get out from here. Those who lack renunciation and are incompetent are not required here.” Simply by such chastisements the devotees used to feel ashamed of lust for sumptuous eating. The aim was to correct them and direct for the regular spiritual practices.

Ganja (Herb) was his special Prasad. Once a man came to the Ashram to become a monk. He was sweeping the floor out of regard. Some persons were smoking the pipe. One of them offered to him also to have a puff. He immediately threw a side the broom stick and leapt towards the pipe. As soon as he reached near the pipe, the

Maharaj Ji scolded, “You rustic, get away from here. You dare become a monk! The whole world would like to turn into monks if free meals are available in addition to the spiritual knowledge. Just see! He has come here to practice how impatiently he rushes towards the pipe! It is like ‘हर दे हरवाह दे। पीछे से खोदे के पैना दे।’ (*Providing the plough the ploughman and the goading stick too.*) Go back to your home and look after your family. Good days and bad days alternately come and go. Time is not presently suitable for you to become a monk. When the right time would approach, God would help you and call you, only then you would succeed.” Thus the Maharaj Ji used to keep a vigil on the activities of the devotees. Such reprimandings used to give useful directions to other devotees of the Ashram and the visitors present there.

[5]

In the earlier days very few visitors used to come to Anusuaia but after the settlement of the Maharaj Ji there gradually the number of devotees started increasing. The Maharaj Ji used to definitely give at least some Prasad to them which they respectfully received. Sometimes someone who observed rites and rituals also used to drop in. But they did not know the real methods to achieve God. For their guidance the revered Maharaj Ji used to give the Chhachh (liquid curd) and say, “Take some curd mixed with water, you have come from a great distance. Your face seems to be sun burnt.” The Pandits used to retort, “Maharaj Ji! We have not taken our bath as yet; we would like to have first a dip in the Ganga.” The Maharaj Ji used to say, “What a great hypocrisy! You people sleep with a Chamaine (Lady of the untouchable caste) and observe Sunday fast! Pandit Ji poses to be a Pandit. Come on, take the Prasad and the water. The Ganga is nothing but the flow of knowledge, which becomes available when the mind’s eye gets linked with the breath. Knowledge means direct perceptions. When the mind’s eye and the breath are completely identified with each other God is attained.”

[6]

At times if any disciple placed his suggestions before the Maharaj Ji, he simply cast a glance at him and kept quiet. After he left the place, he used to say to the listeners there, “Ho! You see!

‘अण्डा कहे बच्चा से, चूँ-चूँ मत कर’ (*The egg tells the chick not to cry.*) My own creature teaches me today. Nothing has happened today. The time of the test is yet to come. When illusion puts to test, even old men turn in to young ones, the impotent become potent. ‘शृंगी की भृंगी करि डारी, पराशर के उदर विदार’ All of them were Yogis. What a surprise a Yogi of two days, standing has maintained such a long hair touching his ankles. Just see he talks nonsense. One should speak only to that extent which is permitted. A devotee should have full control over his mind and senses.”

After such reprimandings some of the devotees used to keep quiet for a day or two. Taunting them the Maharaj Ji used to say “Very well! He has taken a vow not to speak at all. What is the use of simply taking such vows ? The tongue would not speak but the mind and other senses remain always vocal. Then how can it be called ‘speechlessness’. Devotees should not allow the external conditions of the world to prevail on them till the final attainment. The real silence or speechlessness occurs only when the goal is realised.

[7]

Often some persons after getting displeased with the members of their family used to approach the Maharaj Ji and say, “Maharaj Ji! Now I shall live in your shelter.” Maharaj Ji used to console him and say, “What has happened? Why have you left your house?” The fellow used to express his sorrow thus, “Maharaj Ji! The world is very selfish. Wife, brother, son none is obedient. Nobody listens to me.” At this the Maharaj Ji smilingly used to narrate a tale - There was a couple. Whenever the sense renunciation became dominant, the husband used to tell that he no more had desire to live in home. The wife also used to comment that he was right, she had also lost her attachment with house hold affairs, so both of them left the home and started Bhajan of God in the jungle. For five to seven days they could suffer hunger and thirst. Thereafter the intensity of the sense of renunciation slowly thinned down. Now the family started haunting their minds. The husband said that he on more felt interested in living that way. The wife promptly suggested nothing was lost as yet. They should go back to home and they returned.

Addressing the devout fellow the Maharaj Ji used to say, “Your renunciation is also like this, like the sense of renunciation which is aroused at the funeral place. Go back to your home and look after your work and family. Quarrels in family often occur. Where there are more than one utensil at a place, they often clash among themselves. You are born in a good family and you have been brought up in a good atmosphere. Go every thing would be set at right.”

[8]

Chitrakoot, on account of its being the place of Lord Ram’s penance and the centre of contemplations- meditation of sages is the special spot of attraction for saints. A number of devotees, Yogis and Mahapurushas have been visiting this place. The Maharaj Ji used to get prior occult hint about the visit of persons who were about to reach the Anusuiya Ashram. He used to make arrangements for their proper lodging and fooding. Sometimes even the hypocrits also used to come to the Ashram. The Maharaj Ji used smell by intuition and say, “Hum! My biological clock rings. Some fake, hypocrit, pretenders are about to reach here. Now they would like to have meals, the hearth to warm up their body, Ganja for smoking and bed for sleep.” When the persons nearby, used to express their astonishment. He used to tell them, “Some one is coming, you will see. Charities extended to undeserving persons ultimately destroy those who offer them.

Within a short time someone assuming the shape of a Mahatma appeared and from a distance demonstrating his gimmicks approached near the Ashram. The Maharaj Ji used to harshly remark, “Ho! The fellow dares to narrate the tales about the maternal grandmother even before herself. Look! He shows me the miracles,” Thereafter he used to hurl abuses at him. If the fellow did not stop his demonstrations even after he used to comment, “Hum! Just see his long hair like that of a Faquir and conduct of a house-holder. Where from do you come? Where do you live? Why are you bent upon performing evil deeds on the pretext of God in this garb? You will earn so much sins that you have to bear the load of them and take several births to carry them. You rogue! You would not get tears for weeping. If you have accepted the garb why don’t you take the shelter of some accomplished saint so that you learn the

method and get activated. The method would lead you to God. Even now nothing is lost Kabir says. “जनम क उढ़री। जब से चेते तबे से सुधरी।” (*Even like long concubines have a silver lining if they start moving on the moral path.*)

Those who had really lost the path used to change the direction of their life but those who feigned like Sadhus for earning their livelihood used to slip away saying, ‘Guru Ji, Guru Ji!’ A miraculous saint of such a type was living on the bank of Chitrakoot. He was the top of the town and had impressed thousands of people. He had brought several Mahatmas of Chitrakoot also were under his influence. By reading the mind or by miraculously materialising things and distributing rare gifts, people proposed to test his miracles attainment before Paramhans Ji. The fellow reached the Anusuiya Ashram along with a big crowd. Those who accompanied him introduced him to the Maharaj Ji. The Maharaj Ji said, “Very well! Now I will also have the good fortune of seeing some miracles. Please show me also.” But the fellow failed to show any miracle before the Maharaj Ji. He for saving himself from cutting a sorry figure, said, “I have to instantly go to the Sarbhanga Ashram.”

He would come to the Maharaj Ji later on. After sometime he sent a letter. Thereafter, a personality appeared and humbly submitted, “Maharaj Ji! I am not any saint. I happened to be a priest (Panda) of Kamroop (Assam). I used to earn bread and butter for the upkeep of my family, but all miracles failed from he very day, I tried to demonstrate them before you. Despite invocations the Mantras failed to be effective, I am in great rumble. Please be kind to me that I regain the power of showing the miracles.

The Maharaj Ji was moved by his pathetic prayer and warned him not to assume the garb of a Sadhu and not to demonstrate such miracles before any saint. He instructed him to leave this place and invoke the Mantras from a distance of two miles away from there they would come back to him. After offering his salutations he left and again started earning his livelihood. He used to regularly send letters but never dared to personally appear before the Maharaj Ji, who used to say that such miracles were nothing but devilish illusions which have no effect on Mahapurushas (sages). Even the Siddhies obtained through Yoga are hurdles in the way of the attainment of the goal. The real devotees should not even cast this glance at them.

The Mahapurushas never display miracles. They have got one Siddhi and that is the Sankalp Siddhi (The Siddhi of desire). Whatever they desired, they are fulfilled by God Himself. - 'जो इच्छा करिहउ मन माहीं। हरि प्रसाद कछु दुर्लभ नाहीं।' Since God fulfils the desires, so the Mahapurushas never take them to be their own achievement. When people asked him how all the Siddhies disappeared before him? He informed that all kinds of Tantra, Mantras, Yakshini, magical feat, ghosts and goblins become ineffective before a Mahapurush who has achieved Kaivalya (Salvation). Leave the case of accomplished saints, they do not have any effect even before a person who worships one God.

[9]

When the Maharaj Ji settled down at Anusuiya it was a dense forest, there were no transportation facilities. It was difficult for visitors to reach the Anusuiya before 10 O'clock in the morning. Five to seven devotees who lived there used to meditate in solitude undisturbed till then. But a lady of the forest started visiting regularly the Ashram even before the sunrise. Seeing the fickleness of the mind of the devotees, the Maharaj Ji instructed to check the lady and disallow her to be there before 10 O'clock. If she had to pass through the way she should pass through the by ways silently.

The devotees prevented her but in vain. She started saying that why her way was being stopped. The devotees persistently said to her that the Maharaj Ji did not like it but she continued as earlier passing through the way. When the Maharaj Ji again saw the young lady passing through the way, he asked the devotees. "Well! Did you not prevent her ? You see! She comes creating a tingling sound from her foot. (The women of Kol and Bheel of the area used to wear a Gillate Kada (Bangle) in one of their legs which used to create tingling sound.)

The disciples replied, "Maharaj ji! We prevented her not to pass through this way yesterday and the day before yesterday. She says who are we to check her way?" The Maharaj Ji said, "If she had been strongly instructed, she would have the way. Perhaps you could not instruct her roughly. Apparently you are all smooth like the skin of the almond but you are actually hollow from inside. Why would she not obey?"

Everyday he used to sit in meditation from very early morning but on the second day he went on tending his moustaches after taking puff of Ganja. At this very hour the tingling sound was heard. He said, “Hum! She is coming creating the tingling sound. The foot moves like a female elephant. She is neither good looking nor companionable. Bring my sickle, I would chop off her legs. She does not understand the language of conciliation! Even here in the jungle such hurdles.”

Hearing the harsh words of the Maharaj Ji she slipped away and became invisible in the jungle. When she went away, he said, “I would see how she comes again? The routine of Sadhana restarted as usual facing no obstructions any more. The movement of that lady was stopped. After six months she came along with another lady and saluted the Maharaj Ji. Immediately, the Maharaj Ji recognised her. He smiled and said, “Mother, you must have abused me for the last six months regularly. I had abused you; you too must have abused me. Now we are equal.” The young lady humbly apologised and said, “Maharaj ji! We are ignorant persons; we had no idea that the tingling sound could disturb the contemplation and meditation.” Thus she was changed. The revered Maharaj Ji used to say, “By showing annoyance or abusing, the evil thoughts of persons get changed. So abuses are given with a motive or purpose to do good to the devotees, otherwise they do not become a saint. By his glances or talks or touch even atheists and agnostics were seen turning new leaves.

[10]

The Maharaj Ji used to preach a lot and preach for hours if any good devotee after following the path of Sadhana for sometime stumbled. He used to remain anxious for his well-beings. He used to talk about him in his absence and tell other devotees that:

धरी न काहू धीर, सबके मन मनसिज हरे।

जे राखे रघुबीर, ते उबरे तेहि काल महुँ॥ (*Manas*, 1/85)

Only they are saved, whom God or the Sadguru saves by holding their hands. Afterwards if the same devotee realized his mistakes and prayed the Maharaj Ji used to say, “OK.! Those who fight after taking turns are not cowards. Now keep away the wrong company live under the guidance of the Mahapurushas. If a new

lease life is granted for Sadhana, the things would be set at right. If there is the least distance from the Isht, be sure, illusion (Maya) would not spare. So, one should always remain at the tip of the toe. The moment he started thinking that he had become perfect, it becomes evident that the Maya has succeeded.

माया बस्य जीव अभिमानी। ईश बस्य माया गुणखानी॥

(Manas 7/77/6)

The ego-centric consciousness, alone is responsible for the emergence of the individual self.

[11]

The revered Maharaj Ji used to guide the devotees and disciples through inspiring tales and anecdotes. In this context he narrated a tale.

There were two students who were studying Sanskrit in a Gurukul. After completing their education while they were returning their home they were beset with anxieties for the future livelihood. For leading the decent life of a house holder wealth was necessary. One of them said:

‘देत भुवालम् फरत लिलारम् न विद्या न च पौरुषम्।’

They decided that they would ask for the necessary things from the king because the king was all in all. If he becomes favourable they would meet their fortune and be happy, otherwise neither one’s education nor self effort becomes helpful.

The second one disagreed with this theory of his friend, said that the entity of God is destiny. He is no doubt undeniable. No king can ever change the inscriptions of fate. He spoke thus and introduced an amendment in the Shlok-

‘फरत लिलारम् देत भुवालम् न विद्या न च पौरुषम्।’

It means if the fate is favourable only then the king also gives wealth otherwise neither knowledge nor self-efforts help.

Their journey was about to end but the controversy could not be settled. Consequently they approached the king and requested him to decide the issue. The proud king relished his praise. He did not give any direct reply. But gave a pompkin which was filled with gems and diamonds inserted through a hole and was wrapped with a cloth. It was given to him who was his admirer. The other young man who was fatalist was given Sattu (Flour made of parched grain)

of the same weight in a cloth. Thereafter, they were instructed to come back after a month. The controversy would be decided after their return.

The fellow who had been given the pompkin requested his companion to exchange the objects, he had a strong desire to eat Sattu for last one month. The companions agreed and exchanged the objects. He took Sattu by the side of a pond and proceeded towards his home.

The fatalist boy who had got the pompkin in exchange was over joyed to break it and get diamonds and gems. Very soon he arranged for the necessary goods for the convenience of the house. On the appointed day both of them appeared in the Royal Court. The king asked them how they passed their days. The fatalist boy narrated how he got the pompkin and how happily he passed the whole month. On the otherhand the second one who had admired the king narrated the tale of his troubles and poverty.

The king realised his mistake. He repented for his pride and delivered his judgement that if fate was favourable, it can shower its favours through any medium. The revered Maharaj Ji presenting this interesting tale said that fate cannot be changed by any king or anybody.

‘जो जस करे सो तस फल चाखा’

(*Man is the maker of his fate.*)

The past actions turned into fate. Fate is the result of our past deeds. If we perform good deeds we would have good Samskars (sacrament or imprints) which seldom go. But if the technique to chant the Mantra becomes available even destiny can be changed. The roots of wrong Samskars can also be uprooted through Bhajan. Man is the maker of his destiny. So one must act and the true meaning of action is worship.

[12]

A Yogi never works out of his own desire. He works as an instrument of God. But common people act under influence of situations and circumstances besides their own desires and motives. Illustrating this fact, the Maharaj Ji used to tell an interesting tale.

A Brahmin was an official priest and the head of an outstanding educational centre of the state in a dense forest. Those days the

educational centres used to be situated in solitary places away from the hubub of the masses. It was so in order to protect the students from evil company.

The Princess of the state had become young, so the priest was summoned to search a suitable spouse for her. The king asked his daughter to salute the Brahmin. Thereafter he expressed his desire to know about her fate and marriage alliance. The priest now was so stunned to see the beauty and auspicious traits of the girl that his mind got disbalanced. He posed to be disappointed and dryly said, "O king! I regret to fortell that wherever this girl would go after this age she would bring disaster and if she lived here any more she would be the cause of great misfortune. The lines on her palm speak so. The only way to save every body from her evil fortune is to pack her in a box and drop into river. If any body occurs to get the box then the ill effects of the misfortunes of the girl would be suspended."

The king pondered a lot and decided that if the country faced destruction on account of the village, the village should be abandoned, similarly if the family faced disaster on account of one member of it, he should be for shaken. So he accepted the council of the Pandit Ji with a heavy heart. The Priest got the girl packed in the box under his supervision and got it dropped in the river. Blessing the king he hastily reached his school. He collected his students instructed them to keep waiting for a box which would be floating in the river. He further instructed them to pick that box from the river and put it in a room locking it from outside. He cautioned them again not to open the door in any case despite the din and noise. The obedient students started waiting on the bank of the river for the consignment of the box which was coming towards them floating in the river.

A prince, who was on hunt and was taking rest on the bank of the river, hapened to see that floating box. Out of curiosity he ordered his soldiers to collect the box. When the box was opened, a girl of unparalleled beauty came out. The prince was very much surprised to see her and became restless to get her introduction. The princess narrated the whole story. After hearing it the prince asked her where she wanted to go. The princess replied that after leaving her home there was none whom, she can call as her own. She said that he alone was her shelter in the world. Honouring the wishes of

the girl, the prince solemnised his marriage with her in the forest itself. A bear was caught and put into the same box which was floating in the river. The prince along with his newly married wife returned to his own kingdom.

When the said box reached floating near the school the students took it out and obeying the instruction of their teacher placed it in the room and locked it. The teacher was also in the same room. The moment with a throbbing heart he opened the box, the hungry and tormented bear jumped at him. Pandit Ji tried his best to free himself from it and continuously went on crying for opening the door. But the obedient disciples did not pay any attention.

Gradually his voice grew feebler, during the course of his struggle for his self defence a chalk came into his hand. For his students he wrote a Shlok-

मम इच्छा दैव नास्ति, दैव इच्छा परबलम्।

राजद्वारे राजकन्या, विप्र भालू भच्छतम्।।

In other words he meant to say that he had a strong desire to get that girl but the will of God was otherwise, the will of God alone is powerful. According to the lines on palm of the girl, she became a queen and he was devoured by the bear. The unseen destiny is like a bear. Fate, future, God, accumulated effect of our actions, lines on the forehead and chance are in fact the synonyms of each other.

Kabir Das Ji expressed it in following lines:

करम गति टारे नाहिं टरी।

मुनि वशिष्ठ से पंडित ज्ञानी, शोधि के लगन धरी।

सीता हरन मरन दशरथ को, वन में विपति परी।।

Whatever is fated is inevitable (bound to happen). But it fails to affect such devotees who depend on God. 'भाविहु मेटि सकहिं त्रिपुरारी।' (*God has powers even to rub out the writings of the fate.*) But when? 'जब तप करें कुमारी तुम्हारी।' When the devotee under taken penance like Parvati. Love and devotion are mind starts operating under penance contemplation and devotion the indelible writings of the destiny can be subbed out- 'मेदत कठिन कुअंक भाल के।'

[13]

Whenever any devotee well equipped or started wasting the valuable time in fruitless activities, revered Maharaj Ji addressing the persons present there used to remark, "Ho....! 'नाम तो अधियारी

बारी, होम करे के पल्लव नहीं।' Well! Someone should make him understands that there are limitless levels of the material world. One should move very cautiously otherwise the fall is certain.

छोरत ग्रन्थि जानि खगराया। विघ्न अनेक करइ तब माया॥

When the time for snapping the ties of Maya (Illusion) comes, Maya throws a number of hurdles in the way and starts working adversely with all its vigour. She grants Riddhi (Super natural powers), sometimes grants the semblances of accomplishment and conspires against the devotee so that he might retreat under such situations, the devotee should constantly go on meditating on the breath.

Diversion is the nature of mind. If it is free from Bhajan, it would divert towards Maya (illusion). The mind cannot sit silently, if it is not engaged in the contemplation of the breath. God knows what form it might assume. One should always be afraid of the devotee in this state of confusion fails to separate the half from the grain. Then there is only one way out and that is the obedience of the direction of the Isht by mind word and deeds, for him that is Bhajan. If there is no fault in the compliance the devotee very soon hits the target after this Yogic awakening the devotee becomes only a medium. God, himself performs the Bhajan for him? Thus Sri Maharaj Ji used to express the occult mysteries of Yog-Sadhana in such a simple language that people sitting in a Satsang felt inspired to move on the right path.

[14]

When anyone used to ignore the instructions and inner directions given by the Maharaj Ji and move want only he used to warn and say, "एके देखो, मेहरिया में बइठ के ज्ञान कथत है।' (*Just see him, he has become vocal and verbose distributing knowledge among ladies.*) Oh! He does not know that there is danger lurking till last. If there is the least distance from God, Maya becomes successful."

At this a devotee loudly whispered, "But Maharaj ji! The mind is free from good and bad thought." Such reactions provoked spontaneous admonishment of The Maharaj Ji-

हम जानी मन मर गया, मरा हो गया भूत।

मरने पर भी आ लड़ा, ऐसा मना कपूत॥

The peace which we find sometimes is not the real peace of mind. It is not in its real form, if God puts His stamp of approval on it, only then it becomes the genuine peace of mind. In other words if

the mind is not replaced by God, one should not conclude that the mind dissolved. All kind of chicaneries fail before the Guru. 'गुरु के वचनों में गुंजाइश, कलियुग की तिकड़मबाजी।'

Thereafter he gave an example and illustrating the point - There was an Ashram (hermitage) in a flux forest in which a number of disciples were engaged in Sadhana under the guidance of a Mahapurush. Out of them a disciple developed. A strong sense of renunciation in his mind and he decided to wander and see the places of pilgrimages. He sought permission for it again and again from Gurudev. But the accomplished saint rejected his prayers continuously that he was not yet capable enough to move in such a way without any patronage. Nobody knows where he would fall. So he should remain in the Sadhana day and night in the Ashram. After two or four days the disciple reinserted that he was feeling a strong desire for moving out.

The Mahatma remarked with some anguish, "Look! Maya (illusion) is generally indefatigable. If you are keen to go, you may go. But keep it in mind that if the instructions of the Guru are avoided it is on account of the cunningness of Kaliyug." The disciple paid his regards and set out. In the way he started thinking on the inner sense of the statement of the Maharaj Ji. Since he was not able to know the correct meaning he returned and submitting his salutation to him asked it. Maharaj Ji replied, "When a disciple starts twisting the sense of the instructions of his Guru, Kaliyug becomes effective and the devotee falls." At this the disciple asked, "What were his instructions for him?" His Guru warning him said, "You should always remain alert from women. Salute them from a distance and be always cautious. My second instruction is that you should never get involved in the construction of any hermitage or charitable buildings for your own or your Guru Maharaj Ji's name and fame. The name of your Guru would spread on account of your deeds and attainment of (saintliness). You should think that you are lost, and your Guru emerges out of you. That is the moment of achievement. The last warning to you that you should never be a accomplished saint. The real attainment is the supreme accomplishment, after that whatever Siddhis are obtained, they never cause puzzle. Such are the cunning awes of Kaliyug. You should never amend the least instruction. This is my direction.

The devotee saluted happily and assured the Maharaj Ji that all this would be will on account of his blessing. He left the place and felt that the compliance of the directions of Guru was very easy. After sometime, he settled down on a hill. Soon the news spread that an accomplished Mahatma had come there and was delivering logical preachings, when he got free from the Bhajan. Gradually, the crowd started swelling. A young beautiful lady with a desire for Sadhana reached there. She submitted that she had reached him after rearching good saints a lot. She was very fortunate. She prayed for initiation so that she could cross the ocean of the world.

The saint was by heart very simple. So he after explaining the methods of worship returned her. He informed her that there is no allow to stay at night in the cottage because it creates disturbance in his meditation and contemplation. First day the girl left but next morning she again was present for rendering her services. In the evening when the saint again asked her to go, she requested him to allow her to serve him a day or two more in his own company. Thus ultimately one day she became successful in getting permission from him to live in the Ashram.

The wrong company ultimately proved effective. In due course of time some issues were born. The decent persons who used to respect him from the core of their heart now turned their back from him seeing his ignominious fall. There was no shortage of anything earlier but now despite his demands thing were not available. Not only people around cast adverse comments, the young lady also used to scold him. One day she said that if we had to go for begging, why don't we accompany the small children on our shoulder? The children were not able to move forward on foot. She taunted why he was not cautious before giving birth to the children?

Now the saint was extremely shocked. He was filled with the sense of repentance. He thought, how fortunate he was to be in the service of such a great Mahapurush and how pitiable his condition had become there. He preached him a lot but his desires swept him away. At this moment of repentance a divine oracular noise was heard, "Relaxation in the strict devotion of the Guru and the scrupulousness of Kaliyug. My son! Despite my repeated warnings, you did not stop. You can still reform yourself." The devotee was bold. He quit his sons and the lady and went to a distant place. On

reaching an unknown place he started thinking how to go to his Gurudev after losing all. He would appear before him only after re-earning the fruits of earlier penance. After deciding it firmly he sat on a sack by the bank of a river.

Soon his fame spread all around. The crowd of his devotees again started increasing regularly. Visitors started pouring in. The saint spent twelve years sitting on one posture and with the undiminished devotion. With the passage of time his spiritual powers also increased. He did not allow the devout person around himself to construct a building for himself. He used to live in a cottage made of straw.

One day the saint went to a distant hillock for his daily routines. Suddenly he saw there a rock shining like gold. The saint touched and found it to be pure gold. After the toilet when he was coming back, the same golden rock was still quivering before his eyes. He thought, what was the use of such a rock in the forest. If an Ashram (hermitage), a school, a charitable guest house are constructed here it would add further to the name and fame of the Guru Maharaj. He had no desire for himself. He wanted to do everything for his Guru Maharaj. After thinking so he expressed his desire before the senior devotees for constructing an Ashram's guest house, well and school. He explained to them it was in the interest of the country also. The senior persons there said to him that it was he who had refused earlier to give permission for these constructions. They were very happy now to get the permission. For this they would collect donations and start the construction from the next day.

The saint replied that the donations are not needed. Every one of the village and masons must assemble here and start working together. God would provide the resources. The very next day work started. Hundreds of people started digging the plinth and measuring the land. In the evening the saint went for toilet and brought from there a piece of gold. Handing it over to the senior old man asked them to sell it for paying of the wages and instructed them to ensure payment. The crowd of morons and workers crossed the numbers of thousands. The saint went on bringing the pieces of gold and handing them over to the senior devotees for distribution. After sometime the senior devotees became anxious to know from where he brought so much gold. They thought of they also knew the same technique they could also get the gold for management of this

household and for the marriages of their sons and grandsons, daughter and grand-daughters. So all of them requested, “Maharaj Ji! Every day you have to bring gold yourself, how much trouble you have to take. This work can be done by us. Do you not have faith in us ? You do not even touch the gold and it does not become gold you also simply tell us the place and remain seated on your seat without bothering for the trouble. You distribute it as per your directions.”

When the senior devotees persistently requested him, he thought that they were right. Further he himself had no need of gold. If those very persons managed everything it was for better. So he decided to show the place. After deciding it he took all of them to the place where the rock of gold was lying. He pointed towards it and said, pick up gold from that place and distribute it.

The senior persons saw the El Dorado lying before them. They insinuated to one another and grabbed the nick of the saint and started tying him with a rope to a tree. The Mahatmaji Said, “Have you all gone mad ? If you want to take gold you may take it, why are you tying me with the rope? You know all that I do need wealth at all was using it for altruistic perposes. But the greedy and foolish seniors did not pay any attention to his words and tied him to the tree. They were now carefree and moved toward the golden rock but miraculously the golden rock turned into an ordinary rough stones by their mere touch. The stones were of no use at all. The seniors became sad and disappointed. They planned in their minds to collect so much gold so that their seven generations remained safe and secure. And they could solemnise the marriages of their sons and daughter. But all was lost. They have lost now the faith of the saint also. They thought if now they even untied the saint it would not serve any purpose. So they moved forward without relaxing him out of the fear of ill fame, despite repeated request of the saint.

He remained there tied and was very shocked and sad to think where he had fallen. Till yesterday everyone was dancing to his tune, but there was none around him. At such a moment the divine oracular voice echoed in his mind trying to make the least amendment in the directions of the Guru ill inspired only by the maneuverings and manipulations of Kaliyug. I had already warned you that the devotees who are devoted to contemplation and meditation should move run after popularity or the constructions of hermitages cottages

etc. They should any how make the both ends meet. Whatever, he gets he should feel satisfied and guard his sense of renunciation. Despite my several warning and forbidding you could not understand. Now my son! You have fallen.

He remained tied and hanging from the tree. But on account of the inspirations of the adored God some shepherds passed through that way. They found the Mahatmaji (Saint) so tied, hence released him. The shepherds inquired again and again but the saint kept mum and silent left the place. He started weeping remembering his Gurudev restlessly. He thought what face he would show to his Gurudev. He had again violated his orders. Now he would approach him only after finishing his Bhajan. So he selected a solitary place for his penance. He very cautiously and honestly engaged himself in the Yogic processes. Twelve years thus passed by. He was satisfied now with his achievement and moved towards the abode of his Gurudev.

The hermitage of the Gurudev was now ten or twelve miles away and the evening fell. The Mahatma passed the night at a distance from the village near the pond. Next morning a man passed through that way. He saw the Mahatma, but dashing his head hastily he moved forward. The Mahatma could not check himself and asked him that what the problem was. Anywhere he was going so hastily. The man was a goldsmith, turned back and spoke, "Maharaj Ji! I have got only one son who has fallen sick of a serious disease. All the doctors have surrendered. He is my last child. Disappointed and hopeless I am going to the house of a Vaidya (doctor), may be God by someway out give credit to him.

The steadfastness of the Mahatma got a bit defused. He was reminded of the achievement of his spiritual powers. Jestingly he plucked his pubic hair and said, "Make a locket of it and make him wear it. You will see the miracles." That fellow was a goldsmith so he prepared the locket and placed it round the neck of the boy. The condition of the boy started improving and he became hale and hearty with in an hour. The family members of the goldsmith started coming one by one toward the pond and bringing milk, curd and sweets. The landlord of the village was closely watching it, he also reached near the pond for toilet.

When he saw the goldsmith, he enquired, "Oh Sukhua! Where all members of your family going one by one? How is your child?" He replied, "Master! He is quite all right now." The landlord was surprised a lot. He again asked, "Who treated him? How he got well?" The goldsmith said, "Sir! All the medicines failed. The Mahatma who has come on this pond gave his blessings and the boy recovered. The Mahatma is none but God Himself. He is fully accomplished."

The news spread in the whole village besides the landlord everyone big and small started assembling near the pond. Some of them were seeking blessings for the marriage of the daughter, some were patients since birth, some were mad, some suffered from poverty. All of them started presenting their problems. If the Mahatma wished to move out they used to prostrate before him, making it difficult for him to leave the place. Then, at last the Mahatma sat down on a seat and started explaining the he knows nothing. They were under wrong impression chasing him. None believed his words because the proof before them was authentic. They started telling that he was a great saint and was concealing his real identity. Genuine persons always hide their power.

In this way it became evening. People now were reminded of their household duties and management of the animals. When they started getting bored, the landlord asked the goldsmith, "O Sukhua! You tell us what was given by the Maharaj to your son?" In reply he said, "Master! While I was going to the Vaidya (doctor) I occurred to see the Maharaj. It came to my mind that I should approach him and seek his blessings as the last resort. When I saluted him and moved forward, he asked me why I was so restless and rushing in that way. When I narrated the serious condition of my son, he plucked one of his pubic hairs and said to make a locket of it and make him wear it, so that he became healthy."

At this the landlord said, "Why are you all troubling the Maharaj Ji? If his pubic hair has such a powerful quality, why not pluck all his hair? The hair has no life and are meant for cutting, you all should call a barber and cut the hair for distributing among ourselves. Thereafter we should allow him to go."

Hearing this the barbar ran towards his house for quickly bringing the razor. Very poor devotee was standing by the side of

the Maharaj Ji. It came to his mind that he was a poor and weak man if he failed to get the hair in the powerful presence of big persons there, he would be left to remain in trouble. So out of impatience he suddenly jumped at him and plucked forcibly some hair and ran away. Now none was ready to wait. Within twinkling of an eye all of them pounced at him and then not even a single hair from his head to his legs was left. The barber reached late. So he gives the final touch when real thing was finished. The Mahatma had no use, so all of them left him there and went back to their houses.

Now the saint set out alone on the lonely path, weeping and remembering his Gurudev again and again. The divine oracular voice was reheard. The least amendment on the directions of the Guru Provoker maneuverings of Kaliyug, "My Son! You again fell." The saint now believed that nothing could be done by his own efforts. He should go to the shelter of his Gurudev without further loss of time. Wailing and weeping he reached the hermitage of Gurudev who remarked, "Well, My Son! Do you have still any more desire to wander? You are greatest among the great but only your desires cause your fall." Taking pity on him he tried for his reorientation and through experiences explained to him, "Son! Bhajan is nothing but the obedience and compliance of the direction of God. You know! Bhajan is prompted by God Himself. A devotee should simply stand as His instrument only. Out of your fake faculties created fake sense of renunciation and desires for going on pilgrimage. As a result of this you strayed from the real path. One should not decide anything till God appears in the heart and gives straight guidance. One should go to the shelter of some Mahapurush (accomplished sage) and follow his direction every inch. This is the only Bhajan prescribed for a devotee.

[15]

Anusuiya Ashram is situated in dense forest. Despite this people reach there. Failures in school examinations, family squabbles sickness often inspired people to visit Chitrakoot which was known as the land of penance. Finding it to be crowded people used to stop in the Anusuiya Ashram also. On account of the spontaneous love and affection of an accomplished saint in that dense forest people felt drawn to the place and stay there. Often a number of persons

sought his permission to live under his patronage there. The Maharaj Ji either by scolding them or by giving fare for the travel or by sending letters to their homes sending back to them. Only those who have potentials to learn Brahavidya (Celestial knowledge) were permitted to stay there and that too on the directions of God.

Once a young man of twenty year reached the Ashram and sought the shelter of the Maharaj Ji. The Maharaj Ji said, “You don’t have any traits for becoming a Sadhu. Why have you come here?” He replied, “Maharaj Ji! A sense of renunciation overtook me.” The Maharaj Ji rebuked, “You are a hoax. You are not telling the real truth. You falsely say that the sense of renunciation inspired you. Now you speak the truth why have you run away?” Then he replied, “Maharaj Ji! It is written in my horoscope that I would live only for twenty two years. My palm also does not have any life-line. I have become 20 years old. What can I do for my family with in the two remaining years? So I thought to devote the remaining years in the pursuit of God. This is the reason that I did not like to get married and so ran away.”

The Maharaj Ji addressing the persons sitting there said, “Do you all listen it? What did he say? Look at his palm and see whether it has life line or not. Show me his hand.” All the persons started seeing his palm. The hand has no life-line. The fear of death is the worst fear. The young man bowing his head was looking very gloomy. Suddenly the Maharaj Ji picked up his stick and instantly withdrew his hand and strucked smartly on his palms. The Maharaj Ji in his natural way scolded him, “Do you fear from death and run on account of it? If there is any trouble in mind, persons run towards the hermitages of the saints. If death knocks the door, can you save yourself?” Everyone there retired for sleep in the night. Next morning the young man said, “Maharaj ji! His life-line has appeared now.” The Maharaj Ji directed others to see whether it was true. Everyone saw and was amazed to see that the life-line was in fact drawn on the palm. The Maharaj Ji said, “Now tell me my Son! What would you like to do?” He replied, “Maharaj Ji! If you permit, I wish to go to my home.” Everyone laughed at it.

An accomplished saint can change the Karm (Destiny) by his mere will power. Kagbhusundi Ji was also endowed with these blessings. When God accepts anyone, his desires are turned into

will power and it fructifies. 'जो इच्छा करिहु मन माहीं। हरि प्रसाद कछु दुर्लभ नाही॥' (*Manas*, 7/113/4) The Maharaj Ji used to illustrate it through a tale which is as follows – There were two brothers. One brother daily used to attend the Satsang (Religious discourses) of an accomplished saint, he used to serve him with great devotion. The second brother used to visit everyday the house of a famous prostitute and used to take wine. The first brother used to explain, "Look, we belong to a good family. It does not become you, rather you should accompany me and attend the Satsang. This is our duty. 'एहि तन कर फल विषय न भाई।' But it had no effect on the second brother.

After sometime the first brother was once returning at night from the Satsang. It was a dark night. A thorn pierced deep into his foot, which started bleeding profusely. Anyhow he reached home, where the second brother returned early hours of the morning from the house of the prostitute; he got a golden necklace which was lying in the way. It was a precious necklace. When he reached home overjoyed he found his brother groaning with pain. At this he comment sarcastically, Le! Attend more and more Satsang; you would have only such fruits. Life is very short, you should enjoy it. See, I have got a necklace worth lacs of rupees. On the other hand you suffer from the pain of the thorn. What have you got of Satsang titness developed you would die." The younger brother replied, "No, Never any harm can be caused after seeing a saint (Sant-Darshan)." The elder brother quipped, "Well it is clear to see. You are crying with pain and still say that nothing wrong happens."

It was decided to consult an astrologer for clarifying why the necklace was got and why the thorn pricked both of them took their horoscope and approached an astrologer. The astrologer took up one of them and was surprised, "The man would have died today in the morning. Why have brought such a horoscope so early in the morning?" Both of them requested to read the second horoscope also. The astrologer said, "It is a wonderful horoscope. I had never seen such a brilliant horoscope in my life. The owner of the horoscope was destined to be crowned as a king today. I am very anxious to meet such a fortunated man." The astrologer had in his mind to meet the future king as soon as possible in order to present his credentials and impress him for obtaining honours in future.

The brothers disclosed that the horoscopes belonged to them. The astrologer was astonished, “How can it be so? Astrology can never be false. I wonder, how are you are alive yet? Tell me what do you do?” The younger brother replied that he regularly went to the Mahatma to listen his discourses and change his life according to the discourse, he further said that he had set a path sometime for contemplation also. The astrologer nodded his head and asked the second brother, “What do you did?” He replied that, “He was a drunkard and regularly visited prostitute. His brother always scolded him for that.”

The astrologer said, “You are wrong. Your younger brother, who ought to have died today, was saved on account of the Darshan of the Mahapurush. The effect of service to him saved only a thorn pricked and the matter ended, now his age is prolonged. You, who were to become the king, could fall an account of your evil deeds. You got a necklace of a lac or two. You would loose it also in your merry-makings within two or three months. After this, you don’t have only earned virtue or personal capacities for your ennoblements. From that day the elder brother also started attending Satsang. His bad habits dropped down.

If fact man himself is the creator of his Karm (actions) the remaining 84 lacs Yonis of births are only meant for suffering the results of actions. The future births are determined by the good or bad actions performed by human bodies. Yogeshwar Krishna says, that the actions which the individual self performs to the five Gyanendriya and the mind lead to the standard and quality of future births after death. ‘कर्मानुबन्धीनि मनुष्यलोके’ (*Geeta, 15/2*). It is only human, which alone creates bad kinds of bondage according to the result of the Karm (action). If good deeds are performed auspicious lines are drawn on the palm of the hand, if inauspicious actions are done auspicious line disappear. Only, the inauspicious remains. Creations of new Karm (actions) are possible only in human body, other bodies are meant only for under going the results of the actions, so performed. Millions of years ago, lions use to live in the forest. If they encountered creatures of super strength, they used to run away, but when weaker creatures happened to meet, they tore them into pieces. Even today, their nature, the mode of neither living, reactions are almost the same and nothing is changed. But man is improving

in mathematical progression. It was a time when he used to fight with the weapons of stones. Now he fights with missiles and goes to the space also. After getting bored from material inventions and attainments, the same human mind turned towards God and grew subtler and subtler and while controlling their extrovert mind searched out even quintessence, the Supreme Being. Thus, we see that man is the creator of his own Karm (action), and is not dependent to Almighty. Every one must not perform inauspicious Karm. They should do only good action.

[16]

Thousands of people used to assemble on the occasion of the Guru Purnima in the Anusuiya Ashram. Thousands of women also used to gather along with their family for Darshan of the Maharaj Ji. When the permission was given to return their home, some women used to request the Maharaj Ji for his permission to stay few more days and perform Bhajan under his guidance. Some of them used to say that they were alone and there was none in their family. The Maharaj Ji used to comment, “Look! What does she say ? It seems she is craggy for renunciation. If they live in their homes they get no time at all and remain busy in their household activities through the whole year. But when they come over here, a feeling of renunciation overtakes them. This renunciation is like the renunciation born at funeral place. If I permit even my sister, mother or daughter, people would not take them as such. They would sarcastically say that Baba has kept a woman. ‘यद्यपि शुद्धं लोकं विरुद्धं न करणीयम्।’ Although, nothing is wrong in is mind, words and deeds are not defiled, still one should not do anything which is prohibited by the people at large. This controls the society from falling into the ditch of wrong Samskaras (Sacraments).”

The women used to say, “No, Maharaj Ji! You are an accomplished saint, nobody would speak a word against you. We feel more peace at this place. Kindly, permit us to perform our Bhajan here.” On hearing such words of ladies, the Maharaj Ji used to say, “Hum! If there is a freshly flayed skin, how soever faithful a dog might be, it would certainly touch it. Whenever it gets a chance, it would not fail in piercing its teeth into it. This is its instinct. No doubt I am a saint, it is meaningless for me. There are some more

saints also like me here, who are not affected by wrong company but those who are new entrants, their habits and nature still persist. 'गुण-स्वभाव त्यागे बिना दुर्लभ परमानन्द।' No one can taste supreme bliss without renouncing his original qualities and nature. It takes ten or twelve years for a devotee to move on the track and then it becomes possible for him to avoid the dangers. They are still like soft tiny of shoots of the pumpkin. The wrong company spoils the beginners. Go, run away and performs the Bhajan from your place at home. Do come and go devoutedly. I assure you, I would look after your well-being. Every morning and evening you should meditate on my form and chant any name. Go and chant 'Ram, Ram'. Besides this serve your husband. Whatever you expect to get from here, would be granted to you at your place." Thus he used to control them and send back to their homes.

The Maharaj Ji used to say to the devotees do select any name of two or two and half letters like Om, Ram, Shiv and chant it all such words, have the same meanings, but Om was the most favourite words. He used to direct his devotees to see in meditation the form of the Guru Maharaj every evening and morning. If the form is made to stay in the heart even for a minute, you would get entry into the Sadhana. I would grant you devotion (Bhajan). By inspiring and guiding you, I shall bring you on the bright track of Bhajan, God paves the path. 'मन बस होइ तबै जब प्रेरक प्रभु बरजे।' (*The mind becomes controlled only when God Himself controls it.*) You first start meditation even for a while and chant Om. The result would automatically flow.

[17]

Revered Maharaj Ji used to say, "My son! When illusion puts to test a person even the old become young, the impotents turn into potent beings. It is easy to become a Sadhu (Saint) but it is difficult to carry on and maintain its ideal. 'धरा न काहू धीर, सबके मन मनसिज हरे।' Ho! Illusion is very powerful"

There was a hermitage in a dense forest. An accomplished saint used to live there. About fifteen disciples also lived along with him and under his patronage perform Yogic Sadhana. One day a disciple expressed his desire and requested Maharaj Ji to allow him to go on a pilgrimage. Maharaj Ji said, "My son! You don't have that ability,

Maya is very powerful, its circumference is everywhere. Nobody knows when will it engrip, you will not know it.” The disciple said, “Maharaj Ji! So long as you shower your grace, Maya will not even dare touch me.” Maharaj Ji said, “Grace is with you, but you have to be alert, I am also saying something to you.” When the disciple paid his obeisance, Maharaj Ji again reminded him to be alert.

The disciple had hardly travelled a mileaway from the hermitage, he saw an old lady coming speedily. Although her face was wrinkled, her eyes were shining. She had the reins of a horse and passing through the way in such a manner as if she was flying. The Mahatma took pity on her. He thought the old lady was in trouble because perhaps she had lost her horse. So he said, “O Old Lady! Your horse did not pass through this way, where are you going with your reins?” The old lady replied, “Baba! The reins are not meant for horses, they are for the Mahatmas.” The Brahmachari got annoyed and said, “You bitch! How dare you say that you bridle the saints with this reins? Whatever you have do, do it. You would not be able to do anything.” The old lady replied, “OK Baba! Now save yourself.” The Brahmachari again loudly scolded her. But the old lady moved forward.

The Brahmachari moved forward a mile and met a river. He found a young girl weeping bitterly across the river. Due to incessant weeping, her eyes were fully swollen and face fully reddened. She looked to be a newly married bride, belonging to a noble family because she has applied Mehendi in her feet and was fully bedecked. After crossing the river the Mahatma out of pity asked her, “Why are you weeping? Have your companions lost the way in the jungle? What is the cause of your sorrow?” The young girl whimpered, stood up and slowly came near the Brahmachari. She placed rupees five at his feet and saluting him said, “Maharaj! There is none so unfortunates like me in the whole creation.” Having said so, she sat there and started weeping again. The Brahmachari thought that the lady looked to be religious hearted and some calamity had befallen. She should be helped. He enquired, “Could you tell anything or not?” The girl was slowly pacified and said, “Maharaj Ji, I am coming from the home of my parents. The village across the river, you see is the place of my in-laws. The river which lies in between has suddenly swelled up. Now if I go back, it would be taken as ill omen. The

problem is how to cross the swollen river. My position has become very critical. Neither, I Can go back home nor can stay at the bank of the river. I think death alone is the way out. What remains is that tigers and lions may not eat me away. The lamp of my life is extinguished. Maharaj! There is none unfortunate like me. You are a saint, kind hearted, what concern you would have to me? Please go. Don't entangle yourself in my trouble? Let me suffer the result of my deeds. What I have sown, let me harvest?" Stood up and after putting ten rupees on his feet, saluted him and said, "Maharaj! You are on the way to your pilgrimage, kindly accept my humble offering, it would be useful for purchasing Ganja and Bhang (intoxicant herb)."

The Brahmachari now started thinking about the ways to help her, but did not find any body there. He came back and said, "Look! The current of the water in the river is not so sharp as your mind. The water is only knee deep. You should at least try to move in it. The bride said, "Maharaj! I am very much afraid of it." The Brahmachari replied, "OK you hold my staff, I would help you in crossing the river." The moment she reached near the water she left the stick and shrieked loudly and returned where she was sitting. She started weeping again. The Brahmachari was taken a back and thought what the matter was. She replied weeping, "Maharaj! My misfortune has no end. I had got about one hundred and twenty five rupees, the lions or tigers are sure to devour me. The money would then lie useless. So you kindly accept it. It would be helpful for you. She threw the money and saluted him and again started weeping at the place where she was sitting. The Mahatma grew generous and enquired, "What happened? Why did you retreat?" She said, "Maharaj Ji! Mahawar (red colour marked over the edges of the feet employing newly held weding) would be washed away. My in-laws would not permit me to enter their homes and would turn me out branding infidelity. They would ask, where she got her Mahawar wiped out?"

The Mahatma thought that the calamity is bigger but the miserable bride is highly religious. He asked, "Is there no way out?" She said, "Maharaj! Please go." The Bramachari again asked, "Let me here of you, what help can I do to you?" Bride said, "You can pick me up on your shoulders, the colours of my feet may not washed,

kindly help me in crossing the river.” Hesitatingly the Brachmchari said, “How can it be possible?” She replied, “Maharaj! I have already requested you to leave me, to my plight and move forward.”

The Brahmachari was in a great dilemma. He thought on the one hand, she was very kind on the other so charitable to me saints. Thereafter he looked around and found nobody else was present there. He said to her to quickly mount his shoulders so that he might take her across the river. The Brahmchhari had no evil thoughts in his mind. He took her on his shoulder and started crossing the river. When the new wed bride reached the mid-stream, she put the reins in the mouth of the Brahmachari and spurred him with her anklets. She started driving him in this way. The Brahmachari got annoyed and said, “What nonsense she was doing?” When he threw her down he found the same old lady there who remarked, “I had warned you to save yourself, ultimately you nodded and became sentimental. Kindness plays no role in the life of a devotee a little temptation or enticement was thrown in your way and you so yielded your strong virtues are at your back. The Mahatma of the jungle is present in your heart so you are saved, otherwise I would have thrown you down and rode on you. You would not have got tears to weep.”

The irritated Brahmachari threw down the old lady in the river. He was amazed to see that there was neither the old lady nor the young girl. He started thinking how strong the illusion was. It works in such a way that he fails to smell its presence. He returned to the hermitage. His Gurudev asked, “Did you accomplish renunciation?” The Brahmachari replied, “Maharaj! I did not obey you and consequently escaped somehow. I encountered Maya (illusion), she had remarked, you are under the grip of your Gurudev, otherwise I would have thrown you down and mounted on you. Now Maharaj! I would not go any where. Only I would serve you.”

Thus we see that the devotee should go on serving and performing his Sadhana suffering up and downs in the Ashram of his Guru alone till he does not get the capabilities to move on the right track safely. After such a stage- ‘कतहुँ निमज्जन कतहुँ प्रणामा। कतहुँ विलोकत मन अभिरामा॥’ you are free to loiter and look around. There would not be any difference but before attaining maturity there is danger in wandering, the illusion had spread it’s tenable everywhere. ‘काले मूड का एक न छाड़ी, अजहुँ आदि कुमारी।’ Kabir says that no

misdeeds remains undone by Maya, even then she retains her virginity from time immemorial. It remains ever young, more you embrace it, more it becomes young.

Maya in the form of mercy, in the form of service and in numerous ways unknown, exercises its cunningness over the devotee and succeeds. There is no provision of mercy for the Sadhak. Sita Ji showed mercy; consequently she had to undergo the pangs of excessive grief in Lanka. 'दया बिनु संत कसाई, दया करी तो आफत आई' (A saint without mercy is like a butcher, but mercy shown brings misery in turn.) Yes, after attainment of Dayadham (Abode of mercy), a Mahapurush himself become the fountainhead source of mercy. After it, 'खाय न खुटे, चोर न लुटे, दिन-दिन बढ़त सवायो।', 'पूर्णमदः पूर्णमिदं' - He is perfect hence, perfect in every age (present, past and future). The balance out of the whole remains the same, even if it is donated wholly. Such enlightened human beings are the abode of mercy, they ever sacrifice themselves for the welfare of others, and everyone expects mercy alone from them, but there is no provision of mercy for devotees. First, a devotee has to undergo his own trial and then he is entitled to award degree and diploma to others. The service of such a blessed devotee is always beneficial. Pity, springs out of them spontaneously whether they show it or not. Danger exists, till the goal is not achieved. Maya succeeds, even an inch gap between devotee and his Isht. Infact, becoming a saint is very easy, but bringing it into practice is very difficult. This practice of sainthood can be retained only after doing devout service to some Mahapurush.

द्वार धनी के पड़ि रहे, धक्का धनी का खाय।

कबहुँक धनी निवाजिहै, (जो) दर छोड़ ना जाय।।

[18]

Once a devout man asked revered Maharaj Ji, "What is Yoga?" The Maharaj Ji looked at him and said, "Hum! Very strange! Beggers inquire about the saving of the village. Can Yoga be learnt by mere words? What is your Job?" He replied, "Maharaj Ji! I run a shop which is going at present in loss. There is no improvement, kindly help." Maharaj Ji said, "Hum! So you have in your mind something else casuably you are curious to know about Yoga. For namesake only the orchards are dense, but in fact they are shorn of leaves.

Yoga is meant for the deserving persons. You should ask for what you have come. Go and take Vibhuti (The holy ash), now you would see what happens. You come again to report what the result was.” Thus the Maharaj Ji used to satisfy persons and send them back.

Often persons sitting around him used to feel inquisitiveness. So humbly they used to enquire- Maharaj Ji! How Bhajan was to be performed? The Maharaj Ji affectionately used to explain that people generally do not understand the meaning of Bhajan (Devotion). They think that sitting in a solitary place with closed eyes and pass sometimes or sleeping on the bed of thorns or continuously standing on one leg in one posture or living in forest was Bhajan. But on observing the real devotees, it has been found that service was of supreme importance for having the sense of Bhakti (Devotion). ‘Bhaj’ connotes nothing but service.

King Dilip used to graze the cow of Vashistha. Had he wanted, he would have employed thousands of servants for this and free himself. But no, rendering service through servants is nothing but escape. Real Samskars (Sacraments) could be created, mind could be purified only when we ourselves offer personal services. Only then the devotion would grow and flourish. If service through servants is done the servants might get something, but persons who send them for service would not get anything. For this very reason Maharaja Dilip, despite being an emperor, himself was present for the service of his Guru Vashistha. All the things are available in the world, only Bhakti is rare. ‘भग इति सः भक्तिः’ Bhag means matter or illusion. The moment illusion ends, Bhakti attains the point of culmination. End of worldliness and attainment of God are the ultimate results of Bhakti. For it, withdrawal of mind from worldly objects and diverting it to the contemplation is more needed. This was the reason that Dilip engages himself in the service of the Gurudev.

There are many instances referred in the Purans where it is said that the devotees approached their Gurus to impart ‘Brahmvidya’ (the knowledge of the Brahm). Gurudev said to a disciple named Satyakam, “Take hundred cows from here to the jungle, serve them properly, don’t keep anybody with yourself and leave at a solitary place. I tell you a tiny name, chant it regularly. If any calamity falls you remember me. You come back only when the number of the cows reaches upto thousands. Then I would impart Brahmvidya

(Celestial knowledge).” If any devotee approached the Maharishi for learning the occult Brahmvidya, Maharshi directed him to look after the cows for twelve years and tend them. In the Chhandogya Upnishad, there is a tale that Indra could become eligible to know Brahmvidya after observing celestacy for hundred years.

It is true that the devotion (Bhakti), which enables one to break the bondage of material world, fluctuates according to the fluctuation of the mind. If we are very anxious to know the Brahmvidya today, it is not sure that tempo would be sustained in future also. It is so, because of the ties of Maya (Illusion). Momentary eruptions of the sense of renunciation in mind, is not the lasting nature of it. So, the Mahapurushas in order to train the mind used to allot some kind of work of service. The family attachment used to gradually end during ten or twelve years of the service, the wrong association failed to affect the devotee. The curiosity to know Brahmvidya gradually used to intensify and the importents of knowledge of the Brahm becomes comprehensive. It was difficult to pass days, the devotee remained restless and waited for the end of the fixed time. He passionately waited for earning eligibility to know Brahmvidya. For this very reason provision of rendering services was always made. If Sadhana and Brahmvidya are imparted to a man who is raw, it never becomes fruitful. The devotee initially lacks the capacity to perform Sadhana but through service to a Mahapurush imparts automatically the required competence. If one has to take the shelter of any Sadguru, one has to renounce all the duties and works and live under his guidance with all his mind, body and soul.

‘सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।’

When you mentally start meeting him, all his greatness and power stick to you.

When I accepted the shelter of the Maharaj Ji, he did teach me the Brahmvidya. But it was all Greek and Latin to me. After sometime when I followed a bit I found the form of the Maharaj Ji missing before and in mind’s eye at the time of meditation instead the form a stout gigantic buffalo used to appear in my mind. For several days it continued to be so. I submitted to the Maharaj Ji that despite efforts his form always illuded my grasp. I narrated how the form of said buffalo used to stand in my mind. The Maharaj Ji explained, “ My son! It is none but Yamraj (God of Death), you have to fight against

it. Tell me, do you find interest in meditation ?” I told him, “ Maharaj Ji! I do have vigour and enthusiasm but when I sit for meditation reels of a variety of scenes start getting unwinded. The incidents which occurred twenty years back and which I had forgotten are re-enlivened.” The Maharaj said, “It would not be corrected in this way. You couple your contemplation with service most devotedly. That’s all.”

I did not know then real meaning and importance of service. Since it was the direction of the Gurudev. I obeyed it. Physically I moved, worked and performed various jobs but my mind always continued to be linked with the Maharaj. I went on performing showy services till I could comprehend the real importance of service. But when the Isht (Gurudev) repeatedly through spiritual experiences started telling the something, my doubts were removed. Thereafter I started doing my service with my body and soul. It was ordained by the earlier Maharshis, it is forceful today and would remain so in future also.

One has to devote oneself to the service up to the time of accomplishment compulsory. Only then the mind enters into Sadhana. If any body quitting service, sits in contemplation, his body alone remains sitting. The mind which has to sit, runs riot. For some days devotees steadfastly go on sitting in meditation. But after a year or two he gets disappointed and accepts the pseudo system and get derailed. Sri Krishna says, “Arjun! Those who hold their senses forcibly but go on thinking about the objects mentally are actually hypocrites.” Thus, we see that those who hold this sense mentally and perform the fixed ordained actions are great and genuine. He alone is eligible for the attainment of Yoga. That is why the provision of service has been laid down.

Those things which were the objects of our close thinking naturally appear during meditation without putting them aside, the mind could not get lost in contemplation. Merely sitting at a place physically would not do. So, the Mahapurushas (sages) have made the provision for service. The mind and the heart of a Mahapurush always remain unruffled. Atoms, which restrain and control the disorders, always, remain emanating from the place where they live. All the time they breathe the Samskaras (Sacraments) of their penance. That is why the eligibility and capability which we do not

have at present are earned within a short time by seeing them, touching them, serving them and living in close contact with them. The mind renouncing the path of Maya (illusion) gradually starts moving on the track of the Isht and Sadhana for spiritual practice starts gathering speed. Lord Ram says -

सुचि सुसील सेवक सुमति, प्रिय कहु काहि न लाग।

श्रुति पुरान कह नीति अस, सावधान सुनु काग॥ (Manas, 7/86)

Who would not like an intelligent devoted and courteous devotee? A father although loves all his children equally but the son who is devoted to his father with all his body and soul and takes service to his father as his religion, is dearest to the father despite his lack of common intelligence. Lord Ram says that similarly although the whole world is born of him, and he equally showers his kindness on all creatures still those who contemplate on him renouncing the illusory world and its tentacles and worship him with all their mind, body and actions are very dear to him. Even Brahma who is devoid of Bhakti (devotion) is loved by him only like ordinary common creatures.- 'सत्य कहऊँ खग तोहिं, सुचि सेवक मम प्राण प्रिय।' (Manas, 7/87, Kh)- Attendants and servants alone are dear than life.

In the beginning the service to Mahapurush is rendered through the physical body but after crossing a fixed limit of contemplation and obtaining some maturity this very physical service is turned into mental worship. With gradual advancement the devotee himself comprehends and the Ishtdev goes on granting one or other new experience till the accomplishment he attains, he goes on explaining the method of service continuously. After the devotee becomes capable to grasp the name, he allows him to go to a solitary place and live separately. But before allowing him to leave, he arms him with his verbal directions and inner experience and perceptions. Then the devotee starts finding interest in the contemplations. Till now he used to put in physical service but now he does mentally. Only the form of service is changed. Day and night he prays him and moulds himself according to him. Service rendered mentally is superior to service rendered physically.

As the mental services advance gradually and the state of the stable closeness with the Isht comes nearer and the final attainment comes closer, then the spiritual practices get dropped. The Ishtdev, himself, gives new direction, which is perceptible. Gautam Buddha

also had made in the beginning arduous efforts but when his Bhajan reached the climax and he stood step fast for the ultimate attainment, he was directed by his Isht to relax the string of Sitar (a typical stringed Indian musical instrument). The breath itself is likened with Sitar with the help of breath the name of the Lord is chanted, not with the tongue. Kabir says-

शब्द-शब्द सब कोई कहे, वह तो शब्द विदेह।

जिभ्या पर आवे नहीं, निरखि परखि कर लेह॥

Everyone talks of Shabda (Words). But the sound created by palate and throat does not signify Shabda. Akshar Brahm (The sound form of God) can never be expressed through voice. When a Yogi enters the state of formlessness, the Akshar Brahm or Shabda gets alert and activated. The ascend and descend of that Shabda depends on inhalation and exhalation of the breath. That is why Buddha was directed to relax the strings of the Sitar. Instantly, cut short his Bhajan. This was taken by many person as the fall of the Buddha. But he did not care for it every devotee confronts such a state when he attains this position. Obedience of the directions of the Isht even at such a state is nothing but Bhajan. 'There's not to reason why?' If such a service is mastered and the Isht becomes satisfied he instantly merges him with himself. Thus, there is provision for service in the last moment.

Only the devotees can attend to such directions of the Isht or the accomplished sages can fully understand the developments of the devotees.

कै जाने जिउ आपना, कै रे जनावे पीउ।

Thus, the devotee can know it or it is made known by the darling. This is why, the Maharaj Ji used to say that Sadhan (Spiritual practice) is such an object, which can not be expressed in black and white. Those who propogate Yoga by writing on it or delivering lecture on it can not lead to the attainment of Yog. Only Samkaras (Sacraments) could be created.

To sum up, service is of two kinds- firstly physical and secondly mental. By holding the form of the Isht and fixing it in the heart and offering flowers, incense etc. is mental worship. Such a kind of service is subtle and of advance stage. It directly links the devotee with the Isht. Service is the primary stage of worship and strangely enough it is the climax of it also.

[19]

Revered Maharaj Ji used to say, “Ho! One should not be the least sluggish in serving and feeding a Mahatma (Saint). It can be done even irresistibly also. It always proves beneficial. If the saint goes hungry, half fed, it is harmful.” Maharaj Ji used to tell a tale in this. There was a great saint; he was in absolute guise of Paramhans. He never differentiated between the life of luxuries and the life of poverty. He only used to wander in his contemplate mood. Sometimes he got a handful of gram while at others happened to get delicious food. By nature he was nude. On the completion of his Sadhana, The Ishtdev directed him to settle down at some place permanently. But the saint used to relish lone wandering and contemplation so the paying due respect to the direction of the Isht used to postpone is and did not settle down of any place.

It was the month of Magh (December-January) the cold was severe; the wandering monk could not find any shelter. A Potter was taking out the pots from the kiln and placing them by the side of a wall. The ashes of the kiln were still warm. The monk said, “O Brother! I have to stay here for this night. Please allow me to sit here.” The potter respectfully saluted him and said, “Maharaj! I earn my livelihood on account of these hery pots, which are lying scattered everywhere. If they got damaged I would die, kindly excuse me. There is very little space. You cannot sit there.”

The Maharaj Ji said, “I have not to sleep here, I would sit here and perform Bhajan and leave the next morning. You would not feel any inconvenience.”

Allowing the Maharaj Ji to sit there, the potter said, “Be careful Maharaj Ji! Nobody should take away these pots.” The monk said, “Don’t worry; Nobody would take them away.” The potter after this saluted him requesting him to retire. Thereafter, he left for his home.

The monk got lost in uninterrupted contemplation at that warm place. At about 2 or 3 O’clock in the night, he thought to stretch his limbs. So he rolled up his legs and hands and lay down. Instantly, he fell a sleep. He saw a dream in which he found himself sitting at a beautiful place. Thousands of people were going to him for his Darshan (view) and offering things to him was throwing them in an anti-room. He got tired so he decided to have some meal. As soon

as he stretched his hand to pick up the food, a rich man offered a bag full of coins and said, “Maharaj Ji! Use it for general welfare.” He flared up, You bloody devotees and you bribe this way and say that I should spend it for general welfare. Why don’t you do it yourself? Do not have even time for meals and contemplation.” Admonishing him in this way, he picked the bag full of money. It was a longer kick and his legs dashed with the big Handia (earthen cooking-pot) the moment it fell down and broke other pots over started falling one by one and were broken into pieces.

The monk got up from his sleep. He started repenting. The gentle potter gave me the shelter but Alas! Such a big loss has been caused to him! The poor fellow has lost everything. When he would come what answer I would give to him? If I leave it, would bring bad name. It is not proper for a saint like me to slip away stealthily. What would people think of saints? I apprehend that it is definitely the deeds of Maya. Thus the whole night passed by.

In the morning the potter came and cried, “O Maharaj! I was telling you yesterday that you could stay in the village which is so big and not to hang this poor fellow. Just see all my pots are broken. And I have lost a years earning. Now what should I do?” Finding the monk keeping mum the potter said, “Kindly tell me, how it all happened.” The monk narrated the event of the dream verbatim and reported how legs dashed. The potter thought the dreams of saints never go waste. It appears that he is an accomplished saint. There certainly would assemble a big crowd of devotees in future. Goddess Lakshmi perhaps wishes to serve this Godly saint. It is better to hold him back at this place. He should makeup my loss and give me a chance to serve him. Whatever offerings would be made to him would be mine. Thinking this he said, “OK Maharaj Ji! Let’s not think what happened. Now don’t leave the place and stay here. I would serve you.”

Out of kindness, the monk stayed there and remained there for two months. Really the crowd as was seen in the dream started increasing.

The potter was highly gratified and obliged. His loss was compensated. After sometime when the saint (Monk) got it that the potter have now no scarcity or troubles of any kind, he on a day suddenly went away. As per the direction of the Isht he started living

at one place. An inexhaustable source of public welfare started flowing from there. He started benefiting the whole humanity.

The Maharaj Ji used to say, “Ho! When God becomes kind, the adversity turn into prosperity. When God directs for sitting down, it should be obeyed. When he directs to accept anything, one should accept it, there is no evil in it. This is the fault of the initial stage of spiritual practice, but the same after proper direction of the Isht becomes beneficial.

***Note:** The monk of the tale was none else but revered Gurudev himself, but he used to say without disclosing his identity.*

[20]

Discipline plays an important role in the field of Sadhana (spiritual practices). Undisciplined devotee can never succeed on this path of Godliness. The case of those devotees is quite different, who had been moving on spiritual path for the last several births. For this very reason revered Maharaj Ji used to chide, even on simple mistake, when he found the mind of the devotee wavering and deviating from the path. He used to make them listen and said, “The upper portion had not been swept of and there must be some garbage still on that particular place, at some certain place something is in disorder.” Thus he used to grumble. On hearing so, when some devotee was found sweeping the roof, he started chiding him, “Who is there? Who is sweeping over my head? Bring him here! Catch the bloody fool.” In this way he used to challenge. When the fellow used to appear before him, he used to strike with his stick even before he could know what his fault was. When everyone including the devotee used to go away, he used to laugh before the remaining one and say, “I had been looking for an excuse for the last one month but failed to find any fault. Today I got it.”

Actually he had no concern with the roof or the broom stick, it was all false displeasure when he felt that harsh words were needed to keep the devotees on their too, he expressed such jarring words. Just as in good families the parents carefully brought up their daughter and keep her busy till she is married, in the same way a Sadguru taking his innocent disciple out of the tussles of nature, enable him to cross the ocean of Sadhana. If he does not pay extra care it is impossible for him to cross the sea of this world with ones own efforts.

गुरु बिनु भव निधि तरइ न कोई। जौं बिरचि संकर सम होई॥

(Manas, 7/92/7)

Even persons who are of the status of Brahm and Shankar can't cross the sea of this world, if they do not have a Sadguru behind their back.

राखइ गुरु जो कोप बिधाता। गुरु बिरोध नहिं कोउ जग त्राता॥

(Manas, 1/165/6)

The Sadguru protects even when ones fate turns adverse and unbearable miseries are allotted to ones fate. When the Guru is displeased, even God cannot protect a man. Although, God is present everywhere and this is very true, but he is of no use for us because Sadguru and his directed path is the only medium to reach us the divine destination.

Now the question is, where to find Him out?

माया ऐसी प्रबल है, तजि मालिक की छाप।

बनकर बैठी जगत में, कर्ता धर्ता आप॥

Maya is so powerful, that she possess herself to be the Almighty God. Finding people having their faith in temples, she got entry into them in the form of hypocrisy. When she found the pilgrim places promoting the welfare of the people, she appeared there in the garb of priests (Pandas) creating facades and frauds. When she found a Sadguru playing an important role, it created a row of Gurus. 'घर में बीबी झोंके भार, बाहर मियाँ सूबेदार।' Possessing no genuine traits of a real Sadguru, but the outward pomp and show he is as such, as to be real one. Under such circumstances, how to find it out that this Mahapurush is the perfect one? If one Mahapurush is genuine, then thousands of similar natures are also found seated in the same queue. All of them guarantee their genuineness. Now, you please let us know, who is the real saint ? And how to identify them?

पुन्यपुंज बिनु मिलहि न संता। सत संगति संसृति कर अंता॥

(Manas, 7/44/6)

One never encounters a saint till his virtues are accumulated and become effective. It does not mean that the real saints are nonexistent and invisible. Without righteousness, not only they, even Lord Shankar standing before us cannot be recognised. We would use harsh words even against him and say, "Look! How is he standing in deform? Should he show himself in such a way? He can earn money and feed not less than four persons." Actually the eyes, which

recognise a saint or Sadguru are always virtuous and integral. We cannot see them with our physical eyes because God transcends mind and intellect. When a Yogi after regular practice reaches the data of sublimation equipoise and goes above the realm of mind and intellect combined with divinity, enters into the real essence of Gurudom, then he is known a Sadguru. As he is united with the Truth, so he is known Sadguru. How can we know with our mind and intellect a Mahapurush who has transcended mind and intellect? There is only one way out and that is our earned bounties of virtues and righteous deeds. If one does not meet a Sadguru, it proves that one lacks virtues and needs earning them through righteous efforts. Whenever, that spiritual instinct will reflect and support you, then Sadguru, whether he is tossing in marshes or sitting on a high pedestal, will meet you. Either you would reach him or he would come to you. Then the faith would also be born. Then he would own you and he would start guiding your paths from the heart. So, there is only one way and that is the accumulated stock of your divine virtues. The eyes, which identify a saint or a Sadguru, that insight is fully divinised. When you have met the Sadguru – ‘सत्संगति संसृति कर अंता’ His divinity and devout company liberates you from the worldliness. Sadguru and devotees are never mechanical in their pursuit. ‘देखा देखी साथे जोग। छीजै काया बाढ़ै रोग।’ One should not imitate others. Perchance if we have moved on the path of God and accepted the garb, we should not get disheartened, till we attain the spiritual goal. If any Mahatma used to come to the Maharaj Ji with the marks of Tilak on his forehead, he used to say, “Well sit down and take water.” At this they would say, “Maharaj Ji! Let me first tend my form, then I would take water.” The Maharaj Ji used to laugh and say, “You fool! You have become renouncing why didn’t you die.” People had gradually understood the nature of the Maharaj Ji and used to laugh.

Actually, there is no room for sects in spiritual life. The difference lies only in varying stages of devotees some are at the beginning stage, some in the middle, some nearing the goal while others have attained it. Dwait, Vishishtadwait, Adwait (Those who believed in duality, qualified duality or monism) are nothing different higher and lower stages of the devotees. They do not signify sects. Creation of sects is nothing but the work of ignorance and immature persons

who failed to realise the goal, but find for the name and fame or accomplished sages. This is the only cause of the cloudiness of the Sanatan Dharm. According to Lord Krishna that is only one Sadhana (Spiritual Practice) for spiritual experience 'व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।' There is only one functional method for achieving the spiritual goal; there is only one direction, only one method and only one result, God knows how and why do people create fissure and chasm in it ? This proves beyond doubt that they have not obtained. Had they got that Immanent Entity, they would not have created grift and cracks in the society. A man is the garb of monk appeared and abducted Sita another Muniraj (saint) kept Hanuman misguiding till midnight when Lakshman was fatally shot, Emperor Pratap Bhanu was badly ruined. The garb of a saint is such a garb under which person who found no living get shelter under it. Such Sadhus are still there who steal the blanket. The old habits die hard. Asadhu is never vicious. Fake Sadhus enter under the cover of a genuine one. Sects have been created by them. The Sadguru alone knows the real secret of Bhajan. It belongs to his province.

[21]

By serving an accomplished sage and regular spiritual practice under his patronage devotion to the Isht is born. At such a time inner discipline is most required. Self-restrained and strong resolution play very important role in Sadhana. Because in the begning the devotee feels a lot of enthusiasm but soon after sometime the mind becomes indefatigable. He starts taking Sadhana to be leading to his death and the mind assumes formidable form. Tulsidas Ji also was very enthusiastic with the thought of Bhajan but when he set out for it his mind became restless. He has expressed the condition of his mind thus -

बिगरत मन संन्यास लेत, जल नावत आम घडो सो।

(*Vinay Patrika*, 173)

O God! While accepting the life of renunciation I liked it very much. But the moment I took it only mind got deshaped like an unbaked earthen pitcher. If you fill water in an unbaked earthen pitcher, it would start leaking through thousands of holes and the pitcher decays – Goswami Ji says exactly like this happens in the case of our mind. All our enthusiasm evaporates. Mind least runs

riot and becomes so deadly that we start feeling not the devotion for the Isht. The Mahapurushas or the sages have repeatedly reprimanded the mind under such conditions. They controlled it with the hook of reason.

Every sage has gone through this ordeal. Revered Maharaj Ji used to tell a tale. There was a saint living in a dense forest. He used to remain lost in meditation day and night. Although, he had earned a good reputation. Still he was simply a devotee undoubtedly he was a devotee of advance stage. One day he entertained a desire to eat Kadhi (Curry). This desire started gathering weight from the next day. Whenever he used to sit for meditation, he found Curry before his mind's eye. In place of the image of the Ishtdev the images of delicious Phuloiri (made of gram flour) appeared before his mind irritated by such eruptions he started cajoling his mind thus, "O my mind! What charm is in curry? Did I leave my home for it? A devotee should take only prescribed food. Today you crave for Curry, tomorrow you might crave for stranger things? O my mind! You devote yourself to the Bhajan." He tried his best to cagole and coax his mind still his craving persisted After a fortnight his condition deteriorated in such a way that whenever he started chanting 'Om, Om', he used to chant 'Curry, Curry'. In the beginning the image of the Guru Maharaj used to be in meditation, but now the delicious odours Curry in the cooking pan started dominating his mind. All the time he was obsessed with the idea of Curry. His mind became Curry incarnate.

Now the Mahatma became highly repentant. He said, "O God! You took me away from my home and family, gave me golden chance to live in jungles, afforded me the kindness and close company of a Mahapurush (great saint), explained to me the method of Bhajan. But how this Curry has overtaken me. I cajoled and coaxed a lot my mind, but it is still obstinate and sticks to Curry." After praying in such a way he picked up his stick and moved towards a nearby village. When the villagers saw the monk, they were overjoyed. They started saying, "Maharaj Ji, despite our several request, you never come to the village. Today, we are very fortunate for your visit here. What is your direction for us?" The monk replied, "First of all prepare Curry." The villagers said, "Maharaj, It is very simple, we will prepare it with in no time."

When the preparation for cooking Curry was being made the Maharaj Ji said, "Prepare twenty kilos of Curry. The cooking pan should be fully filled." "Yes sir! We would do so." said the villagers and became busy in preparing the Curry. The delicious and odorous Curry was now prepared. The Mahatma then said, "Brothers! It would not be shared by anybody. I would take it alone. Keep it in the room and I would also remain there but you lock it from outside." The villagers obeyed. The room was locked. The Mahatma, who was in the room, pounced upon the pan full of Curry.

In the beginning, the Curry tasted very delicious. He ate one kilo then two kilos of it. But beyond this it was not possible for him to go further. Despite this the Mahatma went on eating it. He ate upto three-four kilos. Then he developed distaste for it and hate for it still he continued eating it. Consequently, vomiting started. Still he did not leave eating. He murmured, "Eat, go on eating more and more. You left your home, your family, tasted everything in life, still you petty mind! You drove me for such a worthless thing upto two miles, you diverted me from Bhajan and threw me up here at this place. For the last one month only Curry, Curry. No Ram, No meditation! Now eat as much as you like. You vomit and mix it also with it and go on eating. He developed such a strong hate that his whole body shuddered to see towards it. When his hauds gave way to take up the Curry, he ultimately jumped into the cauldron.

When the people unlocked the door, they found Curry spread everywhere in the room. They asked, "Maharaj! What is this?" The Maharaj said not to worry, everything was set at right. People there washed him with water and took him to the hermitage. From that day onwards never any desire for taking anything occurred to his mind. Actually, this mind is very crooked when you move on the path of contemplation and when you make some advancement, it very secretly withdraws the plank on which you stand. After you climb up all the steps of Bhajan, still it goes on playing tricks and throws bigger hurdles.

Such stumbling blocks come before every saint. Maharaj Bhartrihari was the king of Ujjain. It was a prosperous state. Once the king found some evil in the queen. He developed hate for the world and the sense of renunciation overtook him. He took the shelter of Guru Gorakhnath who was a great sage. He taught him the steps

of Sadhana. Bhartrihari got lost in it. Like lunatics, he used to with remain absorbed in it mude form. With only one dirty clothe over the body without food and water. He used to wander only once a day for begging. He accepted whatever was given to him. He was ordained not to ask for anything.

One day, a desire to eat Jalebi (a sweet dish) came to his mind. Now the question was who would come forward to offer it? There were a number of devout persons, but none did know that Maharaj Ji wanted to eat Jalebi. One day, Bhartrihari went to confectionary shop and stood there waiting for some devotee who might purchase it and give it to him. But God is also very playful, He takes a tough test. None, who passed through that way had any idea of the Jalebi. Months this way passed by, but he could not get the Jalebi. As a result of this Jalebi haunted his mind. Whenever he sat for meditation or chanting the name. Bhartrihari was extremely disturbed.

One day loosing all hopes he under took the work of carrying soil on his head as a labour, at a place where a house was under construction. When the work was over, he got some money, which he accepted with his soiled hands. He rushed up to the owner of the confectionary shop and threw money at him saying Jalebi. The shopkeeper gave him a basket full of Jalebi. Things were very cheap then, so he got enough. His mind incited him to instantly start eating, but Bhartrihari cajoled his mind, "O my mind! On your spurring I carried soil on my head throughout the whole day. You see, my hands are besmeared with soil. Let me wash then on the bank of the Ganga." He reached on the bank of the river running and washed his hands and feet. But his mind stuck to Jalebi, mismonth watered now and then. He was well in taste to take Jalebi.

Bhartrihari sat at a place and started thinking, "Oh! Which sort of sweet. I have not taken. I used to take sweets which were seasoned with of saffron, musk and golden-coin, but this ordinary Jalebi made of fine wheat-flour made my wicked mind run after." Strangely thereafter, he sat down with the Jalebis. He took the Jalebi to his mouth and said, "How charming it is! How redish and crisp they are! Full of sweet syrup." Thus, he allured his mind and went on throwing Jalebis one by one into the water. When he took up the last remaining Jalebi for throwing it into the water a female apparition appeared before him and spoke, "Give it to me." Bhartrihari asked,

“Who are you?” She replied, “Your will-power.” Bhartrihari scolded, “You cheat! The home and the family was renounced which sweet have you not taken? But you, my passionate longing! Ultimately hang me up. You made me carry soil whole day. Took me away from Bhajan. Now still you desire to take Jalebi from me?” The will power replied, “Let me eat at least one Jalebi now hence forth you would not entertain any desire.” Bhartrihari took that one piece of Jalebi, drank water and moved from there. His devotional practices were again on the track. A similar incident once again occurred in his life. Bhartrihari was moving completely nude in the lanes of Benaras famous for beetle like Mahoba. Somebody had spat beetle on a piece of paper. It was a moonlit night, spittle of chewed beetle leaf was bristling and fidgety. Bhartrihari thought, “It to be a gem because it belongs to the area of millionaires. Perhaps some rich man lost it here and it is lying thus.. Some one would definitely picked it up. Why should I myself not pick it up? I will give it to some ornament dealer and pass on my future life doing Bhajan with its proceeds.” His mind strayed. The moment he touched it his hand was filled with the fluid of the spittle. The palms became red. When he saw it in light he started repenting, “O my wicked mind! You have been a king and your living had been like emperors, which gem could not have passed before your eyes? O crooked! You are a renunciant now, and disciple of Mahapurush (Sage). You renounced everything for attaining God. But Alas! Just for a gem you pulled me down.” For several days he kept fast admonished his mind. This re-envigorated him. This very Bhartrihari evolved into a perfect ascetic who wrote ‘Vairagya Shatak.’ Actually, when the devotion for the Isht begins the illusion chases it. For removing it off, mind is strengthened and made capable. It has to be disciplined the senses are very fickle they always try to find pleasure in objects like the worms of dirty drain do not like to come out of it. For this very reason, when a devotee goes to the shelter of the Mahapurush, his mind soon gets disenchanted when he has to bake the bread, clean the utensils, his mind thinks, “Move from this place, here there are great troubles. Did I come here for doing all these things? It is better to perform Bhajan some where else.” Perhaps he fails to understand that continuous rendering services to a Mahapurush enables a devotee to sit in meditation for four hours, only then Bhajan could be

performed outside, only then the mind would stable. For this alone one remains is the service of a Mahapurush. After the end of the probation period, no Mahapurush keeps his disciples with himself. When the Sadguru accepts anyone, he turns him also in to Guru, he is no more kept as a disciple, he does not make anyone a disciple for sweeping the floor. He keeps the disciple with himself so that he might learn the real knowledge, so that he might translate it into his conduct and move sharply like an arrow towards the Isht.

Brothers! The dirt of mind is as natural as husk of paddy. But it is bound to be removed and drop down. Hence be industrious. Kathopnishad directs- 'उत्तिष्ठत ! जाग्रत ! प्राप्य वरान्निबोधत।' Arise, awake and learn that method by approaching Mahapurushas (sages).

[22]

It is quite natural by persons under the impact of Samskaras (Sacraments) to slip. It is not surprising at all. Whenever, someone complained about anyone that fellow committed mistake, despite being so aged, the Maharaj Ji smilingly used to tell him, "Ho! People sip the juice of a ripened mango slowly in the beginning, as the juice of the mango appears exhaust, people sip with it more tightened grip. Body might grow aged, not the mind. Passions grow stronger and stronger. It gets refined only by, spiritual practices and the grace of God. There were two women at a place. They were very jealous of each other and were busy in picking holes. Suddenly, one of them flared up and commented, "You are the kept of a washerman." The other one retorted, "How dare you talk with such a face? You are the kept of a Chamar (cobbler). You were talking so a moment before." The first woman became alert and said, "Keep Quiet! Keep Quiet. 'तैं राखि लिहे धोबी, हम राखि लिहे चमार। न तैं कही हमार, न हम कही तोहार।' (You have kept a washerman, and I a cobbler. We should not expose each other.) Who is faultless in this world? As you sow so shall you reap- 'जो जस करे सो तस फल चाखा।' Why are you after him? You mind your business. You fail to mark your own deficiencies and bother about these of others.

The Maharaj Ji used to tell a tale in this context. There was a saint of good standing who was roasting fish on the bank of river. A scholarly Brahmin passed through that way. He was very much taken a back. He asked him, "Maharaj! Are you roasting a fish?"

The Mahatma said in the affirmative. The Brahmin again asked, “Do you eat it?” The Mahatma replied again in the affirmative. The Brahmin again asked, “Then you must be going to the prostitute also?” Now the Mahatma was annoyed and said, “O Pandit! If I am fallen, it means I am free to do every kind of evil deed. Why do you question again and again and create headache. Go your way. Leave me alone to weep.”

The Maharaj Ji used to say, “Nothing is better than moving on the path of God. But it is very difficult. If you succeed in climbing up, you get a chance to taste the ‘Ram-Ras’ (The astral juice of Ram) but if you fall, you would be broken into pieces. So one should not laugh at the mistakes of others. One should say himself from them. A devotee should see his deficiencies. Even a very small shortcoming of the devotee is like a mountain obstructing his ways till he unites with God. The union with God is not possible for this very reason.

Only one day remained to meet God, but Bharat grew restless, he examined his own actions. Do you think that the actions of Bharat were not good? Maharishis have said, ‘समुझब कहब करब तुम जोई। धरम सार होईहै जग सोई॥’ The Quality of Bharat’s action have become the standard of Dharm, still Bharat tries to find out his own weaknesses. How humble his thoughts were? No other creature can be humbler than a devotee. He keeps on dancing on the will and directions of the Isht, because he is not free to do anything of his own accord. The feeling of separation from God and the sense of renunciation should not get diminished till the final accomplishment. After the accomplishment the same devotee becomes free from spiritual practices. He becomes a pensioner, before this he has to remain absorbed in the Sadhana eliminating his entire ego. He should not be concerned with the shortcomings of others. ‘करै आपके, न माई के न बाप के’ (*One has to work for himself, neither for his mother nor father.*)

[23]

Revered Maharaj Ji used to say, that one was destined to undergo the injunctions of one’s fate, but intervention of the Sadguru liberates him from its clutches. In this context pointing out to himself, he used to narrate a story. Once a devotee sought permission from the

revered Maharaj Ji to go to Gaya. The Maharaj Ji said, “Look! There is nothing in Gaya-

तीरथहू में खोजिया, गहरी बुड्डी मार।

जल पषान के बीच में, तिन पाया करतार।।

No doubt by visiting pilgrim places and observing fast one earns virtues, and his capabilities increase but that is not enough. It should result in spiritual awakening. When you have started grasping the contemplation, your well being lies only in Bhajan. Now, there is no provision for you to go to Gaya. You should engage yourself in continuous Bhajan and contemplations at a solitary place.

After the two monthes, the devotee said again, “Maharaj Ji! I feel like going to Gaya.” Then after some days, he again submitted that he had a strong desire to go to Gaya. When he sits in meditation, the thoughts visiting Gaya haunts him. Maharaj Ji thought, “The secret of his well-being lies with me, and this fellow insists of going to Gaya. He would get salvation from me then why he is repeating Gaya, Gaya.”

When the Maharaj Ji spiritually analysed his thoughts to perceive, that a rich man owed to him in his past life some grains of gram. Those very grains were dragging him to that place. Maharaj Ji thought, “Why should my devotee go to such a distant place, he would get few grains only which would not be sufficient for food also.”

Revered Maharaj Ji was all-powerful. He inspired spiritually he rich man to entertain an idea to move on pilgrimage. The above said richman after visiting other places, reached from Chitrakoot to Anusuiya. He offered one rupee and four annas, as it was customary to the Maharaj Ji about while talking out money from his pocket, ten grains of gram fell from the pocket. The Maharaj Ji was startled to see the grains of the gram, he said, “Oh! From where have you come?” He replied, “Maharaj ji! I am coming from Gaya. I work as the commission agent and deals in the business of gram.” The Maharaj Ji said, “OK, OK You give the grains of gram also to me.” The richman hesitatingly said, “Maharaj Ji! They have fallen on the ground. Let me call for fresh ones.” The Maharaj Ji replied, “Oh no! You pick up these very grains of gram and give it to me.” The rich man obeying the directions, picked up the grains and gave them to him. The Maharaj Ji enquired about his well being, blessed him and sent him back.

Meanwhile, the same devotee appeared. The Maharaj Ji said, "Take it my son. This is the offering. You eat the grains before me as early as possible." The disciple humbly took the grains ate them and drank water. After this he never expressed his desire any more to go to Gaya. Four or six months passed by. One day Gurudev himself said, "My Son! Devotees should wander without any support depending on the Isht alone. You may go to Gaya. If you do not have money for expenses, you may take it from me." The disciple replied, "God knows why Maharaj Ji! Now I have no desire to go to Gaya."

It is true that the courses of earning livelihood are very strong. God knows how it throws a man from one place to another, forcibly dragging man. So instead of bothering about the destiny, we should pick up any name of two or two and half letters, chant it and serve any enlightened sage. Such sages are free from the desires and Samskaras (Sacraments), hence the forces of destiny of all those who remain engaged in the service, naturally transgress him because this is the law of nature that the pressure always moves towards the place of vacume. Kind hearted Mahapurushas themselves, vicariously at one for the action of their devotees for there well-beings. Every action of every man influences the whole cosmos and the vice-versa. But the Mahapurushas changed the prescribed course of fate. The inevitable is bound to happen, but it fails in case of those who live under the patronage of self realized sage.

[24]

When a number of young devotees came to the shelter of the Guru Maharaj Ji, he often used to warn them- Ho! Youth is like a dark night. Nobody knows when he may fall. So the devotees should always, in every condition, keep fresh in mind, the image of God. The mind's eye should always be centered at the breathing or at the feet of the Guru. Least carelessness endangers such devotees, who do not keep the memory of God everfresh in his mind. Only those devotees who remain absorb in contemplation like Bharat or Sutikshna come with flying colours.

Revered Maharaj Ji used to tell a tale in the context. A Mahatma was doing Bhajan since his childhood and he has become seventy five or eighty years old. The devout persons constructed a cottage

for him by the side of a pond away from the village. In the peaceful solitary cottage, whenever the Mahatma used to analyse his part life, he uttered- Hum! 'अगली नीक, पिछली नीक, बिचली नाहीं नीक।' (*His first is good, the last good but the centre is not good.*) These words often sprouted from his mouth.

When the three village-women came to the pond to fill the water, they heard such words from his mouth. They were astonished to hear them. They made allegations against him and charged, "He has gone gray, his teeth have fallen, still he is stuck in worldliness." They interpreted his words that he intended to say that the first woman and the last woman were good not the central one. But the Maharaj Ji has his own connotations. Although, the women understood that the words were not any remarks against them, still they complained to their family members and twisted the whole things.

The villagers armed with Lathis and highly agitated came to see, who that Sadhu was? When they saw their own Guru Maharaj there, they were in a fix and silently sat down in the backside of the cottage. Suddenly, the same words again burst out from his mouth. They appeared before him respectively and submitted, "Maharaj Ji! What kind of Mantra are you chanting now a days. Kindly explain the meaning of it."

The Mahatma said, "My Son! There are three stages of life- childhood, youth and old age. I am Sadhu since my childhood days. Those were very happy days. My mind then used to last in the service of the Maharaj Ji. Bhajan continued uninterrupted. Now my old age is also satisfactory and peaceful. No thoughts obstruct the flow of Bhajan. But young days were full of hurdles. I was saved by the grace of the Guru Maharaj; otherwise, I was lost. For this very reason I say that the earlier days or childhood days are most suitable for Bhajan, the later days that old days are also satisfactory, but the middle or the young age is not good because it remains full with strife and struggle. Which is like the edge of the sword or chewing the grams of iron. A lot of care is needed to pass such days."

The devout persons of the village reported to him about the sheer feelings of the ladies. The Mahatma laughed, "I had not even seen them. Tell them to perform Bhajan for their well being."

Thus, devotee should always remain self-restrained and balanced while speaking, seeing, hearing or moving. Those who

follow such restrictions become successful; otherwise, he has to get one birth more for attaining the ultimate goal.

[25]

Revered Maharaj Ji used to speak in dictums. During his spontaneous discourses, his preaching dealt with spiritual practices. The Maharaj Ji used to say that donations given to undeserving persons rebound and destroy the doner. If someone hands over knowledge to any undeserving man, one has to face calamities and his own knowledge ultimately suffers. 'यह न कहिअ सठही हठसीलहि।' He used to quote such quatrains in order to show such facts. The Brahmvidya, which is the real knowledge of revered Maharaj is being handed over to deserving persons by some selected disciples of the Gurudev. This is eternally proved that saints are never miserly towards deserving and devout persons-

गूढउ तत्त्व न साधु दुरावहिं। आरत अधिकारी जहँ पांवहिं॥

We hope that present work would prove to be inspiring for the pursuers of Truth and would throw light on initial regulations and restrictions. This is aimed at diverting the minds of human being towards the operations of the conscience, which leads to ultimate well being. The revelations of the forgotten spiritual and occult paths of Sadhana by the Maharaj Ji, is his greatest and unparallel gift to the world. He used to slip into trance loosing his physical consciousness while talking to people or while interpreting the spiritual meaning of song. The Ramcharit Manas, The Geeta, The Patanjali Yogdarshan were the favourite books of the Maharaj Ji. He used to say about the Manas - 'बाल आदि उत्तर के अन्ता। बीच अयोध या डूबै सन्ता॥' The Maharaj Ji used to get last while receiving the early quadruplets of the Bal Kand and the Kishikindha Kand, which depicted rainy season and winter. The Maharaj Ji loved many verses and Bhajans popular among the folk life like the under noted-

गुरु उड़ि चलो देशवा वीराना है।

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छाओ-छाओ हो फकिरवा गगन कुटिया।

आसन मारी, मगन होई बैटे, ध्यान धरे लौकेला तिरकुटिया॥

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मोरि सुरत सुहागिन जाग री।

का सोवत है मोह-निशा में, उठी के भजनिया में लाग री।

मोरि सुरत सुहागिन जाग री।
 चित दे शब्द सुनो सरवन लगि, उठत मधुर धुन राग री॥
 ★ ★ ★
 शंभु करैं असनान, गौरा पनिया भरें॥
 ★ ★ ★
 भज ले मन राम सिया, राम सिया, राम।
 राम नाम निर्मल नीर..... राम नाम कमल फूल.....राम नाम
 वेद मूल..... राम नाम ओंकार.....
 ★ ★ ★
 शिव-शिव जपत मन अनन्द।
 कटत कोटि जम को फन्द॥
 ★ ★ ★
 ॐ गुरु शरणम् श्री हरि शरणम्॥
 ★ ★ ★
 हरि ओम् सिद्धम्, हरि ओम् सिद्धम्॥
 ★ ★ ★
 जब लगि राम नाम जीहा तू न जपिहै।
 तब लौ तू कहूँ जाय, तिहूँ ताप तपिहै॥

Every word of revered Maharaj Ji is above communalism and parochilizm. They are meat for the awakening, rise and well being of all the human beings. You sit closely, contemplate on it and resolve firmly for self development. Otherwise, it would prove to be like the presence of washerman in a village, which is inhabited by the nude persons (Digambari Nagas) 'धोबी बसि के क्या करे दिगम्बरन के देश' This work is aimed at inspiring people to act according to the pious preachings of the Maharaj Ji.

॥ OM ॥

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1. This divine song was obsessed by the Revered Maharaj Ji during spiritual experiences. He had said, "When Saraswati (Godess of Learning) descended on me with all her splendour, I felt like floating freely in the sky. This very song sprouted from my mouth and the whole cosmos started echoing, creating wonderful melodious music accompanied with all the musical instruments and Ragas. On hearing this song, I became so deeply emotional that I felt as if I am forgetting myself. I felt as if it is entering into the core of every atom of the world with all its rythem and hypnotism."

The Supernatural Powers of the Maharaj Ji

The Maharaj Ji used to say, “Ho! When God endows a man with renunciation, He arms His devotees with some weapons also. While granting renunciation to me, God has blessed me with certain particular inherent powers in my right hand and some other kinds of power in the left one. He has informed me that my Vibhuti has special property and my words possess uncommon peculiar qualities. Even when you utter harsh words it would be for the well being of others. If someone is punished with the sentence of death and if your stick touches him, he would be saved from hanging. The sentence would be reduced.” For this very reason, I strike persons with my stick. Although, it does not become me- ‘गाली देत न पावहु शोभा’ It is never good for a saint to abuse anyone. When I abuse, I abuse out of affection and kindness. All such powers have been granted to me as weapons.

A number of incidents used to occur on account of the blessings of the Maharaj Ji. If a person lost the balance of his mind or became insane in the locality, people used to take him to the Maharaj Ji and used to say, “Maharaj Ji! This fellow has gone mad.” The Maharaj Ji used to reply, “Why have you kept him still in bondage even before me ? Free him from the chains. Go and prostrate before the Dhuni (Holy fire).” After releasing him from the chains, the poor fellow was asked to prostrate. As soon as he bows for salutations, the Maharaj Ji used to forcefully sturck him with his stick and direct him to take his bath in the Mandakini Ganga. Persons accompanying him used to take him for bath. After returning from there, he used to offer his salutations to the Maharaj Ji, take a pinch of the Vibhuti and return happily to his home. Within two or three days he used to regather himself and become normal. A number of insane persons, who were cured, are still leading a healthy life without any medicine.

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The following incident occurred when Brahmachari Sacchidanand had started living in Dharkundi. The head of the village named Gopipur was a patient of tuberculosis. He used to visit the Ashram and request Brhamachari Ji to find some way out. The Dharkundi Maharaj Ji said, “Go to Anusuiya and hold the feet

of the Maharaj Ji and don't leave them. Your T.B. could be cured only through this way." Those days T.B. was regarded as incurable disease.

The village head reached Anusuiya with a lot of hope. The Maharaj Ji used to sit in meditation early in the morning. The devotees were posted there to see that nobody should disturb the Maharaj Ji that day, Shivanand or Swayamanand Ji was on duty. I avoided accepting this duty because it was risky. At that time, I was also sitting in the room. It was 9 O'clock in the morning. The village head reached Anusuiya. He saw the Maharaj Ji, sitting in meditation outside. Perchance, there was no devotee near him. It was a nice opportunity. The village-head put down the basket of sugar candy, rushed up and held the feet of the Maharaj Ji 'आरत काह न करे कुकरमु!' The Maharaj Ji was in deep meditation. He gently got his feet released. The village-head again held his feet. When the Maharaj Ji came back to his consciousness a little, he moved back his leg. He again held them up. The Maharaj Ji picked up his stick and stroke him thrice. The injury was so severe that he left the feet and ran away. The Maharaj Ji got up and scolding said, "You, the rogue, stay! who was he? Where has he gone? Such persons do not allow me to sit peacefully even in meditation. Where are the other persons?" Out of fear no devotee dared to turn up before the Maharaj Ji. Some of them started stroking the fire and some started doing something here and there.

I also tried to know what the matter was. Some one told me that the Maharaj Ji was annoyed because someone held the feet of the Maharaj Ji, which he never allowed any one to touch. I thought that I should appear before the Maharaj Ji. The room for the Dhuna (Holy fire) was very recently constructed. The pieces of bamboo were lying there. Seeing me the Maharaj Ji from two or three steps of the ladder threw a piece of the bamboo forcefully to beat me. I felt my whole body was paralysed; I held up my head and sat down. The Maharaj Ji rebuked me and said, "Don't move from there, otherwise, I would give greater injury." Swayamanand Ji and Shivanand Ji were also beaten. In the mean time Mangal reached there. He intervened and said, "Sarkar (My Lord)! What has happened?" The Maharaj Ji reacted, "Look! Don't come near me, remain there where your." But he kept on advancing towards him.

The Maharaj Ji beat him also by throwing a stone. He took to his heels. There was an attendant named Shahdev of the village Semaria. He had been a notorious criminal. When the Maharaj Ji threw pieces of stones towards him, he also jumped down from the ladder and started running away. The Maharaj Ji was amused to see it and remarked, "Look, how the scoundrel runs away!" When the visitors who had come to take part in the fair on the bank of the Mandakini, saw the Maharaj Ji pelting stones, they also started running helter skelter. A rumour spread that the Baba had gone mad. People jumped into the river and reached the other side. The whole of the Ashram was stunned and a hush prevailed there.

The annoyance of the Maharaj Ji used to last for a while and it used to be showy. After ten or fifteen minutes, he came back and took his seat. He started calling devotees, "Come on! Where are you all hidden? Come, and manage the Dhuna (holy fire). Where is water? Go and bring clean water." Everything became normal as if nothing has happened. Every body got engaged in his work. Gradually people started coming near the Maharaj Ji. The Maharaj Ji laughingly remarked, "They say that the Baba had gone mad. They do not look to themselves only going on accusing the Baba. Where has gone the fellow who had caught hold of my feet?" The village-head appeared trembling before him. After saluting him, he sat down. The Maharaj Ji enquired, "What is the matter? Who had taught you to do it? Why did you catch hold of my feet?" He replied, "Sir, the Brahmachari Ji had suggested me if I touched the feet of the Maharaj Ji, only then my T.B. would be cured."

The Maharaj Ji directed, "Now you go away your work is done." After saluting him, he went away. He never took even a single tablet of medicine for the cure of his T.B. Even today he is alive and healthy.



Once a man, fell unconscious on the day of the Guru Purnima. There were many good doctors present among the devotees. All of them examined him and concluded that the fellow could not be saved. The Maharaj Ji became restless. He started saying, "Ho! What to say. This person has ruined the grandeur of the occasion of the Guru Purnima. If he was to die, he should have died at some other place. Why did he come here?" The body of the fellow was growing colder

and colder. People came to the Maharaj Ji at 11 O'clock in the night and informed him. The Maharaj Ji went there and rubbed gently his body here and there, but he was almost dead. The Maharaj Ji said that, the body was growing colder and colder. He directed someone to mix the juice of Chandrodaya with honey and pour it into his mouth. I have got this medicine. After administering it the body would become warm. People complied with the instructions of the Maharaj Ji. No body there thought that this medicine was to be repeated. The next morning the patient was cured. He took Puri and Prasad and left for the railway station on foot.

It is an incident of a few days back. The Maharaj Ji had cleaned his teeth with a Datun-brush early in the morning as usual. I was pouring water on his hand. Meanwhile, two persons came. They saluted the Maharaj Ji. The Maharaj Ji asked, "From where have you come so early in the morning? What is the purpose of your visit?" They informed him that they were the residents of the village Dadri. Their brother had died, so they had come to the village Bhanwara near Anusuiya for his funeral. Two of their companions were still with the dead body. Putting the dead body across the river, they had come to him for his Darshan. The Maharaj Ji said, "If you have come here with the dead body, you should first finish the funeral rites. How did it occur to you to come here for Darshan leaving the corpse alone?" They replied, "Maharaj Ji! We are in a dilemma. When we started from our home neither his pulse could be felt nor his breath. Hands and legs were also cold. Only around the navel, some warmth could be felt. We thought this would also end after sometime, so we decided not to waste time there. But when we reached on the bank of the river, we found that the warmth at the place was still there. We think, we should burn the body only after the warmth totally ends. We do not know what to do. Kindly guide us and give your instructions."

The Maharaj Ji said, "Oh! What have you said? Is the warmth still persisting in the navel? I doubt, he has been struck with heat. You should be cautious and see that he is not burnt alive. You take Vibhuti from here and rub it on his body and put it in his mouth also by opening it with the help of a piece of bamboo. Further you should pluck seven or nine leaves from the lemon tree which is here and make the paste of it. After this you open his mouth and pour it into

it. Be quick.” They complied with his instructions. The warmth of the body started increasing. The paste of the leaves was also poured into the mouth. Gradually his consciousness returned. They went back to their home along with him. On the seventh day, a man with an axe on his shoulders wearing a torn half-shirt came and saluted. The Maharaj Ji asked, “Who are you ?” He said, “Your honour I am the same man who had died you had given me my life back, so I decided to come to you and have your Darshan.” The Maharaj Ji said, “Look! People were burning him alive but his life was saved and he returned happily.”

By the blessings of the Maharaj Ji a lot of queer incidents used to take place. But we took them to be normal happenings, we thought that such things were the necessary concomitants of the ultimate attainments. Who ever attains this state, he would have naturally the same intoxication, and the same way of living. We look it to be only a state of saintliness. But we could know after their final departure that they reflected typical celestial charm and power. The sages of such a standard are rare. Hence, it occurred to me to put in black and white the Vidya of Maharaj Ji.

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The Ashram in Anusuiya during early days was very simple and very few things were there in it. A heavy based baking pan and a light-weight pan were there in the name of utensils. Besides them one cooking pot and two ladles (Karchhuls) that was enough. There were no extra vessels except those, which were needed for daily use. The utensils used to be cleaned at a place near the well. One day the baking pan with the heavy base fell into the well. Causing a lot of inconvenience to all. Now the question was who could enter into the well and bring it back.

After three or four days a man came to the Ashram. After prostrating before the Maharaj Ji, he said, “Maharaj Ji! I am the resident of village Chhapra and my name is Shital Pandit. I have come here after killing a man. Please bless me, so that my life may be safe.” The Maharaj Ji said, “Well! If some crimes have been committed by you, why did you come to the jungle? Go and surrender before the court.” Maharaj Ji inquired again, “What have you done? Really have you killed him? What was the matter?”. The fellow narrated the whole thing – There are five to seven very ancient

abbots of Mahatmas in Chitrakoot. These monasteries witnessed some good saints. But one of them, a Mahanth (Head of the Abbot), turned to lead the life of a householder. He had set up a relationship with a woman and a son was born to her. The same Mahanth, had great affection for the boy.

When the child came to know of his parentage, he started openly and audaciously living in the Abbey. When he grew young, he started moving with seven to eight persons who were armed with guns and Lathis. The Abbey had two to four villages under its possession. The Mahanth was the landlord of those villages. His son used to summon the woman of anyone whom he liked by sending his members of the gang. He became a terror in the whole locality.

Yesterday, four of his musclemen reached my place and directed me to send my daughter along with them, as it was the command of the Dadoo (Gang leader). Dadoo is the awe-inspiring, ambitious name of that locality. I tried my best to persuade them a lot, not to do so, "Brother! Dadoo's father Mahanthji no doubt, is our landlord, but it is against his dignity to behave in this way and play with the honour of sisters and daughters of the poor men like us. He should protect our families and tradition." But they were not ready to accept my request. By then two-three more members of that gang came. They threatened me to send the daughter otherwise be ready for the consequences.

I understood that it was a tricky situation. The hooligans are after all hooligans. They would forcibly take away after beating us. None would turn up against them and help us. So I said to them, "Please give us time to think." I consulted my father and came to the conclusion that it is useless to live any more after losing the honour, we should either kill or be killed. On reaching such a decision, I said, "Look! Dadoo is our landlord, our king. We do not have any objection to offer our daughter to him. But we would not like that you should drag her to him before us. She would not go out of her own accord also. It would be better if you send Dadoo himself. He is free to take her away as he likes. We do not have any objection." The cudgel fighters returned with this message. The son of the Mahanth (the head of abbot) was very audacious. He turned up at our place with five to seven armed hooligans. The bed was arranged in the courtyard. The son of the Mahanth took his seat on the cot

and put aside his gun, his companions stood by his side. My father came along with some sweets and water. Putting them on the cot, very smarty, he picked up the gun and threw it inside the house. Within twinkling of an eye, I came out of the room and swiftly assaulted twice with my Lathi (Cudgel) at the son of the Mahanth. The son died immediately, as hooligans stumbled, I warned them not to move an inch; it was the matter of our honour. We would drop only when we are killed, none of you should intervene into the matter.” All of them took to their heels.

The Maharaj Ji said, “ If a crime has been committed by you under such pressing circumstances, you should better go and surrender before the court. Go and narrate the truth there. Now, what ever troubles are fated, you have to suffer. It matters little that the incident took place unintentionally and in self-defense. You have to face the trial what can I do ? Go and consult any lawyer or barrister. How have you come here ?” But the remained sitting grief stricken at a side.

The Maharaj Ji started talking to others. He was telling some body, “So my baking pan has fallen into the well. Can any body take it out?” Hearing this the aforesaid Pandit who was already very sad jumped into the well and took out the pan and came up with the help of a rope. The sole of his feet got lacerated because it struck the branch of a tree, which was inside the well. It was invisible and under the water. When eyes of the Maharaj Ji fell on him, he said, “O.K. my son! Blood for blood! You may go. Now you would not be hanged, you might have to face some other kind of punishment. Go and surrender and suffer the punishment. Before going take the Vibhuti and offer your salutation.” As soon as he bowed his head, the Maharaj Ji struck it with his stick. And he went back most reverentially. After this he directly proceeded to the court and surrendered. He was sentenced for ten years. After five to six years he was released and he came back to his house. Even in the prison, he worked as priest. Everyone there respected him. After his release he came to the Maharaj Ji. On saying him from a distance the Maharaj Ji remarked, “Look! Shital has come back.” The pandit was overjoyed and said, “You have recognized me even after such a long time. I had never expected it. I am surprised that you still remember my name. Your blessing saved my life. Although, I was

put in Jail but I faced no trouble. By your grace, I comfortably passed my days there also.” Thus his Vibhuti, his stick and upbraiding were only for the benediction and well being of others.

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The boys of the locality had started attending the Maharaj Ji. One of them was Lalloo. He used to clean the utensils of the Ashram and after finishing other works often used to stay in the Ashram. He used to go his home only after seeking permission from Maharaj Ji. One day, when he was returning from his home, he was accompanied by a boy.

He happened to see a lion cub hiding itself at a corner of the dense forest through which the boys were passing. The boys who live near the forest are by nature very courageous. But this boy on account of living with the Maharaj Ji whom he regarded to be God, was more courageous. He picked up the cub, covered it with a sheet of cloth and moved towards the Ashram. The boys knew it very well that the lioness also must be some where around the place, the cubs used to play. The smelling power of lions is instinctively very strong. On not finding its cub, she started chasing those boys on the strength smell. As soon as the boys saw the lioness they started pelting stones at her, yelling, “Catch her! Hold her! Look! Save yourself and run away.” In this way they reached near the Ashram, which was two to three kilometers from there. The lioness was feeling the smell of her cub and was growling which denoted that she was calling her cub in her language. But the cub was lying peacefully and did not even give the hint of its location. Had it given any clue, the lioness would have torn the boys to pieces without caring for her own safety.

The boys presented the lion cub before the Maharaj Ji. The Maharaj Ji remarked, “Well! You rogues! From where have you brought it? You have disturbed the flow of my breathing. I was at a loss to find the cause of it. I apprehended that somebody was surely in danger. What were you doing at your home? And why you were so late?” The boys said that, the delay was on account of this cub, whom they were bringing. The Maharaj Ji quipped, “Why don’t you say that your lives could be saved any how. The lioness would have devoured you by now. It was the grace of God that she did not do anything.” The boy said, “Sir! When you had held its breathing,

how could it snarl?" The Maharaj Ji said, "O.K. You have ultimately brought it here. So keep it."

The Maharaj Ji called a carpenter and got prepared a wooden cage for it. It used to snarl and live in it. It was a problem to arrange for its meal because it was a carnivorous creature. It was not possible to make provision for its food in the Ashram. It did not even like to take milk. A news spread all around the villages that the Maharaj Ji had tamed a lion cub. the persons from for of places started pouring in to see the cub. A police sub-inspector from Chitrakoot came along with ten armed constables. He asked, "Maharaj Ji! I have come to know that you have tamed a cub of lion." The Maharaj Ji replied, "Yes, It is there in the cage near that platform of Shanker Ji." All of them went there. On seeing them, the small cub hid itself at a corner of the cage. But as soon as they came near the cage and started peeping, the cub of the lion jumped swiftly towards them. The police sub-inspector fell down and the constables ran away here and there. The Maharaj Ji started laughing and said, "Oh! It is in the cage and does not have even the teeth." "Sir! Its very name is itself a terror. When it jumped, I could not maintain the balance. Every body forgot, that we are all armed and have guns", said the Inspector.

The cub of the lion remained in the Ashram for almost a month. One day the Maharaj Ji said, "Listen! We are unable to feed it properly. So it is not possible to keep it here any more. Neither any forest officer nor any person belonging to the zoo, came to take it despite their knowledge that it was here. Its mother would bring her up." Thus Maharaj Ji got the cub freed in the forest. It is impossible even for the most courageous man to pick up the cub of the lioness from the open forest where the lioness stood on its guard. But those jungle boys did it on the strength of their faith in the Maharaj Ji.

|| OM ||

The Perception of the Maharaj Ji

Only two days after my coming to Anusuiya, I had an opportunity to visit Chitrakoot along with the Brahmachari Ji, Maharaj Ji said to him, “Take him also with your self and explain to him in the way the intricacies of ups and downs of spiritual practices.” He told him that the devotee should all the time remain engaged in the performance of Bhajan. Not even a single breath should go waste. I submitted to him, “You had been giving instructions to me just a while, is Bhajan possible at this moment also?” He replied that the intervals of ten or twenty minutes had no meaning. Such a solution could not convince me but the idea that not even a single breath should go without Bhajan did clinch. If it is a rule, there should not be provision for any laxity in it.

When we came back to Ashram, Gurudev explained to us how firm a devotee should be on his resolution. Actually, he should be obstinate. The quality of obstinacy has been likened with Hanuman. In all situations the mind of the devotee should always be fixed at the goal. The attainment is the result of wrestling with the disorders of the mind.

The devotee should observe absolute celibacy even in thoughts there should not be any room for sensuality. This is possible through regular practice. ‘संग ते जती कुमन्त्र के राजा’- My son! Wrong company spoils even great saints. The devotee should always remain vigilant. One should keep the company of better persons. One need not chop off the nose and ears of any Suparnakha to become a saint. For a devotee every woman of the world is like his mother. Despite this one should not cast a glance at ladies because they do not take all men as their sons. Their worldly approach is quite natural. Under exigency one should look like Lakshman at their feet and should mentally salute as they salute their mother. No other thought should arise except contemplation.

Name : The Maharaj Ji said, “Select any name like Om, Ram, Shiva or any name of two and half letters.” When I observed, I found that the Maharaj Ji himself used to chant Om. So I also selected the same name. Throwing light on the method of the chanting of name, the Maharaj Ji said that the same name is chanted in four

ways- Baikhary. Madhyama, Pashyanti and Para. The primary stage of the chanting of the name is known as Baikhary. Baikhery means that which is expressed - the name is clearly pronounced in such a way that the persons sitting nearby might hear it.

At the stage of Madhyama the same name is pronounced within the mouth and the lips remain physically active. Such a type of chanting is guttural but it should be done in such a way that any person sitting very close may not hear. Without the Baikhery Jap, Madhyama Jap is not possible and without regular chanting of Madhyama voice the capability to grasp the chanting of the breath (breathing Jap) is not attained. After long practice of Baikhery and Madhyama the mind becomes tranquil and stable, only then the Pashyanti stage can be approached. The Pashyanti Jap could be done through breathing. For this you have to sit calm, turning your mind inside, you have to observe the inhaling breath, the period of its stay inside and how much time it stayed inside. Similarly, you have to observe what time you exhaled it, how much time it stayed out side (Around half second) and when it was inhaled. When the mind starts observing clearly, you should drop the name in the breath mentally, you go on uttering Om with inhalation and exhalation of the breath. In other words, you should witness Ra and Ma in the inhalation and exhalation of your breath.

In the beginning such a practice seems to be difficult so pick up the mark of a point on the ground before you and fix up your eye on it. The eyes should remain fully or half open. Actually, the eyes do not see, it is the thought behind it which sees, you should take your thought through your breath to your heart and keep your eyes open fixing through contemplation the name in the movement of the breath. Your breathing should be natural. (Like the breathing of the children or that of the old man). It should not uneven. Don't force your breath. The longer your eyelids remain open, the stabler your mind would become.

Mind is like a wild elephant. For controlling it, a strong pillar and stronger rope are needed. Breathing is like a pillar, restrain your wild elephant like mind with the rope of your mind's eye and tie it with your breath. In the beginning it would remain wavering but gradually when you enter the Paravani it would become tranquil, stable and stationary.

When your mind's eye is fixed on the name and your breath, which flows like the flow of oil, stands erect like a bamboo, the entry into the realm of Ajapa or Paravani is made. The name allows the mind to stay in its sub-soil. 'मन अन्तर स मन्त्र' (Man Antar Sa Mantra). When the mind becomes still, allowing no thought to enter then this very simple name assumes the quality of Mantra. In the beginning the name had to be dropped in the process of breathing but now the same name becomes naturally a part of it. The Echo of the name automatically starts. The mind's eye automatically gets connected with the breath. Now this Jap attains the class of Ajapa. Then no thought arises in the mind except the name. The Vibrations of the out side world fail to enter the mind. Only the WORD remains. 'सुरत समानी सबद में, ताहि काल ना खाय' (Surat Samani Sabad Mey, Tahi Kaal Na Khay).

Surati is the other name of mind's eye. When the mind's eye dissolves in the word and it ends, only the word remains. The moment such a state comes, the devotee simultaneously perceives the Supreme consciousness and enters in it, which transcends Time.

Meditation : It has been said to visualize form in meditation along with the chanting of the name. Although God permeates the whole universe yet He is formless, impersonal. 'तन बिन परस, नयन बिन देखा' (Tan Bin Paras, Nayan Bin Dekha) He can be touched, although, He has no physical form, He can be seen but not with physical eyes. the blessing of the Sadguru is the only key to His attainment. So one should see the form of the Sadguru in one's heart. It has been so instructed. Tulasidas says that our heart is an unfathomable realm, it is a chamber 'सुमति भूमि थल हृदय अगाधू' (Sumati Bhoomi Thal Hridaya Agaadhu), you should spread a small mentally square piece of mat and make your Sadguru sit on it. Then observe His whole form from top to toe. If you happen to see His feet, turn your mind's eye to his feet and fix it up at the nails. The day you see the feet with true reverence and the day your mind centred on those feet, your Bhajan would be activated in your heart. Your meditation is perfect only when the form of the Guru Maharaj Ji becomes as clearly visible as we see our face in the mirror. In the beginning when you catch the form, it would not be clear, it would be eluding again and again so for having a clear vision, regular practice is most needed. 'अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते' (Geeta)

When the Maharaj Ji so instructed, I was beset with anxieties and started thinking that the Maharaj Ji was a saint, having a physical body, and I need God. How by visualising his form can God be achieved? As per his instructions, I used to meditate half of the time at the Maharaj Ji and try to see his form. In the remaining half of the time, I used to meditate on the cosmic form of Lord Sri Krishna as given in the picture, which I had taken along with myself. This process continued upto two and half years. My attachment with that cosmic form ended, only after the spiritual guidance of the Maharaj Ji.

By and by the form of the Maharaj Ji started staying in the mind, and He started clearly talking to me. When I tallied the inner experiences with the outer ones only then I was convinced.

Diet (Aahar): The Maharaj Ji used to encourage me to observe the prescribed routines, which were useful for a devotee. The Maharaj Ji used to emphasise on proper diet and proper living. He used to say that a devotee should take his meal only once a day. He should not take his dinner if he has taken his lunch. He should take one bread less of his appetite. If the stomach is empty, Bhajan goes on very well. If the stomach is full, it generates laziness and provokes drowsiness, which makes to the devotee confounded and confused. He fails to perform his Bhajan.

The Maharaj Ji practiced what he preached. His conduct itself was a preaching. He used to sit in meditation every morning after finishing the daily routines. The devotees also used to follow him suit and sit here and there for meditation. The Maharaj Ji used to finish his Bhajan and get up at about 10 O'clock. If it struck to his mind, he used to ask for a piece of the cake of raw-sugar (Gur). For breakfast only this much was given. If it failed to strike, even (Gur) was not given.

Spiritual Experiences (Anubhava): As soon as two and half months passed, living under the instructions of the Maharaj Ji, spiritual experiences started dawning. The real Bhajan, which leads to ultimate salvation starts only after the beginning of the spiritual experiences, prior to this, Bhajan is simply an entrance into spirituality. The word Anubhava is made of two words – “Anu + Bhava” ‘Anu’ means the past and ‘Bhava’ means the world. So it means that enlightenment, which takes one away from the

worldliness, is 'Anubhava'. When God whom we so aspire becomes positively active and starts leading our path, he gets identified with our souls. Such an awakening is possible only through the blessings of any Sadguru who is accomplished and enlightened. There is no other way. The very form of the Guru Maharaj which appears in meditation alone helps the devotee by regulating the breathing and managing his mind.

यद्यपि ब्रह्म अखण्ड अनन्ता। अनुभवगम्य भजहि जेहिं सन्ता॥

God is indivisible and infinite, omnipresent. If it is so from where he should be picked up? Goswamiji says that he is perceptible through spiritual experiences and could be approached through them. Those who perform Bhajan in the light of spiritual experiences, are saints. The Maharaj Ji said if God is active, he can speak through any tree.

The Maharaj Ji had thrown light on the significance of vibrations of the limbs of the body. If your right ear vibrates it means God conveys through it to listen whatever is being said, because it is worth hearing. If the left ear vibrates, God transmits his instructions not to listen the talk, because the devotee would have to suffer the consequences leading to the wrong directions. Similarly, if the right ear vibrates it signifies that some good things would appear. The vibration of the left eye stands for ill omens. If the right side of the lip vibrates, it means one should now speak and vice-versa. In this way the Maharaj Ji had said that the vibrations of different limbs like chin, legs, foot palms are the signals through which God conveys his instructions and directions. He said that his form would be guiding from inside. Spiritual experiences many a time appear as visions also. If the devotee sees rich crop, it stands for the enrichment of the virtues. On the other hand, if he sees the harvesting of sugar cane-crop, it signifies the loss of virtues. Similarly, hair-cutting also stands for the loss of virtues.

These experiences made him aware that, conduct is sister, devotion is mother, and knowledge is father, these symbolic forms do come in experiences.

Spiritual experiences flow in infinite currents but for practical purposes it can be divided in four parts- **1.** Physical experiences (Ishthool-Sura), **2.** Experiences connected with the dream (Swapna-Sura), **3.** Experiences connected with sleep (Sushupti-Sura), **4.**

Experiences connected with Sum-Sura. When God accepts a devotee, He remains ever ready to protect him. God constantly watches and remains present with the devotee even when he sleeps or meditates or remains in any other condition.

The vibrations of right limbs are taken as good omens on the other hand the vibrations of the left limbs are regarded as ill-omens. Though the one is positive and the other negative still both the signals are issued by God Himself. The Maharaj Ji has said that a Yogi never dreams. Actually, the dreams incorporate the imprints of the experiences of past lives, memories of the past days, the present state of mind and the premonitions of the happenings to occur. Such suggestions are often mind - boggling. If you face such problems, you should either pray God or seek his directions or you should seek guidance from your Guru Maharaj.

The first two above noted spiritual experiences are awakened through the service and reverence for the Mahapurshas in the primary stage of Sadhna. The remaining two spiritual experiences happen in the advanced stage of the Sadhna.

The third above noted experience is connected with 'Sushupti-Sura' the sleep state in Sadhna. It is that state when the body remains awake but the mind sleeps. God, by suspending the consciousness of the devotee, for a while gives some directions but in this state the mind should remain calm and stable and un-wavering. The experiences of such a sleep state are always conclusive and indisputable.

The fourth kind of spiritual experiences are connected Sum-Sura. They are reserved for the sages who are accomplished and have attained God. The Maharaj Ji used to say, "Ho! Just as all the connections with the telephone exchange work promptly and swiftly, so is the case with the Mahapurushas (sages). They regulate the devotees and watch their activities, sitting at their place and keep on managing them. God transmits His instructions to such sages all the times, even when they are sleeping or waking, or moving or walking or talking to anyone. Such experiences include the Akash Vani (divine voices) also. The mind can only be restrained if the Sadguru starts managing it. Without his assistance, the devotee cannot understand what is wrong and what is right, when he is correct and when he is incorrect-

‘मन बस होई तबहि, जब प्रेरक प्रभु बरजे।’

Mind is restrained and channelised only when the Sadguru himself in the form of motivator starts guiding him. Without this devotee fails to understand, that when I am doing right and when wrong.

‘छूटई मन की मलहि के धोए। घृत की पाव कोउ बारि बिलोए।।’

Generally, people think that they have removed the disorders. and while analysing reached to the very level of the drawbacks. Viewed it with deeper insight. When the thought pertaining to the sensual weakness, I thought and found that this body form is transitory. This subjective attachment is outcome of momentary madness. I saw it and separated it from myself. He sat peacefully, but this is not the right method, because all such actions were chalked out by the mind itself. ‘गो गोचर जहँ लागि मन जाई। सो सब माया जानेहु भाई।।’ All the decisions which are taken with the help of the mind fall under the area of illusion.

Brahmvidya (Knowledge of Brahm): Brahmvidya is the only way to hold the mind within the precincts of Sadhna. It explains and renders understandable all the spiritual experiences, which occur during the period of Sadhna.

The place of Name Form and Brahmvidya is at the top in the practice of Yoga. But Brahmvidya is meant only for the deserving and the eligible. After activation of Bhajan in me, Maharaj Ji taught me Brahmvidya, which metaphorically the subject matter of the Ramayan. This Vidya is the delineation of the demonic and divine propensities of the conscience. Those devotees who grasp it quickly at first are the best devotees. In my case, it could not be grasped and comprehends by me during the first ten months but on account of the regular guidance of the Maharaj Ji. I memorised it grasped it and then reproduced it before a senior saint. The saint remarked that mere memorising a thing is not enough; it is useful only when this knowledge becomes the part of the nature of the conscience, when the inner world starts reflecting it. Now a new problem cropped up before me.

The Maharaj Ji said, “जुगुति वेधि पुनि पोइअहि, रामचरित वर ताग। पहिरहि सज्जन विमल उर, सोभा अति अनुराग।।” (*Manas, 1/11*) The actions and conduct of Ram are to be methodically kept in mind and they are to be contemplated. The Maharaj Ji said that he had given only the general outline of it. He would convey and instruct me

indetical through my heart. 'गुरोर्मौन व्याख्यानं, छिन्नते सर्वसंशयम्।'– The Guru silently using no words speeches through his heart so that all the doubts are removed. Now it is your duty to further sharpen or expand it. You should every day count the beads at least once a day.” I, thereafter, devoted myself to the contemplation. In the beginning it took half an hour when it started growing subtler, the time started increasing and it reached up to three hours. The time used to pass in such a way that I failed to realise its duration. I would start from one end following the sense and meaning and thus used to reach the other end. Disturbing thoughts did try to create obstructions but I used to get prior information of it. So, shunning them aside instantly. I used to remain engaged as earlier in the practice of Brahmvidya. By regular counting of the beads the practice grew more and more pointed and the wavering mind was forcibly turned towards the thought of the Brahm. Every reference and context of the Brahmvidya became clear schedule-wise. Then I was communicated that I had grasped the Brahmvidya. The practice of Brahmvidya continued even after it.

The mind is as extensive as this world, but on account of the contemplation of the Brahmvidya. It contracts right at this moment, the contracted mind should be linked with the breath. After two-three hours when the mind gets more and more reduced through breathing, it should be turned towards the form of the self. Now the mind would feel acclimatized and feel normal. This Brahmvidya right from Lord Shiva, Kagbhusundi and Lomash to date is present and safe through teacher and taught tradition. But it is occult and meant only for the eligible ones.

The Maharaj Ji used to say, ”You should watch your mind through thoughts after the Bhajan is activated, and you should engage your mind always with the contemplation of the Name, the Form or the Brahmvidya. It should not be allowed to wander. If you free your mind from Bhajan, it would fall into the trap of the Maya or illusion. Firm resolve like that of the bird ‘Haril’ is required for attaining success. The devotee does not feel the pangs of separation, if he does not have renunciation, restlessness for achieving God, is not meant for God.

भाव-सुमन

:: 1 ::

अनुसुइया में श्री परमहंस जी, धूनी रमाये बैठे हैं।
नहिं वर्णन कर सके जुबां, वे दिल को चुराये बैठे हैं॥
सरकार हैं सर्वोपरि सुन्दर, वे ब्रह्म ऋषि कहलाते हैं।
गिरी महेंद्र शिर ऊपर है, चरणों से स्रोत बहाते हैं॥
साथी जिनके बन्दर मछली, आते तीतर के जोड़े हैं।
बाघम्बर बिस्तर है उनका, सत शान्त चदरिया ओढ़े हैं॥
मन्दाकिनि गंगा तट पर, केशरी किलोलें करते हैं।
मृग शावक फुदक रहे निर्भय, करुणा के झरने झरते हैं॥
यह सिद्ध भूमि भी धन्य हुई, जबसे सरकार विहरते हैं।
है ऐसी विकट घनी झाड़ी, अवलोकत दुर्जन डरते हैं॥
धूनी ऊपर हैं दो त्रिशूल, रुद्राक्ष की माला लटके हैं।
जहाँ नित डमरू बाजे डिम-डिम, सत्संगी आगम कहते हैं॥
स्वयं परमानन्द, सच्चिदानन्द, अड़ाड़, अखण्ड भगवान ही हैं।
शरणं सत्गुरु बलदेव राम, आनन्द सहित शिव बैठे हैं॥

:: 2 ::

सन्त मोहिं श्याम स्वरूप लखाओ।
मोर मुकुट मकराकृत कुण्डल, उर भृगुचरण दिखाओ॥
मरकत-माल, कंबु-कल-ग्रीवा, चरण कमल दरसाओ।
मति अति नीच, ऊँच रुचि चाहौं, सेवक कहँ अपनाओ॥
पीताम्बर अरु शंख चक्र गहि, रज सत तमहिं भगाओ।
विरही परमहंस थकि बैठे, उरझी अब सुरझाओ॥

:: 3 ::

श्री परमहंस स्वामी बिना दिल बेकरारी है।
 करूँ मैं किस तरह वर्णन, यती-प्रेमी पुजारी है॥
 कलाधर भाल पर झलके, हैं काले केश घुँघराले।
 कबूतर के सदृश गर्दन, कमल युग नेत्र भारी हैं॥
 बतीसी दाँत की चमके, अधर बिम्बा के फल लाजे।
 कीर के तुण्ड सम नासा, विभूति अँग सँवारी है।
 भुजा आजानु वृष सीना, उमर चालिस बयालिस की।
 कदलि के खम्ब सम जंघा, कटि केहरि विदारी है॥
 चरण जिनके बहुत कोमल, मनोहर नख सुधाकर हैं।
 कहै बलिराज सुन अंगद,ए सुषमा सबसे न्यारी है॥

:: 4 ::

इस सघन तमिस्रा के नभ में तुम एक मनोरम चाँद खिले।
 इस अमाँ निशा अँधियारी में, तुम पूनम बनकर आ निकले॥
 हे परम पिता! हे परम इष्ट! हे जग त्राता! हे ब्रह्मनिष्ठ!
 हे कर्ता-भर्ता संहर्ता! हे विश्व-विधाता! हे वरिष्ठ!!
 वास्तविक सनातन मूल धर्म का आशय तुमने समझाया।
 जग पड़ा विश्व, भूले भटकों तक ये नवीन दर्शन पाया॥
 भक्तों की रक्षा में तत्पर, प्रतिपल आतम-पथ उन्नेता।
 प्रारब्ध झेलते दीनों का, तुम अतुलनीय सुख-दुख जेता॥
 अनसुझा जी के राजहंस! उन्नत ललाट पर शशि झलके।
 कुन्दन-काया कर्पूर गौर, मृग शावक सी आँखें छलके॥
 दुनिया में भक्त कहीं भी हों, सबके संकल्प पकड़ते हो।
 तुम अकथनीय लावण्ययुक्त चिन्तन में कभी उभरते हो॥
 हे चित् स्वरूप! आनन्द परम! तुमको प्रतिपल भजता हूँ।
 यह आवागमन कटे प्रभुवर, प्रार्थना यही करता हूँ॥

★ ★ ★

Humanity on its Culmination Point

The pleasures, born out of the union of senses and worldly affairs are as much available in every life as is the destination of the mind. Man-woman relationship, parental affection of mother and father, love-hatred and expansion of all such subjects are present in every living creature. Satiation obtained from the favourable sensual pleasures and the feeling of grief and detestation born out of unfavourable union of the affairs, are found even in the animals also. Just as a healthy bull, angrily assaults from its horn coincidentally, if a jackal and vagrant dog moves towards it, but the same bullock, when it comes across any lion, becomes extremely miserable and fearfully falls before it. If a man spends his life in the same sphere of happiness and grief, then he is very much like birds and animals.

Great saints having realised the Supreme Being, also eulogized this very human form. But this human body is praise worthy only, when the constant love flows out from the lotus feet of that great saint.

Now the question arises that, how to begin this incorporeal love? This quintessence of God, Sacchidanand, Super Human Consciousness full of nectar, expressible through several ineffable words is all pervasive and omnipresent. Sovereignty of that Super Consciousness is manifested itself through the ferment, bottomless perdition, sun, moon, even in the smallest particle of nature and in the subtlest of the subtle forms. Every activities of human being is not hidden from his view. Crows of devotees striving for the realisation of that Supreme Being from their open eyes, out of which some annihilate their lives, such, blessed and undisturbed great saints have from time to time made people realise the sovereignty of that all pervasive Supreme Being. They occupied this human form with some specific purposes and after furnishing the allotted task, left their elemental form in this blessed abode. In the course of time, human beings having sought inspirations from those departed saints, spread their net of human tendencies, which placed them in a more confounding situation.

For the realisation of truthful path, the quest of divine is very pertinent, but this saying: 'नौ दिन चलै अढ़ाई कोस' becomes more applicable in context with numerous brother aspirants who no doubt strive but fail to reach, hence question, how to find out the truth? This work of art will, really be inspiring to them. As revered Gurudev, has himself clarified that, nobody tries for accomplishment, but great saints make them accomplish.

This masterpiece of creation, neither refutes nor favours any particular sect, because, the blissful act of accomplishment, which makes one realise the Supreme goal, is one. Infact, if the immanent will prompts us, then we all have to move on that path of trial, without any impediment. This precious wealth and peculiar spiritual meaning of Shreemadbhagwad Geeta, Shastra and Upnishad, which used to flourish from the mouth of Gurudev, was not scripted; because revered Maharaj Ji used to say, that the secret meaning of the ultimate achievement is only for the deserved one's. He will not rest, till the goal is reached.

Questions asked pertaining to the formation of Samskaras, glimpses-touch, warnings etc. and their answer are enough for those who are spiritually raw. For example, if a book of high standart dealing with the scientific discoveries or of the literary purusits is given for study, to a school boy of primary level, would he be able to understand the relevance of it?

Yes, the same student of primary level, in course of time, after completion of his studies and attaining maturity, will attain that ability. Therefore, he should not understand small things. After skillful achievement, one attains that height. For example—

गूड तत्त्व न साधु दुरावहिं। आरत अधिकारी जहै पावहिं॥

If someone really deserves, then nothing is alien to him. Man having strong desire and craving for God, alone is entitled to move on this path. Deliverence, is impossible without acute devotion for God. For example —

रामचन्द्र के भजन बिनु, जो चह पद निर्वान।

ज्ञानवन्त अपि सो नर, पसु बिनु पूँछ विषान॥

If someone thinks of liberation without adoring God (Bhajan), despite being an enlightened one, he is an animal. Only difference is that, he is without tail. Hence, least doubt in Bhajan is self-suicidal. The moment, doubtful feelings pertaining to the genuineness of

Bhajan come, the aspirants gets diverted and starts finding faults with others, but actually, in blaming others he wastes his own precious time. Loveliness of every aspirant's life, lies only in the constant activation, which results into Supreme Bliss and serenity.

It gives me an immense pleasure in depicting the holy account of revered Shree Paramhans Ji Maharaj 'जीवनादर्श एवं आत्मानुभूति' for the upliftment of humanity, in your service. While presenting this ink black written account before you, I cherish full hope and confidence, that you will try hard to understand the path of ancient traditional spiritual truth and universal good.

In the end, while expressing my heart felt congriments, I pray with joint palms to that great saint and Sadguru to bless all the creatures struggling for perfection and attainment of Supreme God (Brahm).

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

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Realisation of the God, incarnation and medium of their divine speech are only the great and enlightened sages. With this fact in mind, the propitious life sketch of Rev. Paramhans Ji Maharaj Ji is being published for the spiritual development of the humanity at large.

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This work endeavors to explain the ancient traditional spiritual truth and the path of ultimate bliss. Hence, you shall be able to get divine inspiration from this book as to how and where to search for the Truth.

- Swami Adgadanand



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